



# FEASTS OF THE Seventh Month

BY

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Feast of the Seventh Month, Version 1.0

By Norman B. Willis

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Adapted from the Homonymous Video Series.

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May the name of Yahweh be glorified.

In Yeshua's name, amein.

# Table of Contents

Preface	5
Yom Teruah - The Day of Shouting	7
Yom Kippur - The Day of Atonements	29
Chag Sukkot – The Feast of Tabernacles	67
Shemini Atzeret – The 8 <sup>th</sup> Day	99
Why the Sabbath?	117
The Feasts of the Eight Month	129



# Preface

Some ask what English version I use. I begin with the New King James Version, and change the names to Hebraic forms. When it will help, I display the source texts alongside the English. The Hebrew is from the Hebrew Masoretic Text and the Greek is from Textus Receptus (TRG).

Some ask why I would reference Greek texts when I believe in a Semitic inspiration. I believe the Renewed Covenant was inspired in Hebrew or Aramaic, but I do not see how the two existing Aramaic texts (Peshitto and Peshitta) can be the originals, since there are so many Hellenizations (“Greek-isms”). The Greek texts appear to be older, and are therefore more valuable for textual analysis.

I believe Scripture is the highest and best authority on all matters of doctrine. Rather than list a bunch of footnotes from other authors, I simply try to show what Yahweh’s word states, giving only what commentary is needed to show how the verses relate to each other. My hope is that you will focus on Yahweh’s words, rather than my own.

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May Yahweh lead us all into His perfect truth.

Norman Willis.



# Yom Teruah - The Day of Shouting

In this chapter we will talk about Yom Teruah (the Feast of Trumpets), more accurately known as the Day of Shouting or the Day of Shofar Blasts.

We are going to cover a lot of very important information that we all need to know. I think the thing to begin with, to help us understand the importance of Yom Teruah, is that we need to think about Yahweh's feast dates as actual dates. We need to understand that Yahweh is seeking a bride for His Son Yeshua, and that we hope to be that bride. The timing of the feasts is very important. We need to be there when He is going to be there, and we need to not stand Him up, so to speak. There has been a tremendous amount of bad teachings on the feasts over the years, so there is going to be a tremendous amount of unlearning for many people to do. We are going to talk about all that, as well as when the correct timing is for Yom Teruah.

Along the way, in the second half of this study, we are going to talk about the correct definitions of aviv, (meaning aviv barley). Because that also influences the timing of Yom Teruah.

We are also going to talk about what the word Teruah actually means. If Yahweh's feast is called Yom Teruah, then, what is "teruah"?

But I think the thing that is going to help everyone put things together is coming up in the second half of this chapter, where we talk about the Ancient-Hebrew wedding ceremony. And this is something that is so important, many people do not know about it. But if we understand about the two-houses and also the Ancient-

Hebrew wedding ceremony, this gives us a big-picture perspective. So we can really understand much more of Scripture, what it is about, and the big-picture perspective of how everything fits together.

And then, finally, we are going to talk about the prophetic symbolism of Yom Teruah in the book of Revelation. All that is coming up, so keep reading!

To begin, Yahweh establishes for us our *Moedim*, or *the Appointed Times*. These are the times that He has appointed for us to gather together to worship Him, to spend time with Him, and to be with Him.

One of the most basic of all of the Moedim is the New Moon Day, or what is called in Hebrew, Rosh Chodesh. We are going to see later that Yom Teruah (Trumpets or The Feast of Shouting) is a very special type of Rosh Chodesh. But first, we want to talk about the basics of Rosh Chodesh.

In Hebrew the term “*Rosh*” means “*head*” and then the term “*Chodesh*” means “*month*”. Basically it refers to *the renewing of the moon*. The moon becomes renewed every month and that is Rosh Chodesh, or the New Moon Day.

Yahweh tells us that we are to set these days apart as being special by bringing Him certain offerings on the New Moon Days. For example, let us look at Numbers chapter 28.

