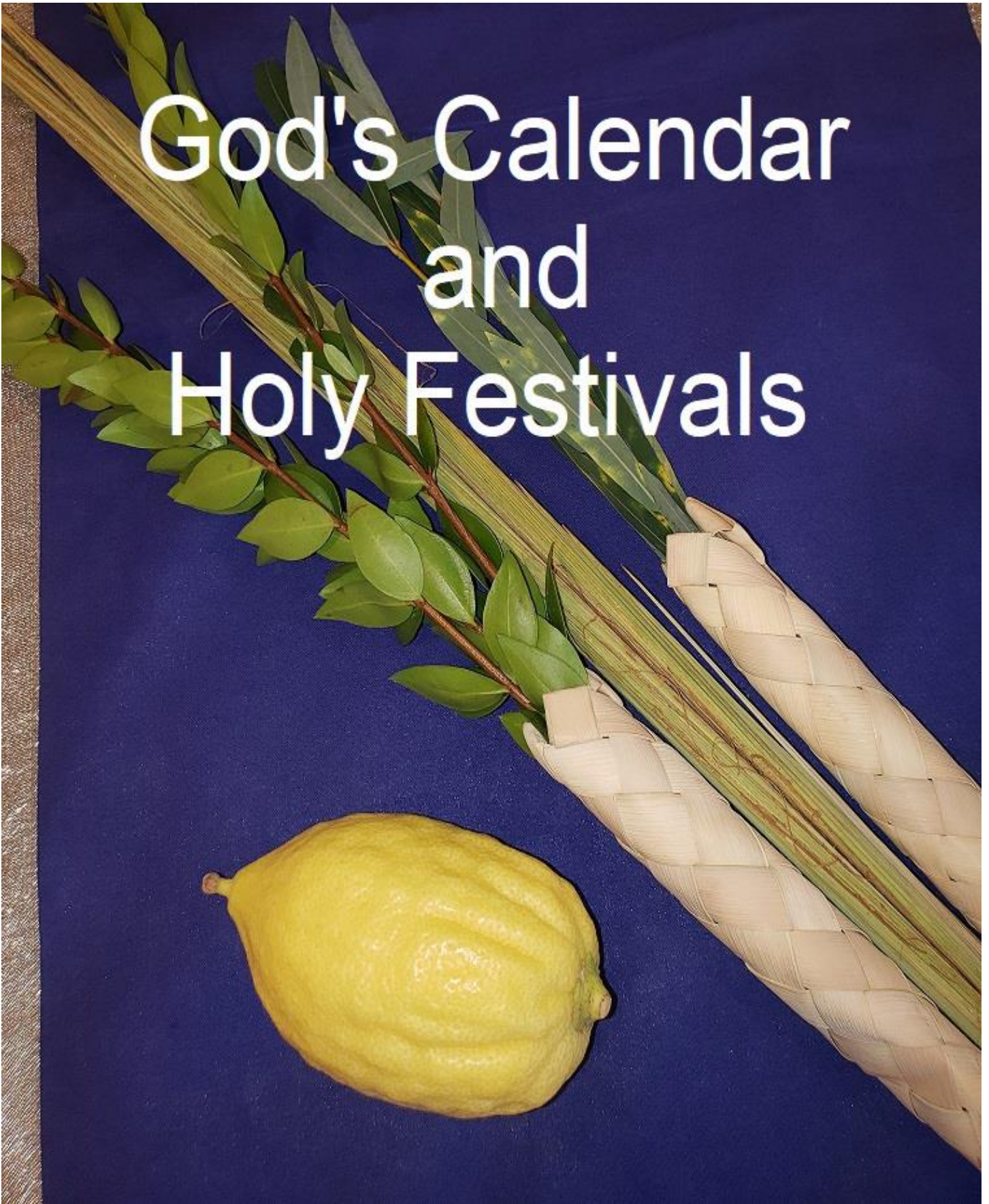


God's Calendar and Holy Festivals



God's Calendar and Holy Festivals

Speak unto the children of Israel, and say unto them, Concerning the feasts of Yehovah, which ye shall proclaim to be holy convocations, even these are my feasts. (Lev. 23:2)



The Prophetic Truth of Tomorrow

Presented by

The Congregation of Yehovah

A Hebraic Roots Church of God

All Rights Reserved

All scriptures quoted from the King James Version of the Bible

Version 1.0

ptot.org

2021

Table of Contents

Introduction.....	8
Chapter 1 Yehovah's Holy Calendar	
Part 1 Each Month begins on the New Moon	9
Part 2 Which days must be visually sighted?.....	10
Part 3 The Corruption of the Orthodox Calendar.....	10
Part 4 How the Holy Calendar begins each year	13
Part 5 No man can change the Holy Day Calendar.....	15
Chapter 2 The Sabbath Day	
Part 1 The Sabbath was Created for a Sign.....	20
Part 2 The Sabbath Command.....	20
Part 3 Observing the Sabbath.....	21
Part 4 The Sabbath represents a Millennial Rest.....	21
Part 5 The Apostle Paul kept the Sabbath.....	22
Part 6 The Sabbath will be kept Forever.....	22
Part 7 Common Sense in Keeping the Sabbath.....	23
Chapter 3 The Passover and the Days of Unleavened Bread	
Part 1 On which Day did the First Passover Occur?	25
Part 2 When was the Passover lamb to be slain?	26
Part 3 The False Passover of the Samaritans.....	27
Part 4 Understanding the Passover of the Passion Week.....	28
Part 5 Paul and the Passover	30
Part 6 The Christian Church's Passover 70 A.D.- 400 A.D.....	32
Part 7 The Pagan Origin of the False Passover.....	33
Part 8 The Last Day of Unleavened Bread.....	36
Part 9 Yeshua is our Passover.....	36
Part 10 Yeshua defeated the Powers.....	37
Part 11 Keeping a Christian Passover.....	37
Chapter 4 Pentecost and the Omer Count	
Part 1 Pentecost is counted for Seven Weeks	39

Part 2	The Count begins after the Passover Sabbath	40
Part 3	The Disciples plucked grain following the Passover.....	43
Part 4	The Pharisees, not the Sadducees, counted correctly.....	44
Part 5	Herbert Armstrong misquoted the Mishnah.....	46
Part 6	The Purpose and Meaning of the Omer Count	47
Part 7	The Offering of the Firstfruits and the Two Loaves	49
Part 8	The Meaning of Pentecost and the Marriage of the Lamb.....	50
Part 9	The Observance of Pentecost.....	53
Part 10	The Floralia and the Pagan Pentecost.....	54
Chapter 5	The Feast of Trumpets	
Part 1	Time to Sound the Alarm.....	57
Part 2	The Season of Repentance	57
Part 3	The Individual Responsibility to Warn.....	58
Part 4	The Beginning of Sorrows.....	59
Part 5	The Place of Safety.....	60
Part 6	The Great Tribulation.....	61
Part 7	The Great Day of Yehovah	63
Chapter 6	The Day of Atonement	
Part 1	The Great Day of Repentance and Fasting	65
Part 2	The Offering of the Two Goats	65
Part 3	The Last Trumpet.....	67
Part 4	The First Resurrection.....	67
Part 5	The Bowl Plagues.....	68
Part 6	Babylon is Destroyed.....	69
Part 7	The Battle of Armageddon	70
Chapter 7	The Feast of Tabernacles	
Part 1	The Festival of Booths.....	73
Part 2	The Time to Rejoice.....	73
Part 3	The Lulav.....	74
Part 4	The Sukkah.....	77

Part 5	The Second Tithe.....	80
Part 6	The Law is read at the Feast.....	81
Chapter 8	The Kingdom of God	
Part 1	Israel will be freed from Captivity	82
Part 2	The Holy Spirit will be given.....	83
Part 3	The Resurrected Church will Rule the World	84
Part 4	All the Earth will be Taught by God.....	85
Part 5	The Earth will be filled with Abundance.....	86
Part 6	Waters and the Land will be Healed, and Cities Rebuilt	86
Part 7	There will be no more War and there will be Healings.....	87
Part 8	The Gentiles will serve Israel.....	88
Chapter 9	Hoshana Rabbah	
Part 1	The Water Pouring Ceremony.....	89
Part 2	The Second Resurrection.....	91
Part 3	The Final Battle.....	92
Part 4	Satan will be Destroyed	93
Part 5	The Beating of the Willows.....	94
Part 6	The Third Resurrection.....	95
Part 7	The Punishment of the Wicked.....	95
Chapter 10	Shemini Atzeret	
Part 1	The Old Heaven and Earth Cleansed.....	98
Part 2	The Eighth Day – A Separate Festival.....	98
Part 3	The Prayer for Rain.....	99
Part 4	The Significance of the Number Eight.....	100
Part 5	The New Heavens and the New Earth.....	100
Part 6	An Ever-Expanding Kingdom.....	101
Appendix 1	Holy Day Offerings and Blowing the Shofar.....	102
Appendix 2	The Other Festivals of the Bible.....	103
Appendix 3	Civil Holidays.....	106

Introduction

Yehovah's Festivals are based around the Spring and Fall harvests in Israel. Being symbolic of the two harvests of mankind. "But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power" (1 Cor. 15:23-24).

By observing these festivals we experience a "shadow of the things to come". "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: **Which are a shadow of things to come**; but the body [is] of Christ. (Col. 2:16-17). The word "is" was added to the KJV and is not in the Greek. The body of Christ is the Church. "And He is the head of the body, the church" (Col. 1:18a).

Chapter 1

Yehovah's Holy Calendar

The new year begins with the first new moon after the ripening barley is sighted in Israel, provided that Passover falls in the Spring. The new month begins with the first sliver of the new moon around Jerusalem.

Part 1 – Each Month begins on the New Moon

We read, “And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years,” (Gen. 1:14). The Hebrew word for seasons here is *moed* (Strong's # 4150) meaning appointed time, feast. “He appointed the moon for seasons: the sun knoweth his going down,” (Psa. 104:19). “Thus saith Yehovah, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night” (Jer. 31:35a). It is to be the observance of the moon that we determine when God's Holy Days are. The Hebrew word *chodesh* (Strong's # 2320) means both new moon and new month, because the cycle of God's calendar is synchronous with the moon.

The light of the first sliver of a new moon is the first day of a new month. “[A]t the *time of the new moon, the sun begins to illuminate the moon with a light which is visible to the outward senses, and then she displays her own beauty to the beholders.*” (*The Works of Philo*, Special Laws II, p. 581, Hendrikson, 1997). It is the first sliver of the new moon that gives light.

“THE DETERMANIATION OF THE NEW MOON”

“We have already shown of what importance the right determination of the new moon was in fixing the various festivals of the year, and with what care and anxiety its appearance was ascertained from witnesses who had actually seen it; also how the tidings were afterwards communicated to those at a distance. *For the new moon was reckoned by the actual personal observation, not by astronomical calculation, with which, however, as we know, many of the Rabbis must have been familiar, since we read of astronomical pictures, by which they were wont to test the veracity of witnesses. So important was it deemed to have faithful witnesses, that they were even allowed, in order to reach Jerusalem in time, to travel on the Sabbath, and, if necessary, to make use of horse or mule (Mish. Rosh ha Sh. i. 9; iii. 2), While strict rules determined who were not to be admitted as witnesses (Mish. Rosh ha Sh. i. 8), every encouragement was given to trustworthy persons, and the Sanhedrin provided for them a banquet in a large building specially destined for that purpose, and known as the Beth Yaazek (Mish. Rosh ha Sh. ii. 5).*” (*The Temple: Its Ministry and Services*, Alfred Edersheim, 1994, pg. 230).

The new moon had to be sighted by observation from Jerusalem.

“The ancient Jewish calendar depended not on mathematical calculations and arrangements, but was set from month to month *according to the physical appearance of the new moon.* Witnesses who had *seen the first sign of the crescent* on the horizon after sunset were expected to report the fact to the authorities, who thereupon published

throughout the country the fact that the new month had begun.” (*The Pharisees*, Louis Finkelstein, p. 601, Jewish publications Society, 1938, Philadelphia).

History tells us that the new month began with the crescent moon.

Part 2 – Which days must be visually sighted?

Many new moons can be astronomically calculated with question. Some however are too close to calculate and must be visually sighted with the naked eye. Notice what the Naval Observatory says, “The date and time of each New Moon can be computed exactly but the time that the Moon first becomes visible after the New Moon depends on many factors and cannot be predicted with certainty...Generally, the lunar crescent will become visible to suitably located, experienced observers with good sky conditions about one day after the New Moon. However, the time that the crescent actually becomes visible varies quite a bit from one month to another” (“Crescent New Moon Visibility and the Islamic Calendar”, pg. 1).

Astronomy was used to make sure that the month was not shorter than 29 days and not longer than 30 days, which could happen by visual sighting alone, if there were several months of bad weather on the new moons. *The Comprehensive Hebrew Calendar* by Arthur Spier states, “A special committee of the Sanhedrin, with its president as chairman, had the mandate to regulate and balance the solar with lunar years. This so-called Calendar Council (*Sod Haibber*) calculated the beginnings of the seasons (*Telufoth*) on the basis of astronomical figures which had been handed down as a tradition of old” (pg. 1).

Some new moons can be calculated as to whether they can be seen from earth with a certainty. These new moons can be declared without a visual sighting if obscured from bad weather. Other new moons are too close to call and must be visually sighted with the naked eye.

Part 3 – The Corruption of the Orthodox Calendar

And this is how it was done in the days of Christ and the Apostles. How can we be absolutely certain of that? Christ remarked how, in that time, the Jews still circumcised on the eighth day, even if it fell on a Sabbath. “Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man,” (Joh. 7:22). Starting in 200 A.D., they began writing down their oral *Halacha* (man-made rules) in the *Mishnah*. By this time, they had decided that circumcision could be delayed up to four days.

“A child can be circumcised on the eighth, ninth, tenth, eleventh, or twelfth day, but never earlier and never later. How is this? The rule is that it shall be done on the eighth day; but if the child was born at twilight the child is circumcised on the ninth day; and if at twilight on the eve of Sabbath, the child is circumcised on the tenth day; if a Festival-day falls after the Sabbath the child is circumcised on the eleventh day; and *if the two Festival-days of the New Year fall after the Sabbath* [that is, on Sunday and Monday], the child is circumcised on the twelfth day” (*Mishnah, Shabbath* 19:5, Danby, pg. 117).

But the *Mishnah* still speaks of the Holy Days as being able to fall on any day of the week at that time.

“19.5 A. An infant is circumcised on the eighth, ninth, tenth, eleventh or twelfth days [after birth].

“B. never sooner, never later.

“C. How so?

“D. Under normal circumstances, it is on the eighth day.

“E. [If] he was born at twilight; he is circumcised on the ninth day.

“F. [If he was born] at twilight on the eve of the Sabbath, he is circumcised on the tenth day [the following Sunday].

“G. In the case of a festival which follows after the Sabbath, he will be circumcised on the eleventh day [Monday].

“H. **In the case of the two festival days of the New Year [ROSH HASHANAH, that is, Tishri 1-2], he will be circumcised on the twelfth day [Tuesday]**” (*The Mishnah*, p. 203)

So, clearly, the *Mishnah* states that the New Year – *Rosh Hashanah* – can fall on a Sunday or Monday.

“R. [If] the Day of Atonement coincides with the Sabbath, the loaves [of the showbread in the Temple] are divided in the evening.

“S. [If] it coincided with the EVEN OF THE SABBATH, the goat of the Day of Atonement is eaten in the evening” (*The Mishnah*, p.758).

So, at this time, the Day of Atonement could occur on the Eve of the Sabbath – Friday.

“4:1 A. [The rites of] the lulav and the willow branch [carried by the priests around the altar, M.5:5] are for six or seven [days]...

“4:3 A. The willow branch rite is for seven days: How so?

B. **[If] the seventh day of the willow brand COINCIDED WITH THE SABBATH**, the will branch [rite] is for seven days...

“4:5 F. And on that day [the seventh day of the willow branch] they walk around the altar seven times....

“4.6 A. **As the rite concerning it [is performed] on an ORDINARY DAY, SO THE RITE CONCERNING IT [IS PERFORMED] ON THE SABBATH**” (*The Mishnah* pp. 286-287).

Hoshana Rabbah, the seventh day of the Feast of Tabernacles, can fall on the Sabbath day.

So the *Mishnah*, that was written long after the time of the Apostles, records that Rosh Hashanah can fall on a Sunday, the Day of Atonement can fall on a Friday, and Hoshana Rabbah, the seventh day of the Feast of Tabernacles, can fall on the Sabbath. This proves that the Holy Days fell on these days in the time of the Apostles. However, these Holy Days can never fall on those days of the week with the current fixed Jewish calendar.

So, what about the fixed Jewish calendar today? Does it have the Holy Days on the correct biblical days? In 135 A.D., the Barabba Rebellion in Jerusalem was crushed. Afterwards, Jews were banned from Jerusalem. This is another example of Rome (the Beast) changing the laws and the times. “And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws,” (Daniel 7:25 a). This meant the new moon could no longer be sighted from Jerusalem. Then, in 358 A.D., long after the *Mishnah* was written, Hillel II created a fixed calendar. This was for Jews everywhere, to keep the same Holy Days on the same day. But there were problems with this calendar. First, the approximated day of the new moon is often different than the actual observable day. Notice what the Naval Observatory has to say about sighting the new moon:

“The ancient Hebrew calendar was also based on actual lunar crescent sightings...In the first two days after the New Moon, the young crescent Moon appears very low in the western sky after sunset, and must be viewed through bright twilight. It sets shortly after sunset. The sighting of the lunar crescent within one day of New Moon is usually difficult. The

crescent at this time is quite thin, has a low surface brightness, and can easily be lost in the twilight. Generally, the lunar crescent will become visible to suitably located, experienced observers with good sky conditions about one day after the New Moon. However, the time that the crescent actually becomes visible varies quite a bit from one month to another. The record for an early sighting of a lunar crescent, with a telescope, is 12.1 hours after New Moon; for naked-eye sightings the record is 15.5 hours from New Moon. These are exceptional observations and crescent sightings this early in the lunar month should not be expected as the norm, (Naval Observatory article "Crescent Moon Visibility and the Islamic Calendar," pg. 1.)

So, we can see that often it cannot be predicted when the New Moon will be observed, but it must be done with a visual sighting.

The next problem was the addition of the Postponements. In Christ's time, the Pharisees condemned Him of breaking their man-made rules – the Halacha – of the Sabbath. By the time the Mishnah was written, it forbade circumcision on the Sabbath. Then, long after the Mishnah was written, when the fixed calendar was created in 358 A.D., they added postponements to "protect" the weekly Sabbath. They made sure that the Day of Atonement, a fast day, could never fall the day before the weekly Sabbath, a Friday, or the day after a weekly Sabbath, a Sunday, because they felt this could harm the keeping of the weekly Sabbath. Also, they made sure the seventh day of the Feast of Tabernacles, Hoshana Rabbah, could not fall on the weekly Sabbath, because of the custom of marching with the Lulav and the beating of the willow leaves on that day. If any of these were to occur, then the first day of the month, The Feast of Trumpets, would be postponed. What this means is that the Feast of Trumpets could never fall on a Sunday, a Wednesday, or a Friday.

"The second *dechiah* prevents Yom Kippur from falling the day before or the day after Shabbos. This is avoided so that there will not be two days in a row on which is forbidden to prepare food or do the other sorts of work that are permitted on Yom Tov. Since Yom Kippur is one week and two days after Rosh Hashanah, Rosh Hashanah cannot fall on Wednesday or Friday in order that Yom Kippur not fall on Friday or Sunday. The second *dechiah* also prevents Hoshana Rabbah from falling on Shabbos, in which case we would not be able to perform the custom of Arava and the seven *hakofos*. In order to prevent this, Rosh Hashanah is not permitted to fall on Sunday." (*Understanding the Jewish Calendar* by Rabbi Nathan Bushwick, pg. 80-81).

"Why does the first day of Rosh Hashana never fall on a Wednesday, Friday or Sunday? When the calendar was finally issued by Hillel II in 359 C.E., it was arranged so that the holidays would not interfere with the observance of the Sabbath and so that the Sabbath would not interfere with holiday observance. If Rosh Hashana (1 Tishri) were to fall on a Wednesday, Yom Kippur (10 Tishri) would fall on a Friday. If Yom Kippur were to fall on a Friday, that would make it impossible for Jews to prepare for the Sabbath. If Rosh Hashana were to fall on a Friday, Yom Kippur would fall on a Sunday, which would allow no time for Jews observing the Sabbath to prepare for Yom Kippur, which would begin immediately after the Sabbath." (*The Jewish Book of WHY*, pp 227-228)

"Rosh Hashana never falls on a Sunday because that would mean that Hoshana Rabbah (the last day of Sukkot, which always falls on 21 Tishri) would fall on a Saturday, which would not be desirable. In Talmudic times Hoshana Rabbah was regarded as a day much like Yom Kippur. It brought to an end the long holiday period beginning with Rosh Hashana, and was considered to be the one final opportunity to reverse an unfavorable decree issued against the individual on the High Holidays. If Hoshana Rabbah were to fall on the Sabbath, this would interfere with the ceremony of beating a bunch of hoshanot (willows)

during the synagogue services, an action forbidden on the Sabbath. Beating the willows was an act of self-flagellation and a sign of remorse, similar to the *malkot* ceremony practiced on Yom Kippur (*ibid*, pg. 228).

But God never authorized these changes. Just as Yeshua condemned them, “for laying aside the commandment of God, ye hold the tradition of men” (Mar. 7:8 a). Here they did it to change the days on which the Holy Days fall. This is why God says He hates your Holy Days and your New Moons, because they are on the wrong day. “Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them,” (Isa. 1:14), also “I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts,” (Hos. 2:14). Notice – this is specifically talking about the New Moons, from which the Holy Days are calculated, or in this case miscalculated.

Trying to keep God’s Holy Days apart from the visual sighting of the New Moon, is exactly like trying to keep the weekly Sabbath on Sunday. It is something God hates.

Ministers who say they teach to keep God’s Holy Days but do not keep them on the correct days are showing partiality in the law. “For the priest’s lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Yehovah of hosts. But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Yehovah of hosts. Therefore have I also made you contemptible and base before all the people, according as *ye have not kept my ways, but have been partial in the law,*” (Mal. 2:7-9).

The Holy Days will continue to be based on the New Moon in the New Heavens and the New Earth. “For as the new heavens and the new earth, which I will make, shall remain before me, saith the Yehovah, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith Yehovah,” (Isa. 66:22-23).

Part 4 – How the Holy Calendar begins each year

God said that Abib would be the first month of the year. “This month shall be unto you the beginning of months: it shall be the first month of the year to you,” (Exo. 12:2). He said that we are to observe the month of Abib. “Observe the month of Abib, and keep the Passover unto Yehovah thy God: for in the month of Abib Yehovah thy God brought thee forth out of Egypt by night,” (Deu.16:1). The Hebrew word for ‘observe’ here is *shâmar* (Strong’s # 8104) meaning to guard, to protect, to attend to, to beware, to be circumspect of, to take heed, to keep, to mark, to look narrowly, to observe, to preserve, to regard, to reserve, to wait for, to watch. God says that we are to carefully watch and observe for the month of Abib. Abib in Hebrew *âbîyb* (Strong’s # 24) means a young ear of grain. “And the flax and the barley was smitten: for the barley was in the ear (abib), and the flax was bolled,” (Exo. 9:31).

“However, the Torah requires that Passover be observed in the month of ‘standing grain,’ namely, the spring. ‘Safeguard the month of standing grain [Abib] so that you will be able to keep the Passover to God, since it was in the month of standing grain that God your Lord brought you out of Egypt at night’ (Deu. 16:1).” *The Essence of the Holy Days*, Finkel, pg. 141.

In order to declare the month of Abib, there had to be enough ripening barley for the wave sheaf offering that occurred immediately following Passover. “Speak unto the children of Israel, and say

unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: And he shall wave the sheaf before Yehovah to be accepted for you: on the morrow after the sabbath the priest shall wave it," (Lev. 23: 10-11).

No grain could be eaten until the wave sheaf offering was completed. "And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generations in all your dwellings," (Lev. 23:14). The sickle is not put to the harvest until the wave sheaf offering was complete. Then the counting of Pentecost began. "Seven weeks shalt thou number unto thee: begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn," (Deu. 16:9). "The Talmudic sources report that the Council *intercalated a year when the barley in the fields had not yet ripened.*" (*The Comprehensive Hebrew Calendar*, Spier, [pg. 5]).

"As the year of the Hebrews was lunar, not solar, it consisted of only 354 days 8 hours 48 minutes 38 seconds. This, distributed among twelve months, would in the course of years have completely disordered the months, so that the first month, on Nisan (corresponding to the end of March or the beginning of April), in the middle of which the first ripe barley was to be presented to the Lord, might have fallen in the middle of winter. Accordingly, the Sanhedrin appointed a committee of three, of which the chief of the Sanhedrin was always president, which, if not unanimous might be increased to seven, when a majority of voices might suffice, *to determine which year was to be made a leap year by the insertion of a thirteenth month.*" *The Temple: Its Ministry and Services*, Edersheim, pg. 155.

So, if there is not enough ripening barley, then there is a thirteenth 'leap' month that year.

The fixed Jewish calendar often does not start the year at the correct time. It can start the year when there is not ripening barley, or it can add a thirteenth month when the barley is ripe. This means, all the Holy Days in that calendar year, will be a month off.

The sin of Jeroboam was idol worship and changing the Feast of Tabernacles from the seventh to the eighth month.

