



The Appointed
Times of Yah



By Ken Jenkerson

<http://www.discipl emakingpastor.org/>

Yahuahs Appointed Times or The Feasts of Yahuah Commonly called Hebrew Festivals or Jewish Feasts!

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“Back Cover or Preface”

My goal as a follower of Yahusha is to make disciples of Yahusha. I think the content in this book although elementary is essential the walk of any disciple of Yahusha HaMashiach. As you journey through this book you will learn about the Appointed Times that Yahuah has set in place for you to keep as commandments forever! You will learn that these Appointed

Times are part of His instructions to us on how to please Him and how to walk in His ancient paths. May we all learn to study to show ourselves approved unto Yahuah. May we all learn how to prove that which is pleasing to Yahuah and may we learn to love Yahuah with all that is in us and may we learn to love each other at the level we are at. May we learn how to produce good fruit that will remain which I think is done through the process of making disciples who are able to reproduce in others what Yahuah has produced in them. I have many teachings available on my website at <http://www.disciplemakingpastor.org/> May Yahuah bless you and keep you; May Yahuah make His face shine on you, and be gracious to you; May Yahuah lift up His countenance on you, and give you peace. Shalom-Ken Jenkerson

"Glossary"

I felt compelled to add a glossary to insure that everyone understands the terms I use and to explain why I don't use certain familiar names, titles, and terms.

I prefer not to use certain names, titles, and terms. I am not offended by the use of them from others. I have used all of these terms during my lifetime, and sometimes I still use them. I called on the name of Jesus for salvation when I was eight years old, and I think I had salvation in that moment; however, that was the starting point and I desire to finish stronger than how I started. Through the process of being set apart, which is a life long process, I have shed off the old man and the old traditions and the old terms in order to better please the Father. I am truly a new man in Messiah although I am still learning and growing. The scripture says we are not to mention the names of false gods, and one day Yah will remove their names from our lips! I've done enough research and studying to cause reasonable doubt with these certain familiar names, titles, and terms; it's my opinion that they are not proper terms to use and that the devil is behind the scenes enjoying the use of them. I am well aware that there are Scholars who would disagree with me, and that is fine, I admit that I am no Scholar; I just don't agree with them. I am not part of any Sacred Name movement; I don't think you have to use the same names that I use. I don't believe in any christian conspiracy to conceal the name, nor do I think Christianity uses titles with possible pagan references on purpose. I think those scholars were inspired by the Spirit of Yahusha, but that doesn't mean that I am not inspired by the Spirit of Yahusha; that doesn't mean that the many others who see the same thing I see are not inspired by the Spirit of Yahusha. I would take that a step further and say that those scholars didn't keep the law and were lawless; in the sense that I keep the law (I keep the Sabbath, the Appointed Times, I wear Tassles, I don't eat unclean animals) and am not lawless. My wife always tells me that Rich Mullins once said that Yah is right and all men are guessing. I don't like it when she says that cause I think we have some things right and are not guessing, but there is truth in that

statement, unfortunately. I don't think you need to refrain from the use of titles and words that I refrain from. These are simply conclusions that I have come to in my studies. I do think that it would benefit you to study such things. I know I could be wrong, but I like to error on the side of obedience with my relationship with the Father; and I like to error on the side of grace when looking at others relationship with the Father. My goal is to please the Father, I am certainly not a man-pleaser, although it's nice to know that some men are pleased when you please the Father. The Father deals differently with everyone and for now this is where He has me. I am striving that one day I will spend eternity with Yahuah so I encourage all to study to show yourself approved unto Yah. Your relationship with Him is between you and Him; not you, me, and Him!

Yahuah= The name of the Father; Yod, Hey, Uau, Hey; YHUH; I simply look at Yahudah in the strong's concordance and notice they are spelled the same except for the D or the Dalet. So remove the Dalet from Yahudah and you get Yahuah.

Yahusha= The name of the Son; meaning Yahu is our deliverer. This is based on the idea that Messiah had the same name as Joshua; whether or not that is true I am not for sure. I see Joshua referred to 1 time in Nehemiah 8:17 as Yeshua- Yod Shin Uau Ayin. I see Joshua referred to 2 times in Deuteronomy 3:21 and Judges 2:7 as Yahushua- Yod Hey Uau Shin Uau Ayin. Shua- strong's #7769 & 7768 it means to cry; to be free; to holler for help; to holler for freedom from some trouble- even though strong's has Yeshua as meaning "He will save" in strong's #3442. I see Joshua 217 times as Yahusha- Yod Hey Uau Shin Ayin. There is much controversy over this name- I will not go into detail of the controversial information. Moses changes Joshua's name in Numbers 13:16 from Oshea or Hoshea or Husha (Hey Uau Shin Ayin) to Joshua or Yahusha (Yod Hey Uau Shin Ayin)- So Moses added a Yod to the beginning of his name. Hoshea or Oshea or Husha is strong's #1954 meaning deliverer; the root of this name is Yasha strong's #3467. Yasha means to deliver or help and is used as Savior 149 times, and is spelled Yod Shin Ayin. I simply conclude that the way the name is spelled the majority of times is the name I will go with- and that is the way I will pronounce it- I don't claim to be right or better than anyone, but I do claim to be less than any other scholar. This is simply my conclusion.

Ruach HaKodesh= The Spirit of Yahusha; notice the uau or vav or waw in spirit (ruach) has the u sound; not a v sound; not a w sound; but a u sound or a double uu sound. This is just one example of a word showing a u sound for the uau or vav or waw. There are many more examples in strong's concordance.

Kodesh= Set apart

Alahim= Strength, Mighty One; plural form used for Yahuah

Al= Strength, Mighty One; singular form used for Yahuah

Yahuda = Judah

Yahusha = Joshua

NekemYah = Nehemiah

YashaYahu = Isaiah

YirmeYahu = Jeremiah

ZakarYah = Zechariah

ObadYah- Obadiah

Yahukanon = John

Melek = King

Yahusha: I've come to this conclusion for the name of the Son based upon the idea that the name of the Messiah is the same as the name of Joshua (how accurate this idea is, I honestly don't know). If you look up the word Joshua in the Old Testament using the Hebrew language you will find that it is spelled three different ways! One time it is spelled Yeshua Yod, Shin, Uau, Ayin in Nehemiah 8:17. Two times it is spelled Yahushua Yod, Hey, Uau, Shin, Uau, Ayin in Deuteronomy 3:21 and Judges 2:7. Two-Hundred and Seventeen times it is spelled Yahusha Yod, Hey, Uau, Shin, Ayin.

I would like to add that many people like to argue over this subject of titles, names, and terms. 2 Timothy 2:14 "...solemnly charge them in the presence of Alahim not to wrangle about words, which is useless, and leads to the ruin of the hearers". But Paul also says in 2 Timothy 1:13 "Retain the standard of sound words which you have heard from me". I've seen some people get so offended over me using a different name than them to the point that they sadly can't receive anything from me. Please don't allow our disagreements to keep you from receiving some small precious new nugget that you may learn from me. In my studying over the years I have come to the conclusion that religion is or can be the most controversial subject in the world. I try to live by Pauls advice of taking the good and leaving behind the bad – 1 Thessalonians 5:21 "Examine everything carefully; hold fast to that which is good; abstain from every form of evil (lawlessness)". I love to learn from people and try to understand their perspective- even though it's usually quite different from my own. I'm not offended by your choice of words, so why be offended at my choice of words? I do not claim to know everything, nor anything for that matter. I've been wrong before and I'm sure I will be found out to be wrong and in error again. I am certainly no Hebrew or Greek Scholar.

The only Hebrew I have really studied outside of one man teaching me the alphabet, is from the Strongs concordance. I realize that learning Hebrew from the Strongs Concordance is probably not the best way to learn Hebrew. I'm always willing to study information put in front of me, and if I find that I am in error, I will change to line up with the truth. Don't take my word on anything, take the time to study it yourself! I only hope that the content of this book will somehow help somebody in some way draw closer to the Father.

"Disclaimer"

If you find any of these teachings, ideas, theology to be incorrect please contact me and we will search the scriptures out together to line up with the Truth of Yahuah's Instructions! I have compiled these teachings over many years and sometimes I learn new things and realize the old way of thinking was wrong, but I don't always catch everything when I am editing old teachings. This book is basically nothing more than my teachings compiled over the years. So if you find errors please let me know. My email is kenjenkerson@yahoo.com

Thank you Sincerely,
Ken Jenkerson

Introducing Myself:

These **Feasts of Yahuah** are **perpetual statutes** which means a **commandment forever!** They are **Yahuah's feasts, not mine, not yours, not the Jews; no they belong to Yahuah.** Being a follower of Yahusha HaMashiach and thus grafted into Israel, these Feasts apply to us to keep and observe forever! **Yahuah has commanded us to observe them. It is a sin not to obey Him- I John 3:4 "Sin is not keeping Yahuah's commandments."** **My desire is to please Yahuah not man.** I first discovered these feasts in Leviticus 23 back in 2009; the Ruach HaKodesh prodded me for nearly 2 years to study them before I did! Once I read them I immediately understood that these feasts belonged to Yahuah and **they are not done away with** and I should be keeping them. I have been keeping Yahuah's Feasts for 8 years now. The knowledge and understanding that comes with the keeping of His feasts is at times overwhelming. Keeping His feasts has shown me that no part of His law (Torah) is done away with. Keeping His feasts has opened my eyes to seeing all the paganism that is rooted in the Christian church of this modern day. Keeping His feasts has led me out of paganism and into His ways and instructions. It's important not to let the knowledge we gain puff us up with pride and arrogance. **My desire is to reach out to Christians and by the power of the Ruach Hakodesh open their eyes to seeing the paganism rooted in many traditions of the church,**

and the lies being told us that the Law of Yahuah is done away with. I accepted Yahusha into my heart when I was 8 years old, I am 43 years old now. I haven't walked in Yahuahs commandments since I was 8, but it was the beginning of a life-long relationship. I rededicated my life to Yahusha in 2004. I am the son of a Baptist Pastor, Harold Jenkerson, who I am very grateful for living out a life of faith in Yahusha. My dad has served in ministry for over 50 years. My desire for him is to see that Yahuahs Torah is not done away with and to begin keeping Torah which of course includes the Feasts of Yahuah! I am the husband of Naura Jenkerson who has stood by my side when I walked in my own ways, and when I decided to walk in the ways of Yahuah. She is a Torah obedient wife who I am forever grateful for. I am a dad to 2 young men, Aron and Brand, who only received a few years of Torah instruction due to my negligence. My son Aron is 24 and a student in college. And my son Brand is 20 and a marine. I even have the pleasure of being a grandpa already with my grandson Jonathan, and granddaughter Ariel! I hope that my taking the time to put down on paper what I understand about the Feasts of Yahuah will help those who take the time to read it, and **compel you to Keep the Feasts of Yah!**

“Moedim/The Feasts of Yahuah/ Yahuahs’ Appointed Times”

Moed is **strong's #H4150** it means properly an appointment, that is, a fixed time or season; specifically a festival; conventionally a year; by implication, an assembly; the place of meeting; set time. **Moedim** is plural for Moed.

Leviticus 23:2 “Speak to the children of Israel, and say unto them, concerning the **Moedim** of Yahuah, Which ye shall proclaim to be kodesh convocations, even these are My **Moedim**.”

These **Feasts of Yahuah** are appointments that Yahuah has made for us to keep with Him. **The meeting place of Yahuah isn't a building, but rather a place in time!**

These **Moedim** are also **kodesh convocations** which is a **commanded assembly** of Yahuah!

Leviticus 23:4 **These are the feasts of Yahuah, even kodesh convocations, which ye shall proclaim in their seasons.**

These **Moedim** are also **permanent statutes** which is **a commandment forever!** Therefore, as **believers and disciples of Yahusha HaMassiach, we are grafted into Israel; and the Moedim apply to us today! We should be diligently observing these Moedim unto Yahuah.**

Leviticus 23:14,21,31,41- All these verses refer to the **Moedim** as **perpetual**

statutes/commandments forever! Leviticus 23:14 ...*it shall be* a perpetual statute for ever throughout your generations in all your dwellings. Leviticus 23:21 ... *it shall be* a perpetual statute for ever in all your dwellings throughout your generations. Leviticus 23:31 Ye shall do no manner of work: *it shall be* a perpetual statute for ever throughout your generations in all your dwellings. Leviticus 23:41 And ye shall keep it a feast unto Yahuah seven days in the year. *It shall be* a perpetual statute for ever in your generations: ye shall celebrate it in the seventh month.

A list of His Moedim:

Leviticus 23:1-4

1. **Sabbath/Shabbat** (Every Saturday which is the 7th day of the week)

Numbers 28:1-15

2. **New Moon/Rosh Chodesh** (Once every Month)

Leviticus 23:5

2. **Yahuah's Passover/Pesach** (Aviv 14th **Exodus 13:4 (Nisan - pagan name)** usually between March and April)

Leviticus 23:6-8

3. **Feast of Unleavened Bread** (Aviv 15th for **7 days**)

Leviticus 23:9-14

4. **First Fruits** (The day after the weekly **Sabbath** during Unleavened Bread which begins Saturday at sundown)

Leviticus 23:15-22

5. **Pentecost/Feast of Weeks/Shavuot** (Sivan 6th, 50 days after First Fruits)

Leviticus 23:23-25

6. **Feast of Trumpets/Blowing of Trumpets/Yom Teruah (Ethaniam 1st I Kings 8:2 (Tishri-pagan name))**

Leviticus 23:26-32

7. **Day of Atonement/ Yom Kippur** (Ethaniam 10th)

Leviticus 23:33-44

8. **Feast of Tabernacles/Feast of Booths/Sukkot** (Ethaniam 15th for **8 days**). **This is actually for 7 days and then there is the 8th day which seems to be distinct and separate in itself.**

A Brief Introduction with a simple Timeline of Yahuahs Modeim:

Sabbath/Shabbat – Leviticus 23:14 Sabbath is a Moedim of Yahuah! Leviticus 23:1-4 And Yahuah spake unto Moses, saying, Speak unto the children of Israel, and say unto them, *Concerning the feasts of Yahuah, which ye shall proclaim to be kodesh convocations, even these are my feasts. Six days shall work be done: but the seventh day is the Sabbath of rest, an kodesh convocation; ye shall do no work therein: it is the Sabbath of Yahuah in all your dwellings. These are the feasts of Yahuah, even kodesh convocations, which ye shall proclaim in their seasons.*

New Moon/Rosh Chodesh – Numbers 28:1-15 A new moon is a new month! New Moon could very well be the day on which **Yahusha returns** to set up His Kingdom for the millennial reign. If Yahusha returns on **Yom Teruah (Feasts of Trumpets)**, this day is a **new moon**, or the beginning of **the 7th scriptural month which is called Ethanim!** This scripture could very well be a **Hebrew Idiom** in reference to this day of Yom Teruah in which no man knows the hour or day! **Matthew 24:36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.** Yahusha is referring to the day of His return in this context of Matthew. A new moon is when you see the first sliver of the moon reappear after it disappears for a day or two. **There is a new moon every 29.5 days.** No one knows for sure when the new moon will appear! If it is not seen on the 29th day then by default it is on the 30th day. You can sight the moon yourself; you have about a 30 minute window to see it once the sun goes down before the moon will go down out of sight as well. **If we all go off the new moon sighting in the land of Israel then we will all be on the same calendar day for the keeping of the Feasts of Yah.** **In Exodus 12:2 Exodus 12:2 This month shall be unto you the beginning of months: it shall be the first month of the year to you.** The Father gives us instructions as to the beginning of the year which is the month of Aviv. **Exodus 13:4 This day came ye out in the month Abib.** Rosh Chodesh is listed with the other Feasts in Numbers 28; this context puts Rosh Chodesh on par with the other Feasts as a Feast of Yahuah! **The moon cycle is Yahuahs monthly calendar! Genesis 1:14 And Yahuah 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: The word **seasons is strong's # H4150 which means Moedim!** When you see the word month in the scripture it more than likely is referring to a new moon! **We are commanded to blow the Shofar on Rosh Chodesh! Psalm 81:3 Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day.**

Passover/Pesach – Leviticus 23:5 was **fulfilled in Yahusha being the Passover Lamb.** In the Old Testament it was the night before the exodus from Egypt for the Hebrews. They slaughtered the lamb and put the blood on their doorposts so the angel of death would **Passover** them in (**Exodus 12**). When we accept Yahusha as our Savior, our Lamb of Yahuah, His blood atones for our sin; Yah the Father will not see our sin, He will only see the righteousness of Messiah, the blood of Yahusha. **1Corinthians 5:7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Messiah our Passover is sacrificed for us!** Interestingly **Yahusha was crucified during Passover on the 15th of Aviv the first day of Unleavened Bread on Yahuah's Appointed Time!**

Unleavened Bread – Leviticus 23:6-8 was **fulfilled** in Yahusha. **He is our Unleavened Bread, for He was without sin. And He took our sin (our leaven) upon Himself. 1Peter 2:22-24** **“Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously: Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.”** **Also we are to bring an offering to Yahuah during three of the annual Feasts! Deuteronomy 16:16** **“Three times in a year shall all thy males appear before Yahuah thy Alahim in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks/Shavuot, and in the feast of tabernacles: and they shall not appear before Yahuah empty.”**

First Fruits – Leviticus 23:9-14 was **fulfilled** in Yahusha's resurrection. He is the First Fruit. **He is the first born of all creation, and the first to rise from the dead without dying again!** First Fruits is the day after the weekly Sabbath. You begin to count the omer on this day; 7 full weekly Sabbaths and the day after (50 days) is the Feast of Shavuot! In the Torah it is symbolized in the bringing of the **First Fruits** of the barley harvest as a wave offering to Yahuah. **Interestingly Yahusha was resurrected on the day of the offering of First Fruits- the day after the Sabbath- yes, resurrection day!** I have reason to think, from the gospel accounts, that He was resurrected before the sun came up on the first day of the week. **1Corinthians 15:23 But every man in his own order: Messiah the first fruits; afterward they that are Messiah's at His coming.**

Pentecost/Feast of Weeks/Shavuot – Leviticus 23:15-22 was **fulfilled** in the giving of the Ruach HaKodesh in **Acts 2**, and in the Old Testament it commemorates the giving of the Law at Mount Sinai, this was our betrothal. **Exodus 19:8** “**And all the people answered together and said, All that Yahuah hath spoken we will do. And Moses returned the words of the people unto Yahuah.**” **Ephesians 1:13-14** “**In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that kodesh Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.**” The Ruach HaKodesh is like an engagement ring for the promise of marriage. This is the second of the annual feasts that is considered the pilgrimage feast in which you go to Jerusalem and not empty handed but with an offering **Deuteronomy 16:16**.

The Interval (being fulfilled now) is the time in which we live. Yahusha has gone to prepare a place for us and when the Father gives Him the word, He will come to gather us to Himself. This interval is known as the Dispensation of Grace, The Scattering of the Jews, and the Fullness of the Gentiles. **John 14:2** **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.** The groom will return for the bride after the Father says all is ready and He can go get His bride. We are waiting for the bridegroom to return and get us; so we are in this interval waiting as the wise virgins! If you read the scenario involved in a traditional Hebrew wedding you will see these festivals revealed: the betrothal or giving of the law or the giving of the Ruach HaKodesh during Shavuot. The interval the waiting for the return of the bridegroom; and the Blowing of the trumpets for the return of the groom for His bride. During this interval it's important to live our lives as though Yahusha would return today! It's also just as important to be busy doing the Fathers Will as though He would tarry another 1,000 years!

Feast of Trumpets/ Yom Teruah Leviticus 23:23-25 (fulfilled/unfulfilled) is on the first day of the 7th month (**Ethanim- I Kings 8:2**). Yahusha could have been born on this day thus partially fulfilling this appointed time! Yom Teruah could very well represent the return of Yahusha for His bride, and the setting up of the millennial Kingdom. Yom Teruah has a couple theories and ideas to it, but only time will tell for sure when it is completely fulfilled. It would be presumptuous of anyone to say they know for sure what it has or will represent. **I personally think it will be the return of the Messiah to set up His Kingdom here on earth for the Millennial Reign** which would include a resurrection of the righteous dead- **Revelation 11:15-19**. Yom Kippur is on the 10th day of the 7th month, and one day with Yahuah is as a thousand years and a thousand years as a day (**2 Peter 3:8**). It could be possible that the 10 days between the moedim represents the millennial reign of Messiah here on earth. **I lean towards Yom Teruah being the birth of Yahusha and the Return of Yahusha to set up His millennial**

reign. Although the popular idea is that Yahusha was born on Sukkot. Whether Yom Teruah is the birth of Yahusha or the appointed time for the return of Yahusha to set up His Millennial Reign, or whether it serves another purpose or multiple purposes for sure I don't know; but time will tell! Some think that **Matthew 24:36** is a reference to Yahusha's return being on a New Moon simply because no one knows the exact day or the hour of the new moon; although many try to calculate it, their calculations are not always right. **What we know for sure is that is an Appointed Time of Yahuah; A Feast of the Yahuah, and we are commanded to keep it.** It is a **perpetual statute**; that is a commandment forever. It is a Kodesh convocation; **a commanded assembly. We are commanded to blow the shofar on this day and it is also a New Moon on this day.** It is the beginning of the 7th month on Yahuah's calendar.

Day of Atonement/Yom Kippur – Leviticus 23:26-32 fulfilled in Yahusha **and yet unfulfilled.** I say fulfilled because I think Yahusha is our final atonement, and no He won't die again. I think the scapegoat at Yom Kippur from Leviticus 16 points to Yahusha. However, there could be a fountain of blood that is poured out on all who look upon Him and recognize Him as Messiah. **Zechariah 13:1 In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.** This could be a national **Day of Atonement** for Israel! **I think Yom Kippur points to a Day of Judgment of the unrighteous dead at the end of the millennial reign - Revelation 20:11-15.**

Sukkot/Feast of Tabernacles/Feast of Booths – Leviticus 23:33-44 fulfilled/unfulfilled will be celebrated during the millennial reign of Yahusha at the very least **Zechariah 14:16. Zechariah 14:16 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, Yahuah of hosts, and to keep the feast of tabernacles.** This is a celebration to remember the provision of Yahuah in the exodus from Egypt for the Israelites. **Leviticus 23:41-44 And ye shall keep it a feast unto Yahuah 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 Yahuah your Yahuah. And Moses declared unto the children of Israel the feasts of Yahuah.** Some scriptural scholars point to this season as being the time of the birth of Yahusha, which would make this moedim partially fulfilled! Whether or not it was on Yom Teruah, Yom Kippur, or Sukkot nobody knows for sure, but my opinion is that it was on Yom Teruah, although popular opinion is that it was on Sukkot. More than likely Yahusha was born sometime during these fall feasts, but I wasn't there so I can't say for sure! Also there is no commandment to celebrate the birth of Messiah, but there are commandments to keep the days of these Feasts of Yah! Again this feast is one of the pilgrimage feasts, and you are to bring an offering

Deuteronomy 16:16. I think Sukkot is symbolic of the marriage of the Lamb, and with the eighth day representing eternity.

Note to Reader- I use the word fulfilled; yet, we must understand that these Moedim can have multiple meanings and possibly multiple fulfillments! Just because we have seen fulfillment in certain areas- doesn't mean that it's completely fulfilled! Who really can know the mind of Yah and what He has in store. For now we see in a mirror dimly, but then face to face; now I know in part, but then I shall know fully!

In-Depth Teaching of the Moedim: SABBATH/SHABBAT

"Shabbat"

Sabbath = vines = The observation of the seventh day of the week. It was a sign between Yahuah and His people. **Hebrew Chaldean dictionary** = **Intermission, cease, desist, rest, celebrate.** **Lexical aid** = The Sabbath is a covenant sign of Yahuah's authority. When kept it shows that you are subject to His authority; it is a way of showing your trust in Yahuah. We plant and water, but only Yahuah gives increase!

Know that we are all put to the test in keeping Sabbath! You will at some point have to choose between obeying Yahuah and working on the Sabbath to make money and put food on your table and pay your bills. These are tough decisions, but it is always better to obey Yahuah and leave the consequences to Him. He will honor you for honoring the Sabbath.

Genesis 1:1-5 evening and morning first day

I actually prefer to use Leviticus 23:32 to show people that on Yahuahs calendar a day begins in the evening at sunset, and ends in the evening at sunset. But that is also the idea in Genesis 1:5. **Leviticus 23:32 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.**

Genesis 2:1-3 Yahuah rested, blessed, and sanctified His Sabbath

Exodus 16:16-27 Lets talk about cooking on Shabbat

We need to be careful not to add to the commandments of Yahuah nor take away from them.

The verse that some use to say Yahuah commands us not to cook on Shabbat is vs.23.

However, nowhere in this verse does Yahuah say, "Don't cook on Shabbat". I propose the

question, "Was it the uncooked remainder that they put aside"? The verse doesn't specify whether it was the uncooked remainder that they put aside, or if they cooked everything on Friday and put aside leftovers. Did they only bake half the amount they gathered? The verse isn't specific in whether or not they cooked everything on Friday, or if they left an uncooked portion for Sabbath. This is the only verse I have ever seen anyone use to tell me that "Yahuah commanded us not to cook on Shabbat". I know this is a sensitive and controversial subject even in my own congregation. I will not take an unspecific topic in a vague verse and make a doctrine out of it. If Yahuah really didn't want us to cook on Shabbat, then why not just say plainly, "Speak to the children of Israel and tell them not to cook on Shabbat!"