Bemidbar (Numbers) 28:11-12

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



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

What we are going to see is that the New Moon Day of the first month, and also the New Moon Day of the seventh month, are very special.

The New Moon Day of the first month is also what is called Rosh HaShanah (or the Head of the Year). It is not just Rosh Chodesh for the first month, but it has its own special name, Rosh HaShanah. And the reason is because, whenever the New Moon Day for the first month is set, that is going to impact and establish the timing for every other feast in the calendar year. We talk about this in the book study [Establishing the Head of the Year](#), which is effectively the transcripts for our previous video studies which we are going to briefly summarize in this study.

A little bit later we are going to see that Yom Teruah (or the Day of Trumpets or the Day of Shouting) is effectively the New Moon Day for the seventh month, or the Rosh Chodesh for the seventh month. But again, it has special requirements and there are special things to do. So, it has its own name, Yom Teruah, or the Day of Shouting.

Before we talk about Yom Teruah, first we want to talk about Rosh HaShanah. We want to talk about how to establish the Head of the Year. Because if we do not establish the Head of the Year right, we are not going to be able to keep Yom Teruah in the right time. And that is going to be a big problem. Because as we are going to see in the second half of this chapter, the timing of Yom Teruah is very important. We need to be there at the right time or else we are going to miss out on some very, very

(and I mean very!) special blessings. And again, there exists is a big problem, because a lot of wrong things have been taught over the years. For that reason, we need to first explain what those wrong things are, and then we need to establish what the right things are that we should be doing.

There is a big key to timing Rosh HaShanah correctly and that is to focus upon the wave sheaf of barley, or what is called the *Omer*. We are going to see the reason for that is because the Omer is symbolic of Yeshua our firstfruits. So, just like we are told that all of Scripture speaks of Yeshua, meaning that all of Scripture revolves around Yeshua, the whole calendar is going to revolve around the Omer. Because the Omer is symbolic of Yeshua. That is why, 15 to 21 days after Rosh HaShanah, a Levitical priesthood is going to have a requirement to present the very first full sheaf of aviv (medium dough) barley in the whole land of Israel to Yahweh. The idea is to bring the very first of the barley. Again, because this Omer offering, this presentation sheaf (wave sheaf) is symbolic of Yeshua our firstfruits. We explain this fully in our [\*Establishing the Head of the Year\*](#) study.

Now we know that this is symbolic of Yeshua because, for one, everything in Scripture refers to Yeshua. And apart from that, the apostle Shaul tells us that it refers to Yeshua in First Corinthians chapter 15.

Qorintim Aleph (1 Corinthians) 15:20-23

20 But now Messiah is risen from the dead, and has become our **firstfruits**, afterward those who are Messiah's at His coming.

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

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

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

So, again, the presentation of the wave sheaf is extremely symbolic. It is very important for any believer in Messiah Yeshua to understand these things.

The problem is that there is also a false timing of Rosh HaShanah. And that is why there are so many people this year who are on the wrong calendar and are worshiping a month late. I am going to try and say this as nicely as possible. But part of the reason for this error is because there were certain Karaites (modern-day Sadducees) this year in 2021 CE, and also certain Messianic barley search groups, who are incorrectly teaching that the Omer (presentation sheaf for the wave sheaf of barley) does not need to be of the true firstfruits. Meaning, it does not necessarily need to be the *first* of the barley.

To explain, the Karaite doctrine is this. That first you should bring in the harvest, and then you can take some *random* sheaf of barley from that full harvest. And then you bring what we would call an *anti-sheaf* as your Wave Sheaf Offering. In other words, it is a false sheaf. It is not the correct sheaf, it is not the way to do it. It is not the *true* firstfruits of barley. When you look up the term *firstfruits*, it is intuitive, the *first* fruits are the *first*. But when you bring in the main harvest and then bring some random sampling of barley from the harvest, that is not the true firstfruits. So, this is the problem. The Karaites are teaching that you do not have to bring the *first* fruits, you can just bring any old sheaf of barley. And then the

Messianic mimic from the Karaites, and it creates a huge mess. We talk about that a lot in the other presentations.