"And Jeroboam said in his heart, Now shall the kingdom return to the house of David: If this people go up to do sacrifice in the house of Yehovah at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah. Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in Beth-el, and the other put he in Dan. And this thing became a sin: for the people went to worship before the one, even unto Dan. And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi. *And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah*, and he offered upon the altar. So did he in Beth-el, sacrificing unto the calves that he had made: and he placed in Beth-el the priests of the high places which he had made. So he offered upon the altar which he had made in Beth-el *the fifteenth day of the eighth month, even in the month which he had devised of his own heart*; and ordained a feast unto the children of Israel: and he offered upon the altar, and burnt incense," (1 Kin. 12:26-33).

Often, when keeping the Holy Days from the fixed calendar, people are committing the sin of Jeroboam by keeping the Holy Days a month off.

The Passover is commanded to be in its season (Spring). "These are the feasts of Yehovah, even holy convocations, which ye shall proclaim in their seasons," (Lev. 23:4). Abib may begin before spring if the barley is ripening, but Passover must begin in the spring. "The *tekufah* of Nisan – denoting the mean sun at the vernal equinoctial point.. [is] the main reason d'etre of intercalation...to prevent the lunar Nisan 16 from occurring before the day of the *tekufah* of Nisan." (*Encyclopedia Judaica* "Calendar", vol.5, pg.43). This was to prevent the Passover from occurring before the Vernal Equinox.

Today, many groups go out around Jerusalem each year to check the barley, sometimes at great risk. Then, they post photos of the ripening barley online. One of the best sites is Devorah Gordon's Date Tree. However, her group being Karaite and following from the Sadducees will not declare the new year until almost all the barley is ripened. Only a portion of a field is necessary to be ripe for there to be enough grain so that a wave offering could be performed and a new year to be declared.

Part 5 – No man can change the Holy Day Calendar

Does any man have the authority to add to, or take away from the law of God?

We read, "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of Yehovah your God which I command you," (Deu. 4:2). Also, "What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it," (Deu. 12:32).

So, what does it mean when we read, "Then spake Jesus to the multitude, and to his disciples, Saying, The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not," (Mat. 23:1-3)? Is this really saying that we should do anything that the scribes and Pharisees tell us to do?

First, let us see what the rest of this chapter has to say about the Pharisees for context:

- Verse 14 – They shall receive greater damnation.
- Verse 15 – Their converts are two-fold children of hell.
- Verses 17 and 19 – They are fools and blind.
- Verses 16 and 24 – They are blind guides.
- Verses 13, 14, 15, 23, 25, 27, and 29 – They are hypocrites.
- Verse 26 – They are blind.
- Verse 27 – They are full of nastiness.
- Verse 28 – They are full of hypocrisy and iniquity (lawlessness).
- Verse 33 – They are serpents and vipers headed for the damnation of hell.
- Verse 34 – They were prophesied to persecute, scourge, and crucify Christ and his disciples.
- Verses 35 and 36 – They are responsible for the killing of all the prophets.

Yeshua would not want us to blindly follow everything the Pharisees teach because He tells us that they are blind, fools, and hypocrites who are full of lawlessness and nastiness, and who are headed for hell, as well as making their followers two-fold children of hell.

Earlier in the Book of Matthew, we read where Yeshua warns us of the teachings of the Pharisees and the Sadducees. “How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? Then understood they how that he bade them not beware of the leaven of bread, but of *the doctrine of the Pharisees and of the Sadducees*,” (Mat. 16:11-12).

In Matthew 23:2, it says that the Scribes and the Pharisees sat in ‘Moses’ seat’. What, exactly, does that mean? We read, “And it came to pass on the morrow, that **Moses sat to judge the people**: and the people stood by Moses from the morning unto the evening...When they have a matter, they come unto me; and I judge between one and another, and **I do make them know the statutes of God, and his laws**,” (Exo. 18:13 & 16). Here we read that Moses judged the people according to God’s statutes and law. He did **not** add to God’s law **nor** did he take away from it.

“And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do. Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens: **And let them judge the people at all seasons**: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee. If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace. So Moses hearkened to the voice of his father in law, and did all that he had said,” (Exo. 18:20-24). So here we see that Moses set up judges who were to use God’s ordinances and laws. It says nowhere that the judges added new laws or took away what was given in God’s laws.

This is what the Pharisees were to be doing – making judgements based on God’s law. But notice what they actually did – “Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, *teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men*, as the washing of pots and cups: and many other such like things ye do,” (Mar. 7:5-8). Here they condemned the disciples for not keeping the laws that the Pharisees added. “And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death: But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. And ye suffer him no more to do ought for his father or his mother; *Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye*,” (Mar. 7:9-13). And here, Christ rebukes them for taking away from God’s law. Later, after the time of the Apostles, the Pharisees changed the law by saying both circumcision and God’s Holy Days could be postponed from the time they were commanded to be kept. And they added a curse on Christians in their services.

In light of all of this, what does Matthew 23:1-3 mean? *Jamieson, Fausset and Brown Commentary* says the following:

“1. Then spake Jesus to the multitude – ‘to the multitudes,’ and to his disciples. 2. Saying, the scribes and the Pharisees sit. The Jewish teachers *stood* to read, but *sat* to

expound the Scriptures, as will be seen by comparing Luke iv. 16 with v. 20. **In Moses' seat** – that is, as interpreters of the law given by Moses. 3. **All therefore** – that is, all which as *sitting in that seat* and teaching *out of that law*, **they bid you observe, that observe and do**. The word “therefore” is thus, it will be seen, of great importance, as limiting those injunctions which He would have them obey to what they fetched from the law itself. In requiring implicit obedience to such injunctions, He would have them to recognize the authority with which they taught over and above the obligation of the law itself – an important principle truly; but He who denounced the traditions of such teachers (Ch. xv. 3) cannot have meant here to throw His shield over these.”

So what is being said here, is that we are to follow the Pharisees when they teach the law correctly, and not the tradition of men.

This is made even clearer in the Hebrew Gospel of Matthew. In the Church History of Eusebius (260-340 A.D.), Origen, Irenaeus, Papias and Eusebius testify to the validity of the Hebrew Gospel of Matthew. Eusebius quotes Papias (60-130 A.D.), “So then Matthew wrote the **oracles** in the Hebrew language, and everyone interpreted them as he was able.” (*Nicene and Post-Nicene Fathers*, vol. 1, *The Church History of Eusebius*, bk. III, chap. 39, 16, page 173). Here it is saying that Matthew’s Hebrew Gospel is part of the **oracles** which is the Word of God. In *Vine’s Complete Expository Dictionary of Old and New Testament Words*, under ORACLE, it states,

“*logion* (λόγιον, 3051), a diminutive of *logos*, ‘a word, narrative, statement,’ denotes ‘a divine response or utterance, an oracle’; it is used of (a) the contents of the Mosaic Law, Acts 7:38; (b) all the written utterances of God through OT writers, Rom. 3:2; (c) the substance of Christian doctrine, Heb. 5:12; (d) the utterance of God through Christian teachers, 1 Pet. 4:11,” (Vines, Oracle, pg. 449).

Here Papias is referring to the Hebrew Gospel of Matthew as an oracle by Vines definition (d) the utterance of God through Christian teachers. In Rom. 3:2, Paul is speaking of the oracles referenced in Vines definition (b) all the written utterances of God through Old Testament writers. “What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God,” (Rom. 3:1-2). So we can see from Vines the word *logion* in Greek translated as oracle always refers to the Word of God and never as something else like the calendar.

The Hebrew Gospel of Matthew chapter 23 verses 1-3 are as follows:

“1 Then Jesus spoke to the people and to his disciples 2 saying: Upon the seat of Moses the Pharisees and the sages sit. 3 Now all which (they) say to you keep and do; but (according to) their ordinances and deeds do not do because they say and do not.”

The word ‘they’ here is referring to God’s laws given through Moses. And we are clearly told NOT to follow the man-made ordinances of the scribes and Pharisees.

Christ condemned the man-made rules of the Pharisees, called *halacha*. By 328 A.D. these were written down as the *Mischnah*. The Jews taught that the *Mischnah* was more important than God’s law, the Torah. Eventually a Jewish leader Anan ben David (760 A.D.) led a reformation which rejected the *Mischnah* and relied simply on the Torah. Anan praised Christ’s teachings of the law in rejecting the man-made rules of the Pharisees. Today, these Jews are known as the Karaites.

Unfortunately, some groups today choose to follow the man-made teachings of Jews over God's law in the area of God's calendar.

What about the Church of God? Does it have the right to add to or take away from God's laws? Jesus told Simon he was a Peter, Greek for pebble. "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." (Mat. 16:18) But He, Christ, was the Rock on which the Church was founded. "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone," (Eph. 2:20). All the other prophets and apostles, including Peter, are also part of the foundation. But Yeshua is the chief cornerstone on which it was built.

Yeshua said no one was to be the leader but Him. "Neither be ye called masters (kathēgētai, leaders): for one is your Master (kathēgētēs, leader), even Christ," (Mat. 23:10). All the apostles were equals as brethren. "...for one is your Master, even Christ; and all ye are brethren," (Mat. 23:8b). Later, Paul, who was not part of the Twelve, rebuked Peter when he felt Peter was in the wrong. "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed," (Gal. 2:11). This proves the idea of the Primacy of Peter is of the Papacy, and not the Bible.

But what does it mean that the Apostles had the right to "bind and to loose"? "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven," (Mat. 18:18) The Popes say it gives them the right to change the Sabbath from Saturday to Sunday, and to allow idols, the worship of saints, or anything they like. Is this true? Yeshua said that He was not taking one jot or tittle of the law away. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." (Mat. 5:17-19). He condemned the teaching against even doing the least of the commandments.

Basics of Biblical Greek Grammar by William D. Mounce explains,

"In some translations of Matthew 18:18, it seems like Jesus promised his disciples that whatever they bound on earth would be bound in heaven, and whatever they loosed on earth would be loosed in heaven. In other words, they had the power to bind and loose, and Heaven (i.e., God) would simply back up their decrees. But the matter is not quite so simple; the actions described in heaven are future perfect passives – which could be translated 'will have already been bound in heaven... will have already been loosed in heaven.' In other words, the heavenly decree confirming the earthly one is based on a prior verdict.

"This is the language of the law court. Jewish legal issues were normally decided in Jesus' day by elders in the synagogue community (later by rabbis). Many Jewish people believed that the authority of heaven stood behind the earthly judges when they decided cases based on a correct understanding of God's laws. (This process came to be called 'binding and loosing'.) Jesus' contemporaries often envisioned God's justice in terms of a heavenly court; by obeying God's laws, the earthly court simply ratified the decrees of the heavenly court" (pg. 121).

So, a proper understanding of Matthew 16:19 would be, “And I will give to you the keys of the kingdom of heaven; so you may bind on earth what has been bound in heaven; and you may loose on earth what has been loosed in heaven.” The keys of the kingdom of heaven are God’s laws, by which the kingdom of God will be ruled.

We read earlier how Moses and those that came after him were to judge the people based on God’s laws and statutes. Then, when Christ was setting up the Church, He transferred this authority to judge by God’s law to the Apostles. This is why Paul was so upset when he found out that Church members were going to a secular court. “Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?” (1 Cor. 6:1).

“Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body [is] of Christ (the Church),” (Col. 2:16-17). The word ‘is’ here is not in the Greek. In no way does this give anyone the right to change God’s laws, like the Pope changing the Sabbath to Sunday, or for others to change the calendar from a visually sighted one to a fixed one, or to add Postponements. It does, however, change the authority of confirming the sighting of the new moon, or the ripening barley in Israel, from the Sanhedrin to the Church.

We observe the new moon by blowing the shofar and having a kiddush, the sacred bread and wine.

Chapter 2

The Sabbath Day

The Sabbath represents the thousand-year rest under Yeshua's rule, and points to Yeshua who created the world, and everything in it, including the Sabbath in seven days.

Part 1 – The Sabbath was Created for a Sign

The weekly Sabbath is the first feast mentioned in Leviticus 23. "And Yehovah spake unto Moses, saying, Speak unto the children of Israel, and say unto them, Concerning the feasts of Yehovah, which ye shall proclaim to be holy convocations, even these are my feasts. Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of Yehovah in all your dwellings," (Lev. 23:1-3). The Sabbath is feast day.

The Sabbath was created on the seventh day for all mankind. "And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made," (Gen. 2:2-3). Observing the Sabbath recognizes the Creator God who created the world and the Sabbath in seven days.

The Sabbath is the sign of the people who worship the Creator God, Yehovah and Yeshua. "And Yehovah spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for **it is a sign** between me and you throughout your generations; that ye may know that I am Yehovah that doth sanctify you. Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the sabbath of rest, holy to Yehovah: whosoever doeth any work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. **It is a sign** between me and the children of Israel for ever: for in six days Yehovah made heaven and earth, and on the seventh day he rested, and was refreshed," (Exo. 31:12-17).

"Moreover also I gave them my sabbaths, **to be a sign** between me and them, that they might know that I am Yehovah that sanctify them... I am Yehovah your God; walk in my statutes, and keep my judgments, and do them; and hallow my sabbaths; and they shall **be a sign** between me and you, that ye may know that I am Yehovah your God," (Eze. 20:12,19-20).

Part 2 – The Sabbath Command

"Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of Yehovah thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days Yehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Yehovah blessed the sabbath day, and hallowed it," (Exo. 20:8-11).

"Keep the sabbath day to sanctify it, as Yehovah thy God hath commanded thee. Six days thou shalt labour, and do all thy work: but the seventh day is the sabbath of Yehovah thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou. And remember that thou wast a servant in the land of

Egypt, and that Yehovah thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore Yehovah thy God commanded thee to keep the sabbath day,” (Deu. 5:12-15).

“And Moses gathered all the congregation of the children of Israel together, and said unto them, These are the words which Yehovah hath commanded, that ye should do them. Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to Yehovah: whosoever doeth work therein shall be put to death. Ye shall kindle no fire throughout your habitations upon the sabbath day.” (Exo. 35:1-3).

God uses the Sabbath as the test commandment. “Then said Yehovah unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove [*nasah* – test] them, whether they will walk in my law, or no,” (Exo. 16:4). “And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And Yehovah said unto Moses, How long refuse ye to keep my commandments and my laws?” (Exo. 16:27-28). God gave a double portion on the sixth day so they could rest on the seventh, but some went out to gather despite the warning against it.

Part 3 – Observing the Sabbath

We are not to perform our regular or common jobs, on the Sabbath. The day is for rest, fellowship, and worship.

We are to gather for a service on the Sabbath. “Six days shall work be done: but the seventh day is the sabbath of rest, **an holy convocation**; ye shall do no work therein: it is the sabbath of Yehovah in all your dwellings,” (Lev. 23:3). We should gather for a service even if it is small, or done remotely. “For where two or three are gathered together in My name, there am I in the midst of them,” (Mat. 18:20).

We are not to stop gathering for services. “Let us hold fast the profession of our faith without wavering; (for He is faithful that promised;) and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching,” (Heb. 10:23-25).

We are not to do our pleasure, with all types of entertainment, on the Sabbath day. “If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of Yehovah, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in Yehovah; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of Yehovah hath spoken it,” (Eze. 58:13-14).

The Sabbath teaches us to control our mind, as we are commanded to bear no burden, physical or mental, on the Sabbath day. “thus saith Yehovah; Take heed to yourselves, and **bear no burden** on the sabbath day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers,” (Jer. 17:21-22). The Sabbath day is for rest, fellowship, and worship.

Part 4 – The Sabbath represents a Millennial Rest

Here Paul compares the ‘rest’ of entering the promised land with the ‘rest’ of entering the millennial kingdom of God on earth, and warns us to not fall short as Israel did. Paul also points out that the Sabbath is symbolic of that millennial rest, and is still required to be kept today.

“Therefore, since a promise remains of entering His rest [*katappausin* -rest] (the thousand-year reign of Yeshua’s kingdom on earth), let us fear lest any of you seem to have come short of it. indeed the gospel was preached to us as well as to them; but the word which they heard did not profit them, not being mixed with faith in those who heard it. For we who have believed do enter that rest [*katappausin* -rest], as He has said: “So I swore in My wrath, ‘They shall not enter My rest [*katappausin* -rest]’ “ [quoted from Psa. 95:11], although the works were finished from the foundation of the world. For He has spoken in a certain place of the **seventh day** in this way: “And God rested [*katappausin* -rest] on the **seventh day** from all His works”; and again in this place: “They shall not enter My rest [*katappausin* -rest].” Since therefore it remains that some must enter it, and those to whom it was first preached did not enter because of disobedience, again He designates a certain day, saying in David, “Today,” after such a long time, as it has been said: “Today, if you will hear His voice, Do not harden your hearts [quoted from Psa. 95:7-8].” For if Joshua had given them rest [*katappausen* -rest], then He would not afterward have spoken of another day (the millennium). **There remains therefore a rest [*sabbatismos* – Sabbath rest] for the people of God.** For he who has entered His rest [*katappausin* -rest] has himself also ceased from his works as God did from His. Let us therefore be diligent to enter that rest [*katappausin* -rest], lest anyone fall according to the same example of disobedience,” (Heb. 4:1-11) NKJV.

Scripture compares a day to a thousand years. “For a thousand years in Your sight Are like yesterday when it is past, And like a watch in the night,” (Psa. 90:4). “But, beloved, do not forget this one thing, that with the Lord one day is as a thousand years, and a thousand years as one day,” (2 Pet. 3:8-9). There are six thousand years of man’s rule, followed by one thousand years of Yeshua’s rule on earth, symbolized by the seventh day sabbath.

Part 5 – The Apostle Paul kept the Sabbath

The apostle Paul kept, and taught both Jews and Gentiles on the Sabbath. “Then Paul, as his custom was, went in to them, and for three Sabbaths reasoned with them from the Scriptures,” (Act. 17:2). “And he reasoned in the synagogue every Sabbath, and persuaded both Jews and Greeks” (Act. 18:4). “But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day and sat down... So when the Jews went out of the synagogue, the Gentiles begged that these words might be preached to them the next Sabbath. Now when the congregation had broken up, many of the Jews and devout proselytes followed Paul and Barnabas, who, speaking to them, persuaded them to continue in the grace of God. On the next Sabbath almost the whole city came together to hear the word of God,” (Act. 13:14,42-44).

Part 6 – The Sabbath will be kept Forever

The Sabbath has been in effect since the creation of the world. “And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made,” (Gen. 2:2-3).

The Sabbath is in effect now. “There remains, then, a Sabbath-rest for the people of God,” (Heb. 4:9) NIV. The Sabbath is in effect at the time of the great tribulation. “But pray ye that your flight be not in the winter, neither on the sabbath day: for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be,” (Mat. 24:20-21).

“And the Sabbath will be in effect throughout the new heavens and new earth. “For as the new heavens and the new earth, which I will make, shall remain before Me, saith Yehovah, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith Yehovah,” (Isa. 66:22-23). The new moons will continue to be observed to know when to keep the holy days.

We should make preparations in advance of the Sabbath. “And now when the even was come, because it was the preparation, that is, the day before the sabbath,” (Mar. 15:42). “And that day was the preparation, and the sabbath drew on,” (Luk. 23:54).

Part 7 – Common Sense in Keeping the Sabbath

Yeshua did not follow or teach the Jew’s man-made rules, *halacha*, on the Sabbath. “And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn. And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?...And he said unto them, The sabbath was made for man, and not man for the sabbath: therefore the Son of man is Lord also of the sabbath,” (Mar. 2:23-24,27-28). Yeshua taught the Sabbath served man, not that man was to serve the Sabbath, and that He was the Lord of the Sabbath. If stripping a few handfuls of grain was breaking the Sabbath Yeshua would have taught them so. Gleaning some to eat was permissible. “When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour’s standing corn,” (Deu. 23:25).

We are told not to kindle a fire on the Sabbath day. “Ye shall **kindle** no fire throughout your habitations upon the sabbath day,” (Exo. 35:3).

Today some orthodox Jews will not turn on or off an electric light on the Sabbath because of the filament burning in the light. They also will not turn a car off or on, because of the gas that is constantly being ignited to drive the pistons.

When God said to kindle no fire He was referring to gathering materials, and building a fire of wood or coal, which required a good deal of work. The command is not to ‘kindle’, *ba’ar* in Hebrew, meaning burn, in the sense of ‘to seek out, collect, glean’, from Brown-Driver-Briggs Lexicon. Here the focus is put on the gathering of the materials for the fire as well as starting it.

The example we are given is for gathering materials on the Sabbath. “And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. And they put him in ward, because it was not declared what should be done to him. And Yehovah said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died; as Yehovah commanded Moses,” (Num. 15:32-36).

There is no work in flipping a switch, certainly less work than stripping some grain off a stalk, which Yeshua approved of.

When Israel was in the wilderness for forty years God feed them with manna, bits of dough that appeared like dew. No new manna would be given to be collected on the Sabbath, but twice the amount would be given on the sixth day, and God instructed that part of it was to be cooked so they would have food for the Sabbath. This was because manna would not last overnight. “And Moses said, Let no man leave of it till the morning. Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them. And they gathered it

every morning, every man according to his eating: and when the sun waxed hot, it melted. And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which Yehovah hath said, To morrow is the rest of the holy sabbath unto Yehovah: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning,” (Exo. 16:19-23).

This is not a command against heating food or bringing coffee to boil on the Sabbath, but telling them that they had to cook the manna in order to have it last for the Sabbath day.

The prophet Nehemiah forbid commercial deliveries to Jerusalem on the Sabbath day. “and if the people of the land bring ware or any victuals on the sabbath day to sell, that we would not buy it of them on the sabbath, or on the holy day,” (Neh. 10:31a). “In those days saw I in Judah some treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day: and I testified against them in the day wherein they sold victuals. There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath. And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the sabbath day. So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice. Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no more on the sabbath,” (Neh. 13:15-21).

And while of course shopping is a type of work, no where in scripture does it say you can not purchase something needful on the Sabbath, such as food, medicine, etc..

If you have running water, electricity, gas, cable tv, or the internet, you are being charged for those things, for usage on the Sabbath as well. And all of those services have people working on the sabbath, to keep those services running. It is no different to use the services of a restaurant or hotel that is already open on the Sabbath.

It is lawful to take care of emergencies on the Sabbath day. “And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days,” Mat. 12:11-12). “And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day? And they held their peace. And he took him, and healed him, and let him go; and answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?” (Luk. 14:3-5).

Chapter 3

The Passover and the Days of Unleavened Bread

The Passover represents Yeshua's sacrifice for our sins. The Days of Unleavened Bread represents the putting of sin out of our lives.

Part 1 – On which Day did the First Passover occur?

The Passover began with a starting preparation period on the tenth through the fourteenth of Abib. "Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house...And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening" (Exo. 12:3, 6). It was eaten after sundown that night with nothing to remain by the morning. "And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is Yehovah's Passover" (Exo. 12:7-11). It was this night that Yehovah smote the Egyptians and passed over Israel. "For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am Yehovah. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt" (Exo. 12:12-13). It was the night portion of this day when the meal was eaten and the Death Angel passed over them, it was to be a memorial and a Feast Day forever. "And this day shall be unto you for a memorial; and ye shall keep it a feast to Yehovah throughout your generations; ye shall keep it a feast by an ordinance forever" (Exo. 12:14).

They killed the lamb before sundown, and put its blood on the door posts, as they could not leave their homes after sunset until the next morning. "...and none of you shall go out at the door of his house until the morning" (verse 22). And that evening, the night portion of the fifteenth, they both had their commanded meal and the Death Angel passed over them. Then, in the morning, the day portion of the fifteenth, they spoiled the Egyptians and they left Egypt, "And the people took their dough before it was leavened, their kneadingtroughs being bound up in their clothes upon their shoulders. And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment. And Yehovah gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians. And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children" (Exo. 12:34-37). "And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the Passover the children of Israel went out with an high hand in the sight of all the Egyptians" (Num. 33:3). They left on the fifteenth, the morning after the Death Angel passed over.

Part 2 – When was the Passover lamb to be slain?

God told Moses to keep the lambs until the fourteenth day and kill them in the evening. “Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house... Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats. And ye shall keep it up until the fourteenth day of the same month, and the whole assembly of the congregation of Israel shall kill it in the evening.” (Exo. 12:3, 5-6). The Hebrew here for evening is “*ben ha arbayim*” which means “between the two evenings” (Strong’s 6153). *The Gesenius’ Hebrew – Chaldee – Lexicon to the Old Testament* describes ‘between the two evenings’ is the time from when the sun begins to go down until sunset. “The phrase ‘between the two evenings’, Exo. 16:12; 30 8; used as marking the space of the time during which the paschal lamb was slain, Exo. 12:6; Lev. 23:5; Num. 9:3; and the evening sacrifice was offered, Exo. 29:39, 41; Num. 28:4; ... considered the time when the sun began to descend to be called the first evening and the second evening to be the real sunset” (pg. 652).

Notice The New Westminster Dictionary of the Bible explains, “The festival began on the fourteenth of Abib at evening, that is, in the beginning of the fifteenth day, with the sacrificial meal (Lev. 23:5-6). A lamb or kid was slain between the evenings, that is, toward sunset, (Exo. 12:6, Deu. 16:6) of between the ninth and eleventh hours” (article ‘Passover’, pg. 705).

The Bible says, “But at the place which Yehovah thy God shall choose to place his name in, there thou shalt sacrifice the Passover at even, **at the going down of the sun**, at the season that thou camest forth out of Egypt” (Deu. 16:6). The Passover was sacrificed at the “going down of the sun” on the fourteenth, not after the sun had set. The same phrase is used in Joshua – “And afterward Joshua smote them, and slew them, and hanged them on five trees: and they were hanging upon the trees until the evening. And it came to pass **at the time of the going down of the sun**, that Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave’s mouth, which remain until this very day” (Jos.10:26-27). Joshua had to take the bodies down **before sunset**. “And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree. His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which Yehovah thy God giveth thee for an inheritance” (Deu. 21:22-23).