Nowhere in the Scriptures does Yah say, "don't cook on Shabbat" - although I can understand where the idea comes from, and that the scripture may even in some way imply it. But Yahuah doesn't say don't cook on Shabbat- so if you say that Yahuah commanded us not to cook on Shabbat then you are adding to the commandments of Yahuah.

I think the emphasis here in this passage of scripture is actually on the gathering on the Sabbath- rather than cooking.

Some may consider cooking as work and therefore would disqualify cooking on Shabbat because it's work- I can understand that as well- but I still wouldn't go as far as to say that Yahuah said, "don't cook on Shabbat."

I think those who don't cook on Shabbat would be better off saying, "I think Yahuah is instructing us not to cook on Shabbat, and I think this verse is implying it".

I think that preparing your food in advance so you don't have to do anything vigorous on Shabbat is a good habit to get into. I will usually put aside some of the meal that I make for Friday night aside for Sabbath. Or I will simply warm up a pizza, or warm up some menudo. Some people will buy, the day before Shabbat, donuts and pastries rather than cooking breakfast. These are great ideas to serve as teachers and reminders to honor Yahuah's Sabbath.

We need to make sure that we have a good balance of keeping Yahuah's commandments **without adding our own interpretation** to it when telling others of Yahuah's commands.

Exodus 12:16 And in the first day there shall be an kodesh convocation, and in the seventh day there shall be an kodesh 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. Here we have the first and seventh day of Unleavened Bread which are to be days of no work, similar to a Sabbath day! And yet, the scripture specifically instructs us that you are allowed to cook on these

days! The word done is strong # 6213 and means to do or to make. A primitive root; to do or make, in the broadest sense and widest application: - accomplish, be busy.

I Chronicles 9:31,32 And Mattithyah, one of the Levites, who was the firstborn of Shallum the Korahite, had the set office over the things that were made in the pans. And other of their brethren, of the sons of the Kohathites, were over the shewbread, to prepare it every Sabbath.

The scripture sure does seem to imply that they cooked hala, or shewbread on Shabbat! Combine that with...

2 Chronicles 13:11 And they burn unto Yahuah every morning and every evening burnt sacrifices and sweet incense: the shewbread also set they in order upon the pure table; and the candlestick of gold with the lamps thereof, to burn every evening: for we keep the charge of Yahuah our alahim; but ye have forsaken him.

And the question becomes did they put stale day old bread on the table for Yah or did they put fresh bread?

I Samuel 21:6 "So the priest gave him consecrated bread; for there was no bread there but the bread of the Presence which was removed from before Yahuah in order to put hot bread in its place when it was taken away."

So I must conclude that they cooked on Shabbat!

Exodus 12:16 And in the first day there shall be an kodesh convocation, and in the seventh day there shall be an kodesh 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.

Exodus 12:16 uses the word prepare just like I Chronicles 9:32 but they are actually two different words. The one from Exodus means to do or make and the one from Chronicles means to set something firmly in place with your hands or words- so I'm sure people who say Yah commanded us not to cook on Shabbat would use that argument over this- they would say the word prepare in Chronicles 9:32 is simply implying that they put the hala on the table that was made the day before. However, we see in I Samuel 21:6 that the bread they put before Yah was indeed Hot!

Exodus 16:29,30 The Sabbath was given to us; we don't have to work- we get to rest! The idea behind not going out of your place has to do with occupational work, don't go out of your place to go to your job or gather things which would cause others to work. No man is to go out of his place; however we do know from the New Testament (Renewed Covenant) that the disciples and Yahusha did go out of their place to at least go to the synagogue.

Exodus 20:8-11 – Remember this commandment starts off with a reminder! Not only is the Sabbath an appointed time, but it is a commandment- I think it's pretty important to Yahuah!

Exodus 31:12-18 The Sabbath is **a sign between us and Yahuah** to know that Yahuah sanctifies. **Sabbath seems to be part of the covenantal sign between us and Yah; for in verse 16 it says the Sabbath is a perpetual covenant, or a covenant forever!**

Exodus 35:1-4 We are not to kindle a fire; this means we are not to kindle a fire on the Sabbath. **Kindle is strong's 1197 and means to consume!** Strong's 8313 is a synonym of 1197 and it means to destroy. When the Father gets angry he talks of kindling a fire (Jer.17:27). Maybe kindling a fire has to do with getting angry on Shabbat and carrying out the consequences of that anger. **Some think kindling a fire is a Hebrew idiom for doing occupational work.**

Some people will interpret this as not starting a car, or not turning on lights, or not turning on anything electronic- like phones or computers. Now while I can understand and respect how they come to this conclusion- it's important that we don't add to the commandments of Yahuah- the command is literally not to kindle a fire. If you say the command is anything other than what it literally says- then you are adding to the commandment of Yah. So if you say the command is not to turn on lights, or start your car, or listen to music on your ipod, or push the button in an elevator, or use your phone, or use your computer - then you are adding to the commandments of Yah. Now if you say the command is not to kindle a fire and you take it to the extreme and honor Yah by not turning on your lights, or starting your car, or turning on your computer and so forth- then that's fine as long as you don't say Yah commanded you not to turn on lights, or start your car, or turn on your computer.

We know that in the tabernacle the Menorah was lit and continually burned- so there was fire on the Sabbath, and they kept the fire going.

I try to consistently apply this to my life by not kindling a fire on Shabbat; however I do use a candle to keep a fire going, and if I need to use the stove for something; then I use the fire from the candle rather than starting a new fire. **However, I think sometimes it's best to take the Scripture literally for what it says. And to me literally kindling a fire would be going out to gather wood and chopping up kindling and creating a fire with the wood. I also lean towards kindling a fire representing occupational work, or getting angry and carrying out the destructive consequences of anger.**

We need to be careful not to add to or take away from the commandments of Yahuah-

The command is not to kindle a fire

Leviticus 23:1-3 An appointed time of Yahuah! An appointment for us to meet with Yahuah.

Perhaps the most set apart thing to Yahuah is not a geographical place but a place in time.

The 'Tabernacle of the Sabbath' however, was made not by a man but by Yahuah. Man has tried to tear it down, but he cannot. **It is a secret place – a set apart place.** Yahuah beckons us to go in and meet with Him.

Leviticus 24:5-8 & 1 Chronicles 9:32 & 2 Chronicles 13:11 & I Samuel 21:6 Showbread

prepared every Sabbath; is this where the **hala** comes from? I think it's possible, at least it resembles it. Anyway Jews do the hala in remembrance of Yahuah's provision.

Dueteronomy 5:12-15 Keep Sabbath to Remember where you come from and to Remember what Yahuah's done for you

Nehemiah (NekemYah) 13:15-22 No buying and selling on Shabbat

Jeremiah (YermeYahu) 17:19-27 No carrying a load on Shabbat. If you noticed in Nehemiah (Nekemyah) 13:15- they were loading the donkeys for the purpose of selling things at the marketplace. Notice the word load shows up in Jeremiah 4 times in this passage. I tend to think the **"Load"** is not just carrying something, but rather I think the load is implying the idea of taking your stuff to the swap meet, or the marketplace to sell! I think the idea of the load here has to do with buying and selling, or being about your business of making money.

However, I could be wrong! I know **Yahusha specifically told the man he healed to take up his mat,** or to carry his load, not in the sense of buying or selling but in the sense of it's ok to carry things on Shabbat. This incited the Pharisees against Him, who claimed Yahusha was breaking the commandments of Yahuah by telling this man to carry his mat. I am referring to **John (Yahukannon) 5:5-17.**

Isaiah (YashaYahu) 56:2,3,6-8 Blessed is the man who keeps from profaning the Sabbath, Let not the foreigner who has joined himself to Yah, say "Yahuah will separate me from His people". The foreigners who join themselves to Yah, to minister to Him, and to love the name of Yah, To be His servants, every one who keeps from profaning the Sabbath, and holds fast My covenant; those I will bring to My kodesh mountain. Yah who gathers the dispersed of Israel declares "Yet others I will gather to them, to those already gathered."

Isaiah (YashaYahu) 58:13-14 Turn your foot from your own business and striking bargains, and delight in Yahuah on the Sabbath. The word delight means luxury. Is the Sabbath a Luxury to you?

Isaiah (YashaYahu) 58:13,14 If and then principle –

1. If you turn your foot from doing your own business and striking bargains
2. Call the Sabbath a delight
3. Honor it
4. Desist from seeking your own ways

1. Then you will delight in Yahuah
2. I will make you ride on the high places
3. I will feed you with the heritage of Jacob your Father

Isaiah (YashaYahu) 66:23 – Worship or Bow down

Ezekiel 20:11,12 Sabbaths are a sign; statutes bring life

Ezekiel 46:3 Worship

Matthew 12:1-8 Yahusha is Yahuah of the Sabbath; Have **compassion, and mercy**

Mark 2:27 – The Sabbath was made for man, and not man for the Sabbath

Mark 3:1-5 It is lawful to do good on the Sabbath

John (YahuKannon) 5:5-17 – the rabbis were adding to the word of Yahuah by saying you couldn't carry anything on Shabbat! Yahusha was tearing down their takanot (man made commandments) by telling this man to carry his pallet! In Verse 17 Yahusha says "I Myself am working"- Interesting that He said this since it was Shabbat.

Acts 13:27 – Reading the Word of Yahuah

Acts 20:7 – the correct translation should read "And on one of the Sabbaths, or At the end of the Sabbath"

Traditionally at the end of the Sabbath families and congregations would come together and have a meal and talk. **It's called a havdalah service!**

The church likes to use this verse to show people that Yah changed the Sabbath from Saturday to Sunday; but that is a complete misinterpretation of this verse!

I Corinthians 16:2 – Word for Word translation is from Greens interlinear scripture: **“Every one of a week”** It doesn't even mention the first day of the week. This verse is talking about putting aside money. **This is another verse the church misinterprets to say that Yah changed the Sabbath from Saturday to Sunday.**

Colossians 2:16,17 – Paul is **talking to new believers in the Messiah who were formerly gentiles.** These new believers are **now partaking in the Feasts of Yah, including New Moon, and Sabbath, and being Torah – obedient.** They are probably taking some flak for it from their old non-believing friends. Paul says don't worry about that Yahuah will judge them and you accordingly.

This scripture is not saying I won't let anyone judge me because I don't keep the Feasts or Yah, or New Moons, or Sabbaths, or the rest of the Torah. This scripture isn't saying it's ok to not be Torah-obedient.

Hebrews 4:9-11 **Let us be diligent to enter the Sabbath rest**

Rest = menuhah (Hebrew) = peace, harmony, happiness, no strife

On the seventh day, Yahuah ended His work by creating the blessing – the menuhah- of peace, harmony, happiness, no strife.

Revelation 1:10 **“I was in the Spirit on Yahuah's day..”** **I have heard Christians use this verse to say that the Sabbath was changed from Saturday to Sunday.** There is no implication here that Yahuah's Day is Sunday, nor is there any evidence here that Yah changed the Sabbath from Saturday to Sunday. Christians claim that Yahusha rose on Sunday and that is Yahuah's Day; however, if we use hermeneutics (letting scripture interpret scripture) we will see that “Yahuah's Day” is actually the Sabbath. **Isaiah (YashaYahu) 58:13** **“If thou turn away thy foot from the sabbath, from doing thy pleasure on my kodesh day; and call the sabbath a delight, the kodesh day of Yahuah, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:”** In this verse “The day of Yahuah” or “Yahuah's Day” is the Sabbath, which is the seventh day of the week- not the first day of the week.

Don'ts on the Sabbath:

Ex.20:8 No Work or Occupational Labor

Ex.35:1-3 No kindling a fire

Neh.13:15-22 No buying or selling

Is.58:13,14 No doing your own business affairs

Ex.31:12-18 No profaning the Sabbath

Do's on the Sabbath:

Ex.20:8 Remember Yahuah; Keep the Sabbath Kodesh; Rest

Duet.5:12-15 Remember where you come from and what Yahuah's done for you

Is. 58:13,14 Call the Sabbath a delight

Is.66:23 Bow down

Ez.46:3 Worship

Lev.23:13 Keep Sabbath as Appointed time; a permanent statute; a commandment forever!

Math.12:12 Do good

Acts 13:27 Read the Word of Yahuah

You can also take time to Bless your spouse and kids!

We are saved by grace, not by the law, but we need to add knowledge to our faith so that we don't miss this rest, as well. The Sabbath is an appointed time of Yahuah. It's an appointment for Yahuah to meet with us! It is on the seventh day of the week which is Friday evening and last until sundown on Saturday evening. Yahuah created the world in 6 days and rested on the 7th. The Sabbath is a day of rest. It is also a new beginning to start over a new week; to forget what lies behind and move ahead; it's a clean slate. Or a time to build on the foundation Yahuah has established in you. The Sabbath was made for us; we were not made for the Sabbath; it's a simple appointment with Yahuah so He can bless us. Hebrews tells us it is a day of rest on which many don't enter, they miss it. Do you want to miss out on the blessing of Yahuah?

“Sabbath Candle Lighting”

Light candles– lighting candles to begin Shabbat is only a tradition not a commandment. I must admit though that I have learned many a lesson from the candle burning. I also like to use the light of a candle burning throughout Shabbat to pass fire from the candle to the stove so as not to kindle a fire, this may seem silly to some but it serves as a good reminder to me to honor the Sabbath. **It is possible that the commandment to not kindle a fire is a Hebrew idiom for not doing any occupational work.** And in the traditional sense I don't think turning your stove on is kindling a fire, to me kindling a fire is literally gathering wood and kindling, and starting a fire. Traditionally a woman does this lighting of the candles because Yahuah used a woman to bring forth our Messiah, the Light of the World. The candles can represent peace and blessing. They remind us that no matter how dark it is outside, when Yahuah is in your life, His light will always shine. Wave your hands over them three times to welcome Yahuah's power and usher in Yahuah's light, health, and prosperity into our lives. The woman then covers her eyes and says a prayer welcoming in the Sabbath. The moment she opens her eyes, Sabbath has officially begun. **This is tradition of course, we all know that Shabbat begins once the sun sets; actually this is Hebrew thought; however, it may be more scripturally accurate to say the Sabbath begins on Friday when it is dark and ends on Saturday when it is dark or night.** This is also a good time to have family prayer and bless your spouse and children; and of course- eat a festive meal!

**Blessed are You, Yahuah our Alahim, King of the Universe.
You have sanctified us by Your Word and given us Yahusha
our Messiah, and commanded us to be a light to the world.**

“Sabbath Vs Sabbathown”

Sabbath= H7676 means the Sabbath from H7673 meaning to desist or repose or rest, or cease

Sabbathown= H7677 comes from H7676 and means special holiday, or rest

It's taught that a Sabbath is different from a Sabbathown in that not all the rules of the weekly Sabbath apply to a Sabbathown- like kindling a fire – although I am not 100% convinced that this is what the scriptures say.

Leviticus 23:3 No work (Sabbath) vs. Leviticus 23:7,8 No Laborious work (Sabbathown)

There is a distinction made in scripture concerning work- one is laborious work, and the other is work. In the NASB in vs.3- to me it implies that the weekly Shabbat is a day of complete rest, or no work.

And in vs.7,8 it implies that the Shabbat of Unleavened Bread is a day of rest, but not complete rest- so there must be a difference. Maybe this implies no occupational work.

Vs.7,8 No laborious work or No Servile Work, personally I think of this as no occupational work

Servile= 5656 work of any kind, work, labor, service; work in any sense

Work= 4399 employment, industrious, occupation, business

The only Moed (Appointed Time/Feast) that is worded the same way as Shabbat is Yom Kippur in Leviticus 23:32.

Hopefully I didn't confuse anyone! It seems to me that scripture makes a distinction between the word used for Sabbath and Yom Kippur (Sabbath); and the word used for the other feast days (Sabbathown). I am not 100% convinced of what the difference is. But what I think is this: **Sabbath and Yom Kippur are days of no work at all; and the other Feast days (Sabbathowns) are more lenient with the work you do, but still no occupational work.** I hope this helps.

"Interesting Quotes"

I came across these quotes in my studies. I thought them quite interesting! It would almost appear that these indoctrinated christian theologians realized that the Law of Yah is not done away with-

Quote:

"The Torah is much more than a law, or a set of rules. It is not to be perceived as restrictions, but the very means by which one can reach a spiritual ideal. If you will keep the Torah, then you will be kept safe. However, people come to understand it as something which is imposed for its own sake rather than what Yahuah has intended for us to become. Therefore, the means becomes the end. Instead of being seen as a guideline, it becomes a heavy, external set of rules which are stifling. Failure to understand the perfect law of liberty will lead to severe legalism." **(Quote taken from the lexical aid to the old testament from kjv study scripture by Zodhiates)**

Quote:

“We are under the law of Christ. The gospel is not set up in opposition to the law, but is an explication and illustration of it, and a branch growing out of its roots.” (Quote taken from Henry Matthews commentary in Micah 4:1-7 part v.)

The rabbis teach that the Sabbath is the hub of the universe. It is the first rung on the ladder of knowing Yahuah. An interesting thought but I'm not sure that it is true; however, they go on to teach that Yahuah created the heavens and the earth looked at it and called it good. Then He said, in effect, “Now, I am going to create man, and I am going to create a menuhah – a rest and a blessing. I am going to sanctify this day. I am going to ‘marry’ My children with their blessings because it is a Fathers good pleasure to give them My kingdom.” So Yahuah made us and blessed us, then He made the Sabbath for us and blessed the Sabbath.” Left to our own devices, we tend to keep ourselves so hurried and busy that we forget Him, the One from whom our blessings come. Because Yahuah knows this about us, He gave us a commandment to Him. He even gave the appointment a name: the Sabbath. He assigned a specific day of each week, the seventh day, so we wouldn't be confused and miss it. By seeking Him on this day, we receive all the peace, blessing, and joy that Yahuah has promised us. We will never achieve all that is before us if we charge ahead without His blessing and provision. **Perhaps the most kodesh thing to Yahuah is not a geographical place but a place in time. The ‘Tabernacle of the Sabbath’** however, was made not by a man but by Yahuah. Man has tried to tear it down, but he cannot. It is a secret place – a kodesh place. Yahuah beckons us to go in and meet with Him!

In-Depth Teaching of Yahuahs Moedim: New Moon/Rosh Chodesh

“New Moon”

Rosh Chodesh literally means, **"beginning renewal"** and idiomatically means the **"beginning of the month" or "new moon"**.

H7218 **ro'sh**, roshe; **the head** (in many applications, of place, time, rank, etc.) **beginning**,

H2320 **chodesh**, kho'-desh; from 2318; **the new moon; implying a month**

H2318 chadash, khaw-dash'; a primary root; **to be new; cause to rebuild:-renew, repair.**

The moon is a reflection of the sun; it has no light of it's own. So also we are a reflection of Messiah and we have no light of our own. The sun, like Yahuah, is constant and unchanging. The moon, like us, is constantly changing; growing, shrinking back, disappearing, and showing up again. We can see some similarities between us and the moon.

Our American Calendar called the Gregorian Calendar is based on the Sun which has one unchanging cycle. However, the **scriptural calendar is a Lunar Calendar based upon the Moon cycle.**

Genesis 1:14-16 - Yahuah ordains moon for signs, **seasons (Moedim)**, days, and years.

Exodus 12:2 – Yahuah ordains new moon as beginning of year; **The Month is Abib Exodus 13:4; later referred to as Nisan in Esther 3:7. Nisan is a pagan name** showing up while Israel was in Babylonian Captivity. **Abib or Aviv is the Yahuah given name of the first month. On this note there are other names now used for the Hebrew calendar that are of pagan origin.** Such as the seventh month; the rabbis call it **Tishri which is also a pagan name**, but the scripture calls **Ethanim in I Kings 8:2.** They also call the fifth month **Tammuz, how much more pagan can you get than that?** Tammuz is at the center of sun god worship! I prefer to use the scriptural name, and if a Scriptural name isn't found then I prefer to call it the second month, or the third month, and so forth.

I. Rosh Chodesh is a Moedim or an Appointed Time of Yahuah

The Torah places Rosh Chodesh on a par with the other feasts. In Numbers chapter 28, and 29 services for Rosh Chodesh are listed along with the other moedim of Yahuah.

Numbers 28:1-2 & 11-15- An Appointed Time of Yahuah, it is a monthly appointed time.

2 Chronicles 2:4 Rosh Chodesh is an ordinance forever, this simply means that is a commandment of Yahuah forever!

II. What to do on New Moon:

Psalm 81:3,4

Vs.4 – a statute **or appointed time;** and a law or **commandment**

Psalm 81:3,4 Blow the trumpets also at full moon; it is a statute

Full moon? Greens Interlinear scripture and NASB translates it full moon; King James translates it the **time appointed** which I think is correct. The strong's concordance leans towards time appointed; it says full moon but it's in italics. The Ancient Hebrew Lexicon Scripture (AHLB) doesn't have full moon at all, it only has time appointed. *note- if full moon is correct, it could be a reference to Sukkot or Tabernacles which is at the full moon, the 15th of the 7th month.

So here we see not only that it's an appointed time, but also instruction on what to do. This is why we blow the Shofars on Rosh Chodesh! A shofar is basically a trumpet, made out of a rams horn; or sometimes out of an animal from Africa called a kudu. I have even seen some shofars from other animals such as a bulls horn.

Numbers 10:10 Blow the trumpets; a memorial to Yahuah on our behalf; a day of gladness, or time of rejoicing

Ezekiel 46:1-3 – Worship Yahuah

I Samuel 20:26,27 – family gathering and festive meal

Here we also see Rosh Chodesh as a two day festival. It is apparent from the above passage that in the days of David and Saul, Israel was celebrating Rosh Chodesh, the New Moon, for two days. This is the only example in scripture that I am aware of where it appears that they were celebrating Rosh Chodesh for two days. I look at this and realize how dedicated these people were to honoring Yah's commands. They were so dedicated that they met for two days, not wanting to miss the appointed time and assembly. We have so much technology today, that here on the west coast of America, we know it's a new moon in Israel by 10:30am. Which makes it so easy to come together and celebrate. Yet some of us become lazy, and don't want take time to honor Yahuah.

The new moon needed to **spotted by two reliable witnesses, before it could be official.** So a Hebrew idiom is that no man knew the exact hour or day the new moon would occur. This is where some misinterpret the saying of Yahusha in:

Matthew 24:36 – I believe Yahusha is talking about His return for the millennial reign lining up with the new moon, or better yet the feast of trumpets, Yom Teruah, which lands on the new moon of the 7th month which no one knows the exact hour or day; because of how the sighting of the New Moon works.

Isaiah 66:23 – Worship and bow down to Yahuah

Now the context of this passage is after the millennial reign. This is after the new heaven and new earth, this scripture appears to be in the time frame of eternity!

So it is possible and very likely that we will be celebrating Rosh Chodesh in eternity. I know the book of Revelation says there is no need for a moon in the context of Yahusha being the lamp and Yah's glory illuminating it. But it doesn't say that there is no moon! And if you continue reading in Revelations you will see that tree of life bears fruit every month or shall we say every new moon!

III. What not to do on New Moon:

Amos 8:5 – It would appear as though there was no buying or selling on the new moon; maybe they treated it like a Sabbath day including rest and no work.

Rosh Chodesh (New Moon) is alluded to here as a day of no buying and selling.

However this verse could also be referring to Yom Teruah which is a New Moon and a day of no occupational work- a day of rest. I see no other examples in the scripture of no buying and selling or not working on Rosh Chodesh. So I am leary of taking one scripture that isn't clear and making doctrine out of it. I go about my business on Rosh Chodesh as normal; however, we do gather together for a meal, worship, and blowing of shofars! Besides this, in Exodus 40 we see an example of men working on Rosh Chodesh.

IV. Yahuah tired of their new moon festivals; (implying no longer His); but did He do away with them?

Hosea 2:11-13 – **Yahuah is causing the mirth, gaiety, or joy to cease but not the festivals.**

He isn't even referring to the festivals as His, **Yahuah is referring to the festivals as theirs** because they departed from the true worship of Yahuah; yet they kept the festivals not to honor Yahuah but to have a good time partying. They gave lip service to Yahuah but their heart was far from Him. They had the appearance of righteousness, yet they had denied the power of Yah.

Yah was bringing correction; He was not putting an end to the festivals though.

Isaiah 1:14 – **again Yah isn't putting an end to the festivals, but He is bringing correction**

V. Lets look at another scripture that can be controversial:

Colossians 2:16,17 – Paul is **talking to new believers in the Messiah who were formerly gentiles**. These new believers are **now partaking in the Feasts of Yah and being Torah – obedient**. They are probably taking some flak for it from their old non-believing friends. Paul says don't worry about that Yahuah will judge them and you accordingly.

This scripture is not saying I won't let anyone judge me because I don't keep the festivals or the rest of the Torah. This scripture isn't saying it's ok to not be Torah-obedient.

Conclusion:

We see the psalmist refer to the **new moon** as an **appointed time/moedim** and a **commandment** from Yah. And we see Solomon refer to the new moon as an **ordinance forever**.

Rosh Chodesh is a monthly Moedim, or an **appointed** time, as is of course witnessed in the **cycle of the moon**.

Renewal can be seen as starting over after a series of failings. **Renewal** can also be seen as a beginning at a new stage after the completion of a prior stage.

Rosh Chodesh was celebrated in the **past**, and will be celebrated in the **future**, we should be celebrating it **today**. Obviously the offerings can't be brought because we have no Temple system with an altar and levitical priesthood, but we can celebrate the parts that are permissible.

“New Moon Sighting in the Land of Israel”

The reason it's important to go off of the New Moon sighting in the Land of Israel is because Israel is the center. Yahusha will rule and reign from the Jerusalem the capital of Israel.