Now, as we explain in [Establishing the Head of the Year](#) and in the study of "[Aviv Barley Simplified](#)", the correct way to establish the timing of Rosh HaShanah (the New Moon Day) of the first month is to cite the *very first sheaf of aviv* (medium dough) barley in the land of Israel. Again, the very first of the firstfruits, which are symbolic of Yeshua. And then we are going to cite the first crescent sliver of the New Moon from the land of Israel, and that is when the priesthood is going to declare Rosh HaShanah (the Head of the Year).

Okay. Now we need to understand that it is the New Moon of the first month and it can take place regardless or irrespective of the *spring*. There are a lot of teachers who use the phrases "*the spring feasts*" and "*the fall feasts*". We also used these wrong terms in a lot of our earlier material because we did not know any better, but Yahweh has since then given us more light. There are big problems using the terms "*spring feasts*" and "*fall feasts*" because they are not necessarily accurate. For example, in 2021 (the year of publishing this study) the firstfruits of barley became ready before spring.

The rabbis use the terms "*spring feasts*" and "*fall feasts*", but the rabbis also have all sorts of *sun-worship* incorporated into their calendar. In fact, not many people know, but the rabbis actually hold a day in honor of the sun (known as "blessings of the sun") once every 28 years. So, it is very dangerous to use terms that do not appear in Scripture. Because when you talk both astronomically and also astrologically, spring is declared when the vernal (the spring) equinox, (also called the equinox) begins.

The equinox (equilux) is when you have the rotations of the earth around the sun. You have summer when the days are the longest and the nights are the shortest, and then it comes to winter when the nights are the longest and the days are the shortest. And then there are two times a year, called spring and fall, when the day and the night are of equal length. And that is what the term equilux (or equinox) means. Equinox means equal night (equal parts night, equal parts day), or you could call it the equilux, which is the same thing, equal parts lux (light) versus equal parts night.

In other words, you have got 24 hours in a day. At the equinoxes or equiluxes you have got 12 hours of day and 12 hours of night, or you have got 12 hours of night and 12 hours of day, take your pick. There are certain Messianic teachers out there who are teaching that: *“No, no, no, no! There is a big difference between the equinox and the equilux. And we should not keep the equinox because that is of Satan, but we should keep the equilux because that is not of Satan.”*

Even though it is just another word for the same thing! There are some really bad, terrible teachings out there. And it is really sad to watch the vast majority of the Messianic movement follow behind this teacher who is teaching these completely wrong, illogical things.

Well, we talk about this in our studies. But the big problem with using the equinox (or the equilux) is that we end up watching the movements of the earth *around the sun*. And that is precisely what Yahweh commands us not to do. Yahweh says not to pay attention to the movements of the sun, the moon and the stars. But that is what the term spring refers to, is when you have the equinox or the equilux.

Devarim (Deuteronomy) 17:2-3

2 If there be found among you, within any of your gates which Yahweh your Elohim gives you, man or woman, that has wrought wickedness in the sight of Yahweh your Elohim, in transgressing His covenant,

3 And has gone and served other Elohim, and worshipped them, **either the sun, or the moon, or any of the host of heaven, which I have not commanded**;

We explain this in the study "[Where is Spring Commanded?](#)" (Because it is not!). Also, in "[Where Is the Equinox Commanded?](#)", we basically cover the same topic from a different angle. We point out that spring begins at the vernal (spring) equinox. Once again, how do you determine it? It is when the day and the night are of equal length. And Yahweh never mentions the equinox or the equinox anywhere in Scripture. He does not have anything that even resembles how to determine when the day and the night are of equal length. He does not tell us to do that, that was first discovered by the Greeks. So why would anyone incorporate Greek concepts into a Hebrew or Hebraic calendar? It makes no sense. But this is what the rabbis do, this is what the Karaites are doing, and it is also (sadly) what the majority of Messianic are doing in 2021. Because they are simply parroting whatever the Karaites say at this particular point in time. And the problem is that the concepts of a spring equinox and a fall equinox do not appear in Scripture, these concepts have been added to Scripture, which qualifies as *false worship*.