When commanding the daily sacrifice, God says, “And thou shalt say unto them, This is the offering made by fire which ye shall offer unto Yehovah; two lambs of the first year without spot day by day, for a continual burnt offering. The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer **at even**” (Num. 28:3-4). The term here “*at even*”, in Hebrew is the same as “between the evenings” – “*ben ha arbayim*”, in which the daily sacrifice was always performed before sunset.

Critical Experimental Commentary by Jameson, Fausset, and Brown, records,

“‘Between the evenings’ is a phrase of similar import, denoting the part or the day between the declining and the setting sun, or between noon and sunset. As the slaughtering of the numerous victims required would of necessity occupy a considerable time, no particular hour was specified...but in order to be within the limits defined, it was necessary that it should be begun and completed between the commencement of the first and the termination of the second evening... In later times, a controversy arose in reference to the time thus marked. The Samaritans and Caraites considered it as the interval between sunset and darkness. But the

Pharisees and Rabbinitists, who maintained that the first evening began after noon, and the second with the sunset, taught the paschal lamb was to be killed in the interval between the ninth and eleventh hour, which, at the time of the equinox, corresponded to one, three and six o'clock pm. Josephus states that such was the practice of the Jews in the time of Our Lord" (Vol. 1 pg. 310).

Notice what we read in the Book of Jubilees. "For it is an eternal ordinance, and engraven on the heavenly tablets regarding all the children of Israel that they should observe it every year on its day, once a year, throughout all their generations, and there is no limit of days, for this is ordained forever." (Jubilees, 49:8).

"Let the children of Israel come and observe the Passover on the day of its fixed time, on the fourteenth day of the first month, between the evenings, from the third part of the day to the third part of the night, for two portions of the day are given to the light, and a third part to the evening. This is that which the Lord commanded thee that thou shouldst observe it between the evenings. And it is not permissible to slay it during any period of the light, but during the period bordering on the evening, and let them eat it at the time of the evening, until the third part of the night, and whatever is left over of all its flesh from the third part of the night and onwards, let them burn it with fire" (Jubilees 49:10-12). The lambs were slain bordering on the evening, and then eaten before the last one third of the night.

The Book of Jubilees records that we will be protected for correctly keeping the Passover in its proper time. "And do thou command the children of Israel to observe the Passover throughout their days, every year, once a year on the day of its fixed time, and it shall come for a memorial well-pleasing before the Lord, and no plague shall come upon them to slay or to smite in that year in which they celebrate the Passover in its season in every respect according to His command" (Jubilees, 49:15).

Part 3 – The False Passover of the Samaritans

The Samaritans sacrificed the Passover lamb after sunset before it was dark at the beginning of the 14th of Abib. *The Gesenius' Hebrew – Chaldee – Lexicon to the Old Testament* states, "According to the opinion of the Caraites and Samaritans, [The Passover lamb was to be slain in] the time between sunset and deep twilight" (pg. 652). The Samaritans were a Gentile people, who were placed in Northern Israel after the Ten Tribes were taken into captivity in 721-718 B.C. They built their own competing temple in Mt. Gerazim. They continued to worship their own gods and attempted to worship Yehovah in a pagan way. "And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof.... Then one of the priests whom they had carried away from Samaria came and dwelt in Beth-el, and taught them how they should fear Yehovah. Howbeit every nation made gods of their own, and put them in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt... So they feared Yehovah, and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places. They feared Yehovah, and served their own gods, after the manner of the nations whom they carried away from thence. Unto this day they do after the former manners: they fear not Yehovah, neither do they after their statutes, or after their ordinances, or after the law and commandment which Yehovah commanded the children of Jacob, whom he named Israel" (2 Kin. 17:24, 28-29, 32-34). This is why

Yeshua told the Samaritan, “Ye worship ye know not what, we know what we worship, for salvation is of the Jews” (Joh. 4:22). And this is why we should not follow this false Samaritan Passover tradition.

Part 4 – Understanding the Passover of the Passion Week

Yeshua kept the Passover in Jerusalem after the custom of the Feast. “Now his parents went to Jerusalem every year at the feast of the Passover. And when he was twelve years old, they went up to Jerusalem after the custom of the feast” (Luk. 2:41-42). This was on the fifteenth of Abib. he continued to do this throughout his life. “And the Jews' Passover was at hand, and Jesus went up to Jerusalem,... Now when he was in Jerusalem at the Passover, in the feast day, many believed in his name, when they saw the miracles which he did” (Joh. 2:13 and 23). He did this as an example for us. “For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps” (1 Pet. 2:21).

“And the **first day** of unleavened bread, when they **killed** the Passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the Passover? ...And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the Passover” (Mark 14:12, 16). The word ‘first’ here is *protos* in Greek. (Strong’s # 4413) Meanings include “before, beginning and former”. “Then came the **day** of unleavened bread, when the Passover must be **killed**...And they went, and found as he had said unto them: and they made ready the Passover.” (Luk. 22:7 and 13). The word ‘day’ in these verses is from the Greek work *hemera* (Strong’s #2250) which means a period of time. According to Vine’s Complete Expository Dictionary of Old and New Testament Words, definition d, *hemera* is a period of undefined length marked by certain characteristics. The same word is translated ‘time’ in Acts. “And Saul was consenting unto his death. And at that time (*hemera*) there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles” (Act. 8:1). Therefore, Mark 14:12 should read, “And the **beginning period of unleavened bread**, when they killed the Passover.” Luke 22:7 should read, “Then came the **time of unleavened bread**, when the Passover must be killed.” In both of these verses, the word ‘killed’ is the Greek *thuo* (Strong’s #2380), meaning “to sacrifice”. In both cases, these verses are referring to the period from the tenth through the fourteenth, in which these lambs were inspected and led up to them being sacrificed at the end of the fourteenth. These verses are referring to the beginning of the preparation period for unleavened bread, which would lead up to the killing of the Passover lamb. The preparation period was from Abib 10 through Abib 14. “Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house... Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats. And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening” (Exo. 12:3, 5-6). Let us notice that after Yeshua was taken into custody, that it was still the preparation period. “Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that **they might eat the Passover**” (Joh. 18:28). “And it was the **preparation of the Passover**, and about the sixth hour: and he saith unto the Jews, Behold your King!” (Joh. 19:14).

On the eleventh of Abib, Yeshua taught on the Mt. of Olives in the late afternoon, as recorded in Matthew 24, Mark 13 and Luke 21. On the twelfth, in the evening, “Now the feast of unleavened bread drew nigh, which is called the Passover” (Luk. 22:1). “And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, Ye know that after two days is **the feast of the**

Passover, and the Son of man is betrayed to be crucified” (Mat. 26:1-2). “After two days was **the feast of** the Passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast day, lest there be an uproar of the people” (Mar. 14:1-2). Notice in both places, “the feast of” is in italics in the King James Version, because these words do not appear in the Greek. In two days was the fourteenth when the Passover lamb would be slain as the sun went down. On the twelfth, “Now the first **day** of the **feast of** unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the Passover? And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the Passover at thy house with my disciples. And the disciples did as Jesus had appointed them; and they made ready the Passover” (Mat. 26:17-19). Again, notice in the King James, the words ‘day’ and ‘feast of’ are in italics, because they are not in the Greek. Therefore, this actually reads, now *on* the first of unleavened bread. The Greek work for ‘first’ here is *protos* (Strong’s # 4418), meaning before or beginning. This verse is referring to the beginning of unleavened bread preparation, which actually began on the tenth of the month.

“And he said unto them, With **desire** I have desired to eat this Passover with you before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God” (Luk. 22:15-16). When Yeshua said that he greatly desired to eat the upcoming Passover with his Disciples, he knew that he would be unable to until he was resurrected into the Kingdom of God because he was to be the sacrificial lamb that year. “For even Christ our Passover is sacrificed for us” (1 Cor. 5:7b). He desired to eat the upcoming Passover with his disciples, (But he knew he would be unable to.) The word ‘desire’ here is *epithumia* (Strong’s # 1939), Thayer’s Greek-English Lexicon defines this as “desire, craving, longing, desire for what is forbidden”. He knew he could not eat the Passover with them, because he knew he was going to be the Passover lamb that year.

“Now before the feast of the Passover... And supper being ended... He riseth from supper, and laid aside his garments; and took a towel, and girded himself” (Joh. 13:1a, 2a, 4). This was not a Passover Seder but a dinner eaten before the Passover. *The Jewish New Testament Commentary* by David Stern (p. 77) says, “The last supper was not a Seder, but a *se’udat mitzvahd*, ‘banquet of completion’, which was a special meal a teacher would have with his students upon completion of a course of study.

The bread used at this meal was *artos*, leavened bread, which they had used for the ‘sop’. “Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon” (Joh. 13:26), also, Paul, when speaking of the last supper also used the word *artos*, leavened bread, for bread. “For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread (*artos*)” (1 Cor. 11:23).

This meal was at the end of the twelfth day and the start of the thirteenth. The next morning, the thirteenth, Yeshua appeared before Pilate, then Herod, and then before Pilate again, when he was judged at the sixth hour (which was noon). “And it was the preparation of the Passover, and about the sixth hour: and he saith unto the Jews, Behold your King!” (Joh. 19:14). Afterwards, he was scourged and spent the night in the dungeon, “He was taken from prison and from judgment” (Isa. 53:8a), until the next morning when he was placed upon the stake at the third hour (9 am). “And it was the third hour, and they crucified him” (Mar. 15:25). He died at the same time the Passover lambs were being killed (3 pm – 5 pm). “For even Christ our passover is sacrificed for us” (1 Cor. 5:7b). “But with the precious blood of Christ, as of a lamb without blemish and without spot” (1 Pet. 1:19). He was buried

sometime before sunset, which is according to the law, on the fourteenth. “The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross (stake) on the sabbath day, (for that sabbath day was an high day,)” (Joh. 19:31a).

For those who want to cling to the idea that Yeshua was instituting that the Passover was to be kept a day early, must believe that the Bible is wrong when it says that he was judged at 3 p.m. and was nailed to the stake at 9 a.m. Their tradition will not accept that because this proves the last meal was actually two days before his death. He could not be judged at 3:00 PM and then crucified at 9:00 AM on the same day. Nowhere in scripture is there a command to change the time of keeping the Passover, it is to be kept the same day – forever.

At the end of the fourteenth day, Joseph of Arimathaea took Yeshua’s body on the “preparation of the Passover”. “When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus’ disciple. He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered... Now the next day, that followed the *day of the preparation*” (Mat. 27:57-58; 62a). “And now when the even was come, because *it was the preparation, that is, the day before the sabbath*, Joseph of Arimathaea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus” (Mar. 15:42-43). “*And that day was the preparation*, and the sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment” (Luk. 23:54-56). Yeshua was killed on the preparation day, the fourteenth and had to be taken down before the High Sabbath day. “The Jews therefore, because *it was the preparation*, that the bodies should not remain upon the cross on the sabbath day, (*for that sabbath day was an high day*), besought Pilate that their legs might be broken, and that they might be taken away... But when they came to Jesus, and saw that he was dead already, they brake not his legs” (Joh. 19:31;33).

When Yeshua was making plans for the Passover, he knew that he would be killed at the same time as the Passover lambs for that year. And, it being a seven day feast, he still appeared after his Resurrection and kept part of the latter half of the feast with his Disciples. “Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her. 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, came Yeshua and stood in the midst, and saith unto them, Peace be unto you” (Joh. 20:18-19).

Part 5 – Paul and the Passover

“When ye come together therefore into one place, this is **NOT** to eat the Lord’s supper” (1 Cor. 11:20). When we come together, we are not trying to recreate Yeshua’s last meal. But, that night, Yeshua explained the spiritual meaning of the kiddush which had been kept since Melchizedek kept it with Abraham. “And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth” (Gen. 14:18-19). As the Apostle Paul explains, “For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread. And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink

it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged" (1 Cor. 11:23-31). We are to examine ourselves, our sins and shortcomings that require the shedding of the blood of the Messiah, represented by the wine. We are to 'discern the Lord's body', the stripes and piercings, by which we are healed, that is reflected in the stripes and piercings in the matzoh, which is broken, as his body was for us. As often as we partake of the bread and the wine, we are to understand how that represents what happened to Yeshua because of what we personally have done. The Apostle Paul said, "for as **often** as you eat this bread, and drink this cup (Verse 26)", "as often" is in reference to the kiddush being taken traditionally on every Sabbath, Holy Day and the New Moon, not just on the Passover.

Paul said to keep the Feast of Unleavened Bread. "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth" (1 Cor. 5:7-8). And he continued to keep the Feast. "And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days" (Act. 20:6). Paul said to follow his example, as he followed Yeshua. "Be ye followers of me, even as I also am of Christ" (1 Cor. 11:1). Yeshua kept the Passover according to the custom of the Jews. "Now his parents went to Jerusalem every year at the feast of the Passover. And when he was twelve years old, they went up to Jerusalem after the custom of the feast" (Luk. 2:41-42).

Samuel Bacchiocchi writes in *From Sabbath to Sunday – A Historical Investigation of the Rise of Sunday Observance in Early Christianity*, concerning 1 Corinthians 5:7-8,

"The passage, moreover, provides limited support for the literal observance of the festival... The fact that Paul himself spent the Days of Unleavened Bread at Philippi (Acts 20:6) and that he was hastening to be at Jerusalem, if possible, on the Day of Pentecost (Acts 20:16; cf. 1 Cor. 16:8), suggests that the apostle still respected and regulated his life by the normative liturgical calendar of the temple" (pg. 81). "Moreover we know from the Quartodeciman's sources (i.e., those who kept Passover on Nisan 14 according to the Jewish reckoning), which apparently represent a direct continuation of the custom of the primitive church, that the paschal feast was indeed observed by Christians. Its celebration, however, did not take place on Sunday... but rather, as well stated by J. Jeremias, at the same time as the Jewish Passover, that is, on the night of the fifteenth of Nisan, and by the date rather than the day" (p. 81). "In a passage we shall later examine, Epiphanius (ca. A.D. 315-403) suggests that until A.D. 135 Christians everywhere observed Passover on the Jewish date, namely, on Nisan 15, irrespective of the day of the week" (ibid.). "The ... Passover... initially celebrated Christ's Passion and was observed by the fixed date of Nisan 15 rather than on Sunday" (pg. 84).

Part 6 – The Christian Church’s Passover 70 A.D. – 400 A.D.

Continuing from *From Sabbath to Sunday* by Samuel Bacchiocchi – Concerning the Christians who fled to Pella after the fall of Jerusalem in 70 A.D., history records, “They are characterized essentially by their tenacious attachment to Jewish observances. If they became heretics in the eyes of the mother church [at Rome], it is simply because they remained fixed on outmoded positions. They represent, though Epiphanius is energetically refusing to admit it, the very direct descendants of the primitive community, of which our author knows that it was designated by the Jews by the same name of Nazarene.” (pg. 156). Epiphanius, who accused them of heresy, said of them, “The Nazarenes do not differ in any essential thing from them [the Jews], since they practice the custom and doctrines prescribed by Jewish law, except that they believe in Christ” (ibid.).

According to Epiphanius, the fifteen Judeo-Christian bishops in Jerusalem up to 135 A.D. kept the Passover according to the document known as the “Apostolic Constitution” which says,

“You shall not change the calculation of time, but you shall celebrate it at the same time as your brethren who came out from the circumcision – with them observe the Passover.”

Eusebius records that in 154 A.D., Polycarp, the disciple of John, traveled to Rome to convince Anicetus, the Roman Bishop, to keep the Passover. “For neither could Anicetus persuade Polycarp not to observe [the Passover] because he had always observed it with John the disciple of our Lord and the rest of the apostles, with whom he associated; and neither did Polycarp persuade Anicetus to observe it who said that he was bound to follow the customs of the presbyters before him”

Also, Polycarp’s disciple, Polycrates, in 176 A.D. argued with Victor of Rome to keep the Passover. Irenaeus, the bishop of Lyon, wrote to Pope Victor to not break the unity with “the many bishops of Asia and the East, who, with the Jews, celebrated the Passover on the fourteenth day of the New Moon.” Also, Apollinarius, bishop of Hirapolis, (ca. A.D. 170), wrote, “the fourteenth of Nisan is the true Passover of our Lord, the great sacrifice, instead of the lamb we have the Lamb of God.”

Eusebius records in his Church history,

“A question of no small importance arose at that time [the close of the second century]. For the parishes of 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 Savior’s Passover...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. ‘We observe the exact day, neither adding, nor taking away. For in Asia also great lights have fallen asleep, which shall arise 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...and, moreover, John, who was both a witness and a teacher, who reclined on the bosom of the Lord...and Polycarp in Smyrna, who was a bishop and martyr...those observed the fourteenth day of the Passover according to the Gospel, deviating in no respect,’ but following the rule of faith” (*Anti-Nicean Fathers*, vol. 8, pp. 773-774).

The Church kept the exact day as the Jews, deviating in no respect, beginning at the end of the fourteenth day, starting with the fifteenth day, as the Jews did. This meal, eaten after sunset on the fourteenth, was still reckoned by the Romans as the fourteenth because their day ended at midnight.

Melito of Sardis wrote a Christian Haggadah (a manual of how to keep the Passover) in 180 A.D. entitled, "Peri Pascha", which was discovered in 1940 and is recorded in the book, *The Lambs High Feast* by Alistair Stewart-Sykes.

The anti-Jewish hostility is seen in a document ca. A.D. 243, *De Pascha Computus*. "We desire to show...that Christians need at no time...to walk in blindness and stupidity behind the Jews as they did not know what was the day of Passover."

In 325 A.D. at the Council of Nicea, all things 'Jewish' were outlawed.

"It appears an unworthy thing that in the celebration of this most holy feast we should follow the practice of the Jews, who have impiously defiled their hands with enormous sin, and are, therefore, deservedly afflicted with blindness of soul...Let us then have nothing in common with the detestable Jewish crowd...All should unite in desiring that which sound reason appears to demand, and in avoiding all participation in the perjured conduct of the Jews" (Eusibius, *Life of Constantine*, 3, 18-19; NPNF 2nd, 1, pp. 524-525).

Emperor Constantine wrote the following concerning keeping the Passover, "Forasmuch, then, as it is no longer possible to bear with your pernicious errors, we give warning by this present statute that none of you henceforth presume to assemble yourselves together. We have directed, accordingly, that you be deprived of all the houses in which you are accustomed to hold your assemblies, and forbid the holding of your superstitious and senseless meetings...Take the far better course of entering the Catholic Church" (Eusibius, *Life of Constantine*, Book 3).

In 400 A.D., the Christians who kept the Passover according to the manner of the Jews, were strongly attacked by Severian, the bishop of Gabala.

Part 7 – The Pagan Origin of the False Passover

Some Churches teach many things as though they are commanded when they are not, with a 'communion'-type kiddush on the beginning of the fourteenth of Abib, calling that the Passover, in a Catholic Mass style, and saying that it cannot be held at any other time.

Yeshua is the Passover lamb. "...For even Christ our Passover is sacrificed for us" (1 Cor. 5:7b). The Passover is to be a memorial forever. "And this day shall be unto you for a memorial; and ye shall keep it a feast to Yehovah throughout your generations; ye shall keep it a feast by an ordinance for ever" (Exo. 12:14). It is to be a memorial between your eyes (in your mind). "And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that Yehovah's law may be in thy mouth: for with a strong hand hath Yehovah brought thee out of Egypt...And it shall be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand Yehovah brought us forth out of Egypt" (Exo. 13:9, 16). This is a memorial of the deliverance that occurred on the fifteenth, not of the death of the lamb that occurred on the fourteenth. The lamb was eaten on the fifteenth, its flesh a symbol of eating Yeshua. "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world" (Joh. 1:29). "And Jesus said unto them, I am the **bread of life**: he that cometh to me shall never hunger; and he that believeth on me shall never thirst... I am the **living bread** which came down from heaven: if any man eat of this bread, he **shall live for ever**: and the bread that I will give **is my flesh**, which I will give for the **life of the world**" (Joh.6:35 and 51). Notice how the focus is on the eternal LIFE it brings, not death.

“For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread. And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come” (1 Cor. 11:23-26). Notice Paul says here, “as oft as you drink it” and “for as often as you eat this,” showing that this is not just done once a year at the Passover. We are to do this in remembrance of what Yeshua’s death accomplishes for us – deliverance – rather than morbidly memorializing the death itself. We are to “shew (*kataggelló* in Greek – proclaim, teach) the Lord's death” in reference to teaching the salvation that comes through Yeshua's sacrifice.

“Thus saith Yehovah, Learn not the way of the heathen” (Jer. 10:2a). We should not follow the customs of the pagans, who memorialized the death of their gods. “He said also unto me, Turn thee yet again, and thou shalt see greater abominations that they do. Then he brought me to the door of the gate of the Lord's house which was toward the north; and, behold, there sat women weeping for Tammuz” (Eze. 8:13-14). Regarding this Tammuz, the New Bible Dictionary says,

“This mourning for the god Tammuz took place on the second day of the fourth month, which was named after this event. It commemorated the legendary death of the Sumerian deity Dumu-zi (‘true son’), the prediluvian shepherd and husband of Ishtar [Easter]. On his death, Ishtar mourned and called all to do so...[the cult] seems to have been popular, however, in Syria and Phoenicia, where a similar legend is told of Adonis and Aphrodite. A reference to the planting of gardens to these deities is possibly given in Isaiah 17:10. The temple of Aphrodite in Gebal, Syria, was a principle centre of this cult, also known in Egypt, where Adonis was identified with Osiris” (“Tammuz,” pg. 1238).

“Tammuz was an ancient Akkadian deity whose worship spread throughout the Semitic world. He was the husband and brother of Ishtar, the Babylonian goddess of procreation... The Greek counterpart of Tammuz was Adonis and the Egyptian, Osiris. Tammuz cults are thought to be referred to in Jeremiah 22:19; Amos 8:10; Zechariah 12:10... Tammuz worship was connected licentious festivals. In Babylon, the cult included the annual marriage of the king to the fertility goddess in the form of a priestess. This symbolized the regeneration of nature. The Tammuz-Ishtar cult was degrading and thoroughly inconsistent with the chaste worship of Yahweh” (*Unger's Bible Dictionary*, pg. 1070).

“The death of the great ringleader of the apostasy was not the death of a warrior slain in battle, but an act of judicial rigor, solemnly inflicted. This is well established by the accounts of deaths of both Tammuz and Osiris. The following is the account of Tammuz, given by the celebrated Maimoides, deeply read in all the learning of the Chaldeans: ‘When the false prophet Thammuz preached to a certain king that he should worship the seven stars and the twelve signs of the zodiac, that king ordered him to be put to a terrible death. On the night of his death, all the images assembled from the ends of the earth into the temple of Babylon, to the great golden image of the sun, which was suspended between heaven and earth. That image prostrated itself in the midst of the temple, and so did all the images around it, while it related to them all that had happened to Thammuz. The images wept and lamented all night long, and then in the morning they flew away, each to his own temple again, to the ends of the

earth. And hence arose the custom every year, on the first day of the month of Thammuz to mourn and weep for Thammuz” (*The Two Babylons*, pg. 62).

“Among the pagans this lent seems to have been an indispensable preliminary to the great annual festival in commemoration of the death and resurrection of Tammuz, which was celebrated by alternate weeping and rejoicing...being observed in Palestine and Assyria in June, therefore called the ‘month of Tammuz;’ in Egypt, about the middle of May, and in Britain, sometime in April. To consolidate the pagans to nominal Christianity, Rome, pursuing its usual policy, took measures to get the Christian and pagan festivals amalgamated, and, by a complicated but skillful adjustment of the calendar, it was found no difficult matter, in general, to get paganism and Christianity – now far sunken idolatry – in this as in so many other things, to shake hands” (ibid., pg. 107).

“He is fabled to have been a beautiful youth, beloved by Venus, and killed by a wild boar in Lebanon...The women of Phoenicia, Assyria, and Judea worshipped him as dead, with deep lamentations, wearing priapi [phallic images] and other obscene images all the while, and they prostituted themselves in honor of this idol. Having for some time **mourned him as dead, then they supposed him revived**, and broke out into the most extravagant rejoicings” (*Adam Clarke Commentary*, Vol. 1, pg. 444).

“Tammuz was worshipped throughout Babylonia, and in Assyria, Phoenicia, and Palestine... He was the husband of the goddess Inanna, the queen of heaven, goddess of love and war, known by the Semites as Ishtar. He was the god of the pasture, the patron of flocks and their keepers, and hence was himself entitled shepherd. He was represented as dying annually, but returning to life... Jerome says that the Syrians celebrated an annual solemnity to Adonis in June, when **he was lamented by the women as dead, and afterward his coming to life again was celebrated** with songs” (*New Westminster Dictionary of the Bible*, pg. 925).

In reference to Ezekiel 8:15, Jameson Fausset and Brown’s *Commentary of the Bible* says, “Instead of weeping for the national sins, they wept for the idol, Tammuz...**an annual feast was celebrated to him in June** (hence called Tammuz in the Jewish calendar) at Byblos, when the Syrian women, **in wild grief**, tore their hair and yielded their persons to prostitution, consecrating the higher of their infamy; **next followed days of rejoicing for his return to the earth – the former feast ‘the disappearance of Adonis’ the latter, ‘the finding of Adonis’.**” (Vol. 2, pg. 227).