Imagine that it's during the millennial reign and Yahusha is King over all the earth. Say the moon is spotted on this side of the world a day before it's spotted in the Land of Israel. And say the moon is spotted on the other side of the world the day after it's spotted in Israel.

Now imagine that it's the time of the pilgrimage feasts and the men are to go to Jerusalem from all around the world. We need to be on the same day otherwise there will be a lot of confusion.

And Yes, the day does matter! For example **Leviticus 23:29** “**Any one who doesn’t humble himself on this same day, he shall be cut of from his people.**”

Another factor is time; like New Years in New York 9 hours before Here. Yahusha’s return on a New Moon twelve hours earlier in Israel- and we are supposed to delay before we celebrate? No, **we all go off of the New Moon sighting in the land of Israel in order to be on the same day at the same time. And thanks to technology this is possible in todays era.**

Think about the Sabbath- does Yahuah say Monday, Tuesday, or Wednesday in the Scripture? No, but He says the seventh day. Now if you look at any calendar they all agree that the seventh day is Saturday.

So if we are all wrong, at least we will all be wrong together. We who keep the Sabbath are all keeping it on the same day.

My conscience is at rest with Saturday being the seventh day, because Yah gave the Hebrew people the great responsibility to pass it down from generation to generation as well as with all the Scriptures. And I think that they have done a stellar job. And history continues to prove how well the Word of Yah has been preserved- through findings such as the dead sea scrolls. Also there is proof that the Sabbath day has been kept, unbroken since before the time Yahusha was on earth. And if Yahusha saw no need to correct the day, then why go against Him?

Even those who keep Sunday as the day of rest, even they recognize that Sunday is the first day of the week! Do you ever wonder why it can be difficult to rest on Saturday, and to Work on Sunday? Because just like easter, and christmas- we are emotionally attached to it- trained up in it. May Yahuah help us to forget our ways and intimately know His ways and keep them with all our strength.

Another aspect of sighting the new moon is when exactly is the moon new? The New Moon is after the moon disappears for a day or two and then reappears. The **first sliver in the sky** that you can see with the naked eye is the New Moon. Some like to go by the **conjunction** (when the moon is not visible for one to two days), but this makes no sense; for **how can you sight what you can’t see?** Here on the Western side of America the moon sets about 30 minutes after the sun goes down. So you have about a 30 minute window to sight the new moon. The new moon can be seen in the same location as the sun set. A new moon is when you see the first sliver of the moon reappear after it disappears for a day or two. **There is a new moon every 29.5 days.** No one knows for sure when the new moon will appear! If it is not seen on the 29th day then by default it is on the 30th day. You can sight the moon yourself;

you have about a 30 minute window to see it once the sun goes down before the moon will go down out of sight as well.

In-Depth Teaching of Yahuahs Moedim: Passover/Pesach

“Easter?”

“What Passover Is Not!”

Let's start off with some **unlearning!** We often need to unlearn old behaviors and ways in order to make room for new behaviors and ways to be learned. Just like in getting our hearts right with Yah, we often need to remove the sin and bad habits, so we can learn His ways and be filled with His Spirit. It's really quite simple – before you can fill the closet with nothing but good clothes you need to empty it of the old clothes **2 Thessalonians 5:17 “If any man therefore be in Messiah, he is a new creation, old things have passed away; behold, all things have become new”**. Before you can fill your heart and mind with the things of Yah, we first need to empty it of the things of this world. Like the traditions of man! **So let's unlearn some false knowledge we've been filling our minds and our children's minds with.** Let's talk about **easter** and **what Passover is not!**

Passover is not Easter! Easter is the devils scheme to get us sidetracked off of Yahuahs ancient path. The devil always imitates Yah, but the real deal is always so much better! Easter is not of Scriptural origin. It comes from the word Astarte, which means the Chaldean goddess, or the queen of heaven, or the goddess of fertility. It can be traced all the way back to Semiramis the mother and wife of Nimrod, the son of Cush. All false gods can be traced back to the tower of Babel, they have different names in different cultures, but that is because Yah confused the languages and so 27 different names for one person emerged out of that chaos (The Unveiling by Keith Harris pages 41-44)! The idol for female deity in the Scripture referred to as Ashtereth is one in the same as Easter - **1 Kings 11:33.**

Since Ancient times pagans worshipped rabbits and eggs as symbols of fertility, sex, and new life. **Easter was instituted into Christianity in 365 A.D. by Constantine who hated Jews and wanted to replace Passover. It's the devils scheme to pollute Christianity by mixing paganism, idol worship of false gods, or traditions of men with the worship of Yah and His son.**

In **Acts 12:4 Pascha = Passover is mistranslated Easter according to Vines dictionary. Ok, enough with rabbits and eggs; lets see what Passover is really supposed to be about!**

"Passover"

Instructions concerning Passover, Unleavened Bread, and First Fruits: **Leviticus 23:4-22**

1. Aviv 14th (usually in March or April): **Passover begins on Aviv 14th**. It is the day you are to make sure you have cleaned all the leaven out of your house. The Lamb would be sacrificed in the twilight of the 14th - that is the end of the 14th when the sun begins to set. The Lamb is then cooked, by the time the Lamb is eaten it is night time and therefore officially the 15th of Aviv. You eat the Lamb with unleavened bread and bitter herbs.
2. **Aviv 15th : Unleavened Bread for 7 days**; all leaven is removed from your house for 7 days; and you eat unleavened bread or matza for seven days! The first day of Unleavened Bread is the 15th of Aviv. The first day is a commanded assembly, a day of rest, it is a Sabbathone. The 7th day of Unleavened Aviv 21st is also a commanded assembly, and a day of rest.
3. **First Fruits: The first day after the weekly Sabbath during Unleavened Bread festival.** You're supposed to bring in the first fruits of the barley harvest for the wave offering unto Yah. You are to begin the counting of the omer for 50 days from this Feast of First Fruits. You count 7 full weekly Sabbaths, and the day after is the Feast of Shavuot (Pentecost).
4. **Unleavened Bread** is considered to be one of 3 pilgrimage feasts. To appear before Yah in the place which He chooses, and don't appear empty-handed. Most would consider this place which He chooses to be Jerusalem, and therefore we are required as males to journey there for the Feast. I have never had the means to do so at anytime, so for me where I am is the place that He has chosen for me. However, I do think the proper thing to do would be to go to Jerusalem for the Feast. **Deuteronomy 16:16**

Pascha is the Greek word for Passover! Yahusha was the paschal lamb of Yah! Yahusha is our deliverance from old to new! **Passover means to skip over or to spare!** The Hebrew word for Passover is **Pesach (Peh'-sakh)** with the same meaning to Passover. The Passover meal when it is eaten is called a **Seder**. The order of service or an outline used to go through a Seder is called a **Haggadah**. The experience of using a traditional Haggadah with a Seder is very special, however; I don't think they are necessary to fulfill the requirements of Passover. Passover can be simplified to the point of doing what most churches today call communion; however, it isn't something to do whenever you want but rather at the appointed time. Passover was fulfilled in Yahusha being the Passover Lamb. In the Old Testament it was the night before the exodus from Egypt for the Hebrews. They slaughtered the lamb and put the

blood on their doorposts so the angel of death would Passover them -**Exodus 12**. When we accept Yahusha as our Savior, our Lamb of Yah, His blood atones for our sin; Yah the Father will not see our sin, He will only see the righteousness of Messiah imputed to us, the blood of Yahusha! Accepting Yahusha as Messiah and Savior isn't just believing; you need to repent from your sins (stop breaking Yah's Law, and start keeping Yah's Law) and put your trust in Him; and follow and obey the commandments of Yah. **Messiah was crucified during Passover week on the 15th of Aviv- the first day of Unleavened Bread!** Yah's timing is perfect and never fails. These festivals are but shadows of what is to come. We've seen fulfillment of the first four festivals in Messiah's first coming; it's always possible that they were partial, or in part, and there could be more to come.

Leviticus 23:1-22 Here we see that these (Passover/ Unleavened Bread/ First Fruits) are the Yah's Appointed Times (NAS), or Feasts of Yah (KJV), or in Hebrew – Moedim; and that we are to keep them every year for they are permanent statutes or commandments forever!

“Twilight or Evening”

This phrase taken from Leviticus 23:5 “twilight, evening, or between the evenings” is strong H6153 meaning dusk, day, even, evening, night. It comes from the root word H6150 meaning to grow dusky at sundown, be darkened, toward evening, through the idea of covering with a texture.

Vines = This word represents the time of the day immediately preceding and following the setting of the sun. Between the evenings means the period between sunset and darkness, twilight.

The phrase found in Leviticus 23:5 “twilight”, “evening”, or “between the two evenings” is referring to the end of the day. The time from which the sun begins to set until it is dark, or the last part of any previous day; also known as the dusk.

There is only one twilight on the 14th. There is only one twilight on any given day- The twilight is the end of the day, not the beginning. So on the 14th at twilight is the end of the 14th not the beginning! Just like on the 9th at twilight- this is the end of the 9th going into the 10th not the beginning of the 9th – Yom Kippur is kept on the 10th of Ethanim not the 9th! It's the exact same wording with Passover! In Reference to Yom Kippur- **Leviticus 23:32 “...on the ninth of the month at evening, from evening until evening, you shall keep your Sabbath.”** In Reference to Pesach **Leviticus 23:5 “In the first month on the fourteenth day of the month, between the two evenings (twilight), is Yahuah's Passover.”**

The reason I mention this wording of twilight, evening, or between the evenings is because there are some who think you are supposed to begin Passover on the evening of the 13th going into the 14th, or at the beginning of the 14th. I realize that the day begins the evening before after sunset when it's dark, but there is no evidence I am aware of for Passover starting at the beginning of the 14th. The only evidence they have that I am aware of is the play on this word twilight, evening, or between the evenings. Therefore, I keep Passover at the end of the 14th going into the 15th.

“Passover at the end of the 14th of Aviv”

I am convinced that the Passover Seder Meal is kept on the evening between the 14th and 15th, rather than the 13th and 14th. The reason I am convinced so is that in the Renewed Covenant (New Testament) the Passover and Unleavened Bread are interchangeable; they are also interchangeable in Ezekiel 45:21; and linked together in Exodus 12:18, Numbers 9:11, Dueteronomy 16:2-4. They often refer to preparing the Passover on the first day of Unleavened Bread for example in Luke 22:7 Then came the day of unleavened bread, when the Passover must be killed. If the Passover lamb was killed on the 13th going into the 14th then there would be a day between the feast of Unleavened Bread and Passover. So one could conceivably be allowed to eat leaven after the Passover Seder meal since, unleavened Bread doesn't start until the 15th? That doesn't make any sense to me. **Also in the original Passover in Egypt the Israelites sacrificed the Lamb on the 14th going into the 15th, and they left Egypt on the 15th.** There was a great cry in the land of Egypt on the night of the 14th going into the 15th, from the angel of death passing over. If the Israelites would've sacrificed the Lamb on the 13th going into the 14th, then it seems as though they would have left on the 14th, but they left on the 15th. **Exodus 12:42 It is a night to be much observed unto Yahuah for bringing them out from the land of Egypt: this is that night of Yahuah to be observed of all the children of Israel in their generations. Exodus 12:43 And Yahuah said unto Moses and Aaron, This is the ordinance of the Passover: Exodus 12:50 Thus did all the children of Israel; as Yahuah commanded Moses and Aaron, so did they. Exodus 12:51 And it came to pass the selfsame day, that Yahuah did bring the children of Israel out of the land of Egypt by their armies. Numbers 33:3 And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow (day after) the passover the children of Israel went out with an high hand in the sight of all the Egyptians. So there it is! They left Egypt on the 15th of Aviv, and they ate Passover at the beginning of the 15th. It says in the context of Passover in Exodus 12:42-51 that they left Egypt on the Self Same Day! The lambs**

were sacrificed on the end of the 14th at twilight (after sunset before dark), and by the time they were cooked and ready to eat, it was the 15th with the dark of the night!

Exodus 12:12 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 Yahuahs of Egypt I will execute judgment: I *am* Yahuah.

Exodus 12:29 And it came to pass, that at midnight Yahuah smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that *was* in the dungeon; and all the firstborn of cattle.

Exodus 12:30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for *there was* not a house where *there was* not one dead.

Exodus 12:31 And he called for Moses and Aaron by night, and said, Rise up, *and* get you forth from among my people, both ye and the children of Israel; and go, serve Yahuah, as ye have said.

Exodus 12:42 It *is* a night to be much observed unto Yahuah for bringing them out from the land of Egypt: this is that night of Yahuah to be observed of all the children of Israel in their generations.

“A look at Torah and the First Passover”

Exodus 12:6 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 (twilight). So the lamb is killed at the end of the 14th!

Exodus 12:12 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 Yahuahs of Egypt I will execute judgment: I *am* Yahuah. They left Egypt on the 15th (numbers 33:3). So if they ate the Passover on the 13th going into the 14th then they waited an extra day before they left! But Exodus 12:51 tells us that they left the same day as the Passover!

Exodus 12:51 And it came to pass the selfsame day, *that* Yahuah did bring the children of Israel out of the land of Egypt by their armies. Verse 51 is in context of the Passover not Unleavened Bread. The Passover meal is eaten on the first night of the Feast of Unleavened Bread on the beginning of Aviv 15th, the selfsame day they were brought out of Egypt.

Exodus 12:18 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. Exo 12:19 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. The math doesn't add up for Passover beginning on the 13th going into the 14th! Do the math! For seven days no leaven! Start counting on the end of the 14th and you get 7 days ending on the 21st day (15,16,17,18,19,20,21)! Start counting on the beginning of the 14th and you get 8 days (14,15,16,17,18,19,20,21)! The scripture says 7 days not 8 days! So more evidence that Passover begins at the end of the 14th not the beginning! Verse 18 also links the 14th to the 15th you shall eat unleavened bread on the 14th at evening! There is no commandment to eat unleavened bread on the 13th going into the 14th. Passover, or the beginning of the 14th, is the day to clean your house of leaven, it is the day of preparation for Unleavened Bread. In the twilight (end) of the 14th you sacrifice the lamb, but by the time you eat it you are in the darkness of the beginning of the 15th. So here the 14th and the 15th are clearly linked together, not separate!

Numbers 9:11 The fourteenth day of the second month at even they shall keep it, *and* eat it with unleavened bread and bitter *herbs*. You are to eat the Passover, which is sacrificed on the end of the 14th, with unleavened bread, which begins on the beginning of the 15th! Again Scripture is linking Passover to Unleavened Bread- you are to eat the Passover with Unleavened Bread which begins on the 15th of Aviv!

Deuteronomy 16:2 Thou shalt therefore sacrifice the passover unto Yahuah thy Alahim, of the flock and the herd, in the place which Yahuah shall choose to place his name there.

Deuteronomy 16:3 Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, *even* the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life. Once again Passover is linked to Unleavened Bread by not eating leaven on Passover!

Deuteronomy 16:4 And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there *any thing* of the flesh, which thou sacrificedst the first day at even, remain all night until the morning. Again Scripture seems to be calling the Passover Sacrifice that you eat being on the first day of Unleavened Bread, and none should remain until morning. Although you sacrifice the lamb on the end of the 14th at twilight, by the time it is cooked and ready to eat it is the 15th already. Once again if you do the math, the beginning of the 15th to the beginning of the 21st is 7 days of unleavened bread. If you start

on the beginning of the 14th to eat unleavened bread with the Passover sacrifice as scripture says to do, then you end up with 8 days of unleavened bread- not 7 days as scripture says.

Ezekiel 45:21 In the first *month*, in the fourteenth day of the month, ye shall have the Passover, a feast of seven days; unleavened bread shall be eaten. In this verse it refers to Passover as the feast for seven days in which no leaven is eaten. I can now understand why the Renewed Covenant (New Testament) uses the word Passover and Unleavened Bread interchangeably. **They are one and the same! The Passover Lamb is Sacrificed on the evening, twilight, end of the 14th; and it is eaten with Unleavened Bread on the 15th of Aviv.**

Numbers 28:22 And one goat *for a sin offering, to make an atonement for you.* I find it interesting that amongst the offerings of the 15th of Aviv is this sin offering of atonement for you. I have seen a distinction in Scripture between a sin offering and a sin offering of atonement. I'm not sure what the distinction is exactly. **But here we see that there is a sin offering of atonement on the 15th of Aviv; which coincides with the day that I think Yahusha was crucified as a sin offering of atonement for us!**

“Passover and Unleavened Bread Interchangeable”

Exodus 12:18 In the first *month*, on the fourteenth day of the month at even, ye shall eat unleavened bread...Passover, or the beginning of the 14th, is the day to clean your house of leaven, it is the day of preparation for Unleavened Bread. In the twilight (end) of the 14th you sacrifice the lamb, but by the time you eat it you are in the darkness of the beginning of the 15th. **So here the 14th and the 15th are clearly linked together, not separate!**

Numbers 9:11 The fourteenth day of the second month at even they shall keep it, and eat it with unleavened bread and bitter herbs. You are to eat the Passover, which is sacrificed on the end of the 14th, with unleavened bread, which begins on the beginning of the 15th! **Again Scripture is linking Passover to Unleavened Bread- you are to eat the Passover with Unleavened Bread which begins on the 15th of Aviv!**

Deuteronomy 16:2,3 Thou shalt therefore sacrifice the passover unto Yahuah thy Yahuah, of the flock and the herd, in the place which Yahuah shall choose to place his name there. Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days

of thy life. Once again Passover is linked to Unleavened Bread by not eating leaven on Passover!

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Ezekiel 45:21 In the first *month*, in the fourteenth day of the month, ye shall have the Passover, a feast of seven days; unleavened bread shall be eaten. In this verse it refers to Passover as the feast for seven days in which no leaven is eaten. I can now understand why the Renewed Covenant (New Testament) uses the word Passover and Unleavened Bread interchangeably. They are one and the same! The Passover Lamb is Sacrificed on the evening, twilight, end of the 14th; and it is eaten with Unleavened Bread on the 15th of Aviv.

Passover, Unleavened Bread, and are interchangeable in the gospels; I think the principle comes from them being linked together in the Torah.

From the following verses it's easy to see that by the days of Yahusha, the terms for the 'sacrifice of the Passover lamb', 'the eating of the Passover meal', and 'the Feast of Unleavened Bread' were interchangeable:

Matthew 26:17: "Now on the first day of the Feast of the Unleavened Bread the disciples came to Yahusha, saying to Him, 'Where do You want us to prepare for You to eat the Passover?'" This verse could easily have read, "Now on the first day of Passover..." - Interchangeable

Mark 14:1: "After two days it was the Passover and the Feast of Unleavened Bread. The chief priests and the scribes sought how they might take Him by trickery and put Him to death." Here they are linked together just like in Torah.

Mark 14:12: "Now on the first day of Unleavened Bread, when they killed the Passover lamb, His disciples said to Him, 'Where do You want us to go and prepare, that You may eat the Passover?'" Could read like this, "Now on the first day of Passover, when they killed.." - Interchangeable

Luke 22:1, 7: "Now the Feast of Unleavened Bread drew near, which is called Passover...Then came the Day of Unleavened Bread, when the Passover must be killed." This verse shows

the lamb being sacrificed on the end of the 14th going into the 15th, and the interchangeability

“Verses showing that Yahusha’s last supper was indeed the Passover meal:”

Matthew 26:17 Now the first *day* of the *feast of unleavened bread* the disciples came to Yahusha, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

Matthew 26:18 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.

Matthew 26:19 And the disciples did as Yahusha had appointed them; and they made ready the passover.

Mark 14:12 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?

Mark 14:13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

Mark 14:14 And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples?

Mark 14:15 And he will shew you a large upper room furnished *and* prepared: there make ready for us.

Mark 14:16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

Luke 22:7 Then came the day of unleavened bread, when the passover must be killed.

Luke 22:8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

Luke 22:9 And they said unto him, Where wilt thou that we prepare?

Luke 22:10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

Luke 22:11 And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples?

Luke 22:12 And he shall shew you a large upper room furnished: there make ready.

Luke 22:13 And they went, and found as he had said unto them: and they made ready the passover.

Luke 22:14 And when the hour was come, he sat down, and the twelve apostles with him.

Luke 22:15 And he said unto them, With desire I have desired to eat this passover with you before I suffer:

The most poignant and revealing verse is found in Luke 22:14,15

“When the hour had come, He sat down and the twelve apostles were with Him. Then He said to them, ‘With fervent desire I have desired to eat this Passover with you before I suffer”.

“A look at Passover in Renewed Covenant (new testament)”

Matthew:

Matthew 26:17 Now on the first day of the feast of unleavened bread the disciples came to Yahusha, saying unto him, Where wilt thou that we prepare for thee to eat the Passover?

Matthew 26:20 “Now when evening had come, He was reclining at the table with the twelve disciples”. Obviously they were sitting down to eat the Passover Seder, on the end of the 14th and the beginning of the 15th of Aviv.

Matthew 26:36 “Then Yahusha came with them to a place called Gethsemane.” After the Seder they went into the garden this would’ve been on the beginning of the 15th of Aviv.

Matthew 26:47 “While He was still speaking, Judas came up accompanied by a great multitude with swords and clubs from the chief priests and elders of the people.” Judas arrives that night (Thursday the beginning of Aviv 15th) with a company of men to betray Yahusha.

Matthew 27:1,2 “When morning had come, all the chief priests and the elders of the people took counsel against Yahusha to put Him to death; and the bound Him, and led Him away,,

and delivered Him up to Pilate the governor." The Morning of Aviv 15th arrives as the priests are seeking to put Yahusha to death, they bind him and take him to Pilate.

Matthew 27:33-35 "When they had come to a place called Golgotha, which means Place of a Skull, they gave Him wine to drink mingled with gall; and after tasting it, He was unwilling to drink. And when they had crucified Him, they divided up His garments among themselves, casting lots." Yahusha is crucified this day (Aviv 15th).

Matthew 27:45-50 Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Yahusha cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My Yahuah, my Yahuah, why hast thou forsaken me? Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias. And straightway one of them ran, and took a sponge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Yahusha, when he had cried again with a loud voice, yielded up the ghost. Yahusha is crucified this day (Aviv 15th), at 9am (according to Mark), and darkness falls on the land from 12pm to 3pm, and at 3pm He yielded up His Spirit.

Matthew 27:57 "When it was evening" This is Thursday night. Aviv 16th has begun. Joseph took Yahusha off the cross to bury Him. But it was already Thursday evening, the high Sabbath or Sabbatone of Day one of Unleavened Bread was now over.

Matthew 27:62 "Now on the next day, which is the one after the preparation, the chief priests and the Pharisees gather together with Pilate." This is on Saturday, Saturday is the day after the preparation. They went to Pilate on Sabbath, afraid that Yahusha was going to rise; or that his disciples would try to steal his body and say he arose.

Matthew 28:1 "Now after the Sabbath, as it began to dawn toward the first day of the week, Mary Magdalene and the other Mary came to look at the grave." Yahusha is resurrected from the grave before the sun comes up on the first day of the week (Sunday, Aviv 18th).

Mark:

Mark 14:12 "And on 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?"

Mark 14:16 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 14:17,18 “And when it was evening He came with the twelve. And as they were reclining at the table and eating..” Obviously they were sitting down to eat the Passover Seder, on the end of the 14th and the beginning of the 15th of Aviv.

Mark 14:32 “And they came to a place named Gethsemane” After the Seder they went into the garden this would’ve been on the beginning of the 15th of Aviv.

Mark 14:43 “And immediately while He was still speaking, Judas one of the twelve, came up, accompanied by a multitude with swords and clubs, from the chief priests and the scribes and the elders” Judas arrives that night (Thursday the beginning of Aviv 15th) with a company of men to betray Yahusha.

Mark 15:1 And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Yahusha, and carried *him* away, and delivered *him* to Pilate. The Morning of Aviv 15th arrives as the priests are seeking to put Yahusha to death, they bind him and take him to Pilate.

Mark 15:6 “Now at the Feast” This is a reference to the first day of Unleavened Bread Aviv 15th; which it was!

Mark 15:25 “And it was the third hour when they crucified Him.” It is 9am on the morning after they ate the Passover! This is Thursday morning Aviv 15th!

Mark 15:33,34,37 “And when the sixth hour had come, darkness fell over the whole land until the ninth hour. And at the ninth hour Yahusha cried out...And Yahusha uttered a loud cry, and breathed His last.” Yahusha is crucified this day (Aviv 15th), at 9am, and darkness falls on the land from 12pm to 3pm, and at 3pm He breathed His last.

Mark 15:42 “And when evening had already come, because it was the preparation day, that is the day before the Sabbath.” Evening had already come, it was now Thursday night Aviv 16th. The preparation day begins on Friday, the preparation day is the day of preparation before the weekly Sabbath. So Thursday evening had already come which meant it was now Friday the day of preparation. **This verse confirms Yahusha was crucified on Thursday Aviv 15th, and buried Thursday night Aviv 16th - the day of preparation!**

Mark 15:46 “And Joseph bought a linen cloth, took Him down, wrapped Him in the linen cloth, and laid Him in a tomb..” Joseph bought a linen cloth! If it was the evening of the 14th going into the 15th the stores would have been closed for the purchasing of linen cloth, because it would have been the first day of unleavened bread, a sabbatone. The same goes

if it would have been Friday night. However, it was not! It was the beginning of Friday Aviv 16th (Thursday night), and there would've been stores open for the purchasing of linen cloth.

Mark 16:1,2 "And when the Sabbath was over, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, that they might come and anoint Him. And very early on the first day of the week, they came to the tomb when the sun had risen." They came early Sunday morning, and the sun was already up. I think, because of the other gospel accounts, that Yahusha is resurrected from the grave before the sun comes up on the first day of the week (Sunday, Aviv 18th). Just because this verse states that they came and the sun was risen already; doesn't mean that Yahusha was not risen already!