Why do we say it qualifies as *false worship*? Because in Scripture, the term *worship* is derived from *worth-ship*. If you worship Yahweh, you consider Him and Him alone to be worthy of telling you how to keep your calendar.

But if you look at the movements of the sun, the moon, and the stars to determine your calendar, then you are considering the sun, the moon, and the stars to be worthy of telling you when and how to keep your calendar. And mixing the two really does not work. Because Yahweh tells us that He will not share His glory with any other. So we need to be really careful. If we are going to say that we worship Yahweh, that we consider Him worthy to be the one to set our calendar, then we need to go by what He says and not add Greco-Roman Babylonian concepts into the mix.

Okay, so then, how do we determine the Head of the Year? Again, in "[Aviv Barley Simplified](#)" we showed how the feasts of the first month (Rosh HaShanah) are correctly established by finding the first complete sheaf of aviv (medium dough) barley in the land of Israel (finding the firstfruits of barley), and then by sighting the first crescent sliver of the New Moon from the land of Israel. And if you do that, that is what Nazarene Israel is doing this year. And that is why we are holding the feast at this particular point in time. There are a lot of people worshipping a month too late this year, and one of the reasons for that is because they are not obeying the face value of Deuteronomy chapter 16, verse 9. We talk about this in the study "[Let's Not Break Deuteronomy 16:9.](#)"

Deuteronomy 16: 9

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

The face-value (*p'shat*) of Deuteronomy chapter 16, verse 9 tells us that when we cut the aviv barley firstfruits, that is when we need to begin our 50-day Omer count up to Shavuot (Pentecost). In other words,

when we begin to cut, that is when we begin our count, or you could say we begin to count when we begin to cut. But, to say this as nicely as possible, this year (2021 CE) we had certain Karaite and some other certain Messianic barley search teams claiming: *“No, no, no, no! You do not need to obey the face-value of Deuteronomy 16, verse 9. No, no. You do not need to begin your 50-day Omer count when you begin cutting, but rather you can cut your firstfruits of barley and just lay them to one side, and then you bring in the main harvest a month or two later. And that is when you begin your count, when you bring in the main body of the harvest.”*

They are saying it has nothing to do with the firstfruits. Now, we can understand why the Karaites could believe this way because the Karaites do not believe on Yeshua as the Messiah. Therefore, they do not understand the role of Yeshua as the firstfruits. But why the Messianic groups do not understand the role of Yeshua as the firstfruits, that we do not quite understand. To find out more information, please see [“Let's Not Break Deuteronomy 16:9.”](#)

Now we were trying to communicate with the Karaites (modern-day Sadducees). We sent them letters, and we tried corresponding with them. We tried communicating with them in various ways. We did not get the answers we were hoping for. So, with the answers that we did get, we did a little bit more investigation and research. We looked at their studies and we did a study on [“Josephus the Talmud and the Omer”](#). It is very interesting, because the Karaites will tell you that they do not follow the Talmud, but secretly they do, (and they may not even be aware that they are). But they look at the Talmud as a reliable historical resource. What we find when we study the Talmud is that the Talmud tells us precisely that *it is okay* to cut the firstfruits of your barley, and to lay them



to one side, and then to wait for the main body of the harvest. And then that is when you begin your Omer count, when you bring in the main harvest.

So the Karaites are literally following what is written in the Talmud, thinking that what is written in the Talmud is what is written in Scripture. But we of course, as followers of Yeshua, understand that what is written in the Talmud are the traditions and teachings of the rabbis, and the traditions and teachings of the rabbis very often contradict the teachings of Yeshua's Father Yahweh. And then, what is really sad, is to see how many Messianic groups are following after the Karaites. Just because whatever the Karaites say, they assume that that must be correct. When in fact, it directly violates Scripture. So if you would like to see how the Karaites are violating Scripture and why, I encourage you to check out the study of "[Josephus the Talmud and the Omer](#)"