The pagans had two celebrations for Tammuz, one, in which they mourned for a dead Tammuz and another in which they celebrated a resurrected Tammuz. Even though God only commands a single joyful Passover celebration on the fifteenth, some continue with a funeral-like memorial of Yeshua’s death (on the fourteenth) and a separate joyful service (on the fifteenth), just as the pagans did. This is the same practice that is seen in the Good Friday – Easter celebration.

Will Durant, in *The Story of Civilization*, (pg. 741) says that the transubstantiation, as practiced by the Roman Catholic Church, is “one of the oldest ceremonies of primitive religion.” *The Encyclopedia of Religions*, Vol. 2, pg. 76, records a type of eucharist was celebrated in Egypt in which a cake was concentrated by a priest and was supposed to become the flesh of Osiris. This was then eaten and wine taken as part of the rite. The cakes and the Haoma drink of Mithra, as well as the idea of, were a part of the religion of Mithraism and were similar to the Catholic eucharist today.

“In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land” (Exo. 12:18-19). The Feast is seven days, not eight days.

There is no scriptural authority to change the observance of the Passover from the night of the fifteenth to the night of the fourteenth, as some who “think to change times and laws” (Dan. 7:25). Rather, it should be kept on the day God commanded it to be observed forever.

Part 8 – The Last Day of Unleavened Bread

The last day of unleavened bread is when Israel passed through the Red Sea and were delivered from Pharaoh and the Egyptians (as testified to by The Midrash and other Jewish sources). “And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night. And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians. And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them” (Exo. 14:19-28).

This represents our victory over Satan and sin through Yeshua. “But thanks be to God, which giveth us the victory through our Lord Jesus Christ” (1 Cor. 15:57). “Ye are of God, little children, and have overcome them: because greater is He that is in you, than he that is in the world” (1 Joh. 4:4). “And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death” (Rev. 12:11).

The last day of Unleavened Bread is a sabbath and commanded assembly. “And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you” (Exo. 12:16).

Part 9 – Yeshua is our Passover

Yeshua is our Passover sacrifice. “For even Christ our passover is sacrificed for us” (1 Cor. 5:7b). He was able to die for all men because He was their Creator. “All things were made by Him; and without Him was not any thing made that was made... He was in the world, and the world was made by Him,

and the world knew Him not” (Joh. 1:3,10). He was made flesh. “And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth” (Joh. 1:14). He was tempted in all points yet never sinned. “For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin” (Heb. 4:15). Through this He was able to pay the price for the sins of the world. “In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace” (Eph. 1:7). “And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world” (1 Joh. 2:2).

It is Yeshua’s death through the shedding of His blood that forgives our sins. “But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin” (1 Joh. 1:7). “Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate” (Heb. 13:12). “And, having made peace through the blood of His cross (*staurou* – stake), by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven” (Col. 1:20). “Elect according to the foreknowledge of God the Father, through sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ” (1 Pet. 1:2a). “And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto Him that loved us, and washed us from our sins in His own blood” (Rev. 1:5). “But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him” (Rom. 5:8-9).

Part 10 – Yeshua defeated the Powers

On the original Passover Yehovah punished the gods of Egypt. “For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am Yehovah” (Exo. 12:12). Yeshua’s sacrifice gave Him power over all false gods and powers. “And you, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross [stake]; and **having spoiled principalities and powers, He made a shew of them openly, triumphing over them in it**” (Col. 2:13-15). “which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places, **far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come**” (Eph. 1:20-21).

Part 11 – Keeping a Christian Passover and Days of Unleavened Bread

As Paul said, we are to be both physically and spiritually unleavened, and are to keep the feast of unleavened bread. “Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth” (1 Cor. 5:7-8). Paul explained that leavened bread represents sin during this festival. Yeshua also compared leavening to sinful false doctrines. “How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees” (Mat. 16:11-12).

Unleavened bread represents righteousness, the keeping of God's commandments. "My tongue shall speak of thy word: for all thy commandments are righteousness" (Psa. 119:172). "I am that bread of life...he that eateth of this bread shall live for ever" (Joh. 6:48,58b).

"We must remove all the leavening from our homes and not eat anything with leaven during the seven days of the feast, but rather, we must eat unleavened bread for those seven days. "Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel" (Exo. 12:15). Leavened bread is any food made with active yeast. The first and seventh days are Sabbaths with services to be held and no work to be done except preparing meals. "And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you" (Exo. 12:16). On the first and seventh day we blow the shofar and have a kiddush. On the first day an offering is taken.

As Christians, whenever we have a kiddush, it should be in the way as instructed by Yeshua. Since this bread and wine ceremony is part of a Passover Seder, it should be performed in the way that the Lord instructed. A traditional part of the Jewish kiddush includes the man-made hand-washing ceremony, which was condemned by Yeshua. "And when they saw some of his disciples eat bread with defiled, that is to say, with unwashed, hands, they found fault. For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders" (Mar. 7:2-3). "Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do" (Mar. 7:7-8). "Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?" (Mat. 15:2-3). It seems appropriate to replace that ceremony with one that Yeshua did teach, the foot washing ceremony. For more on the meaning of the Passover and how to keep it, see our *A Christian Passover Haggadah*.

Chapter 4

Pentecost and the Omer Count

The Omer Count is a period for spiritual growth. Pentecost represents the marriage of Yeshua to the Church.

Part 1 – Pentecost is counted for Seven Weeks

The Wave-Sheaf offering was offered the day after Passover. “Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest. And he shall wave the sheaf before Yehovah, to be accepted for you: on the morrow after the sabbath the priest shall wave it” (Lev. 23:10-11). Then, seven weeks were counted. “And ye shall COUNT UNTO YOU from the morrow after the sabbath (The Passover), from the day that ye brought the sheaf of the wave offering; seven sabbaths [weeks] shall be complete. Even unto the morrow after the seventh sabbath [week] shall ye number fifty days; and ye shall offer a new meat offering unto Yehovah” (Lev. 23:15-16). “Seven **weeks** shalt thou number unto thee: begin to number the seven **weeks** from such time as thou beginnest to put the sickle to the corn” (Deu. 16:9).

In the King James Leviticus 23:15 is rendered, “Seven Sabbaths shall be complete” which, in the Hebrew, is *sheva' shabbatot t'miyot*. Here we see the plural form – *t'miyot* – not the singular form, which is *tam* or *tamam*, as in many complete weeks not many individual Sabbaths, showing that the word “Sabbath” here is referring to weeks, and not Sabbath days. There can be incomplete weeks, but not incomplete Sabbaths.

The word ‘*shabbat*’ (Sabbath) can mean week, as the word ‘*codesh*’ (New Moon) can mean month.

Here is another example of scripture using ‘sabbath’ for ‘week’. “But in the seventh year shall be a sabbath of rest unto the land, a sabbath for Yehovah: thou shalt neither sow thy field, nor prune thy vineyard...And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years” (Lev. 25:4 and 8). Clearly here, the word sabbath means week as seven weeks of years.

Deuteronomy plainly says that these are weeks. “Seven weeks shalt thou number unto thee: begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn” (Deu. 16:9). The word ‘weeks’ here in Hebrew is *shavuah*. (Strong’s # 7620). Gesenius Hebrew-English Lexicon defines *shavuaha* as a “*Hebdomad*” – a group of seven ... of days, a week.... The Feast of (7) Weeks, Pentecost, so-called from the seven weeks which were counted from the Passover to this Festival, (Deu. 16:9).”

Barnes Notes on the Bible, Vol. 1 regarding Lev. 23:15 - “Seven Sabbaths,”

“More properly seven weeks. (Compare Deu. 16:9). The word Sabbath in the language of the New Testament as well as the Old, is used for ‘week’ (Lev. 25:8; Mat. 28:1; Luk. 18:12, etc.)”

“Regarding Lev. 23:16 – the morrow after the seventh week was the fiftieth day after the conclusion of a week of weeks. The day is called in the Old Testament, ‘the feast of harvest (Exo. 23:16), ‘the feast of weeks’, ‘the feast of firstfruits of wheat harvest’ (Exo. 34:22; Deu. 16:10), and ‘the day of the firstfruits’ (Num. 28:26)” (pg. 223).

Part 2 – The count begins after the Passover Sabbath

There has been confusion among some as to which Sabbath Pentecost is to be counted from, the high Sabbath of Passover, or the weekly Sabbath. Both history and scripture itself makes this plain.

The Greek New Testament used by Christ and the Apostles, the Septuagint, renders Leviticus 23:6-11 as “And on the fifteenth day of this month beginneth the festival of unleavened bread for Yehovah. Seven days you shall eat unleavened bread. Now the first day shall be a holy, set day for you. You shall do no sacrificial service, but offer whole burnt offerings to Yehovah seven days, and the seventh day shall be a holy set day for you. You shall do no sacrificial service. Moreover, Yehovah spake to Moses, saying, Speak to the children of Israel, and thou shall say unto them, When you come into the land which I give you and are about to reap the harvest thereof, you shall bring a sheaf, as the first fruits of your harvest, to the priest, and he shall offer up the sheaf before Yehovah, to be accepted for you ON THE MORROW AFTER THE FIRST DAY, the priest shall offer this up.” Here the scripture plainly says to begin counting the day after the first day of the feast, which is the Passover.

Here are other examples of Leviticus 23:15 as rendered in other translations:

The Rotherham translation: Renders this with a quote, saying, “Seven Sabbaths complete” with a footnote saying, “Seven Sabbaths equals seven weeks.”

The Moffatt translation: “You shall count seven full weeks”

The Good News Bible: “Count seven full weeks”

The New Revised Standard Version: “You shall count off seven weeks; They shall be complete.”

New International Version: “Count off seven full weeks”

New Living Translation: “Count off seven full weeks”

Revised Standard Version: “Seven full weeks shall they be”

The English Standard Version: “You shall count seven full weeks”

The Amplified Parallel Bible: “And you shall count from the day of the Sabbath, from they day that you brought the Wave-Sheaf, seven Sabbaths; seven full weeks shall they be.”

The Hebrew Tanakh: “And from the day on which you shall bring the Sheaf of Elevation offering – the day after the Sabbath – you shall count off seven weeks. They must be complete: you must count until the day after the seventh week.”

It is forbidden to eat the new grain until after the wave offering. “And he shall wave the sheaf before Yehovah, to be accepted for you: on the morrow after the sabbath the priest shall wave it... And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generations in all your dwellings” (Lev. 23:11,14). It is plain in the book of Joshua that this occurred on the sixteenth of Abib, the day after the Passover. “And the children of Israel encamped in Gilgal, and kept the Passover on the fourteenth day of the month at even in the plains of Jericho. And they did eat of the old corn of the land on the morrow after the Passover, unleavened cakes, and parched corn in the selfsame day” (Jos. 5:10-11).

Ancient historian Josephus wrote,

“But on the SECOND DAY OF UNLEAVENED BREAD, WHICH IS THE SIXTEENTH DAY OF THE MONTH, they first partake of the fruits of the earth, for before that day, they do not touch them. And while they suppose it proper to honor God, from whom they obtain this plentiful provision, in the first place, they offer the firstfruits 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: and, casting one handful of it upon the fire, they leave the rest for the use of the priest; after this, it is that they may publicly or privately reap their harvest. They also at this participation of the first-fruits of the earth, sacrifice a lamb, as a burnt offering to God.

“When a week of weeks has passed over this sacrifice, (which week contains forty and nine days) on the fiftieth day, which is Pentecost, but is called by the Hebrews Asartha, which signifies Pentecost, they bring to God a loaf...” Josephus’ *Antiquity of the Jews*, Book III, x, 5-6.

Hastings Dictionary of the Bible, Vol. 3 pg. 739-741 comments,

“Pentecost. – this term, adopted from the Greek, means ‘fiftieth’ and was applied by the Greek-speaking Jews... to the second of the three chief Hebrew Festivals, because it fell on the fiftieth day after the offering of the barley-sheaf during the feast of unleavened bread... the meaning of this phrase, on which the computation of Pentecost depends, has been much disputed. **The Jews of Christ’s time understood it to designate Nisan sixteenth, without regard to the day of the week; the Sabbath being interpreted as the first of day of the feast of unleavened bread (Nisan 15).**

In *Commentary on the Old Testament*, (Vol. 1, pg. 891) by C.F. Kiehl and F. Delitzsch we read in regards to Leviticus 23:15,

“The ‘Sabbath’ does not mean the seventh day of the week, but the day of rest, although the weekly Sabbath was always the seventh or last day of the week; hence not only the seventh day of the week (Exo. 31:15, etc.), but the day of atonement (the tenth of the seventh month) is called ‘Sabbath’ and ‘Shabbat Shabbathon’ (verse 32, Lev. 16:31). As a day of rest, on which no laborious work was to be performed (verse 8), the first day of the Feast of Mazzoth is called ‘Sabbath’, irrespectively of the day of the week on which it fell; and ‘the morrow after the Sabbath’ is equivalent to ‘the morrow after the Passover’ mentioned in Joshua 5:11, where ‘Passover’ signifies the day at the beginning of which the paschal meal was held, i.e., the first day of unleavened bread, which commenced on the evening of the fourteenth, in other words, the fifteenth Abib. By offering the sheaf of firstfruits of the harvest, the Israelites were to consecrate their daily bread to the Lord their God, and practically to acknowledge that they owed the blessing of the harvest to the grace of God. They were not to eat any bread or roasted grains of the new corn till they had presented the offering to their God (verse 14).

“This offering was fixed for the second day of the feast of the Passover, that the connection between the harvest and the Passover might be kept in subordination to the leading idea of the Passover itself (see at Exo. 12:15 ff.)” (pg. 891).

Other holy days are called Sabbaths, regardless on which day they fall.

Concerning Leviticus 23:15, *A Dictionary of the Bible* by James Hastings says, "...the use of the [shabbat] in the general sense of weeks may be justified by the analogy of the Aramaic and the Syriac, the interpretation of the LXX [Septuagint], and the use of [sabbaton and sabbata] in NT, e.g. Mat. 28:1, Luk. 18:12... it is at any rate certain that the Jews celebrated the sheaf-waving on NISAN SIXTEEN, and Pentecost on the fiftieth after (usually Siban 6), with regard in either case to the day of the week" ("Pentecost", Vol. 3 pg. 741).

The Cyclopedia of Biblical, Theological and Ecclesiastical Literature, Vol. VIII by M'Clintock and Strong states,

"Pentecost, the second of the three great annual festivals, on which all the males were required to appear before Yehovah in the national sanctuary, the other two being the Feasts of Passover and Tabernacles. It fell in due course on the sixth day of Sivan and its rites according to the law, were restricted to a single day... The fixed time for the celebration of Pentecost is the fiftieth day reckoning from 'the morrow after the Sabbath' of the Passover (Lev. 23:11, 15, 16). The precise meaning, however, of the word [shabbat] in this connection, which determines the date for celebrating this festival, has been a matter of dispute from time immemorial. The Boethusians and the Sadducees in the time of the second temple (Mishna, Menachoth, x, 3), and the Karaites since the eighth century of the Christian Era, took [shabbat] in its literal and ordinary sense as denoting 'the seventh day of the week,' or 'the Sabbath of creation,' and maintain that the omer was offered on the day following that weekly sabbath which might happen to fall within the seven days of Passover, so that Pentecost would always be on the first day of the week. But against this it is urged

"(a) that Joshua 5:11, where [the morrow after the Passover] is used for [the morrow after the Shabbat] shows that [shabbat] and Lev. 23:11 denotes the first day of Passover, which was to be a day of rest.

"(b) the definitive article in [ha-shabbat, or 'the Sabbath'] in Lev. 23:11 refers to one of the preceding festival days.

"(c) the expression [shabbat] is also used for the Day of Atonement (Lev 23:32), and the abstract [shabbat] is applied to the first and eighth days of Tabernacles (verse 39) and the Feast of Trumpets (23:24) as well as to 'week' (23:15; 25:8); hence the use of sabbaton in the N.T. (Mark 16:2 and 9; Luke 18:12).

"(d) according to Lev. 23:15 the seventh week, at the end of which Pentecost is to be celebrated, is to be reckoned from the Sabbath. Now if this Sabbath were not fixed, but could happen on any one of the seven Passover days, possibly the fifth or sixth day of the festival, the Passover would in the course of time be displaced from the fundamental position which it occupies in the order of the annual festivals.

"(e) the sabbatic idea which underlines all the festivals, and which is scrupulously observed in all of them, shows that the reckoning could not have been left to the fifth or sixth day of the festival, but must have fixedly begun on the sixteenth of Nisan. Thus, each Sabbath comes after six even periods;

"1. The Sabbath of days, after six days.

"2. The Sabbath of months, after six months.

“3. The Sabbath of years, after six years.

“4. The Sabbath of sabbatic years, after six sabbatic years.

“5. The Sabbath of Festivals = The Day of Atonement, after six festivals; hence, the Sabbath of weeks, i.e., Pentecost must also be after at the end of six common weeks after Passover, which could be obtained only by reckoning from the sixteenth of Nisan, as this alone yields six common weeks; for the first week during which the counting goes on belongs to the Feast of Passover, and is not common.

“(f) The Septuagint, Josephus, Philo, Onkelos, and the synagogue have understood it this way and acted upon it, and most Christian commentators espoused and defend the traditional interpretation... It is therefore evident that the Jews, who during this second temple kept Pentecost fifty days after the sixteenth of Nisan, rightly interpreted the injunction contained in Lev. 23:15-22.”
Vol. VII, pp. 924-925.

Part 3 – The Disciples plucked grain on the weekly Sabbath after the Passover

Concerning the *deuteroproton*, “the second Sabbath after the first” in Luke 6:1, “And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands.”

Matthew Henry Commentary regarding Luke Chapter 6

“This story here has a date, which we had not in the other evangelist; it was *on the second Sabbath after the first* (verse 1), that is, as Dr. Whitby thinks is pretty clear, *the first Sabbath after the second day of unleavened bread*, from which day they reckoned the seven weeks to the feast of Pentecost; the first of which they called *Sabbaton deuteroproton*, the second *deuterodeuteron*, and so on” (pg. 1418).

Dake’s Annotated Bible

“These six words (the second Sabbath after the first) are from only one Greek word *deuteroprotos*, the second-first Sabbath, the ordinary weekly Sabbath following the special Sabbath that began on the feast regardless of what day of the week it fell on. That is the feast of unleavened bread of seven days always started on the fifteenth day of Nisan, or April, regardless of what day of the week it was (Lev. 23:6-8). If it happened to be on a Wednesday the regular weekly Sabbath or the second Sabbath of the feast would be three days later. The last day of the feast, being also a Sabbath, or the third Sabbath of the feast, would be on a Tuesday or three days after the weekly Sabbath. The first and seventh days of the seven-day feast were special Sabbaths and the regular weekly Sabbath was between the two, between the second Sabbath of the feast. That this was a weekly Sabbath is clear from Mat. 12:1-8.”

The Adam Clarke Commentary

“The Vulgate Latin renders *deuteroproton*, *secundo-primum*, which is literal and right. We translated the second Sabbath after the first, which is directly wrong; for it should have been the first Sabbath after the second day of Passover. On the fourteenth of Nisan, the Passover was killed; the next day (the fifteenth) was the first day of the feast of unleavened bread; the day following (the sixteenth) the wave sheaf was offered, pursuant to the law, on the

morrow after the Sabbath: Lev. 23:11. The Sabbath, here, is not the seventh day of the week, but the first day of the feast of unleavened bread, let it fall on what day of the week it would...

“This Sabbath, then, on which the disciples plucked the ear of corn, was the first Sabbath after that second day. Dr. Lightfoot has demonstrably proved this is to be the meaning of this *Sabbaton deuteroproton*, and from him F. Lamy and Dr. Whitby have so explained it. This Sabbath could not fall before the Passover because, till the second day of that feast, no Jew might eat either bread nor parched corn, or green ears (Lev. 23:14).

“Had the disciples then gathered these ears of corn on any Sabbath before the Passover, they would have broken two laws instead of one: and for the breach of these two laws they would have infallibly been accused; whereas now they broke only one...which was that of the Sabbath” (Vol. 3, pg. 404).

So, the disciple plucked grain on the first weekly Sabbath after the high Sabbath of Passover, which would not have been permitted if the wave offering was to be completed that day.

Part 4 – The Pharisees, not the Sadducees, counted Pentecost correctly

The Pharisees counted Pentecost from the day after Passover. The Sadducees and the Baethoseans counted Pentecost from the weekly sabbath after Passover, always keeping Pentecost on a Sunday.

The Sadducees did not understand scripture. “The same day came to him the Sadducees...Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God” (Mat. 22:23, 29). The Pharisees were to teach God’s law as given by Moses. “Saying, The scribes and the Pharisees sit in Moses’ seat. All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not” (Mat. 23:2-3). Paul, as a Pharisee, kept the law blamelessly, “Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more. Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee, concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless” (Phi. 3:4-6), after the perfect manner of the law. “I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day” (Act. 22:3).

Lesli Koppelman Ross *Celebrate! The Complete Jewish Holidays Handbook*

“The legacy of the Pharisees, who identified the first day of the Omer as Nisan 16, served them well. Through a process of interpretation of the time markers in Exodus 19, and comparison of certain phrases in that text with similar ones in other parts of the Bible, the rabbis determined that the Revelation [on Mt. Sinai] had taken place Siban 6 – fifty days after Passover, fifty days after the first count of the Omer, the same day as Shavuot [Pentecost] Revelation at Sinai continued beyond the tenth Commandment, encompassing an additional 603 ethical and ritual laws, a total of 613 mitzvot (commandments)” (pg. 112 and 115).

The Pharisees – The Sociological Background of Their Faith by Louis Finkelstein.

“Despite this variability in the monthly date of Shavuot (Pentecost), the Pharisees considered the festival the anniversary of the Revelation on Mt. Sinai. The festival, they held, always occurred ‘in the season’ of the Revelation, and was intended to celebrate that most important event in human history. There was some disagreement, even among the later

rabbis, regarding the precise date of the Revelation. But this disagreement did not involve any question regarding the nature of Shavuot. According to all Pharisees, the Revelation occurred on the **fifty-first day after the Exodus**; and that anniversary was marked by Shavuot (Pentecost)" (pg. 642).

The Jewish Festivals: History and Observance by Hayyim Schauss states:

"According to the Pharisees, therefore, it was necessary to **offer the omer on the sixteenth day of Nisan**; shavuot, therefore, coming of the sixth day of Sivan...the pharisaic tendency became standardized as the procedure for Orthodox Judaism. To this very day, Orthodox Jews begin 'counting' S'firah, on the second day of Pesach. The S'firah is a form of benediction in connect with which the fifty days between the supposed offering of the omer and the observance of shavuot are counted. Daily, after the evening prayers, the days and weeks are counted off and the fiftieth day is shavuot" (pg. 88).

In *The Temple: Its Ministries and Services*, Alfred Edersheim wrote,

"The expression 'the morrow after the Sabbath' (Lev. 23:11), has sometimes been misunderstood as implying that the presentation of the so-called 'first sheaf' was to always be made on the day following the weekly Sabbath of the Passover-week. This view, adopted by the 'the Boethusians' and the Sadducees in the time of Christ, and by the Karaite Jews and by certain interpreters, rests on a misinterpretation of the word 'Sabbath' (Lev. 23:24, 32, 39). As in analogous allusions to other feasts in the same chapter, it means not the weekly Sabbath, but the day of the festival. The testimony of Josephus...of Philo... and of Jewish tradition leaves no room to doubt, that in this instance we are to understand by the 'Sabbath' the fifteenth of Nisan, on whatever day it may fall." (pp. 203-204).

C.F. Kiehl and F. Delitzsch, *Commentary on the Old Testament*, Vol. 1, pg. 612 states,

"When the Israelites had come into the land to be given them by the Lord, and had reaped the harvest, they were to bring a sheaf as first-fruits of their harvest to the priest, that he might wave it before Jehovah on the day after the Sabbath, i.e., AFTER THE FIRST DAY OF MAZZOTH (unleavened bread). According to Josephus and Philo, it was a sheaf of barley; but this is not expressly commanded, because it would be taken for granted in Canaan, where the harvest began with the barley.

"The priest was to wave the sheaf before Jehovah, i.e., to present it symbolically to Jehovah by the ceremony of waving, without burning any of it upon the altar."

This was the omer offering, it was offered at the temple for 49 days as there were commanded to count the omer each day.

"*Hashabaat Maacharat* (the morrow after the Sabbath) signifies the next day after the first day of the feast of Mazzoth, i.e., the sixteenth Abib (Nisan), NOT the day of the Sabbath which fell in the seven days' feast of Mazzoth, as the Baethoseans supposed, still less the 22nd of Nisan, or the day after the conclusion of the seven days' feast, which always closed with a Sabbath...

"The view advocated by the Baethoseans, which has been lately supported by W. Schwartz, is refuted not only by Joshua 5:11, but by the definitive article used [Ha Shabbat], which points back to one of the feast-days already mentioned, and still more decisively by the

circumstance, that according to verse 25 the Sabbath: and if Sabbath was not fixed, but might fall upon any day of the seven days' feast of Mazzoth, and therefore as much as five or six days after the Passover, the feast of Passover itself would be forced out of the fundamental position which it occupied in the series of annual festivals.”

Josephus, *Wars of the Jews*, Book 2, 10, 14. “Moreover the Pharisees are friendly to one another, and are for the exercise of concord in regard for the public. But the behavior of the Sadducees one towards another is in some degree wild; and their conversations with those that are of their own party is as barbarous as they were strangers to them.”