Luke:

Luke 22:14,15 "And when the hour was come, He sat down, and the twelve apostles with him. And he said unto them, I have earnestly desired to eat this Passover with you before I suffer" So here we clearly have Yahusha stating that He is about to eat the Passover. This is on the end of the 14th and the beginning of the 15th of Aviv.

Luke 22:39 "And He came out and proceeded as was His custom to the Mount of Olives; and the disciples also followed Him." As Yahusha came out or left the Seder on the beginning of the 15th of Aviv, they traveled to the garden of Gethsemane in the Mount of olives.

Luke 22:34 "And he said I say to you, Peter, the cock will not crow today until you have denied three times that you know Me." I didn't establish this in the other gospel accounts although it is there. One way we know that Yahusha didn't eat the Passover on the 13th going into the 14th of Aviv and then was crucified on the 15th is because the text confirms that Yahusha was crucified on the day He ate the Passover. This confirmation comes in the form of Yahusha telling Peter at the Seder that the cock would not crow today until Peter denied Yahusha. There is definitely no gap between the night Yahusha ate the Passover and the following morning when He was crucified. I think this also confirms that in Yahusha's mind a day began at sunset or night and ended at sunset or night.

Luke 22:47 "While He was still speaking, behold, a multitude came and the one called Judas, one of the twelve, was preceding them; and he approached Yahusha to kiss Him." Judas arrives that night (Thursday the beginning of Aviv 15th) with a company of men to betray Yahusha.

Luke 22:61 "And Yahusha turned and looked at Peter. And Peter remembered the word of Yahusha, how He had told him, 'before a cock crows today you will deny Me three times'. This verse confirms that we are still on the same day that they ate the Passover, this is the 15th of Aviv, Thursday morning.

Luke 22:66 "And when it was day, the Council of elders of the people assembled, both chief priests and scribes, and they led Him away to their council chamber."

Luke 23:1 "The whole body of them arose and brought Him before Pilate." It is now daytime and they just ate the Passover the evening before. The Morning of Aviv 15th arrives as the priests are seeking to put Yahusha to death, they bind him and take him to Pilate.

Luke 23:17 "Now he was obliged to release to them at the feast one prisoner." This is a reference to the first day of Unleavened Bread Aviv 15th; which it was!

Luke 23:23 "And when they came to the place called Calvary, there they crucified Him.." It is 9am in the morning after they ate the Passover, that Yahusha was crucified! This is Thursday morning Aviv 15th!

Luke 23:44-46 "And it was now about the sixth hour, and darkness fell over the whole land until the ninth hour, the sun being obscured; and the veil of the temple was torn in two. And Yahusha, crying out with a loud voice, said Father into Thy hands I commit My Spirit. And having said this, He breathe His last." Yahusha is crucified this day (Aviv 15th), at 9am, and darkness falls on the land from 12pm to 3pm, and at 3pm He breathed His last.

Luke 23:54 "And it was the preparation day, and the Sabbath was about to begin." The preparation day is Friday and begins Thursday night, this is when they buried Yahusha. The Sabbath was about to begin, yes after the day of preparation which had just begun. Evening had already come, it was now Thursday night Aviv 16th. The preparation day begins on Friday, the preparation day is the day of preparation before the weekly Sabbath. So Thursday evening had already come which meant it was now Friday Aviv 16th the day of preparation.

Luke 24:1 "But on the first day of the week, at early dawn, they came to the tomb, bringing the spices which they had prepared." Yahusha was risen on the first day of the week, Aviv 18th, before the sun came up.

John:

John 13:1,2 “Now before the Feast of the Passover, Yahusha knowing that His hour had come that He should depart out of this world to the Father, having loved His own who were in the world, He loved them to the end. And Supper having arrived..” Before the Feast of Passover, and Supper having arrived actually suggests that Yahusha before the Seder or at the beginning of the Seder decided to wash the disciples feet. This phrase ‘before the feast of Passover’ in no way implies that this is a pre-seder meal; if you look at the context of the rest of John 13 it lines up exactly with the other 3 synoptic gospels confirming this is indeed the Passover Seder. It is possible that the correct translation for John 13:2 should be, ‘And supper taking place,’ or ‘supper having arrived,’ not, ‘After supper being ended.’ As far as I know- this translation is supported by most scholars.

John 13:4 “Yahusha rose from supper” Yahusha is sitting for the Passover Seder, however; He decides to demonstrate a lesson in service and humility, preceding the rest of the seder.

John 13:12 “And so when He had washed their feet, and taken His garments, and reclined at the table again, He said to them **Do you know what I have done to you?**” Yahusha resumed his position at the table for the Passover Seder, after washing the feet of His disciples.

John 13:26 “Yahusha therefore answered, that is the one for whom I shall dip the morsel and give it to him. So when He had dipped the morsel, He took and gave it to Judas.” This verse confirms that this is indeed the Passover meal. This is exactly the same thing Yahusha did in Mark 14:18-20 and Matthew 26:20-25 during the Passover seder.

John 13:29,30b “For some were supposing, because Judas had the money box, that Yahusha was saying to him, ‘Buy the things we have need of for the feast’; or else that he should give something to the poor...and it was night.” Now just because this is what they supposed, doesn’t mean that that is the case. For we know that Yahusha was allowing Judas to go and betray Him, and this had nothing to do with buying or giving something to the poor. However, it is odd to me that they would suppose this.

John 18:1 When Yahusha had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

John 18:2 And Judas also, which betrayed him, knew the place: for Yahusha oftentimes resorted thither with his disciples.

John 18:3 Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. So after the Passover

meal on the end of Wednesday Aviv 14th going into Thursday Aviv 15th they went to the garden after the seder and it's now nighttime- and very late I imagine for the disciples can't seem to stay awake. Judas arrives in the middle of the night to betray Yahusha.

John 18:28 "The led Yahusha therefore from Caiaphas into the Praetorium, and it was early; and they themselves did not enter into the Praetorium in order that they might not be defiled, but might eat the Passover." It is now early in the daytime and they just ate the Passover the evening before. The Morning of Aviv 15th arrives as the priests are seeking to put Yahusha to death, they bind him and take him to Pilate. In order that they might not be defiled, but might eat the Passover is not referring to the Passover seder eaten on the eve of the 14th or the beginning of the 15th of Aviv. If it was referring to this, then they wouldn't have any need of worrying about being defiled; for all they would have to do is wait until evening and bathe and they would be clean again! This is actually referring to the sacrifices required during the day of the 15th according to Numbers 28:18-24. If they were defiled in the morning of the 15th they couldn't have offered these required sacrifices.

John 19:14a "Now it was the day of preparation for the Passover; it was about the sixth hour (6am)." They already ate Passover in John 13. This is Thursday Aviv 15th. The NIV translates this "It was the day of preparation of Passover week". I think this is the correct translation according to Gleason Archer Encyclopedia of Scripture difficulties.

John 19:30 "When Yahusha therefore had received the sour wine, He said, 'It is finished!' And He bowed His head, and gave up His spirit." Yahusha is crucified this day (Aviv 15th), at 9am, and darkness falls on the land from 12pm to 3pm, and at 3pm He gave up His spirit.

John 19:31 "The Jews Therefore because it was the day of preparation, so that the bodies should not remain on the cross on the Sabbath, asked Pilate that their legs might be broken, and that they might be taken away." This is Thursday night officially Aviv 16th so it is the day of preparation for the weekly Sabbath. The preparation day is Friday and begins Thursday night, this is when they buried Yahusha.

John 19:42 "Therefore on account of the Jewish day of preparation, because the tomb was nearby, they laid Yahusha there." The day of preparation is a reference to Friday Aviv 16th the day before the weekly Sabbath. So they buried Yahusha Thursday night on which the day of preparation begins.

John 20:1 "Now on the first day of the week Mary Magdalene came early to the tomb, while it was still dark, and saw the stone already taken away from the tomb." Yahusha was risen on the first day of the week, Aviv 18th, before the sun came up!

One thing we should notice from the gospel accounts is that there was no day between the night Yahusha ate the Passover and the day He was crucified! He didn't eat a pre-seder meal on the 13th or beginning of the 14th. He also wasn't crucified on the 14th, but rather on the 15th! He ate the Passover seder on the end of the 14th or rather the beginning of the 15th and was crucified the following morning- there is no day in between the two! And there is no mention of the meal Yahusha ate being a pre-seder! There is no mention of Yahusha eating the Passover on a different day than the Rabbis, Priests, Sadducees, Pharisees, or the rest of the people of Israel. There is never anything written by any apostle that Yahusha kept Passover on a different day than what the Pharisees and Sadducees were doing. If there was a need to bring correction I am sure Yahusha would have done so and it would've been recorded for us. We must beware of the teaching of teachers teaching to keep the Passover on a different day, such as the beginning of the 14th. Although I am sure they do this from pure motive, trying to please the Father! I see no Scriptural support for doing so. I will keep the Passover on the end of the 14th of Aviv.

“Passover occurred on Wednesday Aviv 14th in 30 A.D.”

This is the Year Yahusha was crucified

Wednesday Evening: Passover – Yahusha ate the Passover Seder Meal. **Matthew 26:17-20 / Mark 14:12-18 / Luke 22:14-15**

Thursday: Day 1 of Unleavened Bread- Yahusha was crucified at 9am and died during the day at 3pm. Day 1 in the heart of the earth- Night 1 in the grave. **Matthew 27:57 / Luke 23:44-46 / Mark 15:42 / John 19:42**

Friday: 2nd day of Unleavened Bread- Day 2 in the grave- Night 2 in the grave.

Saturday: 3rd day of Unleavened Bread- Day 3 in the grave- Night 3 in the grave.

Saturday at nightfall: End of Shabbat- Beginning of First Fruits- Yahusha Resurrected from the grave on First Fruits sometime during the night, probably before the sun came up. **Matthew 28:1 / Luke 24:1 / John 20:1**

“Passover and Sacrifices”

Hebrews 10:3,4 But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. I want to make clear to you that **the blood of animals never took away sin in the old covenant;** therefore even if the animal sacrifices were being done today in the temple – they still wouldn't take away sin. **They would only serve as a reminder- that's the purpose of animal sacrifice- it's to impose on you the understanding that someone innocent is paying your fine for your sin, and to give you a visual that you won't soon forget to keep you from sinning.** I know this is foreign to most people, but bear with me and I'll give you Scriptures for evidence!

1 Peter 1:18,19 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; **But with the precious blood of Messiah, as of a lamb without blemish and without spot:**

1 Peter 2:21-25 For even hereunto were ye called: because Messiah also suffered for us, leaving us an example, that ye should follow his steps: **Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: Who His own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls. **Only the blood of Yahusha is able to take away your sins.****

John 1:29 The next day John seeth Yahusha coming unto him, and saith, Behold the Lamb of Yahuah, which taketh away the sin of the world.

I do not think that the sacrifices are done away with- not from what I see in Scripture. It is possible that the sin offering for the atonement of sins is done away with, since Yahusha fulfilled this once and for all. **Hebrews 10:12,14** **"But Yahusha, having offered one sacrifice for sins for all time, sat down at the right hand of Yah...For by one offering He has perfected for all time those who are being sanctified."** So maybe one of the changes in the Law, that we see the author of Hebrews speak of, is that this sin offering for atonement is no longer offered. Yahusha was crucified on Aviv 15th, amongst the offerings and sacrifices for that day is this- **Numbers 28:22** **And one goat for a sin offering, to make an atonement for you. I think this is the Sacrifice that Yahusha was offered as.** But what about the rest of the offerings or sacrifices? Do we still need reminders? I think we do need reminders! And there is plenty of scriptural support for sacrifices still being done today and in the future!

"One Verse Supporting Sacrifice Today"

Act 21:26 Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that the sacrifice should be offered for every one of them. This is an example of an animal sacrifice in the Renewed Covenant (New Testament) after Messiah's resurrection done by Paul. The word sacrifice is strong's G4376 it means presentation; an oblation (bloodless) or sacrifice. Strong's put bloodless in parenthesis because he obviously thought animal sacrifices are done away with, but Scripture disagrees. It is the same word used for Messiah's sacrifice in **Heb 10:10** By the which will we are sanctified through the sacrifice of the body of Yahusha HaMassiach once for all. In Acts 21:24 it talks of them purifying themselves and shaving their heads, the only vow I'm aware of would've required this is the Nazarite Vow in Numbers 6, and this definitely involved animal sacrifice. The Nazarite Vow is also referred to as the days of separation; in Acts we see it being called the days of purification which means to sanctify or set apart. **Numbers 6:14** the animal sacrifice offered was a male lamb and a ewe lamb and a ram and a basket of unleavened cakes with oil and unleavened wafers with oil along with their grain offering. **Numbers 6:18**- The Nazarite shall then shave his dedicated head and put the hair in the fire under the animal sacrifice. So here we have Paul partaking in animal sacrifice unto Yahuah, to show that he is indeed walking orderly and keeping Torah. We again see the same event being describe by Paul in Acts 24:17 and he uses the word offerings- which is an animal sacrifice. **So we have an example here of animal sacrifice being done by Paul at the discretion of James and all the elders.**

"Many Verses Supporting Sacrifices in the Future"

Jeremiah 33:14-22 This is my favorite one because it is in the context of the Renewed Covenant (New Covenant) which is spoken of in Jeremiah 31:31. This is future context!

Vs.14-16 this is obviously future context because we have not seen this come to pass yet. **"He shall execute judgment and righteousness on the earth".**

Vs.18- **"The Levitical priests shall never lack a man to offer sacrifices continually all the days (continually)."** Obviously He will restore the Levitical priesthood!

So we can see the Levitical priesthood being restored as well as the sacrifices of animals being restored during the reign of the Messiah- during the Renewed Covenant (New Covenant). And it is the Levitical priesthood who does the sacrifices.

Now this makes me wonder if the Levitical priesthood is restored, won't they need a temple to operate out of? I think so- at least some form of altar from which to present the offerings, or animal sacrifices.

Zechariah 14:9-21 This context is during the reign of Messiah on the earth; so this is in the future when Yahusha returns to rule with a rod of iron and His Law will go forth from Zion.

Vs.16- we see **Sukkot being kept** and there are animal sacrifices during Sukkot!!

Vs.21- Zec 14:21 **Yea, every pot in Jerusalem and in Judah shall be holiness unto Yahuah of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of Yahuah of hosts. We see sacrifice being done- this is strong H2076 and it means animal sacrifice or to slaughter an animal**

Vs.18- Yahuah will smite those who don't go up to celebrate Sukkot!

Malachi 3:1-7

Vs.1 - I think this verse is dealing with Messiahs first coming

Vs.2- I think this verse is dealing with Messiahs second coming and therefore puts this in future context!

Vs.3 – Mal 3:3 And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto Yahuah an offering in righteousness.

Mal 3:4 Then shall the offering of Judah and Jerusalem be pleasant unto Yahuah, as in the days of old, and as in former years.

He talks about purifying the sons of Levi so they may present offerings or sacrifice- strong H4503 this is a meat offering or an animal sacrifice.

Vs.7- He says we have turned aside from Torah, however if we will return to His ways- he will return to us!

Isaiah 56:1-12 I have a hard time discerning the context of time in this. I know it was future context when it was written, but this time may have already come as far as we are concerned. In Vs.1 He says My salvation is about to come- and we know that He did come. It also says MY righteousness to be revealed- I don't know that His righteousness has been revealed- His righteousness revealed may be when His Law goes forth from Zion and He rules with a rod of iron, so maybe it's talking about the first and second coming of Messiah. However, it does say something interesting about the sojourner or the foreigner or the one grafted into Israel.

Vs.6- foreigners= 5236 = strangers, foreigners, heathendom

Vs.7 Isa 56:7 **Even them will I bring to my kodesh mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar;**

for mine house shall be called an house of prayer for all people. We see sacrifices being done- we also see that He makes us joyful!

“Proper Torah Protocol for Sacrifices”

Deuteronomy 12:1,5,6,8,11,13,14

Vs.1- How long does this law apply? As long as you live on the earth

Vs.5,6- Where are you to bring your burnt offerings? At the place which Yahuah shall choose from the tribes to establish His name there for His dwelling, and there you shall come.

Vs.8- “You shall not do at all what we are doing here today, every man doing whatever is right in his own eyes.”

Vs.13,14a- “Be careful that you do not offer your burnt offerings in every place you see, but in the place which Yahuah chooses..”

Vs.11- where is the place that the Father has chosen for His name to dwell? For it is there that we are to bring the offerings, sacrifices, and tithes which we vow unto Yahuah.

Deuteronomy 16:5 “You are not allowed to sacrifice the Passover in any of your towns which Yahuah your Alahim is giving you; but at the place where Yahuah your Alahim chooses to establish His name...”

“The Place Yahuah Has Chosen”

1 Kings 8:1 I’m not sure if they are referring to the City of David as being in Jerusalem, but they are definitely referring to the temple being in Jerusalem. I always thought of Jerusalem as the city of David, but maybe the city of David is Bethlehem; and the City of David is Zion which would make Bethlehem Zion! Bethlehem is only 5 miles from Jerusalem. **Luke 2:4 the City of David is Bethlehem!** Zion is Bethlehem!

1 Kings 9:3 His name dwells there forever- the temple which Solomon built.

So from Deuteronomy 12 we understand that the sacrifices have a dedicated place, where the Father has caused His name to dwell, the temple that Solomon built. We also see that you are not to offer your burnt offerings in every place you see. I think it’s ok to slaughter an animal to eat it, but it’s not ok to slaughter an animal for sacrifice without following the proper protocol of taking it to the altar where the Father has caused His name to dwell and letting the priest sacrifice the animal. There is proper protocol for sacrifices. We cannot

have every man doing what is right in his own eyes! Sacrifices must be done in the temple by the Levitical priesthood. They cannot be offered with strange fire either, as the sons of Aaron learned.

So as far as Passover is concerned we shouldn't be sacrificing lambs in our backyard! They must be done according to the protocol of Torah. I see no problem with eating lamb on Passover, but to sacrifice it in your backyard, and roasting it, with nothing boiled in water; and burning the leftovers in the morning- this cannot be done without doing it at the temple with the Levitical priesthood. And I am not even sure if the Father would require this for Passover today if the temple and priesthood were in place, although it is possible that He would require it. I think the Sacrifice Yahusha fulfilled is the offering mentioned in **Numbers 28:22 "One male goat for a sin offering, to make atonement for you."** This is one of the offerings on Aviv 15th, that's why I link this to Yahusha; I think He died on this day (Aviv 15th), and this is the closest offering resembling what He did for us- He was the sin offering of atonement for us! However; I could be wrong! It wouldn't be the first time, and surely not the last either. I don't claim to have all the answers, but I do try to seek out the truth and share what I find with others.

"Passover & Communion"

Luke 22:19- "Do this in remembrance of Me." Do what? Keep Passover!

I Corinthians 11:23-34

Institution of Yahuahs Supper otherwise known as communion has no Scriptural support in the sense that churches do this at there choosing; rather than at the one appointed time annually that it is required. While I perceive no problem with gathering together on the first day of the week to worship, pray, study the word, and fellowship; nor on any other day of the week do I perceive a problem. However; if you don't gather on the seventh day every week as the Father commanded then I do perceive a problem. It's the same principle with Passover, while I perceive no problem with eating unleavened bread and drinking juice in His remembrance when you want too; however, if you fail to do it annually on the day the Father commands us too- there is a problem. **The problem is we turn the Feasts of Yah into our own feasts. We keep our own feasts on our own days, but ignore the commandments of the Father to keep His Feasts on His days!**

The church has misinterpreted 1 Corinthians 11:26 "For as often as you eat this bread and drink the cup". They take this statement and use it to say that they can do this as often as they want. Yet they don't do it on the day the Father commands us too!

Communion is based upon the last supper. The last supper was a Passover Seder that occurs every year on the beginning of Aviv 15th. **We are to keep the Feast of Passover as Paul instructs in 1 Corinthians 5:8 "Let us therefore celebrate the feast (Passover), not with old leaven, nor with the leaven of malice and lawlessness, but with the unleavened bread of sincerity and truth."** There is no scriptural evidence or support for partaking in Passover other than the day it was commanded by the Father to do so.

"Passover & Circumcision"

Did Paul change Yahuah's Law, by telling converts that they didn't have to be circumcised (in order to be saved). Or was Paul correctly interpreting Torah for those who were confused about it? Did Paul correctly interpret the Law concerning new converts and circumcision? I can definitely understand why there was confusion about it. Let's take a close look at what the Scripture has to say about circumcision. **Take care to read the end of this section, as my opinion has changed on the teaching that follows. I didn't choose to remove the teaching, as I think it serves a purpose in understanding different perspectives.**

Acts 15:1 – You know circumcision actually came way before Moses received the Torah from Yahuah; it was first given as instruction to Abraham in **Genesis 17**. So here we see that people were arguing that you couldn't have salvation without circumcision.

It started with Abraham and Abraham had salvation before he was circumcised!

Genesis 17:10-14 & 22-27

So here we see that any uncircumcised male would be cut off from his people and guilty of breaking Yahuah's covenant in vs.14

Paul's argument in the renewed covenant (New Testament) is that circumcision isn't necessary for salvation, because circumcision came after Abraham believed Yahuah and it was reckoned as righteousness to him! (**Genesis 15:6**)- this is what Paul is saying in **Romans 4:1-13**

All Paul is arguing is that salvation can come before circumcision as is the case with Abraham- However, **Romans 3:31** we know that faith should lead us to keeping Torah

Genesis 21:4 – Isaac circumcised on the eighth day

Leviticus 12:1-3 The giving of the commandment from Yahuah through Moses in the Torah

Now Moses also had an incident with circumcision himself, even before this.

Exodus 4:24-26- Moses didn't do what he was supposed to do

It would appear as though Moses wasn't obedient to the already known commandment to circumcise your son on the 8th day- but nevertheless, his son was circumcised, although more than likely not on the 8th day.

Colossians 2:8-14 – circumcision without hands; here it would appear as though there is a circumcision made without hands- a type of spiritual circumcision or circumcision of the heart- something that baptism (immersion in water/raw-hats) is supposed to be symbolic of- dying to self or the flesh and living for Messiah, awake for the spiritual growth. Many in the Hebrew roots movement refer to immersion in water as a Mikveh. Mikveh actually refers to a body of water whereas raw-hats refers to being immersed in a mikveh.

Jeremiah (YirmeYahu) 4:1-6

I Corinthians 7:17-20 – Pauls direction to all the churches

This is one area that I'm not too sure about Pauls conclusion as far as remaining in the condition you were called in- For if any man is in Messiah he is supposed to become a new creation- that means change- spiritually and physically.

Obviously circumcision was a huge issue- you had gentiles being grafted into Israel and no longer being gentiles- and I'm sure all the circumcised wanted the new converts to be circumcised as well- can't say that I blame them. Especially those with daughters who desired to marry the newly converted uncircumcised men. This could've been a serious issue for many parents; a bit of a social dilemma.

I do think it's important to make a distinction between circumcision necessary for salvation, and salvation without circumcision. I don't think circumcision is necessary for salvation. However, I do think all men who come to salvation- like Abraham- it should lead them to circumcision. And my opinion is that all men should get circumcised. I think Paul simply argues that if you aren't circumcised on the 8th day- then if you become a convert at 30 years old and get circumcised- you are not fulfilling the commandment of circumcision- because that is something your parents have to do on your behalf.

And how about an uncircumcised fellow who becomes grafted into Israel, a believer in Messiah! Wouldn't it be his duty to circumcise his future sons, as he learns and keeps Torah! Now I will say that I know of some believers who think circumcision for a gentile is wrong because you are bringing yourself under the wrong covenant. I also know most messianics believe that we, gentiles grafted into Israel, must be circumcised to partake in Passover. I actually disagree with both opinions. I think a gentile grafted into Israel could be circumcised if he chooses too, but this will not fulfill the commandment to be circumcised on

the 8th day. I also think he should circumcise his children on the 8th day as commanded in Scripture by Yahuah. But if a gentile converts to following Yahusha and he is well past his eighth day of life I don't think it's necessary for him to be circumcised to partake in Passover. Although if I were in his shoes I think I would get circumcised. But that is only my opinion.

Acts 16:3 – Paul circumcises Timothy; Timothy's mother was a Jew and his father a greek.

Acts 21:17-26 Paul kept Torah, Paul taught others to keep Torah

This portion of scripture even hints to the fact that they were still doing sacrifices, and of course they were, until 70 c.e. (common era) when the temple was destroyed, But I'm not talking about Jews who didn't believe in Messiah, I'm talking about **Jews who believed in Messiah, doing sacrifices!**

Exodus 12:42-49 I believe this lines up with Pauls New Testament (Brit Chadasha or Renewed Covenant) teaching on Yahuahs Supper which I think is Passover and not a Pre-Seder. No unbeliever is to partake of Passover.

Vs.45- foreigner= 8453 = one who dwells amongst you but isn't native- I see it as a goat amongst sheep

Vs.48- stranger=1616= one who is a permanent resident, once a citizen of another land

Passover is not for the uncircumcised, Passover is not for the unbeliever, Passover is not for the one who does not keep the commandments of Yahuah. We are not to invite people who don't keep the commandments of Yahuah to Passover. So make sure that you don't , and if there are those who don't keep the commandments of Yahuah and want to come to our Seder Service- you need to explain to them that they can come to the other feasts starting with Shabbat, and join us and learn of the commandments of Yahuah, but they cannot partake of Passover with us.