Well, another Karaite doctrine is the teaching that "*Harvestable fields are required for the Day of the Wave Sheaf Offering*". This is again related to the earlier study. The Karaites have a belief that you must be able to bring in the *main body of the harvest* before you can declare the Wave Sheaf Offering and begin your 50-day count up to Shavuot (Pentecost). That is why they teach that if you have any barley that needs to get harvested early and laid aside, you just harvest it and lay it aside. And therefore you can violate the face value of Deuteronomy 16, verse 9. Because it is *not really* violating the face value of Deuteronomy 16, verse 9 (even though that is exactly what they are doing!). They cannot see that they are contradicting Scripture because they are following the Talmud rather than find the commandments of our Father, Yahweh. We talk about that in the study "[The Error of Harvestable Fields](#)."

One of the big problems that they get into with this is with the term *aviv*. The term *aviv* refers to barley that is tender, young, and green. And when they are talking about bringing in the main body of the harvest, they are talking about barley that is mature, brown, and hard. There is nothing about harvest-ready barley that is tender, young, and green. Harvest-ready barley is hard, dry, and brown. And that is what they are not taking into account.

So, in the Karaite model (which a lot of the Messianic groups are following), they literally let the true firstfruits of barley fall to the ground. If you are a farmer with a field of barley that comes ripe early, you are going to lose your crop. Because the Karaites are waiting for the main harvest to come ripe, which is usually about a month or so later, maybe even longer. So, anyway, if you want to know more on what is wrong with the Karaite theory of harvestable fields, please check out our study "[The Error of Harvestable Fields](#)."

Another reason that so many Messianic are keeping the feasts a month late this year is because they are following a particular barley-search group that talks about the alleged need to "*qualify your fields*". There is a particular Messianic barley-search leader who teaches that you cannot grow barley on hills. If it is on a hillside, you cannot harvest (or use) it, or if the field has too many rocks in it, that is also disqualified as a field. This is really quite surprising because, for anyone who has been to the land of Israel, it is basically hills and rocks. And one of the blessings of barley is that it grows quite well in rocky and hilly terrain. That is probably one of the reasons why Yahweh uses it, because it grows so very well in both rocky and hilly terrain.

So, here we have this Messianic brother and he is effectively disqualifying anything with hills and rocks. And in fact, he even disqualifies Jericho, which is extremely ironic because that is where Israel first offered the Wave Sheaf Offering when they entered the land. So this brother is basically adding all sorts of requirements to Scripture that do not exist. In other words, he is adding things. Apparently, for this brother, whatever Yahweh says is not sufficient and he feels the need to add his own requirements. Because apparently according to him, Yahweh could not figure it out. So anyway, read the study [\*Establishing the Head of the Year\*](#) to see what it is that we are supposed to be doing.

But this is why we are celebrating Yom Teruah now rather than a month later with most of the people, who are celebrating a month too late. Because most people are following the Karaites, who are secretly following the Pharisees and what the Pharisees wrote in the Talmud. And it is not right, it is not correct.

Again, it is important to establish the Head of the Year correctly because it is going to then determine the dates of Yom Teruah, also known as the Day of Trumpets, or the Day of Shouting, or the Day of Shofar Blasts.

Now, as long as we are on the timing, as if that was not enough, there is more. So, see if you can follow this. We know that according to Scripture, the New Moon day (Rosh Chodesh) of the first month is also the Rosh HaShanah or (Head of the Year). Well, the rabbis say that Rosh HaShanah (the Head of the Year) is actually in the “seventh month”. So, the rabbis will call the seventh month Rosh HaShanah in addition to calling it Yom Teruah. This makes no sense. Because, why would Yahweh start a calendar in the seventh month? Yom Teruah is the *first day of the seventh month*. I mean, how

many calendars do you begin at month seven? When we begin counting, do we begin counting seven, eight, nine, ten, eleven, twelve? Or do you begin one, two, three, four? Anyway, not only does it make no sense, but it also contradicts the commandment that Yahweh gave in Exodus chapter 12.