Josephus, *Antiquity of the Jews* bk. 12, 10, 6. “The Sadducees are able to persuade none but the rich, and have not the populace obsequious to them, but the Pharisees have the multitude on their side.”

Part 5 – Herbert Armstrong misquoted the Mishnah

In the 1974 booklet, “God’s Festival and Holy Days”, Herbert Armstrong quoted a section of the Mishnah out of context to say that Pentecost should be counted from the weekly Sabbath during the days of unleavened bread. Saying, “The Boethusians say: ‘The cutting of the sheaf does not take place at the end of the day of the feast but only at the end of the next regular Sabbath” (Menahoth 10, 3).

When actually the Mishnah describes the procedure that was performed to disprove the Boethusians.

“How is it made ready? The messengers of the court used to go out on the eve of the Festival-Day and tie the corn in bunches while it was yet unreaped to make it easier to reap; and the town nearby all assembled there together that it might be reaped with much pomp. When it grew dark, he called out, ‘Is the sun set?’ and they answered, ‘Yeah!’ ‘Is the sun set?’ and they answered, ‘Yeah!’ ‘Is this a sickle?’ and they answered, ‘Yeah!’ ‘Is this a sickle?’ and they answered, ‘Yeah!’ ‘Is this a basket?’ and they answered, ‘Yeah!’ ‘Is this a basket?’ and they answered, ‘Yeah!’ On the Sabbath he called out, ‘On this Sabbath?’ and they answered, ‘Yeah!’ On the Sabbath he called out, ‘On this Sabbath?’ and they answered, ‘Yeah!’ ‘Shall I reap?’ and they answered, ‘Reap!’ ‘Shall I reap?’ and they answered, ‘Reap!’ He used to call out three times for every matter, and they answered, ‘Yeah!’, ‘Yeah!’, ‘Yeah!’ **Wherefor was all of this? Because of the Boethusians** who used to say: the Omer may not be reaped at the close of a Festival day.”

Herbert Armstrong lifted a short passage out of the Mishnah, which referred to a heresy by the Boethusians and quoted it as if the Mishnah itself was endorsing the teaching. The Mishnah actually says, “If the feast of Pentecost fell on the eve of a Sabbath, the school of Shammai say: ‘the day for slaughtering’ is after the Sabbath. And the school of Hillel say: it needs no other day for slaughtering. But they agree if it [the feast] fell on a Sabbath, then the day of slaughtering is after the Sabbath. The High Priest may not put on his high-priestly vestments, and mourning and fasting are permitted. To lend no support to those that say, ‘Pentecost falls on the day after the Sabbath” (Mishnah, chagigah 2:4).

Clearly here Pentecost could fall on a weekly Sabbath which could not happen if the wave-sheave offering only followed the weekly Sabbath.

Part 6 – The Purpose and Meaning of the Omer Count

The Jewish Way: Living the Holiday by Rabbi Greenberg states,

“The holiday of Shavuot [Pentecost]... celebrates and renews the covenant of the Jewish people. In accordance with the classical rabbinical method, Shavuot is the time when Jews recreate the Revelation at Sinai and then reaccept the book of the covenant.

“The reenactment of Sinai starts 49 days before the event... [The] countdown begins on the first night of the Exodus period. The omer is counted every night from 1-49, by days and by weeks. According to Maimonides’ interpretation, as soon as the Israelites were out of Egypt, they looked forward to receiving the Torah. Maimonides views Sefirat Ha’Omer (counting the Omer) as the outcome of the extraordinary participation that the Jews felt from the moment of Revelation. The Israelites counted every night much like a child who counts the days until his/her birthday.

“Earlier rabbinic Midrash interprets the weeks between Passover and Shavuot as a passage period from slavery to freedom. The Israelites came out of Egypt saturated with Egyptian values; the 49 days enabled them to ‘remove’ the impurities of Egypt...

“The Omer count goes on for seven times seven days. Seven is the number/symbol of perfection in Biblical language, as evidenced in such facts as the Sabbath is the seventh day, the slave goes free in the seventh year, and so on. The number 49 communicates arrival at the pinnacle of perfection. **Day by day, the individual works on the inner self**, striving to obtain the level of perfection worthy of receiving the Torah” (pp. 80-81).

Mirrors in Time: A Psycho-Spiritual Journey through the Jewish Year by Joel Ziff states:

“This beginning is also symbolized by the offering of the first ripe fruits that begins at this time. For this reason, Shavuot is also known as Yom HaBikkurim, the day of the first fruits. We not only harvest the agricultural produce; we also begin to nourish ourselves with the fruits of our learning.

“The images of Shavuot allow us to receive a personal revelation that transforms our understanding, help us to clarify a vision of our future, and motivate us to make a commitment to manifest that vision.” (pg. 113).

“On the fiftieth day, an integration occurs that incorporates and transcends the previous learning. We surrender what we think we know to a higher understanding. We link the spiritual Essence to the material level of existence. At this time, all the parts are integrated, subsumed into a larger oneness. An integration occurs in which the whole is larger than the sum of its parts” (pg. 115).

The omer count is a type of the period of overcoming to be accounted worthy to be accepted by Yeshua at his return. “Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man” (Luk. 21:36).

You must overcome to receive salvation. “He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God” (Rev. 2:7). “He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death” (Rev. 2:11). “He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth

saving he that receiveth it" (Rev. 2:17). "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations" (Rev. 2:26). "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name." "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Rev. 3:5, 12, 21). "He that overcometh shall inherit all things; and I will be his God, and he shall be my son" (Rev. 21:7).

To help with working on spiritual growth and overcoming during the Omer Count, please see our *A Daily Omer Count Devotional*.

We are to redeem the time. "Redeeming the time, because the days are evil" (Eph. 5:16). And we are to number our days. "So teach us to number our days, that we may apply our hearts unto wisdom" (Psa. 90:12).

We are to work towards perfection. "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Mat. 5:48).

We are to put first God's Kingdom and righteousness. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Mat. 6:33).

We are to press on toward the prize. "I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phi. 3:14).

We are to continue to grow. "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Pet. 3:19a).

God will finish his work in you. "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phi. 1:6).

We must finish the race. "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain" (1 Cor. 9:24).

Finish the fight. "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses" (1 Tim. 6:12).

Strive to enter the straight gate. "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able" (Luk. 13:24). The word strive here in Greek is *agonizomai*, Strong's # 75, which means to strive in agony.

"And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force" (Mat. 11:12). The word 'violent' here is *biates*, (Strong's # 971) which Thayer's Lexicon defines as "to use force, to apply force, to force, inflict violence on," showing that we must exert force in overcoming to enter God's Kingdom.

We must work out our own salvation. "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure" (Phi. 2:12-13).

We are to bear fruit. "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain" (Joh. 15:16).

Pentecost, like the beginning of the Jubilee year, also represents the great day of freedom. "And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family" (Lev. 25:10). This will happen at Yeshua's return.

The Church, Yeshua's bride, is to make herself ready. "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready" (Rev. 19:7).

Part 7 – The Offering of the Firstfruits and the Two Loaves

Pentecost is called the day of firstfruits, *Yom Ha Bikkurim*. "Also in the day of the firstfruits, when ye bring a new meat offering unto Yehovah, after your weeks be out, ye shall have an holy convocation; ye shall do no servile work" (Num. 28:26). It is also called the feast of the harvest. "And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field" (Exo. 23:16). And it is called the feast of weeks. "And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end" (Exo. 34:22).

The Jewish Festivals: History and Observance by Hayyim Schauss states:

"The beginning of the grain harvest was marked by the sacrifice at the sanctuary, of the omer, the first sheave of the newly cut barley; fifty days later, at the close of the harvest period, two loaves of bread, baked from the wheat from the new crop, were offered as a sacrifice. This bread-offering was called 'the first-fruits of the wheat harvest,' and the festival was therefore also called *Yom ha-Bikkurim*, the day of offering the first loaves as the new crop to God" (pp. 86-87).

On Pentecost, there was a wave offering of two loaves of bread. "Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto Yehovah. Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the firstfruits unto Yehovah...And the priest shall wave them with the bread of the firstfruits for a wave offering before Yehovah, with the two lambs: they shall be holy to Yehovah for the priest" (Lev. 23:16-17, 20). One of these loaves represented Yeshua. "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body" (Mat. 26:26). "I am that bread of life...I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world" (John 6:48, 51). The other loaf of bread represents the church. "For we being many are one bread, and one body: for we are all partakers of that one bread" (1 Cor. 10:17). These two loaves of bread are presented on the day of Pentecost as a husband and wife are presented in a marriage ceremony. "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God" (Rev. 19:7-9).

The Church are the firstfruits. "Of his own will begat he us with the word of truth, that we should be a kind of **firstfruits** of his creatures" (Jam. 1:18). "And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. ... These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the **firstfruits** unto God and to the Lamb" (Rev. 14:1,4). This wave-sheaf was offered after the sacrifice of Yeshua as the Passover Lamb. "For even Christ our Passover is sacrificed for us" (1 Cor. 5:7b). "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away

the sin of the world” (Joh. 1:29). Yeshua is also part of the firstfruits. “But now is Christ risen from the dead, and become the **firstfruits** of them that slept... But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming” (1 Cor. 15:20,23). The wave-sheaf offering consisted of a bundle of many separate barley grains that amounted to an “omer”, about 2 1/2 quarts. These many grains are the firstfruits of God, both Christ and the Church who are one body. “For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body” (Eph. 5:23).

The Temple: Its Ministries and Services by Alfred Edersheim

“Though one ephah, or ten omers, of barley was cut down, only one omer of flour, or about 5.1 pints of our measure, was offered in the Temple on the second Paschal or sixteenth day of Nisan... The ears were brought into the court of the Temple and thrashed out with canes or stocks, so as not to injury the corn; then ‘parched’ on a pan perforated with holes so that each grain might be touched by the fire, and finally exposed to the wind. The corn thus prepared was ground in a barley-mill, which left the hulls whole. According to some, the flour was always successfully passed through thirteen sieves, each closer than the other” (pp. 204-205).

“For many are called, but few are chosen” (Mat. 22:14). As ten omer of grain were picked but only omer of grain ended up being used, so God calls many but only few are chosen.

The spring and fall harvests in Israel are accented by the Feasts of Pentecost and Tabernacles, which represent the two great spiritual harvests of mankind. The first, those at Yeshua’s return, “But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming” (1 Cor. 15:23), and then comes the end, the rest of mankind. “Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power” (1 Cor. 15:24). God’s spirit, which brings this about, is reflected in the early and latter reigns. “Then shall we know, if we follow on to know Yehovah: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth” (Hos. 6:3). The early reign began on the day of Pentecost. “And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the holy spirit, and began to speak with other tongues, as the spirit gave them utterance” (Act. 2:1-4). And in the last days God will pour out his spirit as the latter rain. “But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh” (Act. 2:16-17 a).

Part 8 – The Meaning of Pentecost and the Marriage of the Lamb

The Temple: Its Ministries and Services by Alfred Edersheim, states “According to unanimous Jewish tradition, which was universally received at the time of Christ, the day of Pentecost was the anniversary of the giving of the Law on Mt. Sinai, which the Feast of Weeks was intended to commemorate. Thus, as the dedication of the harvest, commencing with the presentation of the first omer on the Passover, was completed in the thank-offering of the two wave-loaves at Pentecost, so that the memorial of Israel’s deliverance appropriately terminated in that of the giving of the Law – just as, making the highest application of it, the Passover sacrifice of the Lord Jesus may be said to have been completed in the outpouring of the Holy Spirit on the day of Pentecost” (p.206).

The Passover represents leaving Egypt (sin), followed by seven days of putting sin away, concluding with passing through the Red Sea as a type of baptism. “Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea. And were all baptized unto Moses in the cloud and in the sea” (1 Cor. 10:1-2). This was an example for us. “Now these things were our examples, to the intent we should not lust after evil things, as they also lusted” (1 Cor. 10:6). “Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come” (1 Cor. 10:11). “For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope” (Rom. 15:4). This is followed by a period of overcoming which concludes with a marriage feast on Pentecost.

Mirrors in Time: A Psycho-Spiritual Journey through the Jewish Year by Joel Ziff states:

“The experience at Mt. Sinai is described as using the image of a wedding in which God is the groom standing under the marriage canopy – Chuppah – with the Israelites as the bride. God and Israel make an eternal commitment to one another. God gives the Torah, and the Israelites pledge to adhere to its precepts. A wedding represents the beginning of a relationship. Although the vows are made, the young couple must still struggle to translate those vows into reality, overcoming differences and difficulties. There are many difficulties to overcome: shortly after Moses ascends Mt. Sinai, the Israelites make the golden calf, losing trust and violating their commitment.”

Living Judaism: The Complete Guide to Jewish Belief, Practice and Tradition states,

“The sages and the mystics taught that Shavuot is the moment of internal commitment – the marriage – between God and the Jewish people. On Pesach [Passover], God and the people pledge themselves to each other. The sefirah [counting] is the period of courtship and engagement, the time when trust and love grow deeper and stronger. *Safirat HaOmer* thus becomes not just a time for counting for an agricultural harvest, but a time of heart-felt emotion and excited anticipation, as the relationship between God and the Jewish people moves swiftly forward toward consummation toward the wedding at Sinai – the time when God will give his wedding gift of Torah. *Safirat HaOmer* is now a time not only to count the days, but to make the days count, in preparation for the transcendent moment of Revelation” (pg. 177).

Shavuot is at the end of seven weeks of weeks – Shavuah, which has the same root as the word shevuah which means ‘taking a vow’. Shavuot [Pentecost] is the day that God and Israel exchanged marriage vows.

Christian life is to prepare us for the Wedding Feast. “Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready” (Rev. 19:7). Israel was married to God at Mount Sinai. “And Moses came and told the people all the words of Yehovah, and all the judgments: and all the people answered with one voice, and said, All the words which Yehovah hath said will we do” (Exo. 24:3). “Turn, O backsliding children, saith Yehovah; for I am married unto you” (Jer. 3:14a).

Yeshua’s return to His Church will in many ways recreate Pentecost on Mt. Sinai. In Exodus 19, God came down to Earth in glory and gave his bride Israel the law, which she agreed to obey and they were married. “And Moses came and called for the elders of the people, and laid before their faces all these words which Yehovah commanded him. And all the people answered together, and said, All

that Yehovah hath spoken we will do. And Moses returned the words of the people unto Yehovah” (Exo. 19:7-8). God descended to the mountain in glory with the sound of a trumpet. “And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke, because Yehovah descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. And Yehovah came down upon mount Sinai, on the top of the mount: and Yehovah called Moses up to the top of the mount; and Moses went up” (Exo. 19:17-20). He was seen by all the people. “And be ready against the third day: for the third day Yehovah will come down in the sight of all the people upon mount Sinai” (Exo. 19:11).

Christ will return to Earth and marry His bride, the Church – spiritual Israel. “And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know Yehovah” (Hos. 2:19-20). “I will greatly rejoice in Yehovah, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels” (Isa. 61:10). “For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ” (2 Cor. 11:2). “Husbands, love your wives, even as Christ also loved the church, and gave Himself for it; That He might sanctify and cleanse it with the washing of water by the word, That He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish” (Eph. 5:25-27).

The Church is to be one with Yeshua as a husband and wife are to be one, “For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church” (Eph. 5:31-32). “And the glory which Thou gavest me I have given them; that they may be one, even as We are one: I in them, and Thou in me, that they may be made perfect in one; and that the world may know that Thou hast sent me, and hast loved them, as Thou hast loved me” (Joh. 17:22-23).

His Bride, the Church will be presented with a wedding supper. “Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God” (Rev. 19:7-9).

Those of the first resurrection will be given a white stone, a symbol of their eternal bond with Yeshua. “He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it” (Rev. 2:17). This is the pearl of great price we are to seek. “He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it” (Mat. 13:45-46).

Christ will return at the sound of a trumpet with great glory. “For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and *with the trump of God*: and the dead in Christ shall rise first” (1 The. 4:16). “Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, *at the last trump: for the trumpet shall sound*,

and the dead shall be raised incorruptible, and we shall be changed” (1 Cor. 15:51-52). “When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory” (Mat. 25:31). “And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a *great sound of a trumpet*, and they shall gather together his elect from the four winds, from one end of heaven to the other” (Mat. 24:30-31).

All will see Him at his return. “Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen” (Rev. 1:7).

He will return to the same mountain from which He left. “And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven” (Act. 1:9-11). “Then shall Yehovah go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south” (Zec. 14:3-4).

Part 9 – The Observance of Pentecost

The Jewish Way by Rabbi Irving Greenburg states,

“As one approaches the event of Revelation, preparation intensifies. The three days before Shavuot are known as the *shloshet yemay hagbalah*, the three boundary days. In the biblical count, Moses instructed the people to use the three days before the Sinai theophany for purification. The boundary days act out the historical image as if the contemporary Jews are encamped three days from Sinai. People get haircuts, buy new clothes and mourning ceases in anticipation of the great day. Weddings, another form of covenantal relationship, are scheduled during this period” (pg. 82).

“Many congregations today carry on the tradition of all-night study by scheduling various class and study groups to make the learning more meaningful. Good, all-night sessions are an exciting, if tiring, off-beat learning experience. Those who can stay up all night pray the morning service at daybreak – carrying through the symbolic acting out of ‘eagerness’ and anticipation to receive the revelation. The service, which is full of joy and celebration, includes the chanting of the entire Hallel as on Passover” (pg. 82-83).

This is like the wedding vigil the ten virgins were keeping.

“Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of

your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh” (Mat. 25:1-13).

The apostles were keeping vigil on Pentecost. “And when the day of Pentecost was fully come, they were all with one accord in one place” (Act. 2:1). And Paul continued to keep Pentecost. “For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost” (Act. 20:16).

Christ’s return will be unexpected. “Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame” (Rev. 16:15). “Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh” (Mat. 24:42-44).

Although a late-night vigil is not commanded, it certainly represents our standing watch until Yeshua’s return, and a late-night Bible study is clearly applicable. Pentecost is a high Sabbath with a commanded assembly. “And ye shall proclaim on the selfsame day, that it may be an holy convocation unto you: ye shall do no servile work therein: it shall be a statute for ever in all your dwellings throughout your generations” (Lev. 23:21).

Part 10 – The Floralia and the Pagan Pentecost

“But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord’s table, and of the table of devils” (1 Cor. 10:20-21).

Historian Will Durrant reveals that the modern Pentecost has its origin in the pagan Floralia.

“Paganism survived in the moral sense, as a joyous indulgence of natural appetites, as a religion it remained only in the FORM OF ANCIENT RITES AND CUSTOMS CONDONED, OR ACCEPTED AND TRANSFORMED, BY AN OFTEN INDULGENT CHURCH. An intimate and trustful worship of saints replaced the cult of the pagan gods, and satisfied the congenial polytheism of simple but poetic minds. Statues of Isis and Horus were renamed Mary and Jesus, the Roman Lupercalia and the feast of the purification of Isis became the Feast of the Nativity, the Saturnalia were by Christmas celebrations, THE FLORALIA BY PENTECOST, an ancient festival of the dead by All Souls’ Day, the resurrection of Attis by the resurrection of Christ. Pagan altars were rededicated to Christian heroes, incense, lights, flowers, processions, vestments, hymns, which had pleased the people in older cults, were domesticated and cleansed in the ritual of the Church, and the harsh slaughter of a living victim was sublimated in the spiritual sacrifice of the Mass.” *The Age of Faith* by Will Durant, Volume 4, pg. 75.

The Two Babylons by Alexander Hislip states,

“To consolidate the pagans to nominal Christianity, Rome, pursuing its usual policy, took measures to get the Christian and pagan festivals amalgamated, and, by a complicated but skillful adjustment of the calendar, it was found no difficult matter, in general, to get

paganism and Christianity – now far sunk in idolatry – in this as in so many other things, to shake hands” (pp. 104-105).

The Story of Civilization by Will Durant, Vol. 3, “Caesar and Christ”. “April alone had six festivals, culminating in the Floralia; the feast of flora, goddess of flowers and springs, continued for six days of bibulous and promiscuous revelry” (pg. 65).

Dictionary of Gods and Goddess, Devils and Demons

“Flora – Roman goddess of growing corn and blossoming flowers, originally worshipped by the Oscans and the Sabins. In Rome, her feast (Floralia) was celebrated from 28 April to the beginning of May. It was an uninhibited and somewhat immoral popular revel; Flora herself was known as meretrix = whore, but the lasciviousness was probably intended to promote fecundity...” (pg. 119, Manfred Lurker, 1987).

The Woman’s Encyclopedia of Myths and Secrets, by Barbara G. Walker

“Annually honored at the May day festival called Floralia. Lactantius noted with distaste that Flora was ‘a Lady of Pleasure’, but she was prominent and important in Roman religion. Some say her name was the secret-soul name of Rome itself. Her festival was a licentious orgy of nude dancing and promiscuous behavior” (pg. 316).

The Two Babylons by Alexander Hislip states,

“The Chaldean Mysteries can be traced up to the days of Semiramis, who lived only a few centuries after the flood, and who is known to have impressed upon them the image of her own depraved and polluted mind. That beautiful but abandoned queen of Babylon was not only herself a paragon of unbridled lust and licentiousness, but in the Mysteries which she had a chief hand in forming, she was worshipped as Rhea, the ‘great mother of the gods’ with such atrocious rites as identified her with Venus, the mother of all impurity, and raised the very city where she had reigned to a bad eminence among the nations, as the grand seat at once of idolatry and consecrated prostitution” (pg. 5).

The New Larousse Encyclopedia of Mythology, “In primitive central Italy, Flora was the goddess of budding springtime, of cereals, fruit trees, the vine and flowers...Her festivals, the Floralia, lasted from the 28th of April to the 3rd of May and were rather licentious. On the 23rd of May there was another festival in her honor, a rose festival” (pg. 210). Sometimes, like in 1977, Pentecost fell on May 23rd, the same day as the rose festival of Flora.

The pagan-based Catholic Pentecost is connected to Easter.

The Two Babylons by Alexander Hislip states,

“Then look at Easter. What means the term Easter itself? It is not a Christian name. It bares the Chaldean origin on its very forehead. Easter is nothing else than Astarte one of the titles of Beltis, the queen of heaven, whose name, as pronounced by the people of Nineveh, was evidently identical with that now in common use in this country. That name, as found by Lyyard on the Assyrian monuments, is Ishtar” (pg. 103).

From Sabbath to Sunday by Samuel Bacchiocchi

“In a document attributed to Irenaeus, it is specifically enjoined not to kneel down on Sunday nor on Pentecost, that is, the seven weeks of the Easter period, ‘because it is of equal significance with the Lord’s day.’ The reason given is that both feasts are ‘a symbol of the resurrection.’ Tertullian confirms that custom but adds the prohibition of fasting as well: ‘on Sunday it is unlawful to fast or kneel while worshipping. We enjoy the same liberty from Easter to Pentecost.’ F. A. Regan comments on the text, saying: ‘In the season extending from Easter to Pentecost, the same custom was followed, thus showing the relation between the annual and weekly feasts’” (pp. 204-205).

Hastings Dictionary of the Bible, article, “Pentecost”,

“Pentecost is traditionally represented as Sunday...Wieseler plausibly suggests that the festival was fixed on Sunday by the latter western church to correspond with Easter. Among the Jewish Christians observance of the Hebrew feast continued doubtless with fresh significance derived from the new revelation.”

As an example, notice out of the ten-year period from 1975-1984, eight of these years The Worldwide Church of God kept Pentecost on the same day as the Roman Catholic Church and not the day kept by the Jews.

PENTECOST OBSERVANCE

Year	Jews	Worldwide Church of God	Roman Catholicism
1975	May 27th	May 18th	May 18th
1976	June 4th	June 6th	June 6th
1979	June 1st	June 3rd	June 3rd
1980	May 21st	May 25th	May 25th
1981	June 8th	June 7th	June 7th
1982	May 28th	May 30th	May 30th
1983	May 18th	May 22nd	May 22nd
1984	June 6th	June 10th	June 10th

“And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues” (Rev. 18:4). We must come out of Babylon and reject the unscriptural practices of the Sadducees, whose improper counting of Pentecost leads to keeping Pentecost on the same day as the Catholics keep their ‘Christian Floralia’.

Observance of the Day of Pentecost. We are to do no work except preparing meals, it is a feast day. We are to gather for a service this day. We blow the shofar and have a kiddush this day. There is an offering taken this day. We encourage a late night Bible study on the evening portion of Pentecost.

Chapter 5

The Feast of Trumpets

The Feast of Trumpets represents the time of prophetic events before Yeshua's return. a period of warning.

Part 1 – Time to Sound the Alarm

“Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, **a memorial of blowing of trumpets**, an holy convocation. Ye shall do no servile work therein” (Lev. 23:24-25a). “And in the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work: it is **a day of blowing the trumpets** unto you” (Num. 29:1). The Hebrew word for ‘blowing of trumpets’ here is *teruah*, Strong’s # 8643, which is defined as, “**alarm**, blowing of, the trumpets...” by *Strong’s Exhaustive Concordance*.

The New Westminster Dictionary of the Bible

“The sound of the shofar was audible at a great distance (Exo. 19:16, 19)... **Watchmen blew it to sound the alarm** (Jer. 6:1; Amos 3:6)... The first day of the seventh month was celebrated by a solemn rest from ordinary labor, a holy convocation, and the offering of special burnt offerings (Lev. 23:24; Num. 29:1-6), because that day marked a reoccurring seventh portion of time. It was a day or memorial of blowing trumpets, designed to bring the people into remembrance before Yehovah. The Jewish tradition is doubtless correct, which states that the trumpet used was the shofar (cf. Lev. 25:9)” (“Trumpet,” p. 959).