Ephesians 2:11-22 we are no longer strangers, sojourners, aliens, but we are like the native of Israel and all the laws of Yahuah apply to us as they do to them. One law for all- for there is neither Jew nor gentile in Messiah- but one law for all.

I Corinthians 11:23-34 – Now does this mean that when Passover rolls around we need to line you men up and make sure that you're circumcised? No, I don't think so.

Vs.28- Says let a man examine himself

Vs.25 & 25 These verses are referring to the last Passover Seder Yahusha partook of before He was crucified

Vs.26- "For as often as you eat this bread and drink this cup". I think Christianity takes freedom with this verse to eat the Passover seder as often as they like (represented by communion), even though they don't do it on the appointed time of the Father. This verse isn't saying you can make the appointed time of Passover whenever you would like it to be. This verse is speaking of the appointed time. "As often" is referring to the actual appointed time of Yahuah. As often (when you eat the Passover), you proclaim Yahushas death until He comes.

Vs.27- Unworthy= unfit

Vs.28- Examine= test, prove, tried, to be approved, to be qualified

Do you qualify- do you line up with Yahuahs ways.

You must measure yourself with Yahuahs standard/ with Torah.

Judgment= liable, in danger of

Sleep= Spiritual death, or cloudy judgment

I think that this scripture supports Exodus 12 in that no unworthy, unfit, uncircumcised at least in heart, no one who doesn't keep the commandments of Yahuah, and no one who is not in right standing with Yahuah has any business partaking in Passover.

And if you do partake of this feast in an unworthy manner it will bring sickness to you and weakness and sleep. Maybe it's a lack of discernment, a dulling of the spiritual senses so you can't tell the difference between clean and unclean, or between the kodesh and the profane.

So we need to make sure that we are getting the leaven out of not only our homes, but our lives, our hearts and minds and preparing ourselves for Passover.

I Corinthians 5:8 malice= depravity; cloudiness strongs#G2549 which is a synonym of strongs #G4190

Wickedness= strongs #G4190 a synonym of strongs #G93 which is a synonym of strongs #G458 meaning lawlessness

Sincerity= clearness, purity, clarity

Truth= the Law

Exodus 12:47-49 No unbeliever is to participate in Passover; so don't be inviting people who don't even attempt to keep the commandments of Yahuah, because they want a taste of Hebrew roots.

I Corinthians 11:23-34 No unbeliever is to participate in Passover

Passover isn't for the uncircumcised, so the Kingdom of Yahuah isn't for the unbeliever. We need to circumcise our hearts and taste of the good things of Yahuah here on earth – which are just shadows, a down payment, a taste of the great things of heaven to come!

That used to be my view on circumcision. Which honestly I thought it was pretty grounded. I welcomed uncircumcised men to Passover as long as they showed an outward fruit of keeping Torah. I thought Paul was saying if you weren't circumcised on the 8th day then being circumcised later in life was not qualifying as keeping the commandments of Yahuah. And I still think I am right in those two areas. However, where I think I am in error is in teaching gentiles that it is ok to become circumcised, or in teaching gentiles to circumcise their children on the eighth day. Bear with me and I will try to explain:

Gentile circumcision is not evident in the new testament. Neither for the gentile convert, nor for the gentile children. And teaching gentile circumcision of the adult or the child seems to go against the renewed covenant (new testament).

Renewed Covenant (New Testament) verses against gentile circumcision or hinting that gentile circumcision isn't necessary: **Acts 15:1-32**;

Romans 2:26-29; 3:30 weak; 4:1-12, 16 verse 11 is good;

I Corinthians 7:17-20, 24;

Galatians 2:3, 12 verse 3 is good for Titus a greek wasn't compelled to be circumcised;

Galatians 5:2, 11 verse 2 is the best verse on this topic or so I think

Galatians 6:12-17

It would seem as though immersion in water is the new sign of the renewed covenant in regards to circumcision being made without hands. **Romans 6:1-6; Colossians 2:11-12**

It would also seem as though **Hebrews lineage (Jews) should still be circumcising their children- Acts 21:20,21**. And if there is a Hebrew adult who isn't circumcised and comes to faith in Yahusha- he should be circumcised- **Acts 16:1-3**.

I don't know how to explain Exodus 12:48, but it does seem to me as though circumcision of gentiles in the renewed covenant isn't evidenced in any way. It seems to me as though immersion in water replaces circumcision as far as gentiles go. The Ethiopian immersed by Phillip, Luke, Cornelius, Titus wasn't compelled- there is no example of these gentiles being circumcised and yet it seems evident that they kept Passover. I would also think that if a Hebrew person comes to believe that Yahusha is Messiah; it would be good for them to be immersed in water as well. **Acts 2:10,41 and Paul's immersion Acts 9:18**.

So even though we don't have an example in the renewed covenant of gentiles being circumcised- even the opposite, it seems to be condemned- how do we get away from this commandment in Exodus 12. It seems to me that one could be in danger by eating the Passover uncircumcised and that one could be in danger by telling gentiles grafted into Israel not to become circumcised or their males with them. Seems to me that one could be an extremist on the opposite side of this view point and say it's heretical to tell people not to be circumcised; just as there are extremist with this view point saying it's heretical to teach gentiles to be circumcised.

One thing I do think is that it's not good to be overdramatic about the issue. Calling people heretics and saying they have lost their salvation because of a lack of understanding isn't helping anything. We are all seemingly searching for the truth, and sometimes we miss it- but that doesn't send us to hell as heretics; otherwise what hope would there be for any of us- knowing that at some point we were all wrong- it would be arrogant to think that at this point we are completely right.

I can understand both sides, both view points, the renewed covenant seems to not support gentile circumcision, and the Tanak supports it; and we are not to add to Torah nor take away from it. So if the renewed takes away from it then is James and the elders and Peter and Paul all guilty of taking away from the commandment to circumcise? No, they shouldn't be labeled heretics, there is possibly some change to the law at this point. I don't think it's necessary to label those who think gentiles should be circumcised as heretics either because they obviously have a valid point. But the renewed covenant seems to go against it - for example: **Galatians 5:2 If you receive circumcision, Yahusha will be of no benefit to you**.

In-Depth Teaching of Yahuahs Moedim: “Unleavened Bread”

Leviticus 23:6-8 “Then on the fifteenth day of the same month (Aviv) there is the Feast of Unleavened Bread to Yahuah; for seven days you shall eat unleavened bread. On the first day you shall have a kodesh convocation (commanded assembly); you shall not do any laborious work. But for seven days you shall present an offering by fire to Yahuah. On the seventh day is a kodesh convocation you shall not do any laborious work.”

Exodus 12:14-20 “Now this day will be a memorial to you, and you shall celebrate it as a feast to Yahuah; throughout your generations you are to celebrate it as a permanent ordinance (commandment forever). Seven days you shall eat unleavened bread, but on the first day you shall remove leaven from your houses; for whoever eats anything leavened from the first day until the seventh day, that person shall be cut off from Israel. And on the first day you shall have a kodesh assembly (commanded assembly), and another kodesh assembly on the seventh day; no work at all shall be done on them, except what must be eaten by every person, that alone may be prepared by you. You shall also observe the Feast of Unleavened Bread, for on this very day I brought your hosts out of the land of Egypt; therefore you shall observe this day throughout your generations as a permanent ordinance (commandment forever). In the first month on the fourteenth day of the month at evening, you shall eat unleavened bread, until the twenty-first day of the month at evening. Seven days there shall be no leaven found in your houses; for whoever eats what is leavened, that person shall be cut off from the congregation of Israel, whether he is an alien (grafted in) or a native of the land. You shall not eat anything leavened in all your dwellings you shall eat unleavened bread.”

Deuteronomy 16:4 “For seven days no leaven shall be seen with you in all your territory...”

So unleavened bread begins at at night on the beginning of the 15th of Aviv. The Passover lamb is sacrificed on the end of the 14th of Aviv in the evening and by the time it is cooked and ready to be eaten it is the beginning of the 15th of Aviv and Unleavened Bread. So the Passover Lamb is eaten with unleavened bread (**the bread of affliction- Numbers 16:3**). You are supposed to **remove all leaven from your home** on the 14th and not have any leaven in your home for 7 days. **No leaven is to be seen or found in your home during this feast**, and your are not supposed to eat leaven whether you are grafted into Israel or a Native Born Israelite. **You are supposed to have a commanded assembly on the first and on the seventh day. This is a feast unto Yahuah! These are commandments forever!**

I think Yahusha was crucified on the 15th of Aviv, not on the 14th going into the 15th as the Passover lamb is sacrificed. During the seven days of unleavened bread you are to present offerings by fire each day. The sacrifice I see that could represent Yahusha's sacrifice is in **Numbers 28:22 "And one male goat for a sin offering, to make atonement for you."** Most things in Torah point to Yahusha, so I'm not saying the Passover lamb doesn't point to Yahusha's sacrifice, I am just pointing out that there were more sacrifices during this feast than the Passover lamb. If you are unfamiliar with Numbers 28, it is a great reference for all the sacrifices required on all the feast days.

The feast of **Unleavened Bread is a type of the "Walk"** of the Believer, and there should be no interval between the salvation of a soul (which can be represented by Passover), and its entrance on a kodesh life and walk (which can be represented by Unleavened Bread). During our walk with Yahuah at some point He will resurrect us to be with Him forever! Because we are His First Fruits! We need to be prepared to meet Yahuah in the Air! He has gone to prepare a place for us, but **He is returning for a people who are "walking" according to His Word!**

I Corinthians 5:6-8 "Your boasting is not good. Do you not know that a little leaven leavens the whole lump of dough? Clean out the old leaven that you may be a new lump, just as you are in fact unleavened. For Yahusha our Passover also has been sacrificed. Let us therefore celebrate the feast, not with old leaven, nor with the leaven of malice and lawlessness, but with the unleavened bread of sincerity and truth."

Here I clearly see Paul instructing us to celebrate the feast! I also get the idea that leaven represents sin.

Matthew 16:5-12 Here Yahusha warns the disciples of the leaven of the Pharisees and Sadducees. So I get the idea that leaven can represent false doctrine.

These appointed times of Yahuah are but **shadows** of what is to come. Yahuah's timeline for humanity is revealed within them. Passover deals with redemption of mankind. The whole theme is **redemption**. Yahuah has paid the price to redeem you, but He is a perfect gentleman and won't impose His redemption upon you; you must make the first move to accept it. The door to walk through to receive Yahuah's redemption is Yahusha HaMassiach; by His blood. You've got to walk through the door, or the **veil**, which is the **blood of Yahusha!** Then you begin **the walk of the believer which is represented by Unleavened Bread**. Leaven can represent sin (lawlessness). We need our walk to be free of leaven.

Redemption = paying a price to redeem something or someone!

Sin is breaking Yahuah's law; the wages of sin is death (what you owe Yahuah for breaking His law is your death). All have sinned and are guilty; Yahuah sent His Son to Redeem you to pay

your fine with His death, thus satisfying and fulfilling the law and making it possible for us to be in right standing with Yahuah!

Colossians 2:16,17 Shadows

Exodus 12:7,13 We must pass through the door covered in the blood of Yahusha, just as the Hebrews places the blood of the lamb upon the lintel of their door in order for the angel of death to Passover them.

Exodus 12:42-48/I Corinthians 11:23-34 Passover/Unleavened Bread isn't supposed to be partaken of by the unbeliever! There is a stern warning for Passover/Unleavened Bread not to be taken in an unworthy manner. We must have our heart and life in line with Yahuahs Torah.

John 1:29 Yahusha is the Lamb of Yahuah! The Passover Lamb. Yahusha fulfilled this appointed time!

I Peter 1:18,19 – Redeemed by the blood of Yahusha!

Hebrews 10:19-25 We can approach the very throne of Yahuah; the kodesh of holies – through the blood of Yahusha as our Passover Lamb!

Unleavened Bread – Leviticus 23:6-8 was fulfilled in Yahusha. **He is our Unleavened Bread, for He was without sin. And He took our sin (our leaven) upon Himself. 1 Peter 2:22-24** “Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously: Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.”

Also we are to bring an offering to Yahuah during three of the annual Feasts! Deuteronomy 16:16 “Three times in a year shall all thy males appear before Yahuah thy Alahim in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks/Shavuot, and in the feast of tabernacles: and they shall not appear before Yahuah empty.”

What is meant by leavening? Leavening is an agent that produces fermentation. The leavening agent produces gas, air, or steam that expands when heated, making the resulting product light and altering grain textures. **Leavening agents include Yeast, Baking Powder, and Baking Soda with a little food acid.** **Yeast** is a small plant, if mixed with sugar, will produce carbon dioxide whenever temperature and moisture are right. **Baking powder** produces a chemical reaction that releases some of its gas when mixed with a liquid and the rest of the gas whenever it is heated. The following are descriptions of some products that can be confused with leavening: **Cream of Tartar** by itself does not leaven anything any more than

does sour milk or buttermilk. It is often used as a flavoring in foods and beverages. **Brewer's Yeast** is a by-product of the fermentation of beer and is a rich source of vitamins, especially the B-complex. It has no leavening properties. **Yeast Extract** is an ingredient used in canned or dehydrated products. It is only an extract and cannot leaven anything. **Egg Whites** can lighten recipes when beaten. While eggs are not considered leavening agents.

In-Depth Teaching of Yahuahs Moedim: "First Fruits / Resurrection Day"

First Fruits was fulfilled in **Yahushas** resurrection. He is the First Fruit. In the Old Testament First Fruits was symbolized in the bringing of the First Fruits of the harvest as a sacrifice to Yahuah or a wave offering (**Leviticus 23:9-14**). Interestingly Yahusha was resurrected on the day of the offering of First Fruits- the day after the weekly Sabbath- yes, resurrection day! Remember that a Scriptural day begins at the end of sunset when the twilight is over and the stars come out. So Yahusha could have resurrected from the grave Saturday evening. **I Corinthians 15:23 "Messiah the first fruits, after that those who are Messiah's at His coming"**.

The feast of First Fruits was a type and foreshadowing of the resurrection of Messiah!

Leviticus 23:5-16 So you have **Passover** which is **a type of redemption or salvation**. Just as they applied the Lambs blood to the doorposts of their house and that night was the beginning of months to them, so the moment a soul accepts Yahusha as its Savior, that moment it is "born again", and a new life begins, for Messiah our Passover was sacrificed for us. I could actually be wrong on this "born again" theology- born again may not actually occur until the resurrection and when you receive your new body. But I don't think so, **I Peter 1:22,23 speaks of "have been born again"** which is past tense and not future tense.

Then the feast of **Unleavened Bread is a type of the "Walk" of the Believer**, and there should be no interval between the salvation of a soul, and its entrance into a kodesh life and walk. I think it's also interesting to note that Yahusha decided to wash the feet of His talmadim (disciples) during Passover on day one of unleavened bread. With the feet representing the walk of the disciples. Yahusha also commands us to follow His example of this – **Luke 13:14,15**.

During our walk with Yahusha, at some point He will **resurrect us** to be with Him forever! Because we are His **First Fruits!** We need to be prepared to meet Yahusha in the Air! He has gone to prepare a place for us! But He is returning for a people who are walking according to His Word!

Yahuah's expectation is for us is to become set apart as He is set apart. We need to strive to put sin (lawlessness) out of our lives. Yet we can only do this through the power of Yahusha HaMassiach in us! Will power will only get you so far, Yahuah's power will get you all the way! We need to become who Yahuah wants us to be so we can do what Yahuah wants us to do. There should be a before and after picture in our lives. This is what I looked like before I accepted Yahusha HaMassiach and this is what I look like now with Yahusha HaMassiach as my King and Savior!

First Fruits occurs during the Feast of Unleavened Bread on the day after the weekly Sabbath. We are to bring in the sheaf of the first fruits of our harvest to the priest for the priest to wave as an offering before Yahuah for us to be accepted. There is a burnt offering and a grain offering accompanying this. On this day of first fruits we begin to count 50 days to the day after the seventh Sabbath which is the feast of Shavuot (Pentecost). Shavuot means seven sevens and Pentecost means fifty. This is known as the counting of the Omer. It appears as though the Torah was given at Mount Sinai on Shavuot, and after the resurrection of Yahusha the first following Shavuot was an outpouring of the Ruach HaKodesh. Some groups think the counting of the omer or first fruits begins on the day after the Sabbath of day one of the Feast of Unleavened bread. However, this is faulty thinking, instilled by some Rabbis. The reason it is faulty is because Leviticus 23:16 says you shall count fifty days to the day after the seventh Sabbath. If you begin your count from the day after the weekly Sabbath, then you always end your counting (come to fifty) on the day after the weekly Sabbath. But if you begin your counting from the day after day one of unleavened bread then you will not end your count on the day after the weekly Sabbath. Thus you will not have fifty days, unless Unleavened Bread happens to line up with the weekly Sabbath. Therefore the correct day for first fruits and the beginning of the counting of the omer is the day after the weekly Sabbath.

I Corinthians 15:3-6 ; I Corinthians 15:12-14 ; I Corinthians 15:20-23 ; I Corinthians 15:51-58

Yahusha HaMassiach is the First Fruit – the first to resurrect from the dead and never die again! Not only does Yahusha represent the First Fruit, the resurrection, but we also too one day shall be His First Fruit and be resurrected our selves!

I Thessalonians 4:16,17 – notice the reference to the trumpet; this is possibly related to the Feast of Trumpets that is another appointed time of Yahuah in the Fall! I do not think this is talking about a pre-tribulation rapture, but rather a resurrection that occurs at the end of the tribulation when Yahusha returns to set up his millennial reign on earth and bring an end to the tribulation.

Do you ever wonder what Yahusha was doing when He was buried in the heart of the earth?

Colossians 2:13-15 I can imagine a huge gathering of heavenly realms with the saints of Yahuah and the Angels and all the host of heaven watching as Yahusha went and took the keys

of death from hasatan and all his evil host and paraded them around making a **public display** of them. **The transaction of the redemption** must have been an awesome sight!

Luke 23:43; Matthew 27:51-53 I think Yahusha also entered into **paradise** (Abrahams bosom) and released all who were there and took them up into heaven with Him. Where he ascended to 40 days later! A resurrection of some sort occurred in order for people to be seeing those they had buried walking around. Maybe this is where the teaching of the resurrection having already taken place arose from. A teaching which Paul refuted (**2 Timothy 2:18**).

Luke 16:19-31 Paradise is Abraham's bosom.

I think there already was a resurrection of the saints of Yahuah as it speaks of in Matthew 27:51-53, and that might be the cloud of witnesses we are surrounded by mentioned in **Hebrews 12:1**.

So as we celebrate Resurrection Day (the feast of First Fruits) lets walk in a manner worthy of the calling on our lives! The great news is Yahusha HaMassiach is resurrected, He is the resurrection **John 11:25-27!** Putting your trust in Him is Yahuah's plan of redemption or salvation for you. But that is just the starting line, you must walk in obedience to His Word, His way, and get the leaven out.

The bad news is if you reject Yahuah's plan of salvation, then you are choosing to spend eternity in Hell, a place of torment! **John 14:6 Yahusha said, I am the way, the truth, and the life and no man comes to the Father but through Me"**. I know that some debate whether or not if hell is a place of eternal torment. Some think that the people will be tormented in Hell for a time and then exist to be no more. Some think that Alahim would be cruel to let them suffer eternally. I think that if they cease to exist that they are receiving the easy way out. So they don't serve Alahim, yet there is no penalty for it? Maybe I am wrong, but I think the scripture does point to eternal torment.

Is First Fruits a commanded Assembly?

In the context of Numbers 28: starting with verse 1:

Numbers 28:26- here we see that first fruits is actually a kodesh convocation and with no laborious work; actually the way the KJV reads it says "after your weeks be out", which would imply Shavuot not first fruits- I personally like to assemble on First Fruits and rejoice before Yahuah. I don't know how you would bring your offering of first fruits to the Temple and present them to the Priest and not have an assembly.

Actually in context of Leviticus 23:4 first fruits would be a kodesh convocation

In-Depth Teaching of Yahuahs Moedim: "Shavuot" "Feast of Weeks; Feast of Fruits; Pentecost"

Pentecost = **fifty**; the fiftieth day after Passover

Sheva = **7**

Shavuot = **Seven 7's**

The day after is special (50) days after Passover.

Shavuot is held at the end of the wheat harvest.

Paul had earnest desire to celebrate Shavuot in **Acts 20:16; I Corinthians 16:8**

Paul refers to people as First Fruits – **I Corinthians 16:15**

Jews were gathered together in Jerusalem to celebrate Shavuot & Peter preached to them – open air preaching!!!

Leviticus 23:15,16,17 – Timing of when to celebrate Pentecost; 50 days of Counting

We count because Yahuah told us to count. As we count we are rehearsing for the future; it's like reminding yourself of who you belong too; like Psalms 119:10,11 – It's keeping Him close to your heart – lest the enemy come and find your heart empty and the enemy meet your needs in an unrighteous manner. Don't let the enemy sweep you off your feet – Remember who you belong too! Count!

If you take the time to look at calendars and the counting of the 50 days from First Fruits to Shavuot. You might see some discrepancies on different calendars.

Now here is where the confusion of the counting comes in: there are two different ways of counting. Did you know there are 2 Sabbaths during Passover - day 1 of Passover and then the normal Sabbath. So the confusion comes in by asking which Sabbath do you start counting from?

Well the Pharisees were at odds with the Sadducees because the Sadducees counted the first Sunday after Passover week to start the count. The Pharisees said it was always started on the 16th day, the day after the Passover meal. So Shavuot would always be celebrated on the 6th of Sivan. The Hebrew world today follows the count of the Pharisees so there is the problem!

The correct way to count is revealed in scripture. **The best way to determine when to start counting is to look at Leviticus 23:16 and determine when you are to stop counting!** You stop counting on the day after the seventh Sabbath! There is only the weekly Sabbath involved at the end of the count- so if you count backwards the answer is obvious- you begin to count on the day after the weekly Sabbath. If you try to count on the day after the Sabbath of day one of Unleavened Bread you will not end up on the day after the seventh Sabbath unless of course the first day of unleavened bread happens to fall on the weekly Sabbath; otherwise your count when you end will always be wrong and you will never get Shavuot or seven sevens or seven complete Sabbaths.

As far as the 2 days you might see on a calendar, instead of one day for Shavuot. In the ancient times all the festivals were 2 day celebrations in case it was a cloudy day and Sanhedrin could not see the new moon to declare the 1st of the month. It was a safety thing so the people don't celebrate on the wrong day. **We don't need this for today's calendar, but tradition dies hard!**

Deuteronomy 16:10 Celebrate Shavuot with rejoicing and freewill offering.

Freewill offering = Spontaneous, voluntary, abundant gift.

Numbers 28:26 – No laborious work to be done on Shavuot

Exodus 23:16 – The First Fruit of your labor from what you sow in the field. The First Fruits of ministry.

Shavuot is celebrated to commemorate the giving of the Torah!
The Commandments were given on Shavuot!

Exodus 19:1-20

Vs 1 = third month = Sivan is the 3rd month.

Vs 5, 6 = Yahuah's proposal or Yahuah's wedding vows; our day of betrothal to Yahuah

Vs 10, 11 = Picture of Bride making herself ready- Consecrate, wash garments, be ready;

Revelation 19:6,7

We cannot use Salvation as a license to continue sinning; But making yourself ready doesn't need to be a burden, just a responsibility – What kind of bride says it's a burden to get ready for her wedding?

Vs 13 = Picture of being caught up in the air with Yahusha - I Thessalonians 4:16, 17

Vs 20 = the sequence is right- being caught up in the air with Yahusha; the marriage of the lamb; the return for millennial reign; could this be picture of Yahusha (Yahusha) touching and splitting the Mount of Olives?

Acts 2:1 = We see the 120 gathered together on Shavuot waiting to be filled with the Power of the Ruach HaKodesh.

The Law was given to the people on Shavuot along with a huge manifestation of Yahuah's Glory!

The Ruach HaKodesh was given on Shavuot to the believers (they were waiting for it) along with a huge manifestation of Yahuah's Glory!

Ephesians 1:13,14 = The Ruach Hakodesh is a proposal- a pledge, a vow, a seal, a promise of eternal life with Yahuah; a taste of things to come; like an engagement ring!

Why the Fifty Days of Preparation in Leviticus 23:15,16

The number 50 is used symbolically to represent liberty, freedom or deliverance. This is seen in the fact that every 50th year is a year of Jubilee. A year of release, where slaves were set free, debts were cancelled, and families were reunited, and liberty was proclaimed by the sound of jubilee trumpets.

Rabbis teach that our redemption is not complete when we are merely set free (like at Passover, or our salvation experience). **Redemption is complete only when you receive the Word of Yahuah and fulfill it!** Many Christians come out of slavery of "Egypt", but they don't receive Yahuah's Word and live by it. As a result, they find themselves wandering in the desert!

Yahuah Created a countdown, a time of preparation and anticipation for receiving His Word. It is a time for us to make sure we are ready for His revelation by double-checking our characters. Am I serving Yahuah with all my heart? Is He number one in my life, or has He been replaced by some kind of idol in my life? Am I treating my neighbor right? Am I gossiping or backbiting? Am I unforgiving? I want Yahuah to forgive me, but maybe I'm not forgiving others!

Remember it took 50 days for the Israelites to go from the Red Sea to Mount Sinai, they were supposed to be getting their hearts ready to receive the Word of Yahuah. They failed miserably and as a result they wandered the desert for forty years, in bondage to their sinful unbelief, murmurings, and complaining!