Shemote (Exodus) 12:2

2 **“This month [barley] shall be your beginning of months; it shall be the first month of the year to you”.**

Yahweh was giving this commandment about the time that the barley was found to be Aviv, or tender, young, and green. He is talking about when winter is in process of ending, and they are starting into the growing season. He says *this month*, (when they are starting to come into the summer-growing season), *this month* shall be the beginning of your months. It shall be the first month of the year to you. And the rabbis say “*No, no, no, no, no! The first month of the year comes at the end of the growing season*”. (In what most people call the fall). So that is another thing that the rabbis do to be aware of.

The rabbis also call Yom Teruah the first of the so-called *Yamim Noraim*, or what they call the *10 Days of Awe*. And it is important to realize that this term 10 Days of Awe, does not exist in Scripture. We do not use the term because we do not like speaking apart from Scripture, we do not like adding things to Scripture. We figure Yahweh is plenty capable of telling us what He wants done, so we try to teach what He wants done rather than making up our own rules.

And then finally, another thing that the rabbis do wrong is that they have the rabbinic *Yom Teruah* (or the *rabbinic Rosh HaShanah*) that lasts for two days,

whereas in Scripture it is only supposed to last one day. It is the first day of the seventh month, not the first and second days of the seventh month.

Okay, so there is all that regarding the timing, and this is what Yahweh says in Leviticus chapter 23.

Vayiqra (Leviticus) 23:23-25

23 Then Yahweh spoke to Moshe, saying,

24 “Speak to the children of Israel, saying: ‘**In the seventh month, on the first day of the month, you shall have a Sabbath-rest, a memorial of blowing of trumpets, a set-apart rehearsal [holy convocation].**

25 You shall do no customary work on it; and you shall offer an offering made by fire to Yahweh.”

So, you want to call your employer and let them know, this is a set apart day for you not to work. This is a special day we need to set aside so that we can be with our husband and King, Yeshua.

Okay, now we want to talk about what Yom Teruah is. And we are going to get into some definitions here, and then from here we are going to go into the concept of the Hebrew wedding feast. So think about the wedding feast when we are looking at these definitions.

Let us take a look at the word teruah.

H8643 (תְּרוּעָה) **terû'âh** (ter-oo-aw'); From H7321; clamor, that is, **acclamation of joy or a battle cry; especially clangor of trumpets, as an alarm**: - alarm, blow (-ing) (of, the) (trumpets), joy, jubilee, loud noise, rejoicing, shout (-ing), (high, joyful) sound (-ing).

So, if we talk about the concept of trumpets, it could refer to an alarm, or a clamor, or a cry of battle. If we think about the concept of a wedding, then we talk about joy, jubilee, loud noise, rejoicing, shouting, or making a joyful sound or making a joyful noise unto Yahweh.

Now let us look up the reference to the root at H7321

H7321 **rua** (roo-ah'); A primitive root; **to mar [NBW—the silence] (especially by breaking); figuratively to split the ears (with sound), that is, shout (for alarm or joy): -blow an alarm, cry (alarm, aloud, out), destroy, make a joyful noise, smart, shout (for joy), sound an alarm, triumph.**

We are breaking the silence, we are shouting for joy. Because we are waiting for our Bridegroom to come back, and be triumphal and victorious!

So, now that we understand what Yom Teruah is and especially the timing of Yom Teruah, now let us take a look and see how Yom Teruah fits in the Ancient-Hebrew wedding model. We are going to see even more symbolism and more meaning that is going to help us to understand why the shouts we give on Yom Teruah are not only alarms for battle, but they are also shouts of joy.

In the Ancient-Hebrew wedding model there are three main phases, and these correspond to the three pilgrimage feasts.

The first of the pilgrimage feasts is the Pesach (Passover), and this corresponds to the first phase in the Ancient-Hebrew wedding called *shiddukhin* (or, *the match*).