Part 2 – The Season of Repentance

The Jewish book of Why by Alfred J. Kolatch, p. 221:

“Actually, the days of awe are much more than the ten-day period from Rosh Hashanah to Yom Kippur. They commence a full month before Rosh Hashanah with the beginning of the month of Elul.

“In the synagogue, every Sabbath before the coming of the New Moon is a special Sabbath. But the Sabbath before the New Moon of **Elul is very special, for, from that day on**, at every weekday morning service, **the blast of the shofar reverberate in the synagogue**, reminding Jews that the most awesome holidays in the Jewish calendar are approaching.”

The Jewish Way: Living the Holidays by Rabbi Irving Greenberg, p. 194: “The liturgical highlight of Rosh Hashanah is the shofar blowing. The shofar is sounded repeatedly throughout the service, a total of **100 blasts** in the traditional synagogue.”

Judaism by Rabbi Arthur Hertzberg, p. 190:

“Rosh Hashanah, the new year, is the beginning of the annual cycle of the Jewish religious year. It falls on the first of the lunar month Tishre, which usually occurs in September. The ten days from Rosh Hashanah through Yom Kippur are known as the ‘Ten Days of Repentance’. These are the most solemn days of the Year, for this is the period in which, in the image of the tradition, all the world is judged before God’s heavenly throne. Nonetheless, solemn and serious as Rosh Hashanah is, it is not somber. It is the **Season of Repentance** – and of the faith that God forgives the contrite heart.”

The Jewish book of Why by Alfred J. Kolatch, p. 222:

“The gates of repentance shall remain open until the day of Atonement at which time the final decree is established. ‘Who will live and who will die; who will be serene and who will be disturbed; who will be poor and who will be rich; who will be humbled and who will be exalted.’

“Yom Kippur is popularly considered the most sacred day in the Jewish calendar... It’s five services, beginning with the Kol Nidre service and ending twenty four hours later with the Neila service, bring to an end the Days of Awe. After the Neila (‘the closing of the gates’) service, **the shofar is sounded** and the congregation leaves to face another year.”

Every year beginning with the month of Elul, the shofar is blow each day, and 100 times on the Feast of Trumpets. This continues through the ten Days of Awe and concludes with the final shofar blast on the Day of Atonement. These blasts of the shofar are sounding an alarm for personal repentance, and are an announcement of the end time events that are to warn the world of Yeshua’s return and judgement.

The Feast of Trumpets is a commanded Sabbath rest and assembly. If we are not blowing the shofar this day, or are hearing it blown, we are not keeping this feast as it is commanded.

Part 3 – The Individual Responsibility to Warn

“Take ye heed, **watch** and pray: for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to **watch**. **Watch** ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning, Lest coming suddenly he find you sleeping. And what I say unto you I say unto all, **Watch**” (Mar. 13:33-37). Yeshua said we are to watch. This does not mean just passively observing events, but being a watchman, actively warning others of the things coming upon the world, so that they have an opportunity to repent.

“Son of man, I have made thee a **watchman** unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul” (Eze. 3:17-21).

“Again the word of the Yehovah came unto me, saying, Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their **watchman**: If when he seeth the sword come upon the land, he blow the **trumpet**, and warn the people; Then whosoever

heareth the sound of the **trumpet**, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the **trumpet**, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul. But if the **watchman** see the sword come, and blow not the **trumpet**, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the **watchman's** hand. So thou, O son of man, I have set thee a **watchman** unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul" (Eze. 33:1-9).

"Cry aloud, spare not, lift up thy voice like a trumpet, and shew My people their transgression, and the house of Jacob their sins" (Isa. 58:1).

God says, if we do not warn others of what is to come, He will require their blood at our hands.

Part 4 – The Beginning of Sorrows

Notice what Yeshua warns us is to come shortly. "And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer" (Rev. 6:2). "And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many" (Mat. 24:4-5). He first warned of a false Christianity, saying that "He was the Christ", yet deceiving the masses.

This great false Church has instituted a Mark which will bring the Wrath of God. "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name" (Rev. 14:9-11). "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads, And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name" (Rev. 13:16-17). See our '*A Daily Omer Count Devotional*' Day 47, Sunday Worship – The Mark of the Beast.

This will be followed by war, famine, disease, and earthquakes. "And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword...And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine... And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth" (Rev. 6:4-8). "And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom

against kingdom: and there shall be famines, and pestilences, and earthquakes, in diverse places. All these are the beginning of sorrows” (Mat. 24:6-8).

Part 5 – The Place of Safety

Before the Great Tribulation many of those who heeded the warning and are accounted worthy by God will be protected in a place of safety somewhere here on the Earth. “Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man” (Luk. 21:36). “Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth” (Rev. 3:10). “But there shall not an hair of your head perish. In your patience possess ye your souls” (Luk. 21:18-19). “Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger” (Zep.2:2-3). “I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust...He shall cover thee with His feathers, and under His wings shalt thou trust. His truth shall be thy and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked...For He shall give his angels charge over thee, to keep thee in all thy ways” (Psa. 91:1,4-8,11). “He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; He shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure” (Isa. 33:15-16).

There be a great light seen when Yeshua enters into the place of safety in physical form, as He did to the twelve apostles, to teach His other sheep for the final three and half years of His ministry. “For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the **carcase** is, there will the **eagles** be gathered together” (Mat. 24:27-28). “And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing” (Joh. 20:26-27). “And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd” (Joh. 10:16). “And after threescore and two weeks shall Messiah be cut off, but not for himself... And he shall confirm the covenant with many for one week and in the midst of the week he shall cause the sacrifice and the oblation to cease” (Dan.9:26a,27a).

c “Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh” (Mat. 24:40-44). “And to the woman were given two wings **of a great eagle**, that she might fly into the

wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent” (Rev. 12:14).

Angels will deliver those that God has selected from His Church to the place of safety regardless of which organization they belong to.

Some that enter into the place of safety will not qualify to enter into the first resurrection. “And thou, son of man, take thee a sharp knife, take thee a barber's razor, and cause it to pass upon thine head and upon thy beard: then take thee balances to weigh, and divide the hair. Thou shalt burn with fire a third part in the midst of the city, when the days of the siege are fulfilled: and thou shalt take a third part, and smite about it with a knife: and a third part thou shalt scatter in the wind; and I will draw out a sword after them. **Thou shalt also take thereof a few in number, and bind them in thy skirts. Then take of them again, and cast them into the midst of the fire, and burn them in the fire;** for thereof shall a fire come forth into all the house of Israel” (Eze. 5:1-4).

Part 6 – The Great Tribulation

Satan and his demons will attack God's throne a second time. “And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him” (Rev. 12:7-9). In his anger, he will bring the Great Tribulation. “Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time” (Rev. 12:12b). And then Satan will attack the Church that are not in the Place of Safety. “And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ” (Rev. 12:17).

There will be another great martyrdom of the Church. “And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled” (Rev. 6:9-11). “And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God...I counsel thee to buy of me gold **tried in the fire**, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see As many as I love, I rebuke and chasten: be zealous therefore, and repent. (Rev. 3:14,18-19).

“Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many” (Mat. 24:9-11). “And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes [the Papacy], and a mouth that spake very great things, whose look was more stout than his fellows I beheld, and the same horn made war with the saints, and prevailed against them; Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom...And he shall speak great words against the most

High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time” (Dan. 7:20-22,25). “And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished” (Dan. 12:7). “And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits. And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days. Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed” (Dan. 11:32-35).

But the Church of God will have accomplished its mission to preach the Gospel of the Kingdom of God to all the world. “And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come” (Mat. 24:14).

Then will be the Abomination of Desolation. “When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)” (Mat. 24:15). “And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate” (Dan. 11:31). This happens when the False Prophet defiles the third temple, which is soon to be built. “Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God” (2 The. 2:3-4).

Jerusalem will be surrounded by armies and those there should flee. “And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto” (Luk. 21:20-21). “Then let them which be in Judaea flee into the mountains” (Mat. 24:16). This is the Great Tribulation, the greatest time of trouble that there will ever be. “For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be” (Mat. 24:21). “And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time” (Dan. 12:1a). Modern Israel (the United States and Britain) and Judea (the modern Jewish state) will be taken into captivity. “For, lo, the days come, saith Yehovah, that I will bring again the captivity of my people Israel and Judah, saith Yehovah... Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it” (Jer. 30:3a, 7). “I know Ephraim, and Israel is not hid from me: for now, O Ephraim, thou committest whoredom, and Israel is defiled. They will not frame their doings to turn unto their God: for the spirit of whoredoms is in the midst of them, and they have not known Yehovah. And the pride of Israel doth testify to his face: therefore shall Israel and Ephraim fall in their iniquity; Judah also shall fall with them. They shall go with their flocks and with their herds to seek Yehovah; but they shall not find him; He hath withdrawn himself from them. They have dealt treacherously against Yehovah: for they have begotten strange children: now shall a month devour them with their portions. Blow ye the cornet in Gibeah, and the trumpet in Ramah: cry aloud at Beth-aven, after thee, O Benjamin.

Ephraim shall be desolate in the day of rebuke: among the tribes of Israel have I made known that which shall surely be. The princes of Judah were like them that remove the bound: therefore I will pour out My wrath upon them like water” (Hos. 5:3-10). “And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled” (Luk. 21:24). If God did not shorten these days, man would not survive. “Had not those days been cut short, not a soul would be saved alive; however, for the sake of the elect, those days will be cut short.” (Mat. 24:22, Moffatt).

There will be false Christs and false Prophets doing miracles at this time. “Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not” (Mat. 24:23-26).

It is during this time, the last three and a half years before Yeshua’s return, that the Church will no longer be able to warn the world. Then, God’s two witnesses will be giving the warning. “And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth... These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will” (Rev. 11:3, 6).

After this time, there will be great signs in the heavens. “Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken” (Mat. 24:29). “And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places” (Rev. 6:12-14). “And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree” (Isa. 34:4).

Part 7 - The Great Day of Yehovah

The Day of Yehovah will last one year. “For it is the day of Yehovah's vengeance, and the year of recompences for the controversy of Zion” (Isa. 34:8).

Now, the first six of the trumpet plagues will be blown.

“The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up” (Rev. 8:7).

“And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood. And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed” (Rev. 8:8-9).

“And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; And the name of the star is

called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter” (Rev. 8:10-11).

“And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise” (Rev. 8:12).

“And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit (the Abyss)... and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them... And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon” (Rev. 9:1-6, 11).

“And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them” (Rev. 9:13-16).

This completes God’s warnings before the Last Trumpet is blown when Yeshua returns and the period of His great judgement begins, with reward for the righteous and punishment for the wicked. Those who have not repented by then, are not going to. “And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts” (Rev. 9:20-21).

Observance of the Feast of Trumpets. Starting on Elul 1, we begin a period of repentance that continues until the day of Atonement. Then on the Feast of Trumpets, we blow the shofar one hundred times, or hear it blown this day. We are to do no work other than preparing meals, it is a feast day. We are to gather for a service this day. We have a kiddush this day.

Chapter 6

The Day of Atonement

The Day of Atonement represents the Great Day of Yeshua's return and the events connected to it.

Part 1 – The Great Day of Repentance and Fasting

“And Yehovah spake unto Moses, saying, Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and **ye shall afflict your souls**, and offer an offering made by fire unto Yehovah. And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before Yehovah your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people. Ye shall do no manner of work: it shall be a statute for ever throughout your generations in all your dwellings. It shall be unto you a sabbath of rest, and **ye shall afflict your souls**: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath” (Lev. 23:26-32).

Afflicting your soul is fasting. “Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance” (Ezr. 8:21).

God commands us to fast on the Day of Atonement, doing no work of any kind.

Yeshua teaches us how to fast. “Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly” (Mat. 6:16-18). Sex is forbidden during fasting times. “Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency” (1 Cor. 7:5). Fasting breaks spiritual bonds. “Howbeit this kind goeth not out but by prayer and fasting” (Mat. 17:21). “Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?” (Isa. 58:6).

The Apostle Paul fasted on the Day of Atonement. “Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them” (Act. 27:9).

Part 2 – The Offering of the Two Goats – Satan Bound

The most important ceremony was performed once a year on the Day of Atonement. “And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before Yehovah” (Lev. 16:29-30).

“And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering...And he shall take the two goats, and present them before Yehovah

at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for Yehovah, and the other lot for the scapegoat. And Aaron shall bring the goat upon which Yehovah's lot fell, and offer him for a sin offering. But the goat, on which the lot fell to be the scapegoat, shall be presented alive before Yehovah, to make an atonement with him, and to let him go for a scapegoat into the wilderness" (Lev. 16:5, 7-10). The word rendered 'scapegoat' here is the Hebrew word *Azazel* (Strong's # 5799).

Hastings Dictionary of the Bible, Vol. 1, p. 207

"Willis, 'Azazel, the name of a personal being, in opposition to Jehovah, the personal name of God.' Schulz, 'some powerful being to whom the animal is assigned, and to whom it is sent with the now forgiven guilt of the reconciled people... This being must be conceived of as strange and unholy... an Aramaic name for an unclean and ungodlike power, which has its abode in the wilderness, in the accursed land outside the sacred bounds of the camp.' Watson in *Camb Comp of the Bible*, 'Azazel', the completely separate one, the evil spirit regarded as dwelling in the desert."

This Azazel goat represents Satan.

The first goat was sacrificed. "Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat: And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness" (Lev. 16:15-16). This goat represents Yeshua and His sacrifice. "But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people... But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us... Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others" (Heb. 9: 7, 11-12, 25).

"And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat: And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness" (Lev. 16:20-22). The second goat that was released represents Satan, who will be locked away for 1,000 years after the seventh trumpet is blown. "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season" (Rev. 20:1-3).

Yeshua will also imprison all the gods and dark spirit powers, along with Satan, at His return. "And it shall come to pass in that day, that Yehovah shall **punish the host of the high ones that are on high**, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, **and shall be shut up in the prison**, and after many days shall they be visited.

Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously” (Isa. 24:21-23).

Some of the angels who rebelled are now bound in this dark prison. “For if God spared not the angels that sinned, but cast them down to hell [*Tartarus* – a dark prison], and delivered them into chains of darkness, to be reserved unto judgment” (2 Pe. 2:4). “And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day” (Jud. 6)

Part 3 – The Last Trumpet

On the fiftieth year, the Jubilee year, the trumpet is blown on the Day of Atonement and all lands are restored to their original owners. “And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the **trumpet** of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the **trumpet** sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family” (Lev. 25:8-10). This represents the Last Trumpet being blown when Yeshua appears, bringing the restitution of all things. “Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began” (Act. 3:19-21).

At the blowing of the Jubilee trumpet on the Day of Atonement, the slaves were freed. “And if a man sell a dwelling house in a walled city, then he may redeem it within a whole year after it is sold; within a full year may he redeem it. And if it be not redeemed within the space of a full year, then the house that is in the walled city shall be established for ever to him that bought it throughout his generations: it shall not go out in the jubilee. But the houses of the villages which have no wall round about them shall be counted as the fields of the country: they may be redeemed, and they shall go out in the jubilee” (Lev. 25: 29-31). This represents when captive Israel and Judah will be freed at the sound of the last trumpet. “And it shall come to pass in that day, that the **great trumpet** shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship Yehovah in the holy mount at Jerusalem” (Isa. 27:13).

Part 4 – The First Resurrection

At the seventh trump, the last trumpet, Yeshua will return and 144,000 of the living, and the dead in the Church, will be given eternal life. “And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other” (Mat. 24:30-31). “Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed” (1 Cor. 15:51-52). “For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up

together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord” (1 The. 4:16-17). “And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever...And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail” (Rev. 11:15, 18-19). “O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me! If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands” (Job 14:13-15).

Yeshua will then marry the 144,000. “Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God” (Rev. 19:7-9).

This is the 144,000. “And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads... And they sung as it were a new song **before the throne**, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb” (Rev. 14:1, 4). They sing this before the throne on the sea of glass in heaven, where the wedding supper will take place. “And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints” (Rev. 15:2-3). This takes place before the bowls of God's wrath are poured out. “And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled” (Rev. 15:7-8).

“And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, Yehovah cometh with ten thousands of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed...” (Jud. 14-15a).

Part 5 – The Bowl Plagues

Now the seven bowl plagues will be poured out, which are the final punishment on the wicked. “And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God” (Rev. 15:1). “And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth” (Rev. 16:1). The KJV renders these as “vials”, it should be rendered “bowls”.

“And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image” (Rev. 16:2).

“And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea” (Rev. 16:3).

“And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy” (Rev. 16:4-6).

“And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments. And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory” (Rev. 16:7-9).

“And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds” (Rev. 16:10-11).

“And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. ... And he gathered them together into a place called in the Hebrew tongue Armageddon” (Rev. 16: 12-14, 16).

Part 6 – Babylon is Destroyed

And with the final bowl poured out, modern Babylon will be destroyed. “Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication” (Rev. 14:7-9). “And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird...And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues...Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double...Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her. And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come...Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her. And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all” (Rev. 18:2, 4,6, 8-10,20-21).

Modern Babylon (Rome) was said to be built on hell, as Martin Luther remarked that it was said in his time, "If there is a hell, then Rome is built on it." To which he added, "After the devil himself, there is no worse folk than the Pope and all his followers." Rome is built on a volcano which could explode and destroy the city and leave it with a molten lake of fire, and everything unclean could be cast in and burned there during the Millennium. "And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever" (Isa. 34:9-10). "And, behold, here cometh a chariot of men, with a couple of horsemen. And he answered and said, Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground" (Isa. 21:9). "O daughter of Babylon, who art to be destroyed; happy shall he be, that rewardeth thee as thou hast served us. Happy shall he be, that taketh and dasheth thy little ones [the Protestant Churches] against the stones" Psa. 137:8-9). "Come down, and sit in the dust, O virgin daughter of Babylon, sit on the ground: there is no throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate... Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not meet thee as a man... But these two things shall come to thee in a moment in one day, the loss of children, and widowhood: they shall come upon thee in their perfection for the multitude of thy sorceries, and for the great abundance of thine enchantments" (Isa. 47:1,3,9).

This destruction is represented by the fall of Jericho. "And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days. And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him... So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city" (Jos. 6:3-5, 20). God destroyed Jericho at the sound of a trumpet and a great shout, which also will happen at Yeshua's return. "For the Lord himself shall descend from heaven **with a shout**, with the voice of the archangel, **and with the trump of God**: and the dead in Christ shall rise first" (1 The. 4:16).

Part 7 – The Battle of Armageddon

After the sixth bowl plague allows the armies to assemble at Armageddon, so the great battle can be fought. "Therefore wait ye upon me, saith Yehovah, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy" (Zep. 3:8). "Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the Day of the Yehovah is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. Yehovah also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but Yehovah will be the hope of his people, and the strength of the children of Israel" (Joe. 3:12-16). "Therefore, behold, the days

come, saith Yehovah, that this place shall no more be called Topheth, nor The valley of the son of Hinnom, but The valley of slaughter” (Jer. 19:6).

“In that day shall Yehovah defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the Angel of Yehovah before them. And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem” (Zec. 12:8-9). “Then shall Yehovah go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west... And this shall be the plague wherewith Yehovah will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth” (Zec. 14:3-4a, 12). “For the indignation of Yehovah is upon all nations, and His fury upon all their armies: He hath utterly destroyed them, He hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood” (Isa. 34:2-3).

“For, behold, Yehovah will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire. For by fire and by His sword will Yehovah plead with all flesh: and the slain of Yehovah shall be many. They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith Yehovah” (Isa. 66:15-17). “Behold, the whirlwind of Yehovah goeth forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wicked. The fierce anger of Yehovah shall not return, until He have done it, and until He have performed the intents of his heart: in the latter days ye shall consider it” (Jer. 30:23-24).

“And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs” (Rev. 14:14-20).

“And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war...And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; That ye may eat the flesh of kings,

and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great” (Rev. 19:11, 14-18).

The Beast and the False Prophet will be executed. “And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh” (Rev. 19:19-21).

Yeshua will be the King of all the Earth. “And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever” (Dan. 2:44). “And Yehovah shall be king over all the earth: in that day shall there be one Lord, and his name one” (Zec. 14:9). “Say among the heathen that Yehovah reigneth...Before Yehovah: for He cometh, for He cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth” (Psa. 96:10a, 13). “And I will make her that halted a remnant, and her that was cast far off a strong nation: and Yehovah shall reign over them in mount Zion from henceforth, even for ever” (Mic. 4:7). “And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever” (Rev. 11:15).

Observance of the Day of Atonement. We to fast this day with no eating or drinking of any kind. We are to do no work of any kind. We are to gather for a service this day. We blow the shofar this day.

Chapter 7

The Feast of Tabernacles

The Feast of Tabernacles represents the 1000-year reign of the Kingdom of God on Earth.

Part 1 – The Festival of Booths

“And Yehovah spake unto Moses, saying, Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for **seven days** unto Yehovah” (Lev. 23:33-34). The Feast of Tabernacles lasts seven days.

“On the first day shall be an holy convocation: ye shall do no servile work therein” (Lev. 23:35). The first day is an annual Sabbath. We are to have an assembly. God commands us to do no work that day.

“Seven days ye shall offer an offering made by fire unto Yehovah on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto Yehovah: it is a solemn assembly; and ye shall do no servile work therein... Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto Yehovah seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath” (Lev. 23:36, 39). The Feast of Tabernacles is followed by a separate feast on the eighth day.

“And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before Yehovah your God seven days” (Lev. 23:40). We are to rejoice with a Lulav (the Four Species) for seven days.

“And ye shall keep it a feast unto Yehovah seven days in the year. It shall be a statute for ever in your generations: ye shall celebrate it in the seventh month” (Lev. 23:41). This is commanded forever.

“Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am Yehovah your God” (Lev. 23:42-43). We are to dwell in booths for seven days during the Feast.

Part 2 – The Time to Rejoice

The Hebrew word for ‘feast’ is ‘hag’ (Strong’s # 2287), meaning “to dance, to celebrate, to be joyful”.

“After the intergathering from your fleshing floor and your vat, you shall hold the feast of booths for seven days. You shall **rejoice** in your festival, with your son and daughter, your male and female slave, the Levite, the stranger, the fatherless, and the widow in your communities. You shall hold the festival for Yehovah your God seven days, in the place that Yehovah will choose: for Yehovah your God will bless all your crops and all your undertakings, and **you shall have nothing but joy**” (Deu. 16:14-15 Tanakh). We are commanded to rejoice at the feast.

Celebrate! A Complete Jewish Holidays Handbook by Lesli Koppelman Ross.

“For joy reflects a feeling of optimism about the future, and, no matter what the immediate situation, a Jew [including spiritual Jews, Christians (Rom. 2:26-29)] believes in the promise of redemption: “I believe with perfect faith in the coming of the Messiah, and though he may tarry, daily I will wait for his coming” (maimonides’ 13 principles of faith).

“It is an attitude that, along with the teachings of Torah sustain the Jewish people. The rabbi said, that in the world to come, we will be rewarded for the joy we felt in performing

mitzvot [the Commandments], rather than the actual observance of the commandments. In other words, indication of motivation is seen as more important than going through the motions” (p. 218)

“Since the Sukkah is a memorial to God’s protection, it is meant to enhance the joy of the festival. If you do not feel joy, you cannot appropriately fulfill the mitzvah of dwelling in the sukkah” (p. 226).

“Delight thyself also in Yehovah; and he shall give thee the desires of thine heart” (Psa. 37:4).

“Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of Yehovah is your strength... And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them” (Neh. 8:10, 12).

Part 3 – The Lulav

“And on the fifteenth day of this seventh month, when ye shall have completely gathered in the fruits of the earth, ye shall keep a feast to Yehovah; on the first day there shall be a rest and on the eighth day a rest, and on the first day ye shall take goodly fruit of the trees, and branches of palm trees, and thick boughs of trees, and willows, and branches of osiers from the brook, to rejoice before Yehovah your God seven days in the year” (Lev. 23:39-40 LXX). We are to rejoice with these four species for seven days during the feast of tabernacles.

Celebrate! A Complete Jewish Holidays Handbook by Lesli Koppelman Ross.

“*Khag HaAsif*” (Festival of Inner Gathering) was to take place once the produce of the vineyards and the product of the threshing rooms was collected (Exo. 23:14-17; 34:22). Concerning the Lulav, we read, “Beginning of the fifteenth of the seventh month, *Khag Adonai* (Festival of God) would last seven days, the first a sacred occasion when no work was to be done. The Israelites were to take the ‘product of hadar trees, branches of palm trees, boughs of leafy trees, and willows of the brook’ (later called the four species), and rejoice with them before God.

“Then another dimension was added as a ‘law for all time’. For the duration of the festival the Israelites were to live in booths (sukkot), so that future generations will know that I made the Israelite people live in sukkot when I brought them out of the Land of Egypt, I am Yehovah your God’ (Lev. 23:39-43) (p. 211). The Law of the Sukkot was a separate command.

“The specifics of the Jewish harvest were designed to protect the Israelites from the pagan influences they would encounter once they entered Canaan. While heathens worshipped nature itself, the Jews were to worship the Creator and the Renewer of nature. While the pagans celebrated with excess and debauchery, the Israelite pilgrims were to focus on the moral significance of the festivities.

“The purpose of rejoicing was not sensual abandon, but to honor and thank God for his blessings, spread good fortune and act with sensitivity” (p. 212). This had nothing to do with pagan harvest festivals.