Conclusion

1. Count (get your heart ready to receive the Word and do it)

2. Consecrate, Wash Garments, Make yourself ready
3. Offer First Fruits
4. Give freewill offering
5. Worship & Rejoice
6. No Laborious work on that day

“The Interval”

Between the first set of feasts Passover, Unleavened Bread, First Fruits, and Shavuot and the second set Yom Teruah, Yom Kippur, and Sukkot there is an interval of 4 months.

The first set has already been fulfilled by Yahusha's sinless life, death, resurrection, and the outpouring of the Ruach HaKodesh.

On Yahua's timeline we are living in the interval. Some refer to it as 'The Dispensation of Grace', or the 'Fullness of the Gentiles', or the 'Scattering of the Jews'. This is time for the harvest to be gathered in. This is the time to work, to labor for Yahua. To be a soul winner and bring the congregation back to the original design Yahua intended for us in **Leviticus 23**. It is time for a remnant to rise up and put off the traditions of man and take on the Law the way Yahua intended for us to walk in it! He didn't write it upon our hearts for nothing!

The blowing of the trumpets will set off the next stage on the timeline. The blowing of the trumpets will be the catching away of the church and the gathering together of the Hebrews back to Israel.

Once the 'fullness of the Gentiles' (**Romans 11:25**) comes in this 'Interval' will end and the next scenario will begin. The next frame will be the tribulation where the nation of Israel will see the gathering back of all the Hebrews people. This will be at the point where one new world order or one world government is established. Israel will be deceived into making a peace agreement with this government, which will be violated at the end of 3.5 years. And all of the world will gather together to make war on Israel. And at the end of the 7 years, Yahua will return with us His saints on Yom Teruah to destroy the nations that come against Israel, to bind up Satan and cast him into the abyss, and to set up the millennial reign of Christ on earth. At least this is the way I see it unfolding, but only time will truly reveal the pattern Yahua has set in place. You might recall in Acts 1 the disciples asked Yahusha if He was restoring the kingdom to Israel, and He responded by saying It is not for you to know the times or epoch which the Father has fixed by His own authority.

In-Depth Teaching of Yahuahs Moedim: “The Feast of Trumpets / Yom Teruah”

Lets start of with some more unlearning! **Rosh Hashanna means the beginning or the head of the year!** The beginning of the seventh scriptural month is not Rosh Hashanna. This is actually contrary to what scripture teaches. **Rosh Hashanna would be in the spring on the first day of the first month (aviv) of the year, according to Exodus 12:2! Exodus 12:2 This month shall be unto you the beginning of months: it shall be the first month of the year to you (Rosh Hashanna).** I realize that there is a verse that comes close to declaring the end of the fall feasts as Rosh Hashanna or more appropriately the end of the year. But **this verse is dealing with the agriculture year,** and not the actual beginning of, or ending of the scriptural calendar year. **Exodus 23:16 And the feast of harvest, the first fruits 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. Exodus 34:22 And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end.** Also you should notice it's talking about the end of Sukkot (the feast of ingathering is Sukkot); therefore even if it was a scriptural new calendar year or Rosh Hashanna, it would be a the end of Sukkot not on the first day of the seventh month!

Also Yom Teruah is to be a day of rejoicing and shouting; not Teshuva. Repentance is a good theme for Yom Kippur but not for Yom Teruah. Don't get me wrong- every day is a good day to repent, It's just not the theme of Yom Teruah as the Rabbi's have made it; much like a mini-day of judgment.

Numbers 29:1-6 notice that the New Moon is still honored and kept besides the feast of trumpets. Also the daily or continual offering is still done. Sure would make for a busy day for the priest!

What do we do on New Moon: Blow the trumpets; a day of gladness, a time of rejoicing; Worship and bow down to Yahuah; family gathering and festive meal; it's a reminder of us before Yahuah.

Leviticus 23:24 "Tell the Israelites: In the seventh month, on the first day of the month, you are to have a day of complete rest, commemoration, and joyful shouting-- a sacred assembly.- HCSB version Holman Christian Standard

Leviticus 23:24 "Speak unto the sons of Israel, saying, In the seventh month, on the first of the month, ye have a sabbath, a memorial of shouting, a kodesh convocation." YLT- Youngs Literal Translation

We can see the theme of joyful shouting on this day; a memorial of shouting!

Leviticus 23:24,25 What do we do on Feast of trumpets?

1. **A Sabbath Rest- a commandment (Lev.23:24)**
2. **A reminder by blowing shofars and joyful shouting- a commandment (Lev.23:24)**
3. **Kodesh Convocation, or assemble together- a commandment (Lev.23:24 & Num.29:1)**
4. **No laborious (occupational) work- a commandment (Num.29:1)**
5. **Offering by fire (without a temple system or levitical priesthood in place; sacrifices should not be done) –commandment (Lev.23:25 & Numb.29:2-6)**
6. **Worship (Rosh Chodesh)-implied (I Samuel 20:24-27)**
7. **Festive meal together (Rosh Chodesh)-implied (Ezekiel 46:3)**

Blowing of Trumpets or Yom Teruah – Greens Interlinear Scripture says a reminder signaled; or a memorable **acclamation**. The word **acclamation** means a **loud eager** expression of approval, praise, or assent. Also an overwhelming affirmative vote by cheers, **shouts**, or applause.

H8643 teruah = clamor; **acclamation of joy**; rejoicing; blowing of trumpets; an alarm; a battle cry-

Ancient Hebrew Lexicon Scripture **(AHLB)** defines **Teruah = a great shout of alarm, for war, rejoicing, or blowing.**

From H7321 ruah = **to split the ears with sound**; shouting or alarm or joy; joyful noise, destroy or triumph

Memorial or Reminder = 2146 zikrown = a memento, or a memorable thing, a memorable day, or a memorable writing; a memorial or a record

Ancient Hebrew Lexicon Scripture (AHLB)- a memorial is a remembering and action based on a past event

From 2142 zakar = **to mark so as to be recognized**; to remember; to put into remembrance

Name of Month: I Kings 8:2 Ethanim = the seventh Hebrew Month = it can mean to continue; which I think is appropriate as we continue these fall festivals. It can also mean, strong, mighty, strength, hard, and rough. It means **constancy of streams**; most likely from the amount of rainfall at that time of year.

Tishri is the Jewish name given to the seventh scriptural month. It was taken from the Babylonians when Judah was in Babylonian captivity. It means, **'beginning'** in the Babylonian language and is probably where the Rabbis got the idea to make the seventh month of the scriptural year, the month for the beginning of Creation.

Conclusion:

I can only conclude here that since scripture gives us no known reason as of yet for celebrating this event; that the reason for celebrating needed to be concealed. **Some say that it was the day Yah created the world- this is rabbinical teaching and has no scriptural support at all and I don't agree with it-** I think it is part of their **perversion** of Yom Teruah to being **Rosh Hashanna** which it is not. **Some say it was the day Yahusha was born. Some say it is the day Yahusha will return to set up His millennial reign.** One thing we know for sure is Yahuah marked it on the calendar as an important day and we don't know for sure what it points too, but it definitely points to some important event yet to be revealed, or yet to be understood. **I think it is the day of Yahusha's birth, and return to set up the Millennial reign at which time their will be the first resurrection for those who reign with him (rev.20:1-6). However, I could be wrong.**

Yahuah is setting up future memorials yet to be fulfilled. So we can have **Great Expectations**, with surprises not knowing exactly what to expect. Just as He set up the first group of spring festivals as futuristic memorials that have been fulfilled. I believe He does this in order to strengthen our faith because it is all prophetically announced by Yah before it ever happens. I also believe that He does this so that we can line up with His Appointed Times and know the seasons that we are in so we do not miss out on His works, or His pre-planned events. We don't want to be like the children of Israel and miss out on recognizing the time of their visitation. So lets be entwined, enjoined in the Ruach Ha-Kodesh and be watching, waiting, and working for Yahuah. Yah wants us to be one with Him and aware of what He is doing, so we don't have to be in the dark. We should live our lives for Yah as though He was going to show up right now and take us unto Himself; and we should live our lives for Yah as though He

was going to tarry another 1,000 years. Today is the day of salvation! Today is the day to start living for Him! Today is the day to ask Yahuah to **stir up the fire in your heart and give you strength and vision to continue doing the will of the Father! Tomorrow isn't promised to any of us!**

"Yahusha, When Was He Born?"

Luke 1:5,23,24,36 and I Chronicles 24:7-19

The priests were divided into 24 divisions and each priest would serve for a week twice each year in the temple. The division of Abijah served during the eighth lot or course - **I Chronicles 24:10**. The eighth course begins on the seventh Sabbath day from the first fruits offering, which is also the forty-ninth day of the counting of the omer. The following morning, the high day of the Feast of Shavuot, the course of Avijah was responsible for the Temple service. Zechariah was of the course of Abijah- **Luke 1:5**. This is the day Zechariah was selected to offer incense on the golden altar in the Kodesh Place. So the time of Zechariah the priest to serve was during **mid-June to mid-July. And the time Elizabeth conceived** when Zechariah returned home. And in Elizabeth's sixth month (**Luke 1:36**), which would be about mid-December to mid-January, Mary came to see her having just conceived herself. So **Mary conceived the Messiah around mid-Dec. to mid-Jan. So Yahusha would have been born around the time of these fall feasts! Around mid-September to mid-October.**

From these scriptures we can calculate the time of conception for Yahusha as well as the presumed time of birth. From the middle of December to the middle of January is the approximate time when Elizabeth was in her sixth month of pregnancy with Yahukannon, and Mary would be beginning her first month of pregnancy with Yahusha. With the gestation cycle of nine months it would be the middle September to the middle October for the birth of Yahusha, which would correspond to the seventh scriptural Hebrew month Ethanim. Yahusha was more than likely born sometime during these fall festivals. Yahusha was possibly born on Yom Teruah!

Popular thinking is that Yahusha was born on Sukkot. Using **John 1:14** to say the word became flesh and tabernacled amongst us. However, I think Yahusha was born on Yom Teruah. Hence a great reason for tidings of Joy and Shouting! I also think He will return on this day to set up His millennial reign. I think there is really no way to know for sure.

If Yahusha was born in Bethlehem on Sukkot and it appears as though Joseph was at the birth in **Luke 2:16**; then Joseph didn't keep the commandment to go up to Jerusalem for Sukkot; at least not for the first day which is a commanded assembly and you are to present an offering. However **Matthew 1:19** says that Joseph was a righteous man; implying that he kept the

commandments of Yahuah- **Psalm 119:172 "All thy commandments are righteousness"**. So it appears as though Yahusha wasn't born on Sukkot! Or else Joseph was running back and forth to Jerusalem from Bethlehem to keep the Feast and be with Mary and Yahusha, which is possible. Also if everyone is in Jerusalem for Sukkot, wouldn't there be plenty of room at the inn in Bethlehem? Who really knows, I wasn't there- were you? Maybe Yahusha was born during Sukkot.

I think Yom Teruah presents a better time for Yahusha to be born. There could've been a lot of people in Bethlehem at this time, as they were traveling towards Jerusalem for Sukkot. It would've been a new moon so there would have been people gathering together for festive meals. Teruah is a great shout with your voice or blast as with a shofar! **Luke 2:10** speaks of a great joy, and **Luke 2:13,14** the angels appear to be giving a Teruah (praise) unto Yahuah. And this is the only Moedim that is given without cause for celebration. I also think that Yahusha's reference to "of that day and hour no one knows" in **Matthew 24:36** is a reference to a new moon which Yom Teruah falls on. And the context is Yahusha speaking of His return. However, this is all speculation; but fun to seek out! But if Yahusha was born on Yom Teruah and will return on Yom Teruah then that would make logical sense to the Feast, and as to what and why we are celebrating!

"Good Customs or Traditions"

Tzedaka box – giving to the needy; good deeds; a box kept in the house to put money or spare change in to give to the needy.

Candles - lighting of the candles at the feast of trumpets

Festive Meal- this comes from the fact that is the New Moon as well. We see Saul's family doing this in **I Samuel 20:24-29**.

Children Blessed – an opportunity taken to bless the children.

Congregational Worship- this is actually the picture in scripture of **Isaiah 66:23** – so more of a implied command than a tradition.

Blowing the shofar- This is actually a commandment of Yahuah- not a tradition (Lev.23:24). The *shofar* is also a picture of meeting Yahuah (**Ex. 19:16**). An angel blew the heavenly *shofar* as Yahveh, the King of Israel, descended upon Mt. Sinai. It's also a picture of freedom, the *shofar* being blown in the Year of Jubilee to announce freedom to all (**Lev. 25:9-10**), and in **Isaiah 27:13** it speaks of the heavenly *shofar* being blown when Yahuah gathers the House of Israel to Himself in the Land He gave to Abraham, Isaac and Jacob: **Isaiah 27:13 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 Yahuah in the kodesh mount at Jerusalem.

“Bad Customs or Traditions”

According to Jewish tradition, on this day the books are opened and your name will be written in 1 of the 3 for an entire year. It determines your next year according to Jewish tradition. There is the book of blessing and the book of the lukewarm and the book of unrighteous. Also Yom Teruah is taught by the sages to have been the time of the creation of the world by Yahuah Almighty! I don't necessarily agree with these Jewish traditions, I think they concocted this idea to line up with Rosh Hashanah, which is what they call the Feast of Trumpets- incorrectly! Rosh Hashanah means the head of the year which is during the spring when Yahuah said, **“Exodus 12:2 This month shall be unto you the beginning of months: it shall be the first month of the year to you.”** Yahuah is referring to the month of Aviv which is the first month of the year or Rosh Hashanah.

Traditionally the Hebrew people observed **Rosh HaShannah for two days**. In days of old the communicating of rosh chodesh for the Yom Teruah to all the Hebrew people outside the land would have been difficult to achieve. The sighting of the new moon is made from Israel and relayed to all the Hebrew communities. Therefore, a tradition arose of observing it for two days. I think you can see an example of this is **I Samuel 20:27**. I think this tradition is no longer necessary with the technology we have presently today. Everyone around the world can be on the same page and day as Israel, when the new moon is sighted in Israel- all can know immediately and simultaneously.

The Blowing of Trumpets is rabbinically understood to be a call to repent and prepare oneself to stand trial before Yahuah; who would execute judgment 9 days later at the Day of Atonement. I don't agree with Yom Teruah being a time to repent- although a noble thought- it doesn't line up with scripture. Repentance lines up with Yom Kippur, but not with Yom Teruah. Yom Teruah is a day of joyful shouting and rejoicing! The Rabbis have turned Yom Teruah into a type of judgment day which is more appropriate for Yom Kippur. Yom Teruah is supposed to be a day of joyful shouting, not a day of getting ready for Yom Kippur. **A tradition they keep is blowing the shofar one hundred times in the synagogue on Yom Teruah** and the rabbis teach that you are supposed to remember that Yom Kippur is just nine days away and one needs to get right (repent) with Yahuah and friends. **The rabbis are making Yom Teruah into a day of teshuva (repentance) rather than a day of joyful shouting. The blowing of the shofar should remind one of joyful shouting and rejoicing!**

Beginning in the sixth month leading up to Yom Teruah, the Hebrew people will say this to one another, **“May you be inscribed for a good year”**. This falls in line with the rabbinical teaching that Yom Teruah is the beginning of the year. So I stay away from this little quote!

Also during the sixth month one will blow the shofar in the synagogue everyday to remind everyone that they need to repent because they are drawing close to Yom Teruah.

Repentance is always a great thing to do, one must have a repentant heart. But the rabbinic traditions are just trying to make Yom Teruah into something that it's not.

Many will wear white clothing on Yom Teruah. White clothing can symbolize purity. This is again just another way they rabbis have changed the theme from joyful shouting to repentance. There is nothing in the scripture stating that you must wear white clothing on Yom Teruah.

Eating sliced apples dipped in honey is another tradition for Yom Teruah. The blessing that people say to one another is, **‘May you be inscribed for a good and sweet year.’** Rabbis teach that on Rosh HaShannah the events for the coming year are written in Yahuah's Book. There is nothing in the scripture that commands us to do this. This is just putting a spin on the theme that it is the beginning of the year; which it is not.

From Yom Teruah to Yom Kippur people greet one another with, **‘May the final seal for you be for good.’** The rabbis teach that on Yom Kippur the events for the coming year will be sealed. This time frame is known as the **‘Days of Awe’**; for one is to get their heart right with Yahuah during this time. One should always be getting in right standing with Yahuah. The thing I don't like is the theme of the beginning of the year. There is no scripture to back up the theme of your events being sealed for the coming year. The Father gives us free choice. You may choose today to serve Him; and you may choose tomorrow not to serve Him. May we always choose to serve Him.

On Shabbat there is a tradition of eating Challah (bread) and dipping it in wine or grape juice. It's just a way of breaking bread and fellowshiping as we usually have an oneg (potluck). Well **there is a special Challah made for Rosh Hashanna it's round, symbolizing the return of a new year.** Again the theme of the beginning of the year is involved, so I stay away from this tradition of round challah.

“Tashleek Service”

Tashleek is a service held on Yom Teruah that is enticing but without scriptural merit. The word **tashleek means to throw or to cast.** You are supposed to go to a body of water that has fish in it. You then take bread crumbs and cast or throw them upon the water so the fish can

carry away the bread crumbs while you are praying and reciting **Micah 7:19 Thou wilt cast all their sins into the depths of the sea.** This is supposed to be symbolic of Yahuah taking away our sins. This theme has nothing scripturally to do with Yom Teruah.

The fish that eat the bread are supposed to be seen as taking away sins. The verse in **Micah 7:19 “Thou wilt cast all their sins into the depths of the sea”** has nothing to do with fish eating bread. Rather I think that verse speaks of Messiah taking away our sins.

The Philistines have **fish god know as Dagon**- I Samuel 5. **Dagon = H1712 the fish god; a philistine deity.** It is said that **Dagon is credited with saving men and taking away their sins.** **It seems more likely that Tashleek has to do with pagan origins that with scriptural commandments.**

Praying beside water on Yom Teruah may also be associated with a fictitious lie concocted by rabbinical tradition. The story says that the devil caused a raging flood to stop Abraham from getting to the top of Mount Moriah to sacrifice Isaac. The devils plot failed, but the tradition of praying next to water still prevails today especially on Yom Teruah. Supposedly they do this to recall the merit of the patriarchs and try to emulate their righteousness. I've no idea if the story is true or not, it's not in the scriptures though. And there is nothing in the scriptures that I am aware of that teaches us the need to pray beside a body of water. **I avoid tashleek altogether, it seems to be nothing more than camouflaged paganism.**

In-Depth Teaching of Yahuahs Moedim: “Yom Kippur / Day of Atonement”

Leviticus 23:26-32

What to do on Yom Kippur

1. The 10th day of the 7th month **(Ethaniam I Kings 8:2)**
2. Kodesh Convocation (commanded assembly) **Vs.27**
3. Humble or afflict your soul **(fasting) Vs.27**
4. Make offering by fire **Vs.27**
5. No work **Vs.31**
6. Perpetual statute **(commandment forever) Vs.31**
7. A Sabbath of complete rest **Vs.32**

Consequences for not honoring it: vs.29,30

1. Cut off, from the people his possession the blessing **Vs.29**

2. Destroyed **Vs.30**

Definitions:

Verse 2- Moedim = H4150 Appointed times, a set time, seasons, or feast; the place of meeting

Verse 27- Yom = H3117 Day

Verse 27- Kippur = H3725 Atonement= expiation from **H3722 kaphar = to cover**; to expiate, to placate, or **cancel**; it conveys the sense of appeasing, cleanse, disannul, forgive, be merciful, pacify, pardon, reconcile. The English word has its roots in Middle English and means **to be at one**. **Vines dictionary says On its most basic level of meaning, atonement denotes a material transaction or ransom.**

Verse 27- Afflict= H6031 'anah= looking down or browbeating; to depress, **abase self, chasten self**, deal hardly with, defile, exercise, force, gentleness, **humble self**, hurt, ravish, **submit self**, weaken

Psalm 35:13 I afflicted my soul with fasting

Fasting: 6685 a fast; from 6684; tsuwm = to cover over the mouth

Acts 27:9- Paul fasted on Yom Kippur after the resurrection of Yahusha HaMassiach

Verse 32 - Sabbath- 7676 not a sabbatone, but a regular weekly Sabbath of no work, complete rest; an intermission; to repose; to desist from exertion

I notice a **distinction in scripture** between the weekly **Sabbath and the Sabbatone of the feast days. The weekly Sabbath is a Sabbath of Complete Rest With No Work, and the feast days are a Sabbath Rest With No Occupational Work.** However, Yom Kippur is the only other feast day worded the same way as a weekly Sabbath. **Yom Kippur is also a Sabbath of Complete Rest With No Work.** Although I must admit, I am not sure what exactly the distinction is. Rabbis teach that on Yom Kippur and Shabbat you are not allowed to prepare food nor any related work is permitted, all labor is forbidden. However, on the other festivals you may cook- this is in the chumas under Leviticus 16:31. Also in the Chumash under Leviticus 23:7 according to Ramban, laborious work means work that is a burden such as ordinary labor in factory and field. Only such work is forbidden on festivals, but pleasurable work, and preparation of food is permitted. I personally don't have an issue with light cooking on Shabbat because I like to eat. And I have to disagree with using Exodus 16:22-30 to say that Yahuah commanded us not to cook on Shabbat, as many people teach this. I must admit that I can better see the distinction simply from a Sabbath with complete rest and no work at all,

and a Sabbath with no labor; the distinction possibly being no cooking and no related work, and no pleasurable work.

Verse 32- Evening to Evening – I think this is the best place in Scripture confirming a Day in Yahuah's eyes is from evening to evening. It also confirms for me that twilight on Passover is from sunset to darkness. So a day isn't sunset from sunset, but rather darkness (evening) to darkness (evening).

Numbers 29:7-11

Verse 11- There is a sin offering, and then there is a sin offering of atonement. I'm not sure if I am reading into it too much, but there seems to be a distinction. When we read in Leviticus 16 there are 2 goats, one is a sin offering and the other one is a **scapegoat for a sin offering of atonement**; and the iniquities of the people are placed upon the head of this scapegoat and this scapegoat bears all the sins of the people. I'm not sure why we see a sin offering and a sin offering for atonement. I'm not sure if there is a distinction or not, although there appears to be to me; but what the distinction is- I don't know for sure. **I don't think the sacrifices are done away with because there are several pictures in Scripture that show sacrifices being done in the context of the New Covenant or Millennial reign Of Yahusha (Jeremiah 33:18; Zechariah 14:21; Malachi 3:3,4).** Of course I don't do animal sacrifices, nor does scripture condone it without a temple and Levitical priesthood- **Leviticus 17:1-7; Deuteronomy 12:4-28.** Maybe the sin offering, or maybe the sin offering of atonement is done away with since Yahusha died as a sin offering of atonement and was risen to life like the scapegoat to take away the sins of the world. I think it's important to understand that scripture points to sacrifices not being done away with. I think sacrifices being reinstated will play a part in the end times apostasy or great falling away. So it's important to understand that scripture points to the sacrifices not being done away, even though most people think that they are done away with.

Leviticus 16:22 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. **Bear = strong's H5375** A primitive root; **to lift**, in a great variety of applications, literally and figuratively, absolutely and relatively: - accept, advance, arise, (able to, [armour], suffer to) **bear** (-er, up), bring (forth), burn, **carry (away)**, cast, contain, desire, ease, exact, exalt (self), extol, fetch, forgive, furnish, further, give, go on, help, high, hold up, honourable (+ man), lade, lay, lift (self) up, lofty, marry, magnify, X needs, obtain, pardon, raise (up), receive, regard, respect, set (up), spare, stir up, + swear, **take (away)**, up), X utterly, wear, yield.

John 1:29 The next day Yahuchannan (John) seeth Yahusha coming unto him, and saith, Behold the Lamb of Yahuah, which taketh away the sin of the world. **Take = Strong's 142** A primary verb; **to lift**; by implication to **take up or away**; figuratively to *raise* (the voice), *keep in*

suspense (the mind); specifically **to sail away** (that is, *weigh anchor*); by Hebraism (compare [H5375]) to *expiate* sin: - **away with, bear** (up), carry, lift up, loose, make to doubt, put away, remove, **take away**, up).

1 Peter 2:24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. **Bare = Strongs 399 to take up** (literally or figuratively): - **bear**, bring (**carry**, lead) up, offer (up).

I think that Yahusha is the Scapegoat, the one who bears the iniquities of all the people! Yahusha is the sin offering for atonement!

Now lets look at an actual picture of this day of atonement in Leviticus 16

Leviticus 16:2 – **The kodesh place was inaccessible except at the appointed time; unlike today**

Hebrews 10:19-22 “**Since therefore, brethren, we have confidence to enter the kodesh place by the blood of Yahusha, by a new and living way which He inaugurated for us through the veil, that is, His flesh, and since we have a great priest over the house of Yahuah, let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water.**”

Leviticus 16:7-10 **The dead goat is a sin offering; and the live goat or the scapegoat is for atonement for all the sins of all the people**

Vs.11- the bull is for atonement for the priest and for his household

Vs.15,16- the goat is a sin offering for the people, and to make atonement for the kodesh place; also to make atonement for the tent of meeting

Vs.18- the priest takes blood from the bull and the goat and puts it on the horns of the altar to make atonement for it

Vs.20- atonement is made for the kodesh place, the tent of meeting, and the altar

Vs.22- the scapegoat bears all the iniquities of the people

Iniquity = 5771 **Punishment, guilt.** Iniquity is associated with sin. **It is the curse or the punishment that comes from sin or transgression of the law.** Iniquity is the enmity or curse of the law for breaking the law. Iniquity is the punishment of sin.

Vs.29-31- again it's a **permanent statute**; The Day of Atonement was to cleanse you from all your sins before Yahuah.