An example of shiddukhin is when Avraham sent his servant Eliezer to take a bride for his son Yitzhak (or Isaac). And according to the story, Eliezer prayed, and Yahweh led him straight to Rivka (or Rebecca). And then, according to the story, Eliezer gave both Rivka and her family all sorts of gifts. There is really no way to know whether Eliezer was giving these gifts as (what today is called) *mattan* (meaning bridal gifts) or *mohar* (meaning dowry). And it really does not matter. Because the whole purpose of giving *mattan* and *mohar* is to gain favor with the family. That is because, at least in Scripture, the determining factor is not a piece of paper or a signature. It is nothing like that. In Scripture, it is not the amount paid, but rather the agreement made that is the determining factor. Today, they would call it the *meeting of the minds*. But in ancient times there was an *agreement to marry* and that is called shiddukhin. And then there can also be a covenantal meal that sort of solidifies the agreement to marry.

Now on the first Pesach in Egypt, Yahweh shared a covenantal meal with Israel, and then Yahweh took Israel out of Egypt as a bride for His Son Yeshua. And Israel received certain objects of silver and gold from the Egyptians. If we are willing to accept it, we could consider that these were a kind of a *mohar* and also as *mattan*, meaning dowry and bridal gifts. And Yahweh also gave Israel promises of inheritance in a *land of milk and honey*. But again, this is still the selection stage. It is a private agreement, the marriage does not become officially binding until later.

In the first century, we see the same basic elements. Yeshua took his disciples to Himself as His bride. It is important to recognize that the marriage is for the disciples. There will be more people at the marriage, more people in the Kingdom, but it is the disciples who

are taken as the bride. And again, they shared a covenantal meal together to celebrate the match (shiddukhin). And then the marriage would become official later at Shavuot (Pentecost), when they received Yeshua's Spirit. And that is officially the oneness between the two of them.

Now we come to the second phase of the Ancient-Hebrew wedding and that is called *erusin*. And this corresponds to Shavuot (Pentecost). So now, notice at *erusin*, the wedding is going to become *lawfully binding*. This is because there is a public announcement. The couple is giving their word publicly that they intend to marry, and in ancient times a man was considered only "as good as his word". When you gave your word, that was it. It is very different than today's marriages, where now it only becomes binding when you have a formally signed piece of paper filed with the government, or something like that. Very different to the Ancient-Hebrew model.

So, Israel has a very long history and, depending upon the era, there could be a formal ceremony. There was no formal ceremony in the days of Eliezer and Rivka, but there could be a formal ceremony, and there could be a public announcement of the match. And sometimes the mohar and mattan were also delayed until the formal ceremony. There could also be a signed agreement called a *ketubah*, and this would specify both the requirements of the bride and the promises made to the bride.

An example is the Torah that was given at Mount Sinai. Now, in today's agreements, the *ketubah* has to be signed in order for it to be valid. But this was not originally the case. We look back at ancient times and there was simply an agreement between Avraham's



representative Eliezer and Rivka's father. And then the bride gave her consent and that is what made for the marriage.

So, after the public announcement (it bears repeating), the marriage is both *formal* and *binding*, even though the consummation does not take place right away. And this is why Miriam (Mary) could have technically have been stoned to death when she was found to be pregnant. Because even though the marriage had not been consummated, she had already given her word. Again, the point is that in Hebraic thought, when you give your word and you enter into an agreement, when you enter into a covenant relationship, it is a very big deal! So, we who live in the west need to retrain ourselves to be careful about giving our word. Because in Yahweh's sight, when we give our word, that is it.

Traditionally, after erusin the bride and the groom are kept apart. And they communicate through the groom's best friend, which in this case is Yeshua's Spirit. So with us, in our case, Yeshua's Spirit (the groom's best friend) shares with us (His bride) what it is the groom likes, so that we can learn how to please Him.

Now during this time, while she is waiting for the wedding, the bride works on her wedding dress. And of course, her wedding dress should be spotless and without blemish. She is also going to name several virgins to be witnesses at the consummation. When the groom comes for His bride, the virgin bridesmaids are going to go with the bride. And again, they are going to serve both as witnesses and as assistants at the consummation, and perhaps during the wedding week.