The Lulav is identified, “The Four Species (definitively identified through Oral Tradition as palm, willow, and myrtle, bound together in a Lulav, and an etrog [citron]) were now part of the ritual. Each day of Sukkot, the priests, holding the lulav and etrog in hand, marched around the altar, which had been adorned with freshly cut willow branches. As they circled, they recited a Psalm, asking God to ‘please save us’.(Hoshiah)” (p. 213).

The Jewish Book of Why by Alfred J. Kolatch

“Jewish authorities have interpreted the ‘fruit of goodly trees’ to mean the etrog [citron], and the ‘branches of [date] palms’ to mean the Lulav. The ‘boughs of thick trees’ refers to the myrtle (called *hadasim* in Hebrew), and ‘willows of the brook’ the familiar willow trees (called *aravot* in Hebrew). These four species were to be held in the hand and blessed each day of the Sukkot holiday” (p. 239).

The Jewish historian Josephus records,

“Upon the fifteenth day of the same month, when the season of the year is changing for winter, the law enjoins us to pitch tabernacles in every one of our houses, so that we preserve ourselves from the cold of that time of the year; as also that when we should arrive at our own country and come to that city which we should have then for our metropolis, because of the temple therein to be built, and keep a festival of eight days, and offer burnt offerings, and sacrifice thank offerings, that we should carry in our hands a branch of myrtle, and willow, and a bough of the palm tree, with the addition pome citron” (Ant., bk. 3, chap. 10, par. 4).

The Temple: Its Ministries and Services, by Alfred Edersheim.

“As usual, we are met at the outset by a controversy between the Pharisees and the Sadducees. The law had it: ‘Ye shall take you on the first day the fruit of goodly trees, branches of palm trees and the boughs of thick trees, and the willows of the brook’ which the Sadducees understood (as do the modern Karaite Jews) to refer to the materials whence the booths were to be constructed, while the Pharisees applied it to what the worshippers were to carry in their hands. The latter interpretation is, and in all likelihood, the correct one; it seems borne out by the account of the festival at the time of Nehemiah, when the booths were constructed out of branches of other trees than those mentioned in Leviticus 23; and **it was universally adopted in practice at the time of Christ**” (p. 273).

Concerning worshipping with the lulav, we read in *Celebrate! A Complete Jewish Holidays Handbook* by Lesli Koppelman Ross,

“Like the four-plant type themselves, the wavings (*na’anu’im*) have symbolic significance. They represent Israel’s acceptance of God’s sovereignty over all of nature (the four directions, heaven (up) and earth (down)). Talmud likened the motion to the offering of omer brought on the second day of Passover and waved in four directions to contain ill winds and to a sacrificial offer on the altar. Lifting the lulav expresses joy (as when you lift a child or a trophy into the air) and victory, publicly proclaiming Israel’s successful immergence from the Divine Judgement of Rosh Hashanah and Yom Kippur. (When people used to appear before a judge, the one who exited holding palm branches was recognized as the victor.) According the midrash, the outcome of Yom Kippur judgement is of all the nations of the world is not revealed until the first day of Sukkot. The procession of Israelites around the altar (or *bimah*), their *lulavim* held aloft, proclaims Israel’s victory and hints at Messianic fulfilment as promised in

Isaiah (55:12): ‘You shall leave in joy and be led home secure. Before you mountains and hills shall shout aloud, and all the trees of the field shall clap their hands...’ When we shake the Lulav, the palm leaves hit against each other as hands clapping, bringing to mind God’s promise to Israel” (p. 227).

The Jewish Holidays: A Guide and Commentary by Michael Strassfield

“As we shake the lulav and etrog in the six directions, we acknowledge God’s surrounding presence. By shaking forward and then drawing in back, we are drawing into ourselves God’s presence. It also suggests a gathering in of our resources before the coming winter...

“The motif of gathering in and encircling is a constant refrain of Sukkot. We surround ourselves with the walls of the Sukkah, we remind ourselves of how God encircled the Israelites in the desert with the clouds of glory. We shake the lulav in all directions...” (p. 140).

One traditional way to worship with the lulav is, while standing, to pick up the lulav with the willow, myrtle and palm in your right hand, holding it upright so that the palm branch is toward you. Then, take the etrog in your left hand with the tip (*pitom*) pointing down. Hold the etrog with the lulav and bring your hands together. The traditional blessing is recited.

“Baruch Atta Adonai, Melek Ha Olam,
Asher Kidshanu B’Mitzvotav,
V’tzivanu Al Netilat Lulav.”

“Blessed are You, O Lord our God, King of the Universe
Who has sanctified us by Your commandments,
and Who has commanded us concerning the taking of the lulav.”

Now turn the etrog right side up and shake and wave the lulav. It is also customary to do this inside the sukkah. When waving the lulav, it is also customary to recite the Hoshanot Psalms, as Psalm 118. Now, point the lulav in front of you, facing east and wave it three times, then bring it back to your heart. Then wave it to the south three times and bring it back to your heart. Next, wave it to the west three times and bring it back to your heart. Then, wave it towards the north three times and bring it back to your heart. Then wave it three times upwards towards heaven and bring it back to your heart. Lastly, bend slightly forward and wave it downward three times, but not pointing downward, and then bring it back to your heart. As we wave the lulav, we praise God by saying, “Save us”, “Help us”, “Deliver us”, “Praise the Lord”, “Halleluiah”, etc., all performed with great joy.

The Feasts of the Lord by Kevin Howard and Marvin Rosenthal

“At the proper time, the congregation wave their palm branches [lulavs] toward the altar and joined in singing: ‘Save now, I pray, O Lord; O Lord, I pray, Send now prosperity’ Psalm 118:25. At the same time the priest, with palm branches [lulavs] in hand, marched once around the altar.

“Psalm 111 was viewed as a Messianic psalm and as such, gave the feast a messianic emphasis. This is why Jesus was greeted by the crowds shouting *Hosannah* (Hebrew for ‘save now’ in Psalm 118:25) and **waving palm branches** on His triumphal entry into Jerusalem. (Mat. 21:8-9; Luk. 19:38; Joh. 12:13). They viewed Him as the Messiah King come to deliver (‘save now’) Israel in fulfillment of Psalm 118. They hailed Him with the **messianic imagery of palm branches** from the Feast of Tabernacles. This same imagery is in view in Revelation

7:9-10 where **redeemed saints worship, with palm branches in hand**, around the throne of God and the Lamb” (p. 139).

“After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and **palms in their hands**; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb” (Rev. 7:9-10). Here, lulavs are used in the Kingdom of God, celebrating victory in Yeshua. “But thanks be to God, which giveth us the victory through our Lord Jesus Christ” (1 Cor. 15:57).

Part 4 – The Sukkah

“And ye shall keep it a feast unto Yehovah seven days in the year. It shall be a statute for ever in your generations: ye shall celebrate it in the seventh month. Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths. That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am Yehovah your God” (Lev. 23:41-43). Separate from the taking of the lulav, we are instructed to dwell in booths, sukkah, seven days.

“And they found written in the law which Yehovah had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month. And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written. So the people went forth, and brought them, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the House of God, and in the street of the water gate, and in the street of the gate of Ephraim. And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness” (Neh. 8:14-17). Here, we read of a second list of materials (separate from the ones used for the lulav) to be used in the making of booths.

The Jewish Way by Rabbi Irving Greenberg states,

“The Sukkah, the booth, is the central symbol of the ancient Israelite’s trust and hope for 40 years in the desert. The Hebrews left the protection of the man-made thick walls to place themselves under the protection of God. Exposed to the dangerous natural conditions and hostile roving bands, they placed their confidence in the divine concern, which is the only true source of security...

“The halachic requirements for the construction of a sukkah attempt to capture the fragility and the openness of the booths...By deliberately giving up solid construction, Jews admit their vulnerability and testify that the ultimate trust is in the divine shelter” (p. 99).

The Essence of the Holy Days by Avraham Yaakov Finkel

“The sukkah is a reminder of the huts in which God made the children of Israel live during their 40-year journey through the wilderness and of the Clouds of Glory that protected them on their wanderings. As a Jew sits in the sukkah, under the shelter of the *s’chach* [roof], surrounded by family and friends, he cannot help but feel God’s sheltering Hand enveloping him. His spirit soars as he realizes that true happiness is found only in the eternal values of

Torah and *mitzvot* that material possessions offer no security, and that the shield of faith is the only protection he can rely on. He is aware that, like his stay in the sukkah, life on Earth is unstable and transitory. Gazing at the stars shimmering through the greenery of the *s'chach*, he experiences a closeness to God that is almost palpable. The nearness to God is a source of his *simchah*, the exhilarating gladness that is the hallmark of Sukkot” (p. 80).

These fragile booths represent our fragile state and our faith in God for His protection.

Like the prophets before us, we are sojourners and pilgrims in this world. “By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. For he looked for a city which hath foundations, whose builder and maker is God... These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city” (Heb. 11:8-10, 13-16). “Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul” (1 Pet. 2:11).

Our mortal bodies are just temporary tabernacles in which we are dwelling. “For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven. If so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life” (2 Cor. 5:1-4). “For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory” (1 Cor. 15:53-54). “Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance. Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me” (2 Pet. 1: 13-14).

Our bodies are the temple, or tabernacle, of God’s spirit. “And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people” (2 Cor. 6:16). “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are” (1 Cor. 3:16-17).

God is to dwell with us and in us. “Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him” (Joh. 14:23). “No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him” (1 Joh. 4:12-16).

Upon their return from captivity, Israel will once again dwell in booths. “And I that am Yehovah thy God from the land of Egypt will yet make thee to dwell in tabernacles, as in the days of the solemn feast” (Hos. 12:9).

In the Kingdom of God, we will dwell in the Father’s house. “In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also” (Joh. 14:2-3).

Celebrate! A Complete Jewish Holidays Handbook by Lesli Koppelman Ross

“Although there are regulations regarding the minimum size, maximum height, and acceptable dimensions for its walls, the element that makes a sukkah more than an agricultural shed is its ‘roof’: a canopy made from stocks or branches arranged to provide more shade than sunlight and allow you to see the stars through it. In other words, it is something that originally grew from the earth through which we can look up and see heaven. In fact, the word ‘sukkah’ is derived from the word for roof – *s’khakh*, meaning ‘covering’ – indicating the most important element of the structure. It’s a reminder that during the Israelite’s 40 years of wandering, God ‘covered’ all their needs...

“It is a mitzvah for every Jew to participate in the building and the decorating of a sukkah. A sukkah decorating party for the immediate family, or for an extended group including friends, is a great way to get into the spirit of the holiday” (p. 221).

The Fall Feasts of Israel by Mitch and Zhava Glaser

“The building of the booth is one of the most exciting parts of the celebration of Sukkot, especially for the children. Older youths are assigned the heavy labor of gathering the materials, and sawing, nailing, and constructing the frame of the booth, while the adults supervise. They need to insure that the booth will be high enough for a tall man to comfortably stand and wide enough for the family table with room for guest to sit in comfort. The Sukkah is built outdoors in the yard, or possible even on the roof if no yard space is available...” (p. 187).

“Once the Sukkah is erected, it is time for the smaller children to join the project. They are excited to do their part of fulfilling the tradition of beautifying the sukkah. For if there is one thing the Jewish people agree on regarding the festival of Sukkah, it is that the mere building of the sukkah booth is never considered enough. The sukkah must be made as beautiful as can be...

“... it is customary in many nations to suspend from the roof the seven species of the land of Israel mentioned in Deuteronomy 8:8 – wheat, barley, vines, figs, pomegranates, olives and honey – in gratitude for the Lord’s bounty” (pp. 188-189).

“Our enjoyment of the mitzvah is enhanced when we consider it’s esthetics, so it is appropriate to make the sukkah as beautiful as possible. Gourds, fruits, birds made from hollowed eggshells, cranberry garlands, popcorn strands and paper chains, pictures and wall-tapestries, along with representations of the seven species that grow in Israel (wheat, barley, grape, fig, date, pomegranate, olive,) are all traditional...” (pp. 220-221).

The traditional blessing before entering the sukkah is as follows:

“Baruch Attah Adonai, Melek Ha Olam,
Asher Kidshanu B’Mitzvotav,
V’tzivanu Leisheiv Basukkah.”

Blessed are you, O Lord, King of the Universe,
Who has sanctified us by His Commandments,
and commanded us to dwell in the Sukkah.

The Jewish Holidays: A Guide and Commentary by Michael Strassfield

“An important and underlying theme of Sukkot is its messianic and universalist character. Coming at the end of the agricultural year and the end of the pilgrimage cycle, Sukkot marks the end of a passage of time. **It thereby anticipates the Messianic End of Days for all people.** During sukkot, a total of 70 sacrifices were brought into the temple, corresponding to the traditions count of the number of nations in the world...

“This vision of universal brotherhood is reflected in the Sukkah, whose door and roof are open to all. The Sukkah, in turn, evokes a vision of God’s sukkah as a house of prayer for all nations. In that future, God will spread a Sukkah-Shalom, a sheltering cover made of peace and harmony. Even as we remember the desert period of old, having reached the end of time, we eagerly await the redemption, the crossing over into the promised land” (pp. 146-47).

Celebrate! A Complete Jewish Holidays Handbook by Lesli Koppelman Ross

“The sacrifices made throughout the week – a total of 70 – were understood to represent the 70 nations that then existed in the world. Their well-being, like Israel’s, depended on whether or not they would receive the rain needed for food supplies. Blessings like rain were understood as rewards for proper behavior (Deu. 11:13-15) (In his vision of messianic times, Zechariah presents lack of rain as punishment for the nations that failed to make pilgrimage to Jerusalem on Sukkot to worship God, which would show that they accept His sovereignty [1416]. This prophecy, and those of Isaiah and Micah calling on all nations to show their acceptance of God’s sovereignty by going to His temple – combined with the connection between Sukkot and fulfillment, the ultimate being messianic redemption – encouraged many proselytes to join the pilgrims in Jerusalem)” (p. 214).

Part 5 – The Second Tithe

“Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year. And thou shalt eat before Yehovah thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear Yehovah thy God always. And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which Yehovah thy God shall choose to set his name there, when Yehovah thy God hath blessed thee: Then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which Yehovah thy God shall choose: And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before Yehovah thy God, and thou shalt rejoice, thou, and thine household, And the Levite that is within thy gates; thou shalt not forsake him; for he hath no part nor inheritance with thee” (Deu. 14:22-27).

We are commanded to keep a second tithe annually to be used at the Feast of Tabernacles. With using ten percent of one's yearly income over a period of seven days it reflects the great abundance there will be in the Millennium.

Part 6 – The Law is read at the Feast

“Also day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day was a solemn assembly, according unto the manner” (Neh. 8:18). “And Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles, When all Israel is come to appear before Yehovah thy God in the place which He shall choose, thou shalt read this law before all Israel in their hearing. Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear Yehovah your God, and observe to do all the words of this law. And that their children, which have not known any thing, may hear, and learn to fear Yehovah your God, as long as ye live in the land whither ye go over Jordan to possess it” (Deu. 31:10-13). Every seven years, God's law is to be read at the Feast of Tabernacles.

Observance of the Feast of Tabernacles. We are to spend time dwelling in the sukkah each day. We are to worship each day praising God with the lulav, and making one circuit around the sukkah with it. We should spend our second tithe on what food and drink we desire. The first day we are to do no work. We are to gather for a service that day. There is an offering taken that day. And on that day, we blow the shofar and have a kiddush.

Chapter 8

The Kingdom of God

The Scriptures reveal what the Kingdom of God will be like.

Part 1 – Israel will be freed from Captivity

Modern Israel (the United States and Britain) and Modern Judea (the State of Israel) will be freed from captivity. “And it shall come to pass in that day, that Yehovah shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth...And Yehovah shall utterly destroy the tongue of the Egyptian sea; and with His mighty wind shall He shake His hand over the river, and shall smite it in the seven streams, and make men go over dryshod. And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt” (Isa. 11:11-12,1516).

“And the ransomed of Yehovah shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.” (Isa. 35:10). ” Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side” (Isa. 60:4). “The Spirit of Yehovah God is upon me; because Yehovah hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of Yehovah, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of Yehovah, that he might be glorified (Isa. 61:1-3).

“For, lo, the days come, saith Yehovah, that I will bring again the captivity of my people Israel and Judah, saith Yehovah: and I will cause them to return to the land that I gave to their fathers, and they shall possess it...Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it...For it shall come to pass in that day, saith Yehovah of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him...Therefore fear thou not, O my servant Jacob, saith Yehovah; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid... Thus saith Yehovah; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwellingplaces” (Jer.30:3,7-8,10,18).

“And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith Yehovah thy God” (Amo. 9:14-15). “Thus saith Yehovah God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their

shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am Yehovah: for they shall not be ashamed that wait for me. Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith Yehovah, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children. And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I Yehovah am thy Saviour and thy Redeemer, the mighty One of Jacob” (Isa. 49:22-26).

Israel will once again be one united kingdom. “And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all” (Eze. 37:22).

Part 2 – The Holy Spirit will be given

The spiritual veil that blinds men from the truth will be removed. “And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations” (Isa. 25:7). “For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.” (Rom. 11:25). “But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless when it shall turn to the Lord, the veil shall be taken away” (2 Cor. 3:14-16).

Israel will finally repent. “Then shall ye remember your own evil ways, and your doings that were not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations” (Eze. 36:31). “I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early” (Hos. 5:15). “Come, and let us return unto Yehovah: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight (Hos. 6:1-2). “And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddo. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; All the families that remain, every family apart, and their wives apart” (Zec. 12:10-14).

The holy spirit be put in their hearts to enable them to keep God’s law. “And it shall come to pass afterward, **that I will pour out my spirit upon all flesh**; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit (Joe. 2:28-29). “Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. **And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them**” (Eze. 36:25-27). “Behold, the days come, saith Yehovah, that I will make a new covenant with

the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith Yehovah: But this shall be the covenant that I will make with the house of Israel; After those days, saith Yehovah, **I will put my law in their inward parts, and write it in their hearts**; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know Yehovah: for they shall all know me, from the least of them unto the greatest of them, saith Yehovah: for I will forgive their iniquity, and I will remember their sin no more” (Jer. 31:31-34).

All Israel will then keep God’s feasts. “Thus saith Yehovah God; I will yet for this be enquired of by the house of Israel, to do it for them; I will increase them with men like a flock. As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am Yehovah” (Eze. 36:37-38).

All nations will be forced to keep the Feast of Tabernacles. “And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, Yehovah of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, Yehovah of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith Yehovah will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles” (Zec. 14:16-19).

Part 3 – The Resurrected 144,000 will Rule the World

The resurrected 144,000 will rule the world with Yeshua. “And hast made us unto our God kings and priests: and we shall reign on the earth” (Rev. 5:10). “But ye shall be named the Priests of Yehovah: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves” (Isa. 61:6). “And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father” (Rev. 2:26). “To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne” (Rev. 3:21). “Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years” (Rev. 20:6). “Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?” (1Cor. 6:2-3).

The 144,000’s reward is rulership over cities. “He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities. And another came, saying, Lord, behold, here is thy pound,

which I have kept laid up in a napkin: for I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. (And they said unto him, Lord, he hath ten pounds.) For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me” (Luk. 19:12-27).

David shall rule over all of Israel, and the twelve Apostles over each of the twelve tribes. “But they shall serve Yehovah their God, and David their king, whom I will raise up unto them” (Jer. 30:9). “And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever” (Eze. 37:24-25). “Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel” (Mat. 19:27-28). God the Father will decide who will fill the offices. “And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father” (Mat. 20:23). Yeshua will also help decide “In my Father's house are many mansions [offices]: if it were not so, I would have told you. I go to prepare a place for you” (Joh. 14:2).

Yehovah's temple will be rebuilt. “In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old” (Amo. 9:11). A detailed description of this temple is revealed in Ezekiel chapters 40 through 47.

Animal sacrifices will be given at the temple. “And it shall be the prince's part to give burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel” (Eze. 45:17). “They shall eat the meat offering, and the sin offering, and the trespass offering; and every dedicated thing in Israel shall be theirs. And the first of all the firstfruits of all things, and every oblation of all, of every sort of your oblations, shall be the priest's: ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house” (Eze. 44:29-30).

Part 4 – All the Earth will be Taught by God

The knowledge of God will fill the Earth. “For the earth shall be filled with the knowledge of the glory of Yehovah, as the waters cover the sea” (Hab. 2:14). “They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of Yehovah, as the waters cover the sea” (Isa. 11:9). Teachers will appear when needed. “And though Yehovah give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes

shall see thy teachers: And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left. (Isa. 30:20-21).

All nations will turn to Israel to be taught. "And it shall come to pass in the last days, that the mountain of Yehovah's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of Yehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of Yehovah from Jerusalem" (Isa. 2:2-3). "But in the last days it shall come to pass, that the mountain of the house of Yehovah shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of Yehovah, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of Yehovah from Jerusalem. (Mic. 4:1-2). "Thus saith Yehovah of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you" (Zec. 8:23)

Part 5 – The Earth will be filled with Abundance

The Earth will be filled with a great abundance during this time. "Behold, the days come, saith Yehovah, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt" (Amo. 9:13). "I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more of famine among the heathen" (Eze. 36:29-30). "Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee" (Isa. 60:5). "Fear not, O land; be glad and rejoice: for Yehovah will do great things. Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength. Be glad then, ye children of Zion, and rejoice in Yehovah your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. And the floors shall be full of wheat, and the fats shall overflow with wine and oil. And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you. And ye shall eat in plenty, and be satisfied, and praise the name of Yehovah your God, that hath dealt wondrously with you: and my people shall never be ashamed. And ye shall know that I am in the midst of Israel, and that I am Yehovah your God, and none else: and my people shall never be ashamed" (Joe. 2:21-27).

Part 6 – The Waters and Land will be Healed, and Cities Rebuilt

The deserts will bloom. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing" (Isa. 35:1-2a). "For Yehovah shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of Yehovah; joy and gladness shall be found therein, thanksgiving, and the voice of melody" (Isa. 51:3).

Healing waters will flow from Jerusalem. "And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be" (Zec. 14:8). Water will break out in the desert. "...for in the

wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes” (Isa. 35:6b-7).

The ruined cities will be rebuilt. ‘In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: Whom Yehovah of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance” (Isa. 58:12). “And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.” (Isa. 61:4). “Thus saith Yehovah; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwellingplaces; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof” (Jer. 30:18). “Thus saith Yehovah God; In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited. Then the heathen that are left round about you shall know that I Yehovah build the ruined places, and plant that that was desolate: I Yehovah have spoken it, and I will do it” (Eze. 36:33-36).

Part 7 – There will be no more War and there will be Divine Healings

War will no longer be allowed to occur. “And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more” (Isa. 2:4). And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of Yehovah of hosts hath spoken it” (Mic. 3-4). No violence will be permitted. “They shall not hurt nor destroy in all my holy mountain” (Isa. 11:9a). “Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise” (Isa. 60:18).

Wild animals will become harmless. “The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den” (Isa. 11:6-8).

Divine healing will be given to the people, “Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing” (Isa. 35:5-6b).

Jerusalem will be illuminated with a divine light at night, “And it shall come to pass in that day, that the light shall not be clear, nor dark: But it shall be one day which shall be known to Yehovah, not day, nor night: but it shall come to pass, that at evening time it shall be light” (Zec. 14:6-7). “The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but Yehovah shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither

shall thy moon withdraw itself: for Yehovah shall be thine everlasting light, and the days of thy mourning shall be ended” (Isa. 60:19-20).

Part 8 – The Gentiles will serve Israel

There will be holy highway from Assyria to Egypt. “And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there” (Isa. 35:8-9). “In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: Whom Yehovah of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance” (Isa. 23-25). At this time, other than Israel, Egypt and Assyria (modern Germany) will be the leading nations.

All people will worship Yehovah. “And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith Yehovah” (Isa. 66:23). “And Yehovah shall be king over all the earth: in that day shall there be one Lord, and his name one” (Zec. 14:9).

All the gentile nations will serve Israel. “And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers... ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves” (Isa. 61:5,6b). “Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of Yehovah, The Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I Yehovah am thy Saviour and thy Redeemer, the mighty One of Jacob. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness” (Isa. 60:11-17). “That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith Yehovah that doeth this” (Amo. 9:12). “Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey” (Jer. 30:16).

Chapter 9

Hoshana Rabbah

Hoshana Rabbah, the seventh day of the Feast, represents the time of the second and third resurrections.

Part 1 – The Water Pouring Ceremony

The water pouring ceremony only took place on the seven days of the Feast of Tabernacles, it did not take place on the Eighth day. The last great day of the feast (Hoshana Rabbah) is the seventh day of the Feast of Tabernacles. Hoshana Rabbah means “the Great Salvation” or “the Many Salvations”, referring to the time when most of mankind will be saved.

The Temple: Its Ministries and Services, by Alfred Edersheim.

“Each morning of Sukkot, the priest went to the pool of Siloah (Silwan) near Jerusalem to fill a golden flask. Shofar blasts greeted their arrival at the Temple’s Water Gate. They then ascended and poured the water so that it flowed over the altar simultaneously with wine from another bowl. When the priest was about to pour the water, the people shouted, “Raise your hand!” because of an incident that occurred in a previous year: the high priest Alexander Jannaeus (103 – 76 BCE) showed contempt for the rite by spilling the water at his feet, a transgression for which the worshippers threw their citrons at him.

“The pelted priest had demonstrated his alliance with the Sadducees, who literally followed Torah and only what was specifically in Torah. (Explained as an oral instruction given at Sinai, this water rite was not mentioned in The Five Books. The deliriously happy celebration connected with the water drawing developed when the Pharisees (who believed in the Oral Tradition and interpretation of Torah and gave us the rabbinic Judaism we know today) triumphed over them in the first century.