I would like to point out that the blood of animals was never able to take away sins, but they do serve as a reminder!

Hebrews 10:3,4 But in those sacrifices there is a remembrance again made of sins every year.

Heb 10:4 For it is not possible that the blood of bulls and of goats should take away sins.

So the sacrifices never took away sins; but they were a covering; and they served as reminders- I think we still need to be reminded of the consequences of our sin

Lets take a look at how atonement is dealt with through Yahusha:

Hebrews 9:11-16,22-28

Vs.12- eternal redemption or ransom. **Ransom** = strong's 3085 which means ransom. **Much like atonement which vines dictionary says atonement at it's basic level of meaning denotes a material transaction or ransom.**

Vs.15- redemption or ransom which is implying atonement

Yahusha was the perfect sacrifice for the sin offering of atonement! But nowhere in here does it say that the other sacrifices are done away with. Only that Yahusha's sacrifice is one and done. Heb.9:12,25,28 & Heb.10:12,14

Hebrews 10:10-25

We now have access to Yahuah's very throne, the kodesh place, through the blood of Yahusha. **The veil that was separating the kodesh of holies was rent or torn from top to bottom at the time of the Death of Yahusha on the tree – Luke 23:44-46 & MatithYahu (Matthew) 25:51**

I think Yom Kippur points to the day of judgment of the nations. Where Yahuah will open up the books and judge the unrighteous. The great white throne judgment. An eternal judgment. Not a yearly judgment as the rabbis teach, where Yahuah determines your blessing or curse for the next year. **Rabbis teach** that there are **3 books** and your name will be written in one of them for the entire year. **The Book of Blessing or of the Righteous, The Book of Lukewarm, and The Book of Unrighteous.** However, I see no scriptural evidence of such **doings**. Although you can see evidence of scrolls other than the scroll of the Lambs book of life in the scripture. The Father is definitely keeping an account of our words and activities.

Revelation 20:11-15 This is the white throne judgment, which I think could possibly occur on Yom Kippur, I don't think this is a judgment that we should desire to be at. I think this is a judgment of the unrighteous. This appears to me to be the second resurrection, with the first resurrection being mentioned earlier in the chapter in verses 4-6. I think we should desire to be at the first resurrection which is possibly the resurrection of the righteous.

The first set of festivals were fulfilled by the Messiah when He came the first time. Yahusha was our Pesach (Passover) Lamb, and our Unleavened Bread (without sin), and the first fruit the first to resurrect from the dead and never die again, and the outpouring of the Ruach HaKodesh on Shavuot. Maybe Yahusha partially fulfilled the fall festivals with Yom Teruah being the birthday of Yahusha, and Yom Kippur with His being the sin offering for atonement, and Sukkot being the word made flesh (Yahusha) and him tabernacling (dwelling) amongst us. I think the second set of festivals or the fall feasts will be fulfilled to a greater degree by the Messiah when He comes again. Yom Teruah being the day of His return to set up the Millennial Reign, and Yom Kippur pointing to the white throne judgment of the unrighteous dead, possibly with a day of salvation for all Israel as Paul mentions in Romans 11 and as possibly eluded to in Zechariah 13:1. Sukkot representing the marriage of the Lamb to the His bride, and the eighth day of Sukkot is representing eternity. It's all very mysterious and exiting to seek out. I look forward to understanding the fulfillment of all these feasts in full!

We definitely need to consider our ways, our words, and our deeds. We need to make sure that we are **at one** with Yahuah. Yahusha said he is the way the truth and the life and **no man can come to the Father but through Him**. So we need to get our hearts right with Yahuah through His son Yahusha. Yahusha paid our penalty for breaking Yahuahs instructions. **Yahusha is our ransom, He is our atonement**. We need to accept Yahusha as our Savior, and keep the **commandments** of Yahuah. We need to walk in the same manner Yahusha walked, and he kept **Torah**. We need to learn Torah, Keep Torah, and teach others Torah which is the gospel of the Kingdom of Yahuah.

Paul kept the Moedim of Yom Kippur:

Acts 27:9 Fast = Day of Atonement; so Paul kept Yom Kippur and it appears as though he fasted for it. I think they didn't put day of atonement because they don't want you to realize that Paul kept the feasts! Strongs says the Fast is specifically the Fast of Yom Kippur!

Luke 9:28-36 According to the CKJV (Corrected King James Version or the Chronological Gospels pg150) Yahusha is on the mount of transfiguration on Yom Kippur and He is being ordained as High Priest according to the order of Melchizedek!

Listen to him or hear him is saying **Shma Him**- hear and obey!

Math.17:1-9 again another account of the mount of transfiguration

Math.17:14-21 Fasting- there is power in fasting!

Luke 13:1-9 a call to repent/return. Repentance is confessing your sins and forsaking your sins and asking for forgiveness. But the change of mind that takes place is where you no longer participate in the sin and you begin to keep Torah. You stop doing things your way and you start doing things the way Yahuah has instructed us to do them. **Return to Yahuah!**

Joel 2:11-17 Return to Yahuah with ALL your heart!

In-Depth Teaching of Yahuahs Moedim: "Sukkot / The Feast of Tabernacles"

Hebrew = to cross over; to make a transition. Have you made the transition from being under Yahuahs' wrath, too being under His grace? Have you crossed over from doing things your way, too doing things Yahuahs' way. Personally I like to think of Hebrew as being born again.

Other names for this feast include **Sukkot, Feast of Tabernacles, Feast of Booths, and Feast of Ingathering.**

Leviticus 23:33-44

Vs. 34 – Tabernacles = In Hebrew they call it **Sukkot which means to join together, to cover or cover over, to protect, entwined boughs, booth, tent, or tabernacle.** Sukkot is plural for the feast of tabernacles and **Sukkah** is singular for a tent.

Vs.40 – fruit = boughs, foliage, first fruits, fruit thereof, reward.

The fruit and the tree branches picture Yahuah as both the One who gives us shelter and provides for us.

Vs.41 – statute forever = permanent statute; eternity; forever; Greens Interlinear scripture = never ending; a commandment forever; a appointed time forever!

Vs.42 – Dwell = live; to sit down; to remain; inhabit; abide. You live in your homes and you eat, sleep, work, and relax there and this is exactly what it is implying. Live in your sukkah or tent or tabernacle, or booth for 7 days

Vs.43 – So you may know that I did it. I brought you out of Egypt or out of the World; and I made you to live. It's a reminder of what Yahuah has done for us, and what He did for the children of Israel- supper naturally providing for them in the wilderness for 40 years! And Yahuah made them live in tents.

Vs.42 – native-born = born in Israel; home born; a spontaneous growth; this would obviously appear to be for those born as Israelites; but we are born again and grafted in!

Some read this word native born and think that this feast doesn't apply to us because we are not native born of Israel!

Ephesians 2:19 – fellow citizens = 4887 = **Native of the same town**

So we are Hebrews! We have crossed over to keeping the commandments of Yahuah and we are grafted in and no longer sojourners but Native of Israel!

Leviticus 23:33-44: The instruction we see

Vs.34 – The 15th day of **Ethanim** (I Kings 8:2, Hebrew 7th month), For 7 days to Yahuah

Vs.35 – **1.** Assembly on the 1st day

Vs.35 – **2.** No servile or laborious, or (occupational) work on the 1st day

Vs.36 – **3.** Present offerings by fire to Yahuah for 8 days

Vs.36 – **4.** Assembly on 8th day

Vs.36 – **5.** No servile, laborious, (occupational) work on the 8th day

Vs.40 – **6.** On 1st day take fruit or foliage from beautiful, leafy trees, or palm or willow trees, and rejoice before Yahuah for 7 days with them.

Vs.42 – **7.** Live in booths for 7 days

Numbers 29:12-40

This is a lot of animal sacrifice every day for eight days. I count 213 animals in total besides the offerings mentioned in vs.39, and besides the daily offering in vs.16. There are 71 bulls 105 lambs 29 rams and 8 goats! The **one thing I notice here is that there is sin offering everyday, but there is no sin offering for atonement mentioned** at all as we see in vs.11 for

Yom Kippur! **I think Yahusha is the sin offering of atonement- and I think that is a change in the law mentioned in Hebrews- that sacrifice needs not be done again for Yahusha did it once for all time!**

Rituals:

A traditional ceremony to call forth the Messiah. This was a Water Libation ceremony on the Temple Mount that concluded on the 7th day of Sukkot. The priests would parade down to the pool of Shiloam (meaning sent one), and bring up water onto the Temple Mount for the evening ceremony. At the end of the week on the 7th day of Sukkot Yahusha would proclaim to be the fulfillment of this rehearsal. In the gospel of John it is referred to as the Last Great Day. On the final day of Sukkot they would gather around the altar and pour water on it 7x's and walk around it 7x's and each time they went around they would call out "Save Us". They were calling out for the Messiah to save them. Well in **(Jn.7:2,37-38)** at the end of Sukkot on the 7th day just after this ceremony: **On the Last Great Day of the Feast Yahusha stood up and said, "Here I am"; "Anyone who thirsts come to me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water."**

As you continue reading the scriptures you can see that Yahusha was proclaiming to be the Messiah and it caused quite the uproar!

John 7:40-44

A look at the theme of living water flowing forth from Yahuah:

Rev.21:1-9 & 22:1-7

Zechariah 14:1-8 Do you see a theme of living water flowing forth from Yahuah

Zechariah 14:9-21

Vs.16- This feast of Sukkot, or appointed time of Yahuah will be reinstated by Yahusha Himself in what appears to me to be the millennial reign.

Vs.16,17- Here scripture points to this as being a pilgrimage feast! For those families who don't travel up to Jerusalem will have no rain.

Vs.20- here it talks about the altar which is for animal sacrifice

Vs.21 here it talks about sacrifice- this is strong's 2076 and is definitely an animal sacrifice! The word means to slaughter an animal!

Deuteronomy 16:13-17

Vs.14- A time of rejoicing; even the stranger is to rejoice with them

Vs.16- 3x's a year you are to appear before Yahuah in the place which He chooses (in the past I have said the place which He chooses is here for me), but many take this too mean you are to go up to Jerusalem. And with what we read in Zechariah 14 - I would have to say that the place which He chooses is Jerusalem

Vs.16-17 - Notice you are not to appear before Yahuah empty handed.

Deuteronomy 14:22-29

This passage says if you not able to take the increase of your land or flocks, then you can exchange them for money. But it doesn't release you from going to Jerusalem. **You still are to go up to the place which Yahuah chooses to place His name.** Then you are to eat and drink in His presence!

What does Sukkot Symbolize:

I think Sukkot is a **symbol of a wedding canopy (chupa)** hence the covering.

Sukkot lasts for seven days and so did ancient Hebrew weddings. And some think that the Marriage Supper of the Lamb will also last 'seven days', symbolic of the seven days of Sukkot. I think Sukkot is symbolic of a wedding and believers (those who keep the commandments of Yahuah and put their faith in Yahusha as the Son of Yah) are His Bride! I think the Eighth Day, being the 'conclusion' to the honeymoon of Sukkot; is the end of the Wedding Week and the Beginning of Eternity as the Bride of Messiah.

I lean towards Sukkot being a picture of the marriage of the Lamb. I lean more towards the 10 days between Yom Teruah and Yom Kippur as representing the millennial reign, and Yom Kippur being a day of judgment, and Sukkot being the marriage of the Lamb, and the eighth day representing eternity.

“Parables by Yahusha with the Theme of Sukkot Embedded Within”

The theme of Sukkot is tabernacling with Yahuah! It's about learning to trust in Yahuah's provision in the here and now and in the future. We need to have a vision of tabernacling with Yahuah here and now in our daily lives. And the joy that we set before us- is our vision of tabernacling with Yahuah in the future when He reigns here on earth and we all learn to keep his commandments with one heart, one way. –

Jeremiah (YermeYahu) 32:39,40 "I will give them one heart and one way, that they may fear Me always, for their own good, and for their children after them. And I will make an everlasting covenant with them that I will not turn away from them, to do them good; and I will put the fear of Me in their hearts so that they will not turn away from Me."

Luke Chapters 12-14

Hypocrisy- I think the hypocrisy of Yahusha's day was the religious people adding to the commandments of Yahuah and yet not even keeping the commandments of Yahuah themselves.

Today the hypocrisy of the religious people is taking away from the commandments of Yahuah, and yet having the delusion of keeping the commandments of Yahuah.

Vs.10- blasphemy- **Numbers 15:30-** **blasphemy** is really defined as someone who defiantly disobeys the commandments of Yahuah- one who despises the commandments of Yahuah

Vs.4-12 Here Yahusha warns us of **tribulation** to come and we are not to fear the tribulation- rather we are to fear Yahuah and obey him.

Vs.13-21 Yahusha warns of greed and teaches us to be content with what we have because material possessions do not define a person

Vs.22-34 Here Yahusha is teaching us to trust in the Father's provision- a lesson that is part of the theme of Sukkot.

Vs.35-40 We are to **make ourselves ready** for the return of the Messiah and this is done by making ourselves ready today for the Messiah to Tabernacle with us here and now. **We must repent and obey Yahuah.**

Vs.41-48 Those of us who know Torah and what Yahuah expects of us- we will be held to a higher level of accountability than those who don't know.

Luke 12:49-59 Again we need to prepare to go through tribulation- not only small trials for teaching others that the law of Yahuah isn't done away with- trials of losing family members and possibly other material things.

But we need to prepare for the big tribulation- where we will be rounded up and killed for keeping the commandments of Yahuah. We will be beaten, stoned, persecuted, forced to watch family members die- all in order to get us to renounce Yahusha as Messiah and to get us to stop keeping Torah and to get us to stop advocating keeping Torah. **We Need To Be Prepared!**

Luke 13:1-9 Obviously we need to Repent for unless we Repent we will perish and there will be no Tabernacling with Yahuah.

Luke 13:18-30 A picture of what the kingdom of Yahuah will be like- it will not be full of the unrepented, lawless people.

Luke 14:7-15 **Wedding Feast**

Luke 14:16-24 Dinner

Luke 14:25- 35 We must each individually carry our own cross- Our salvation must be worked out by each one of us individually- You are not a child of Yahuah because your parents are- it's a decision and a journey each one of us must take- we must carry our own cross and follow Yahusha!

Vs.33- we must be willing to give up all our own possession for the advancement of the Kingdom of Yahuah- much easier said than done!

This reminds me of the rich young ruler who approaches Yahusha in Mark 10.

Mark 10:17-22 Not even keeping all the commandments is good enough to get you into heaven! It is a heart issue as well. You must love Yahuah more than you love anyone or anything else. You can have the outside of the cup looking good in the sight of others- but Yahuah is going to deal with you on the issues of your heart that you need to deal with.

If we want Yahuah to tabernacle with us- then we need to not just make room in our heart for him by creating a space for him- No- Yahuah requires the whole heart! You must commit to Yahuah 100% of your life.

You must make a decision to follow Yahusha all the time in good and bad. And learn to trust in Yahuahs provision here and now. And get a vision of tabernacling with Yahuah in the future and let that be the joy set before you, to help you endure to the end- because there will be times when you want to quit on Yahuah- and in order not to quit- you need vision of the joy set before you and tabernacling with Yahuah for all eternity!

Put your trust in Yahuah that His perfect will is better than His permissive will. Put your trust in Yahuah, and take the step of faith He has placed in front of you. Put your trust in Yahuah and believe that He knows what is best for you; don't trust in your self, or your heart.

Proverbs 28:26 He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered. Put your trust in Yahuah! **Proverbs 3:5-7 Trust in Yahuah with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. Be not wise in thine own eyes: fear Yahuah, and depart from evil.**

I think it's important not to lose sight of what is behind the meaning of resting or the Sabbath: By resting we are testifying to our Trust in Yahuah to give fruit to our labor; we are entering into Yahuahs rest. - Vines Dictionary.

When you don't rest, it really shows that you are trusting in yourself rather than in Yahuah.

The Sabbath or resting is really a reminder of Trusting in the Father to accomplish what concerns us! Trust in Yahuah's provision!

"Trusting in Yahuah's Provision"

Yahuah Provides Cloud by Day and Pillar of Fire by night:

Exodus 13:17-22

Yahuah was leading them in a pillar of cloud by day

Yahuah provided light at night with fire

It says this did not depart! This cloud by day, and pillar of fire by night was with them during the entire 40 years of being in the wilderness. Yahuah provided direction, light at night, and timing of when to leave.- **Exodus 40:36-38**

Yahuah Provides Passage through the Sea of Reeds:

Exodus 14:13-31

Sometimes it seems like we have no way out. We feel like Yahuah has abandoned us! We don't know what to do, and often we will act on our behalf and even disobey Yahuah in doing so! We must learn to obey Yahuah and wait on Him to act on our behalf. He is the Yahuah of Miracles.

Yahuah Provides Water:

Exodus 15:22-27

Even though our life should be bitter from the penalty of lawlessness, Yahusha paid our penalty by dying on a tree and shedding His Atoning Blood for the forgiveness of our lawlessness. Thus turning the bitter into sweet! Yahuah will Test us to see if we will obey Him! And He provides healing from the disease if we will but obey Him. Yahuah then lead them to Elim and provides palm trees for shade and 12 springs of water! The Singular word of Elim means strength. Yahuah can provide strength for us when we need it most! In verse 26 we see Yahuah Rafa- Yahuah our Healer!

Yahuah Provides Meat and Manna:

Exodus 16:1-15

Yahuah provided manna in the morning and quail in the evening.

Manna means whatness or what is it?

In Numbers we see an interesting story about quail!

Numbers 10:11-13 So this occurs after they left Mount Sinai

Numbers 10:33 **Three days** after leaving Mount Sinai- I think they were eating quail the whole **2 years at Mount Sinai** and when they left Mount Sinai they went **without quail for 3 days** and only had manna and that led to this complaint!

Numbers 11:1-9, 19-20, 31-35

Wow! In this story we see that **Yahuahs power is not limited!** We also see that when His wrath is kindled against you- you are in trouble! These people were complaining against Yahuahs provision and against the leadership Yahuah provided for them. Yahuah was obliged to now provide some discipline and provide an example of what happens to the greedy. Lets learn from this example and not be complaining or greedy! It's better to obey Yahuah than to make money!

Yahuah Provides Water From The Rock:

Exodus 17:1-7

Something interesting about the Staff from the book of Jasher:

Jasher is referenced as a reliable source three times in the scripture-

Jasher 77:37-51 (page 157 & 158)

The Staff that Moses and Aron use throughout this journey (**Exodus 4:17**). This Staff seems to have come from Yahuah during creation and given to Adam when he is exiled from The Garden of Eden and passed down from generation to generation according to the book of Jasher. I think this staff, was kept before the ark of the covenant to be kept as a sign against the rebels (**Numbers 17:10**). The ark of the covenant had the jar of manna placed before it (**Exodus 16:33-34**) and torah was put in the ark (**Deuteronomy 10:2**). I had always thought the manna and staff were in the ark but these verses say before the ark and the verse with Torah says in the ark!

Yahuah Provides Protection:

Exodus 17:8-16

Notice that the staff is **the staff of Yahuah!**

In verse 15 we see Yahuah Nissi- (Yahuah our Banner)!

I like the fact that Moses stations himself. We must get ourselves into a fixed position, engrafted, stationed where we will not be moved to disobey Yahuah; but rather we will stand our ground and obey Yahuah!

Yahuah gives them victory over the enemy and blots out the enemies name.

But the people still had to go to battle they still had to fight, they didn't just sit back and pray and let Yahuah do all the work- they had to go out and fight in battle! But Yahuah provided protection, deliverance, and victory!

Yahuah Provides Torah:

Exodus 20

Yahuah Provides instructions on how to please him and how to love your neighbor!

Verse 22 – Yahuah declares that they have seen that He has spoken from heaven to them. The Rabbis declare that they do not listen to voices from heaven, and yet this is where Torah comes from!

Exodus 21:1 This is a continuation of what proceeded it! There is no scriptural distinction between the ten commandments and the commandments that followed. The people didn't want to hear what Yahuah said in person- so they elected Moses to hear Yahuah personally and relay the message. In **Deuteronomy 5:22-31** it would appear as though the people heard the ten words, but then returned to their tents and only Moses remained to hear the rest of Yahuah's instructions that He Provided!

Yahuah Provides:

Deuteronomy 29:5

Forty years in the wilderness and their clothes and sandals didn't wear out!

Of course our mindset would probably have been- I need new clothes and new shoes!

Yahuah Provides – We need to be content with His provision:

Matthew 6:25-34

Philippians 4:11-13 (I can do everything the Father requires of me through Yahusha who gives me the strength and power.- Living Translation)

We need to learn to simply obey the commandments of Yahuah.

I'm not talking about lip service where we say we love Yahuah, but then we don't actually obey His commandments.

I'm talking about obeying Yahuah- and being content with His Provision.

There is nothing more satisfying than obeying Yahuah!

The Father is constantly testing us to see if we will trust in His provision by obeying Him, or if we will try to accomplish things on our own with our disobedience!

It's better to Obey Yahuah than to Disobey and Repent!- **Hosea 6:6 Yahuah delights in loyalty (obedience) rather than sacrifice (repentance)!**

I have noticed in my own life that when I obey Yahuah, things become easy- things come to me easier- He really does provide- not usually in the way you want, but He does provide. We must obey Him and trust in His provision and be content with it.

“To Keep or Not to Keep the Appointed Times”

Maybe by now, some of you are contemplating whether or not we should be keeping these feasts as believers.

As we have looked at **Leviticus 23** we see there are **Feasts of Yahuah or His appointed times that He requires us to keep**. Well now I am going to make a case for not keeping them because they are from the law and Yahusha fulfilled the law, so why should we keep them? We don't do the animal sacrifices anymore, so why should we keep the feasts of Yahuah? So you better pay attention because if you don't catch the whole thing, you'll miss the point. If you just hear the beginning, middle, or end you'll not understand the whole. It's important for you to get this, because there is a lot of confusion on this subject in the church!

I see plenty of places in the Scriptures that talk about the Appointed Times of Yahuah and the curses that come on those who don't celebrate them or Honor Yahuah at these times, but I can't find one spot that says don't honor these times anymore! I think Christians need to get a hold of this, to get that hand that's tied up behind their back in front and working again. So Yahuah can release His power in us and through us for us to obtain all He has already provided, and prepared for us to walk in. You know when He said it is finished, He wasn't kidding! He is seated at the right hand of the Father now, it's up to us to go out and claim what He prepared for us as our own. Just like in a will, the state isn't going to find you and say your parents left this for you, you have to go get it or you'll never have it! **1. We need to seek out and claim the promises of Yahuah for ourselves 2. We need to walk in the blessing of Abraham and impart that blessing to our children 3. We need to Keep His appointed times!** Now think about it- is there a better way for you to provoke a Jew to jealousy, than for him to see you celebrating what are considered the Jewish festivals, which are really Yahuahs

appointed times for all His children? Did you know that when we provoke a Jew to jealousy to turn to Yahuah that we are fulfilling scripture - **Romans 10:19, 20; 11:11-15.**

Matthew 5:17 – Law= path; fulfill = to show you, to perfect, to verify or coincide w/, **not the end of**

Yahusha and His disciples always kept the Appointed Times – (Passover **John 2:13; 2:23; 6:4; 11:55**) (Unleavened Bread – **Matthew 26:17**); (Pentecost **Acts 2:1; 20:16; I Corinthians 16:8**); (Tabernacles – **John 7:2, 14, 37**)

Paul kept the Appointed Times – **Acts 18:21; I Corinthians 16:8**

Paul instructed others to keep the Appointed Times – **I Corinthians 5:8; 2 Thessalonians 2:15**

Let's look at some examples of Yahusha dealing with this very issue:

Matthew 12:1-3, 7 **COMPASSION** or Mercy is what He requires!

Vs.8-14 Yahusha is simply saying, "Don't get carried away here, use common sense, have mercy, don't be legalistic- The appointed times are made for you to be blessed by Yahuah, You were not made fore the appointed times, they were made for you!

Traditions: Matthew 15:2, 3, 6 or Mark 7:3, 5, 8, 9, 13

We must be careful not to keep the traditions of men that are contrary to the commandments of Yahuah, but rather keep to the commandments of Yahuah or the Appointed Times of Yahuah! I don't think there is anything wrong with the traditions of men as long as they don't interfere with the commands of Yahuah!

Lets look a little closer now at the scriptures that some would conclude not keeping the appointed times. The more **controversial scriptures** which Paul wrote:

Galatians 2:14; Galatians 3:1-3; Galatians 4:9, 10, 11

So the question arises: Do we keep these Appointed times of Yahuah or Not?

Lets look at another scripture **Ephesians 2:15** – Now did Yahusha abolish the law? No we already read that He didn't abolish the Law in **Matthew 5:17**. So what did Yahusha abolish? He abolished the enmity or the curse! The penalty we owe Yahuah for breaking the law is the enmity or curse that Yahuah abolished.

Galatians 3:13- He didn't abolish the law, he abolished the curse of the law.

Sin = Harmatia, or missing the mark

Iniquity = the consequence of the sin, or the curse that comes because of the sin

Yahusha became a curse for us; He was bruised for our iniquities! He took the curse of the Law upon Himself and gave us His righteousness to make us right with Yahuah the Father and to give us access to Him through His blood. He didn't remove the Law - He simply removed the curse of the Law. The Law is our schoolmaster that lead us to Grace or Yahusha. Without the law we would never have known what sin was.