“Based on Isaiah’s promise ‘with joy shall you draw water out of the wells of salvation’ (12.3), rejoicing began at the end of the first day and took place every night except Shabbat. The Talmud recorded that, ‘one who had never witness the rejoicing of The Place of the Water Drawing has never seen true joy in his life’. (Although the celebration was for the libation that would be made the next morning, it was named for the preparation for the ritual – the water drawing – which the rabbi said that getting ready was sometimes of greater merit than the Mitzvah itself because of its positive affect of the person doing it)” (pp. 213-214).

“For though that ceremony was considered by the rabbis as being a subordinate reference to the dispensation of the rain the annual fall of which they imagined was determined by God at that feast, its main and real application was to the future outpouring of the Holy Spirit, as predicted – probably in allusion to this very rite – by Isaiah the prophet. Thus the Talmud says distinctly: “Why is the name of it called, The drawing out of the water? because of the pouring out of the Holy Spirit, according to what it is said: ‘With joy shall ye draw out the waters of salvation.’” Hence, also, the feast and the particular joyousness of it, are alike designated as those of ‘the drawing out of the water; for according to the same Rabbinical authorities ‘the holy spirit dwells in man only through joy’” (pp.279-280).

“Now the Jews' feast of tabernacles was at hand... But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret... In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that

believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the spirit, which they that believe on him should receive: for the holy spirit was not yet given; because that Jesus was not yet glorified.) (Joh. 7:2,10,37-39). Here Yeshua is comparing the water pouring ceremony to when the holy spirit will be offered to all when all who died without knowledge of salvation will be resurrected to physical life at the end of the millennium. "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit" (Joe. 2:28-29). Salvation is only through the name of Yeshua Ha Mashiach, Jesus the Christ, and not in any other. "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole...Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Act. 4:10,12). Most who have ever lived have not heard this name. But they will have their opportunity in a future resurrection at the end of the millennium. "But the rest of the dead lived not again until the thousand years were finished" (Rev. 20:5a).

Even of those who have heard the name all but a very few have been spiritually blinded to the truth of salvation. "But though he had done so many miracles before them, yet they believed not on him: That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them" (Joh. 12:37-40).

"And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them" (Mat. 13:10-17).

"And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them" (Mar. 4:11-12) "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob" (Rom.11:25-26). After this blindness is removed most all will be saved.

Part 2 – The Second Resurrection

“...the name of Jesus Christ of Nazareth...Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved” (Act. 4:10,12). Billions have lived and died without ever hearing of Yeshua, and most who have were never truly called of God, and are not being judged at this time. God will give them an opportunity in a future resurrection to physical life.

“And I saw a great white throne, and Him that sat on it [Yeshua], from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God [they stood up in a resurrection]; and the books [the Bible] were opened [to their understanding for the first time]: and another book was opened [to have them included in it], which is the book of life: and the dead were judged out of those things which were written in the books [the Bible], according to their works [that they did at that time]. And the sea gave up the dead which were in it; and death and hell [*hades*] delivered up the dead which were in them [a physical resurrection for all who no chance yet at salvation]: and they were judged every man according to their works [after being given saving knowledge]” (Rev. 20:11-13).

Ezekiel describes this physical resurrection of the dead. “The hand of Yehovah was upon me, and carried me out in the spirit of Yehovah, and set me down in the midst of the valley which was full of bones, And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord Yehovah, thou knowest. Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of Yehovah. Thus saith the Lord Yehovah unto these bones; Behold, I will cause breath to enter into you, and ye shall live: **And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live;** and ye shall know that I am Yehovah. So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, **the sinews and the flesh came up upon them, and the skin covered them above:** but there was no breath in them. Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord Yehovah; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, **and the breath came into them, and they lived, and stood up upon their feet,** an exceeding great army. Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophecy and say unto them, Thus saith the Lord Yehovah; Behold, O my people, **I will open your graves, and cause you to come up out of your graves,** and bring you into the land of Israel. And ye shall know that I am Yehovah, when I have opened your graves, O my people, and brought you up out of your graves, **And shall put My spirit in you,** and ye shall live, and I shall place you in your own land: then shall ye know that I Yehovah have spoken it, and performed it, saith Yehovah” (Eze. 37:1-14). In this resurrection their flesh will be restored and breath will enter into them and they will live again. And they will have an opportunity to receive God’s spirit.

This resurrection is not just for Israel but for all peoples. “And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrhah in the day of judgment, than for that city” (Mat. 10:14-15). “Then began he to upbraid the cities wherein most of his mighty works

were done, because they repented not: Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee” (Mat. 11:20-24). “The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here” (Mat. 12:41-42). Yeshua speaks of the Gentiles nations being resurrected with Israel as God wants all people to be saved. “The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance” (2 Pet. 3:9). “For this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth” (1 Tim. 2:4).

The people of this resurrection will have at least a hundred years to receive salvation. “There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed” (Isa. 65:20)

Part 3 – The Final Battle

After the Millennium Satan will be released for a short time and will stir the nations to no longer serve Israel but to attack it in a final battle. “And when the thousand years are expired, Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them” (Rev. 20:7-9).

“After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them. Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee... Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord Yehovah; In that day when my people of Israel dwelleth safely, shalt thou not know it? And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army: And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes. Thus saith the Lord Yehovah; Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them?

“And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord Yehovah, that My fury shall come up in My face. For in My jealousy and in the fire of My wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel; So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at My presence, and

the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all my mountains, saith the Lord Yehovah: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am Yehovah. (Eze. 38:8-9,14-23).

“And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall burn them with fire seven years: So that they shall take no wood out of the field, neither cut down any out of the forests; for they shall burn the weapons with fire: and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord Yehovah. And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the noses of the passengers: and there shall they bury Gog and all his multitude: and they shall call it The valley of Hamon-gog. And seven months shall the house of Israel be burying of them, that they may cleanse the land. Yea, all the people of the land shall bury them; and it shall be to them a renown the day that I shall be glorified, saith the Lord Yehovah. And they shall sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search. And the passengers that pass through the land, when any seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamon-gog... And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them” (Eze. 39:9-15,21).

Part 4 – Satan will be Destroyed

Then God will cast Satan and his angels into the lake of fire and cause a fire in the midst of him, and they will be destroyed forever. “And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are [where are the beast and the false prophet - Greek] and shall be tormented [destroyed] day and night for ever and ever” (Rev. 20:10). “Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee... Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and **never shalt thou be any more**” (Eze. 28:14-15,18-19). “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death **he might destroy him** that had the power of death, that is, **the devil**” (Heb. 2:14). “How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! Yet thou shalt be brought down to hell [*sheol*– the grave], to the sides of the pit “ (Isa. 14:12,15).

“Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels” (Mat. 25:41). “I have said, Ye are gods; And all of you are children of the Most High. But ye shall die like men, And fall like one of the princes” (Psa. 82:6-7).

“Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of Yehovah is upon all nations, and His fury upon all their armies: He hath utterly destroyed them, He hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood. And **all the host of heaven [powers of heaven - LXX] shall be dissolved**, and the heavens shall be rolled together as a scroll: and **all their host shall fall down**, as the leaf falleth off from the vine, and as a falling fig from the fig tree” (Isa. 34:1-4). “Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet” (1 Cor. 15:24-25).

Part 5 – The Beating of the Willows

Celebrate! A Complete Jewish Holidays Handbook by Lesli Koppelman Ross,

“Therefore, the final day of the festival, when the last sacrifices were offered on behalf of the other nations, was identified as the occasion when the earth is judged regarding the replenishment of water, and consequently, when mankind’s fate, collectively and individually, is sealed. (Rabbinic identifies this *Yom Darvata*, Day of the Willow, as *Yom Hakhitum*, Day of Sealing, an extension of Yom Kippur.) Striking the willows then had the added connotation of casting away of sin or symbolizing the thrashing one would receive in punishment for sin” (p. 214).

The Essence of the Holy Days by Avraham Yaakov Finkel

“Hoshana Rabbah, the seventh day of Sukkot, has a solemn undertone, it is closely linked to Yom Kippur, because it is on this day that the final seal is placed on the verdict that was pronounced on Yom Kippur...

“It is evident in the special prayer of Hoshana Rabbah during the Shacharit (morning) service of the first six days of Sukkot, the entire congregation makes one circuit around *bimah* with lulav and etrog in hand while the chazzan leads the recitation of the Hoshana prayer that is punctuated by the congregation’s saying aloud, Hoshana, “Please save!” On the seventh day of Sukkot – Hoshana Rabbah – seven circuits are made, hence the name Hoshana Rabbah, which means ‘many Hoshanas’.

“In the Hoshana prayers, we ask for rain, ‘to give life to the forsaken wastes, to sustain with trees, to enhance with sweet fruits, to rain on the sproutlings, to alleviate the thirsty earth.’ After the seven processions around the *bimah*, additional prayers are said, after which the lulav and etrog are laid aside and the Hoshana bundle, consisting of five willow branches, is picked up. The Hoshana bundle is beaten on the ground five times in accordance with an ancient custom that was initiated by the prophets Haggai, Zechariah, Malachi (c. 350 BCE)” (p. 94).

Mirrors in Time: A Psycho-Spiritual Journey through the Jewish Year, by Joel Ziff

“The seventh day of Sukkot is known as Hoshana Rabbah. On this day, the ritual of Hoshanot [marching around the synagogue, or room] involves seven circlings of the synagogue with the four species. At the end of this ritual, willow branches are beaten against the ground. Hoshana Rabbah is viewed as the end of the cycle which began on the first day of Elul” (p. 235).

This custom of beating the willows against the ground at the end of Hoshana Rabbah as begun by the prophets, represents the final judgement of the last resurrection when the righteous will have all their sin removed and given eternal life, while the wicked will be punished for a time and the given eternal death.

“And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans” (Act. 28:17). Paul kept this custom of the prophets.

Part 6 – The Third Resurrection

The third resurrection is final resurrection for both the righteous and the wicked. “And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt” (Dan. 12:2). “For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad” (2 Cor. 5:10). “But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God” (Rom. 14:10-12). “In the day when God shall judge the secrets of men by Jesus Christ according to my gospel” (Rom. 2:16).

“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left... Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels... And these shall go away into everlasting punishment: but the righteous into life eternal” (Mat. 25:31-33,41,46). “Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation” (Joh. 5:28-29). “And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust” (Act. 24:15).

The resurrections to eternal life started first with Yeshua, then the Church at His coming, and lastly the rest of mankind at this final resurrection to eternal life. “For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power”

Part 7 – The Punishment of the Wicked

The wicked will be raised to physical life to be punished according to their works. “But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; Who will render to every man according to his deeds” (Rom. 2:5-6). “...shall not he render to every man according to his works?” (Pro. 24:12b). “For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works” (Mat. 16:27). “And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be” (Rev. 22:12). “And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he

that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more” (Luk. 12:47-48).

Their bodies will rot, where the maggots will develop into flies before they will be finally cast into the lake of fire and burned up. “And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh” (Isa. 66:24). “And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: Where their worm dieth not, and the fire is not quenched” (Mar. 9:43-48).

When Yeshua speaks of “hell” in the King James Version he is using the word “*Gehenna*”. *Gehenna* was a garbage dump outside Jerusalem where the bodies of criminals were executed, which will be the punishment of the wicked. “As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. ..So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth” (Mat. 13:40-42,49-50). “And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him” (Luk. 12:4-5). “And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell” (Mat.5:29-30). “And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell” (Mat. 10:28).

The wicked will be completely destroyed. “For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Yehovah of hosts, that it shall leave them neither root nor branch. unto you that fear My name shall the Sun of righteousness arise with healing in His wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down **the wicked**; for they **shall be ashes under the soles of your feet** in the day that I shall do this, saith the Yehovah of hosts” (Mal. 4:1-3). Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou Yehovah, O my soul. Praise ye Yehovah” (Psa. 104:35). “Yehovah preserveth all them that love him: but all the wicked will he destroy” (Psa. 145:20). “Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat” (Mat. 7:13). “In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power” (2 The. 1:8-9). “For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment

and fiery indignation, which shall devour the adversaries... It is a fearful thing to fall into the hands of the living God” (Heb. 10:25-27,31). “But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death” (Rev. 21:8).

And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire” (Rev. 20:14-15).

Observance of Hoshana Rabbah, the seventh day of the Feast of Tabernacles. We dwell in a sukkah and worship with the lulav. Towards the end of this day we make seven circuits around the sukkah with the lulav. Then we take five willows and beat them against the ground five times.

Chapter 10

Shemini Atzeret

Shemini Atzeret, the eighth separate day, represents the New Heavens and New Earth.

Part 1 – The Old Heaven and Earth Cleansed

The current heavens and Earth will be cleansed by fire. “But the day of Yehovah will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness” (2 Pet. 3:10-13).

“Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but Thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt Thou change them, and they shall be changed” (Psa. 102:25-26). “Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but My salvation shall be for ever, and My righteousness shall not be abolished” (Isa. 51:6). “Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain” (Heb. 26:26-27).

The whole creation, the universe, is waiting for the Sons of God to finish the creation. “For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body” (Rom.8:19-23). (The word “creature” here in the KJV should be rendered “creation”).

Part 2 – The Eighth Day – A Separate Festival

“**Seven days** ye shall offer an offering made by fire unto Yehovah: on **the eighth day** shall be an holy convocation unto you; and ye shall offer an offering made by fire unto Yehovah: it is a solemn assembly; and ye shall do no servile work therein... Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto Yehovah **seven days**: on the first day shall be a sabbath, and on the **eighth day** shall be a sabbath” (Lev. 23:36,39). The Feast of Tabernacles lasts seven days, the Eighth Day is a separate feast. Shemini Atzeret means the “Eighth Assembly”.

The Jewish book of Why by Alfred J. Kolatch,

“Shemini Atzeret and Simchat Torah [‘The rejoicing of the Law’] are holidays totally independent of the Sukkot holiday.

“In Israel, as dictated by the Bible, Sukkot is observed for seven days. The first day is a full holiday, on which one is to abstain from work. The next five days are Chol Hamoed, Intermediary days, which are considered half-holidays. The seven and last day of Sukkot is Hoshana Rabbah, also a half-holiday. The day after Hoshana Rabbah is a separate holiday called Shemini Atzeret. Simchat Torah is not observed as a separate holiday. It is observed as part of Shemini Atzeret...

“The seven and last day of Sukkot was endowed with special sanctity by the last of the Prophets: Haggai, Zechariah and Malachi. Coming at the beginning of the rainy season, it became known as a Day of Judgement for Rain. (A special service for rain became part of the Shemini Atzeret service held on the next day.)” (pp. 254-255).

“Shemini Atzeret, the Eighth Day of Solemn Assembly, is often thought of as the eighth day of Sukkot. Actually, it is an independent holiday. The rabbis refer to it as *regel bifnay atzmo*, a separate holiday, and required that the *Shehecheyanu* prayer be recited when the candles are lighted and when the kiddush is recited. (This would not be required if Shemini Atzeret were not an independent holiday.)

“Shemini Atzeret is a one-day holiday marking the conclusion of the festivities and observances of Sukkot, and none of the Sukkot ceremonies apply to it” (p. 256).

The Essence of the Holy Days by Avraham Yaakov Finkel states, “Rabbi Shneur Zalman of Liadi said, Shemini Azterat is a Yom Tov that is not identified with any specific symbol of mitzvah. The reason is that on Shemini Azterat we reach a stage of true and pure joy, a state of happiness that requires no external symbolic stimuli” (p. 96)

No outward symbols are used on this day as it represents the time when both harvests of man will have entered into spiritual life. “While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal” (2 Cor. 4:18).

Part 3 – The Prayer for Rain

Mirrors in Time: A Psycho-Spiritual Journey through the Jewish Year, by Joel Ziff

“On the eighth day, we collect the water we have accessed. It becomes a well from which we can nourish ourselves as we resume ordinary life. The connection of the well to Shemini Azterat can be translated as assembly or collection. On this day, we assemble within ourselves the storehouse of energy which will fuel our efforts through the remainder of the year, as we bring light into the darkness. Just as we can store water in a cistern, joy energizes our continued efforts throughout the year.

“However, we are not completely self-sufficient. The Israelites were more able to sustain themselves when they reached the land of Israel. They worked hard to plant and harvest crops rather than rely on the manna for food. However, they still required help from God in the form of rain. On Shemini Atzeret, the beginning of the planting season, a special prayer for rain is added to the service. In this same spirit, we are able to work hard to nurture our new beginning, but we still need nourishment to flow down to us from the heavens to help us grow and develop” (pp. 241-242).

This is the time we store our spiritual strength we have gathered during the festival season for the coming year, while acknowledging that we will still need God's help in the form of prayers for "rain".

God sends out the rain to accomplish His purpose. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall My word be that goeth forth out of My mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to Yehovah for a name, for an everlasting sign that shall not be cut off" (Isa. 55:10-13).

God pours His spirit out like rain. "And it shall come to pass afterward, that I will pour out my spirit upon all flesh" (Joe. 2:28a).

Waters are a symbol of the holy spirit that provides eternal life. "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (Joh. 4:14). "Behold, God is my salvation; I will trust, and not be afraid: for the Lord Yehovah is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation" (Isa. 12:2-3). "For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring" (Isa. 44:3).

Part 4 – The Significance of the Number Eight

Number in Scripture by E.W. Bullinger

"In Hebrew the number eight is *Sh-moneh*, from the root *Shah-meyn*, 'to make fat,' 'cover with fat,' 'to super-abound.' As a participle it means 'one who abounds in strength,' etc. As a noun, it is 'super-abundant fertility,' 'oil,' etc. So that as a numeral it is the super-abundant number. As seven was so called because the seventh day was the day of completion and rest, so eight, as the eighth day, was over and above this perfect completion, it was indeed the first of a new series, as well being the eighth. Thus it already represents two numbers in one, the first and the eighth" (p. 196).

Part 5 – The New Heavens and the New Earth

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea" (Rev. 21:1).

God the Father will dwell with those in the New Jerusalem. "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new" (Rev.21:2-5a).

John's description given of the New Jerusalem is as follows. "And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: On the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass" (Rev.21:10-21).

Part 6 – An Ever-Expanding Kingdom

God's Kingdom will never cease to increase. "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. **Of the increase of his government and peace there shall be no end**, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of Yehovah of hosts will perform this" (Isa. 9:6-7). "And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luk. 1:33).

God's Kingdom will always have an increase of more children. "And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for **perpetual generations**" (Gen. 9:12).

Observance of Shemini Atzeret. We no longer dwell in the sukkah or worship with the lulav. We do no work this day expect for preparing meals, it is a feast day. We assemble for a service this day. We blow the shofar and have a kiddush this day.

Appendix 1 Holy Day Offerings

On the First Day of Unleavened Bread, on Pentecost, and on the First Day of the Feast of Tabernacles it is commanded to give an offering. “Three times in a year shall all thy males appear before Yehovah thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before Yehovah empty” (Deu. 16:16).

“Every man shall give as he is able, according to the blessing of Yehovah thy God which he hath given thee” (Deu. 16:17).

“But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver” (2 Cor. 9:6-7).

Blowing the Shofar

We blow the shofar on the new moon and on the festivals. “Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day. For this was a statute for Israel, and a law of the God of Jacob” (Psa. 81:3-4). We also have a kiddush (the sacred taking of the bread and wine) these days, except the Day of Atonement which is a fast day.

Appendix 2

The Other Festivals of the Bible

There are other feasts and fasts in the scripture. None of these are commanded by God to be kept, but some have great significance.

Hanukkah

Hanukkah, the Feast of Dedication, or the Festival of Lights (Josephus called it “The Lights”), is not mentioned in the Old Testament as the event that inspired it occurred between the Testaments. It is very briefly mentioned in the Mishnah and the Talmud. It does, however, have an important place in the Gospels, as we shall see.

Antiochus, a foreshadow of the Beast to come, hated the Jews, slaughtered thousands, forbade the Torah and circumcision, and defiled the Temple of God by setting up a statue of Jupiter in the Temple with his own face on it and offered swine’s blood. He was called Antiochus Epiphanes because he believed himself a god and a son of god. This was a type of what the end-time Beast will do, sitting in the third Temple, declaring himself God. “Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition. Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God” (2 The. 2:3-4). This causes the “Abomination of Desolation” of which Yeshua spoke. “When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)” (Mat. 24:15).

Eventually, the warrior Maccabees succeeded in retaking the Temple and allowed it to be cleansed and rededicated. This rededication is where the Feast gets its name. It is always an eight-day process to dedicate the Temple. “And it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel...And there came a fire out from before Yehovah, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces” (Lev. 9:1 and 24). “Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of Yehovah filled the house.... And in the eighth day they made a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days” (2 Chr. 7:1 and 9). This is why the Feast is eight days, not because of the story of the Temple Menorah burning for eight days with one day of oil, which was a later invention.

Yeshua strategically waited until the Feast of Dedication, (which represents the cleansing and rededication of the Temple, which the false son of god defiled) to go to the Temple himself and publicly declare for the first time that he truly was the Son of God. “And it was at Jerusalem the feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon’s porch. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not: the works that I do in my Father’s name, they bear witness of me” (Joh. 10:22-25). There could have been no more dramatic and bold time and place to reveal himself.

As Christians, we can celebrate when Yeshua, the Light of the World, revealed himself to the world. “Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not

walk in darkness, but shall have the light of life" (Joh. 8:12). And we can take this time to rededicate ourselves to God, remembering that we are the temple of the Holy Spirit. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" (1 Cor. 3:15-17) We are also to be lights to the world. "Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Mat. 5: 14-16).

Hanukkah is observed from sunset on Kislev 25 until sunset on Tevet 3. As a tradition the middle candle of a nine-candle menorah is used to light the number of candles corresponding to which day of the festival it is, in a right to left pattern.

Hanukkah is traditionally celebrated with lights and the exchanging of gifts. Since it is not a commanded festival, we should not use the traditional blessing which says that God commanded it, which is not true, nor should we tell fables about the menorah.

"Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I am Yehovah your God" (Num. 10:10). The Festival of Hanukkah is considered part of the Days of Joy (Hebrew *Yom Simchah*). Let us have a joyful festival.

Purim

Satan tried to keep the Messiah, our Savior from being born. First by corrupting the Earth leading to the death of all but eight people in the Flood. He then had Pharaoh begin killing all the male babies born to the Israelites. After this he tried to use Haman to completely destroy the Jews at the time of Queen Esther. Finally he used Herod to try to kill Yeshua by having all the male babies of that area killed. Satan was not successful in his attempts to stop the Messiah.

"The Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not fail, that they would keep these two days according to their writing, and according to their appointed time every year; And that these days should be remembered and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed" (Est. 9:27-28).

The festival of Purim celebrates God's deliverance in the days of Queen Esther. This two day festival is observed on Adar 14 and 15, typically in March. It represents that God will always deliver His people. Purim is celebrated by a reading of the Book of Esther on both the evening and the day of the fourteenth. When the name of Haman is read the children make a great noise with their voices and other noise-makers to drown out the sound of his name. It is also important to give to the needy and give food to your friends at this time. Children wear costumes during festival. The fifteenth is celebrated with a festival meal. It a time for prayers.

Other Fasts

“Thus saith Yehovah of hosts; The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts; therefore love the truth and peace” (Zec. 8:18).

The fast on the seventeenth of the fourth month, Tammuz was because on that day:

- a) The tablets of the Ten Commandments were broken.
- b) The daily sacrifice ceased at the first temple.
- c) The walls were breached before the destruction of the second temple.
- d) Apostumus, the wicked, burnt a Torah scroll.
- e) And he erected an idol in the Sanctuary.

The fast on the ninth of the fifth month, Av was because on that day the spies returned with a bad report. And both the first and second temples were destroyed.

The fast on the tenth of the seventh month, Tishrei is the Day of Atonement.

The fast on tenth of the tenth month, Tevet was because on that day Nebuchadnezzar began his siege on Jerusalem which lead to the destruction of the first temple.

Appendix 3 Civil Holidays

National civil holidays can sometimes be profitable depending on their meaning. Provided they do not have pagan origins of any type.

In the United States we have Father's Day and Mother's Day, designed to show honor to our parents. Which is the fifth commandment. "Honour thy father and thy mother: that thy days may be long upon the land which Yehovah thy God giveth thee" (Exo. 20:12).

The United States also observes Thanksgiving, for the purpose of giving thanks to God.

The first Thanksgiving was held in October 1621 by the pilgrims. The pilgrims had come to America to be able to believe and teach the Bible as they read it for themselves, not as dictated by the State government. Governor William Bradford declared a day of thanksgiving for the colonists and invited Squanto and the Indians for a celebration that lasted three days, including games and food.

In 1777 the first day of Thanksgiving was declared by the Continental Congress. In 1789 the U.S. congress passed a resolution for "a day of public Thanksgiving and prayer to be observed by acknowledging with grateful hearts the many signal favors of Almighty God, especially by affording an opportunity peaceably to establish a Constitution of government for their safety and happiness". President George Washington signed it and declared Thursday November 27, 1789 as Thanksgiving Day. President Abraham Lincoln set the fourth Thursday in November for "Thanksgiving, and praise to our beneficent Father who dwellteh in the heavens". President Franklin D. Roosevelt signed a bill to make it a national holiday November 21, 1941.

There are no pagan origins connected to Thanksgiving. Rather its origin comes from Bible based believers giving thanks to the God of the Bible. If we observe this day we need to do it in manner for which it was created, in thanksgiving to God.

"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph. 5:20).

"Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God" (2 Cor. 9:11).