The law doesn't make us righteous, righteousness isn't based on the law. Righteousness is based on Faith in Yahusha. Yet the law brings us to this understanding that we are unrighteous and no good therefore we need Faith in Yahusha. You see just like faith with out works is dead - so also faith with out the law is dead. If I say I have faith and continue to walk in lawlessness, I really don't have faith. I would be a hypocrite and the blood of Yahusha would do me no good – **Hebrews 10:26**

Colossians 2:8, 14, 16, 17 Yahusha abolished the debt (the curse) not the law itself

Romans 3:28-31 Do we nullify the law through faith? No we establish the law!

So Do we keep the law or the appointed times?

Did Yahusha keep them? Yes

Did Paul Keep them? Yes

Did Paul Instruct others to keep them? Yes

So why this correction in Galatians for lapsing back into Ritualism and tradition?

The correction was to make it clear that salvation couldn't be gained from the law itself, or from the traditions, or ceremonies by themselves. But salvation could only be gained through Yahusha, but that was only the beginning not the end. Now you had to learn how to walk in the path (the law), and be perfected in Messiah!

Do I need to keep the 10 Commandments or did Yahusha do away with them?

Is it alright to lie, steal, murder, etc...? No, of course it isn't. Did you know that thou shall not lie isn't one of the ten commandments? It's actually found in **Leviticus 19:11**. How about the way Yahusha summed up the whole law- neither one of those commandments are found in the ten commandments. Love your neighbor as yourself is **Leviticus 19:18**. Love Yahuah with all your heart, soul, and might is **Deuteronomy 6:5**. So we need to stop picking and choosing which commandments we will keep as though it were a buffet, and just keep them all. His commandments are not too difficult for us to keep- **Deuteronomy 30:11**.

What about the Sabbath? It's one of the Ten Commandments and one of the appointed times, statutes, ordinances, or feasts of Yahuah. Should we honor, keep, or observe the Sabbath, which is one of the Ten Commandments and an appointed time? Yes!

Should we keep all the appointed times? Yes

Understand this though-

Galatians 5:6 We aren't justified by the law or keeping the appointed times

Galatians 2:16 We are justified by faith in Yahusha

Galatians 3:13, 14 Yahusha redeemed us from the curse of the Law

I believe there is a blessing for honoring Yahuah in His Commandments and His appointed times which he commanded us to keep! **He might have removed the curse** for not keeping it, **but he hasn't removed the blessing for keeping it!**

We must **be careful not to get caught up in the ceremonial traditions of men** surrounding the Appointed times of Yahuah to the point where they interfere with the will, commands, and heart of Yahuah!

Yahusha said, "Love Yahuah and Love your neighbor, thus fulfilling the law!" Don't let the feasts, festivals, holidays, or church interfere with this: **Have compassion** on one another – **Galatians 6:2 says "bear one another's burdens thus fulfilling the Law of Messiah".**

Just because we see a scripture here or there saying this fulfills the law, doesn't mean that any part of the law is done away with! If Yahuah were doing away with the law or changing any part of the law I am confident it would be extremely clear. You would probably read something like this: speak to the children of Israel and tell them I am changing my law or doing away with my law. Yet nowhere in the Scriptures do we see any such saying. In fact there are many verses claiming that His law is in place forever- **Matthew 5:17-19; Psalm 119:160. In Leviticus 23 you see Yahuah say many times that His appointed times are perpetual statutes- that means they are commandments forever!**

If you see an individual in need and you ignore his need in order to say observe a festival, appointed time or go to church- You're Wrong- **WWJD**- He would meet the need!

But if you want to call this legalistic or legalism then try this on for size:

1. Do you celebrate birthdays every year?
2. Do you celebrate Christmas- which stems from a pagan holiday and isn't even the time Yahusha was born?
3. Do you celebrate New Years Eve? (sorry but if Yah says the new year begins in the spring then to say New years begins in the winter is contrary to Yah's instructions)
4. Do you celebrate Easter (ouch another pagan holiday- the worship of the goddess of fertility)?
5. Do you celebrate Memorial Day?
6. Do you celebrate Labor Day?

7. Do you celebrate Thanksgiving Day? (a religious kodesh day with pagan origins also)
8. Do you celebrate Halloween? (can't get any more pagan than this one)
9. Do you celebrate Valentines Day? (this has pagan origins as well)

ALL TRADITIONS OF MEN!!! It's funny in a way to get harassed for keeping the commandments of Yahuah! But keep the traditions of men and it's like you conform to this world and nobody gives you a hard time.

Conclusion:

The very thing Yahusha and Paul were correcting! Stop keeping traditions of men that are contrary to the commandments of Yahuah. Stop being a man pleaser; get your heart right with Yahuah and live for Him in all you do! Start keeping the Appointed Times of Yahuah!

Yahusha didn't abolish the law; He abolished the curse of the law for us not keeping it! Yahusha didn't abolish the appointed times, the appointed times are made for us to meet with Yahuah on His calendar so He can bless us!

In Depth teaching on: "Hanukkah/Chanukah" "The Feast of Dedication"

For those of you who are new to Hebrew Roots. You need to understand that **Hanukkah isn't a moedim, an appointed time of Yah;** as far as what you see in Leviticus 23 and Numbers 28&29.

It is a **Hebrew holiday that does have scriptural proportions to it,** just like Purim. However, **it's not commanded of the Yahuah that we keep this.**

Hanukkah means dedication; otherwise known as **the Feast of Dedication,** or even the **festival of lights.**

This occasion is **celebrated for eight days and it begins on** the 25th of Kislev or **the 9th scriptural month** (Macedonians call Apelleus). Hanukkah falls between early December and late December on our Gregorian calendar. The month Kislev is of Babylonian origin, but the root of the word is Aramaic. The root word can mean foolish confidence in yourself, or it can mean Hope in Yahuah.

In 145bc on the 25th of Kislev the temple was desecrated by the Syrian emperor Antiochus Ephinous, and in 148bc on the 25th of Kislev the temple was re-dedicated to Yahuah by the

Maccabeans. For 3 years to the day there was an omission of temple worship, rituals, and sacrifices!

Hanukkah is to celebrate the miracle of deliverance and supernatural provision by Yahuah for His people. About **145 years before Yahusha was born**, when the armies of **Alexander the Great** led by **Antiochus Ephinous**, latter to become the Syrian Emperor, plundered Israel and **defiled the Temple** in Jerusalem, which had been rebuilt by Nehemiah after Babylonian, Persian, and Assyrian captivity. **Antiochus set out to destroy Judaism by making its observance a capital offense.** The temple had been spiritually raped during this Syrian control. **Antiochus even had swine sacrificed in the temple to desecrate it.** On top of terrible persecution and hardship, **the Hebrew people were banned from keeping the Law of Yah (Torah). They were not allowed to do their sacrifices in the Temple, or keep the Appointed Times of Yahuah.**

A Hebrew priest named Mattathias and his 5 sons, (one son named **Judas Maccabees** who became the leader after his dad's death) **led a revolt and despite overwhelming odds – led a successful rebellion, and cast out the invaders.** The Hebrew revolutionaries, known as **Maccabees** or Hasmoneans, regained control of the Temple in Jerusalem.

It's just rabbinic legend:

Then they prepared to **re-dedicate the Temple to Yahuah.** There was a serious problem, however: **a lack of oil. They needed special oil** – oil that could only be prepared by the priests, oil that took an entire week to prepare – to light the menorah ... the light that was supposed to burn constantly, **symbolizing the presence and power of the Kodesh Spirit of Yahuah dwelling with His people continually.**

They had enough consecrated oil for a single day, and that was all. They began the seven day-long process of preparing fresh oil. But in the meantime, **as an act of faith**, they went ahead **and lit the menorah ... to release the presence of Yahuah again in the Temple.**

The next day, to their amazement, the menorah was still burning. It burned the next day, and the next, and the next ... **it burned continuously, for eight full days** – when they finally had a fresh supply of consecrated oil!

The oil story sounds good, but I don't know if it is legitimate. I don't see in Maccabees, or Josephus. It's just rabbinic legend:

There is another reason why Hanukkah may last for eight days, and this reason could be closer to the truth. In Leviticus 8-9 **When Moses consecrated, dedicated, or ordained Aaron and his sons for the priesthood, and the Tabernacle including the altar was dedicated for service, there's an eight day period. Seven days were the days of consecration and**

dedication of the priests and the Tabernacle, and the eighth day was the first day of official service.

Leviticus 8:11,33- dedication of the tabernacle, altar, priests, and all items in tabernacle for 7 days.

II Chron.7:9- here it is very clear that they celebrated Sukkot for 7 days, but they also dedicated the Altar for 7 days.

This was most likely on the minds of the Torah observant Maccabees and the reason for the eight days as the word 'Hanukkah' means ' *dedication* .' As such, Hanuka becomes for us an eight day period of *re-dedication* of ourselves to Messiah Yahusha, asking Him to cleanse us of our idols, that we might be fully consecrated and dedicated to Him!

Although to be thorough I must add that originally it appears as though there was 12 days of dedication of the altar from the leaders of Israel in **Numbers 7:10,11,84**

Also in I Kings 8:2,65 Solomon dedicates the temple to Yahuah and keeps the feast of tabernacles (sukkot). I'm not sure if the 7 days was for the temple and then the other 7 days was for the feast.

In Commemoration of the Maccabean revolt and reclaiming of the temple, and rededication of the Altar; Hanukkah is celebrated for eight evenings. On the first night, one candle is lighted, on the second, two candles, and so on, until the last night, when eight candles are lighted.

The **middle candle** of the **hannakiah**, the one lit first, each and every night of Chanukah, is called the **shammash, the "servant candle,"** which is used to light all of the other candles ... **a symbol of the Messiah!**

This is how the menorah went from 7 to 9 candleholders or oil holders. **The hannakia is not a menorah.** The Hanukkiah has 9 places to hold candles to celebrate this occasion. Of course the original menorah in the kodesh of holies in the tabernacle had only 7. **Menorah actually means seven branched candlestick.** **The Menorah can be symbolic of the Spirits of Yahuah.**

Revelation 4:5 says there are seven lamps of fire burning before the throne, which are the seven Spirits of Yahuah.

Revelation 5:6 says the Lamb having seven horns and seven eyes, which are the seven Spirits of Yahuah, sent out into all the earth.

The menorah can represent the ever present light of Yahuahs Word, and His presence. The area of the tabernacle that the menorah was kept in was very dark, and only the light the menorah put out was visible. This spiritually can mean that **you cannot see your true self without the light of Yahusha.** Yahusha is the light of the world, and if you recognize Him in your heart and life, He will allow you to stand in His light, thereby, allowing you to see your real self as a sinner; and then allow you to see yourself as Yahuah sees you, righteous; after having been washed in the blood of Yahusha.

We need the light of Yahuahs Word to penetrate our hearts and minds. Darkness covers the mind and heart of man. When the resurrected Messiah is allowed to enter the soul of man that darkness is driven out by the light. **1 Corinthians 4:4-6 & 2 Corinthians 4:4-6**

Yahusha Himself celebrated Hanukkah, the Feast of Dedication.

John 10:22-24 tells us that Yahusha went to Jerusalem for the Feast of Dedication: that's Chanukah! But we can also see, in these words of John, why it was crucial for Yahusha to celebrate Chanukah ...

In the Temple area, the people gathered around and **asked Yahusha if He was the Messiah.** What a moment! Look at what's happening:

John 8:12 & John 9:5 Yahusha, the Light of the World, has come to Jerusalem for the Festival of Lights, or the Feast of Dedication, or Hanukkah. And He is declaring to the people that He is the light of the world!

John 10:22-31 This is Hanukkah, the Feast of Dedication, The people want to know if He's the Messiah they're seeking.

Yahusha celebrated Hannuka! If it's good enough for my Messiah, then it's good enough for me!

Chanukah can be a picture of Yahuahs power and presence among His people.

Chanukah can be a time of celebration of victory over your enemies, and a celebration of the rededication of the temple to Yahuah, and a celebration of the victory of Yahuahs people over the enemy in the past.

Hannuka can be a time of rededicating oneself to Yahuah!

Judas Maccabees was the one they celebrated and remembered as "the Temple-Cleanser and illuminator" then how much more should they have seen this in Yahusha. He had come suddenly into His Temple, His Father's house, as the Messiah and they failed to recognize Him. **He had cleansed the temple twice in His ministry, but they rejected such a cleansing.** Maybe

it's the same temple cleansing recorded twice, but I think it's two separate incidents.

Matthew 21:12-17 / John 2:13-17

Yahusha was the Temple-cleanser, and the Temple-illuminator. We being His body, as His Temple, we are to be dedicated to Him. Hannuka is a time of rededicating oneself to Yahuah, as His temple. **I Corinthians 3:16,17; I Corinthians 6:19,20; Ephesians 2:19-22**

Read Macabees 1-4

Maccabees 1:41-64 & 4:36-59

Are we really dedicated to Yahuah?

Are we prepared to make a stand in keeping the commandments of Yahuah?

Yahuah wants us to be prepared, not so much with food, water, guns, ammo- although these things are good-

Yahuah wants us to be prepared with Faith, Trust, Obedience to His commandments, Zeal for His Law!

Are we prepared to die for our faith in Yahusha, for our Trusting in Yahuah? Are we prepared to die because we keep the commandments of Yahuah? Are we prepared to be persecuted to death for our zeal for the law?

Revelation 12:17- are we prepared for the devil to make war with us because we keep Yahuahs commandments and hold fast to the testimony of Yahusha?

Revelation 14:12/ Revelation 12:11 Will you hold fast to the point of death?

Revelation 22:10-21 Be prepared

Hanukka is a time of dedicating our selves to Yahuah, or rededicating our selves to Him. It's like New Yrs. Eve- a time to renew your vows and make new resolutions in your service to Yahuah. Ask Yahuah for vision in your life. Ask Him to help you become who He wants you to be so you can do what He wants you to do.

Conclusion:

Maybe you've never made Yahusha the light of your life. Then you still walk in the darkness of your heart. Make Yahusha the King of your life, Dedicate yourself unto Yahuah.

Maybe you've not been doing the will of the Father. Ask yourself, what have you done for Yahuah lately?

Have you been a good witness to others, have you been winning souls to Yahuah?

Have you been reading the WOG daily and obeying what you read?

Maybe your guilty of going through the motions of devotions, but your not really devoted to serving Yahuah.

Maybe you haven't been praying for yourself, or maybe you haven't been interceding for others as you know you should be.

Whatever you've been lacking in your service to Yahuah is between you and Him. I encourage you to rededicate your life to Yahuah.

In Depth teaching on: "Purim"

Is Yahuah a Alahim of Holidays?

Does Yahuah celebrate certain days like we do?

Yes, most everything we do is but a shadow of learned behavior from our Creator Yahuah.

Who instituted the Sabbath, and the feasts of Yahuah?

Yes, Yahuah is a Alahim of Holidays! **Did you know that the word Holidays comes from the word Kodesh days and thus when you say Holidays you are really talking about Kodesh days.** The problem is that man had made up his own kodesh days and doesn't keep the kodesh days of Yahuah. So we are breaking Yahuahs commandments by doing so. We are not to add to His Instructions nor take away from His instructions- **Deuteronomy 4:2.** Yes, Yahuah does celebrate certain days that He has set apart on His calendar, and He commands us to celebrate them in the ways He Instructs us too. Of course Yahuah instituted the Sabbath during creation according to **Genesis 2:1-3.** And the Sabbath is still in effect today because Yahuah changes not- **Malachi 4:6.**

Purim is a festival that is declared by man in Scripture **Esther 9:26-28;** yet it isn't one of the appointed times of Yahuah as declared by Yahuah in Leviticus 23.

Purim means casting lots - Esther 9:24.

Purim means to crush, to take, to bring to naught, to utterly take; we want Yahuah to crush the plans of the enemy and bring them to naught!

Purim is a festival of expression of joy to celebrate survival and triumph. Purim is a happy, fun-filled holiday that rejoices over the irresistible grace of the Yahuah and His providential care. And while we should rejoice over the deliverance of Yahuah in times past, Purim could have a prophetic dimension that yet is to be fulfilled in the end of days!

The story goes back to Nebuchadnezzar of Babylon (630-562 B.C.). Who became the rod of Yahuah's wrath in conquering the Hebrew people and taking them into captivity on account of their unfaithfulness to Yahuah. In time King Nebuchadnezzar died and his son ruled. Later his grandson Belshazzar assumed the throne. He is the one who saw the writing of the disembodied hand on the wall. Hebrew prophet Daniel was brought in to interpret the writing, which predicted the fall of Babylon into the hands of the Medes and Persians. In fact that very night Belshazzar was slain in an attack led by Darius the Mede and Cyrus the Persian. Darius the Mede became king, but a year later Cyrus the Persian became the undisputed king of the vast Medo-Persian Empire formerly known as the Babylonian empire.

King Cyrus the Persian was kindly disposed to the Jews, and even decreed that they should return to Judah to rebuild the Temple of Yahuah. This was predicted 200 years earlier by the prophet Isaiah in **Isaiah 45:1,13**. However, even though the leaders of Israel did in fact return to Jerusalem (thus ending the 70 years of exile as prophesied by Jeremiah in **Jeremiah 29:10**). Most of the Jews chose to remain in Persia. Also while in captivity the Hebrews became known as Jews for the first time; because the land of Israel went into captivity first many years before Judah. By the time Judah came into captivity the number of Judeans compared to the other 11 tribes of Israel was overwhelming in numbers favoring the tribe of Judah. And the Chaldeans and Babylonians began calling them all Jews short for Judeans.

So you still have a bunch of Jews who chose to remain in Persia. After King Cyrus the Persian died around 369 B.C. Ahasuerus became ruler of the Medo-Persian Empire. Ahasuerus might be better known to us in our history books as Xerxes. If you saw the movie 300 – he is the Persian King in the movie, or if you saw the movie one night with the king – he is the king in that movie. His prime minister was Haman and this is how the story of Esther and Purim begin...

- I. To me it is amazing that Yahuah would use this king to fund the rebuilding of the temple. The heart of the King is in Yahuah's hands without a shadow of a doubt. Yahuah can use anyone He wants at any time. The setting of Esther is before Ezra and Nehemiah. Xerxes (Ahasuerus) reigned from 486 to 465 B.C... Esther was on the scene around 478 B.C. So this all takes place about 475 years before Yahusha (Yahusha) comes to Earth. Now there is a Persian king in Ezra who totally funds the rebuilding of the temple in Jerusalem and the wall of the city as well. He funds it with the treasury of the Persian Empire! He is known as Artaxerxes or Xerxes I or the son of Xerxes! Now here is a thought – Did Esther bear a child for

Xerxes? If she did, was this the offspring? He would have been half Jew and half Persian and King. He also would have been greatly influenced by his mother growing up in her presence. So was this Esther's child?

II. **Esther 3:1** – Haman the Agagite – **I Samuel 15:9**

Haman was a descendant of the Agagite King Saul was supposed to have killed. History tells us that the King's wife was spared as well and she escaped being killed- and she was pregnant and gave birth to a son. That's how Haman came about. Hitler, is also said to have been traced back in his genealogy to Haman. Haman was a man of power and yet an enemy of the Jews.

Esther 3:13 – the decree to destroy, kill and annihilate all the Jews in one day!

Esther 4:14 – Mordecai's instruction to Esther

Esther 4:15 – The attitude of Esther! Let it be done unto me according to Thy will Yahuah!

“A Little Precious Moment”

If I spend a lifetime preparing for a single small moment in time, to be positioned for a time such as may be. As Queen Esther was – she honored her uncle, elders, and authority throughout her entire life even when she was in a position of power to not honor them without consequence; and Yahuah honored her! A lifetime lived preparing for one small moment to IMPACT and flourish the Kingdom of Yahuah with an everlasting aroma of faith, love, and loyalty – it will all the effort be worth it!!! So what will your legacy be?

Application = Today's circumstances are preparation for a future known only to Yahuah! So prepare well! Rejoice in everything! In all things (good and bad) give thanks to our King – Serve your King! For our King causes all things to work together for our good and for His Glory!!!

Yahuah gets the glory when we wait on Him to solve the problems we have with no means to an end! The question is: Are you going to trust in Yahuah to solve it? Are you going to allow Yahuah to come through for you? Are you going to live Psalm 46:10, or are you going to get in Yahuah's way and try to fix it on your own? Be still and know that I am Alahim! Stop trying to accomplish it on your own and let Yahuah do it, so He can get the glory. You choose!

Esther 8:11,13 – Get ready to avenge your self

Esther 8:17 – Celebrating victory before the battles end! This requires faith- **Chronicles 20**

Esther 9:1-5 – I see this as an opportunity to destroy our enemies!

I suggest making a list of your enemies and using this time to rid yourself of your enemies!

Esther 9:24, 25 – Ask Yahuah to thwart the plans of the enemies and return the evil intended for us to their own head!

Esther 9:17, 18, 21 – On the 14th day and the 15th day they rested and made it a day of feasting and rejoicing

Esther 9:22 – Sent portions of food to one another and gifts to the poor

Conclusion:

Purim is a reminder of the fate of our destiny being turned from darkness to light. Not only in the past with salvation, but also in the present with deliverance, and ultimately in the future when Yahuah removes all evil from the face of this earth and we live eternally with Him in His Kingdom!

Esther is the only book in the Scripture where the name of Yahuah isn't mentioned. But He is visibly at work. The hidden hand/face of Yahuah. He wants to turn your bad circumstances upside down and cause them to work together for your good. Just because you don't feel Him or see Him; doesn't mean He isn't there working behind the scenes on your behalf!

Yahuah sometimes seems silent. He may seem absent and distant at times. The situations of life seem random and sometimes, Yahuah forbid, even tragic. But as we see from Esther's life, Yahuah will bring about his deliverance at a time when it is wholly unexpected. Through these trials, Yahuah will give us occasion for joy.

Yahuah may seem absent, that day may seem distant, but be assured-He is coming! And when that day comes, the celebration will be like no Purim party you've ever seen.

There is a custom of Purim that custom is giving tzedakah to those in need. Tzedakah is the Hebrews word for "justice" or "righteousness." In Jewish tradition, giving is seen as justice. Tzedakah is more than charity. Charity is typically seen as a voluntary act of giving money or supplies. But tzedakah is traditionally viewed as obligatory. Giving "justice" is not a mere option; it is Yahuah's will. By giving food, clothing or money to those in need, we establish Yahuah's justice on the earth.

May we be mindful, always, of why we are here and of what our lives can actually accomplish when we live them to their fullest... lest another be called to take our place, for Yahuah's purposes will always be accomplished.

1. Make a list of enemies with promises from Yahuah to destroy them!
2. Read promises of Yahuah to show sovereignty, protection, survival, victory!
3. Rejoice on the 14th and 15th of Adar and have festival!
4. Share food with other believers!
5. Send gifts to the poor!

“Promises from the book of Esther”

Esther 3:2 – I will not respect or give honor to those in the world who are morally degenerate

Esther 4:14 – Yahuah chose me for a specific purpose. In His infinite wisdom, He has placed me in His kingdom for such a time as this. I am His ideal choice to carry out what He has called me to do. He has given me a mission to fulfill and I intend to fulfill it. I am the best that He has to fulfill my calling. I will not dishonor Him by forcing Him to find another to do my work for me.

Esther 8:2 – Yahuah will promote me and put me in a position of prominence; when the enemy plots my destruction, he is simply sowing the seeds of his own downfall

Psalms 75:6 – Promotion cometh neither from the east, or west but from Yahuah

Esther 8:7 – All those who stretch out their hand against me will be destroyed

Esther 8:16 – Yahuah is going to give me more light (understanding), gladness, joy, and honor. He will turn my sorrow into gladness and mourning into joy

Romans 8:28 – Yahuah will surely use the evil plans of my enemy to work together for my good, for my benefit

Esther 9:1 – Yahuah will thwart the plans of my enemies

Esther 9:2 – The dread of me and all my fellow believers will fall on the people of this land

Romans 8:31 – If Yahuah is for me who can stand against me

I John 4:4 – Greater is He that is in me, than he that is in this world

Esther 9:25 – All that the enemy intends for me – return it to his own head and grant me the victory in Yahushas' name.

“A List of Enemies”

Father Yahuah protect and deliver me from my enemies. Protect me from wrong attitudes, wrong motives, evil intentions, evil imaginations, and wrong decisions.

Give me discernment to filter out garbage that would tear me down or interfere with my relationship with you. Give me discernment to abstain from evil altogether like wrong music, wrong friends, wrong jobs, wrong churches, wrong movies, wrong games, wrong t.v. shows, wrong internet content, and wrong magazines.

Protect me from the enemy of my soul, the devourer and all the many disguises he wears: like deceit, error, false doctrine, corrupted doctrine, twisted messages and words; like mixing good with evil. Protect me from insecurity, frustrations, financial woes, poverty, evil relationships, tragedies, pride, selfishness, greed, fear, doubt, demonic influences, accidents, harm, broken bones, and failing health. Protect me from evil intentions sought by others for my demise; let their destruction planned for me return to their own head and all their seed thereafter!

Grant me good health, sound mind, sound judgment, and the ability to do great things with the vision to bring it to fruition with the means financially, spiritually, physically to do so for Your glory and honor to build up Your congregation to be healthy.

Father Yahuah, I want to be debt free. I want to be the head and not the tail. I want to be the lender and not the borrower. I don't want to be a believer with one hand tied behind my back. I don't want to miss out on Your plan for me; on what You want me to do and who You want me to be. I don't want to be a believer without the blessing of You on me like it was on Abraham – Fuse the two together as one. Show me how to obtain it – the blessings of Abraham and the blessings of being a follower of Yahusha Ha Massiach. Help me to obtain all that You intended for me. Don't let me be deceived or tricked out of Your blessing that You have already provided for me when Your Son said, “It is finished”! In Yahushas' name!