For his part, after the wedding is announced, the groom is going to begin adding on a room to his father's house

where he and his bride are going to live. Not in every case, but usually the groom would add on this extra room over the summer and then it would be ready after the harvest season, around the time of the seventh month. In other words, Yom Teruah. So, what would happen is, when the father saw that the room was ready and everything was all prepared, then he would give his son permission to bring his bride back home. And that could be the consummation phase.

What would happen then is, the bridegroom would send a herald to announce his soon coming arrival with shofar blasts. We do not know how many shofar our blasts, but possibly seven. We will take a look in the book of Revelation. Possibly seven shofar blasts, seven trumpet calls. And the purpose of these seven trumpet calls would be to alert the bride and her bridesmaids that the groom was coming. This is Yom Teruah. So the bridesmaids would then trim their lamps and then go out to meet the groom when he came, traditionally at midnight. (And again, this is where we also get the concept that the Bridegroom will come back at Yom Kippur). And then they would all go back to the groom's father's house and there would be a wedding feast, which would last for a week. There would also be the consummation of the marriage.

Now we see this, notice in context how we have just finished with Matthew chapter 24, where Yeshua explains about the tribulation that is coming. So, right after the tribulation of Matthew 24, in Matthew 25, Yeshua says the following.

Mattityahu (Matthew) 25:1-5







1 "Then the kingdom of heaven shall be likened to ten virgins who took their lamps and went out to meet the bridegroom.

2 Now five of them were wise, and five were foolish.

3 Those who were foolish took their lamps and took no oil with them,

4 but the wise took oil in their vessels with their lamps.

5 But while the bridegroom was delayed, they all slumbered and slept.”

Assembly	1	2	3	4	5	6	Inset	7
 <b>7 Seals</b>		Releasing Horse Forces			Dead		144k	7
 <b>7 trumpets</b> (Shofars)		7 Years of Tribulation, Last 3.5 is "Jacob's Trouble"				7 Thun	2 Wit	7 Quake
Inset chapters 12-14 (Woman & child, beasts sea & land, 2 harvests)								
 <b>7 Cups</b> (Bowls)	1	2	3	4	5	6	Frog	7
Inset chapters 17-18 (Describes Babylon/Rome and her fall)								
 <b>Armageddon</b> <b>Gog 1</b> (Yeshua returns) (Wedding feast)		<b>Ingathering</b> (2d Exodus)			<b>Millennium</b> (1000 years) (Saints in heaven with Messiah)		<b>Gog 2</b> (Satan loosed)	
	Earth continues a while		White throne judgment			New earth		

We will talk about this more in the next chapter. But traditionally, the bridegroom will return around midnight on Yom Kippur, which is the Day of Atonement. This comes ten days after Yom Teruah. So if we go to the study [Revelation and the End Times](#) (or you can watch this on video in [Revelation Simplified](#)), we see that in the end-times there are seven seals and then seven trumpets. (Or seven shofars, seven shouts of alarm). And then you have seven cups (or vials) which takes place quickly. And then Yeshua returns at Armageddon, which would be Yom Kippur.

We will talk more about this in the next chapter. But this helps us to understand why in Strong's Hebrew Concordance, this sound of the trumpets that we hear is

not necessarily only an alarm, it is not only necessarily a battle cry. But it is also a cry for joy! Because our Bridegroom is returning for His bride.

# Yom Kippur - The Day of Atonements

This is a very special day. It is the most set-apart day of the Hebrew calendar year because, as we will see in the second half of this presentation, this is the day when Yeshua comes to take His bride home to His Father's house. If we hope to be that Proverbs 31 bride, let us watch this presentation and see what it takes to please Him in that day.

People often say that we cannot know the correct calendar, but that is incorrect. Everything about the Hebrew calendar is knowable, doable, and important. Because the Hebrew calendar is effectively a series of dates set up between Yahweh the Father and His Son (the Bridegroom) and His prospective bride (Nazarene Israel). So if the feasts are a series of dates, do we not need to be there, do we not need to be at the right place at the right time, doing what we are supposed to be doing? We are going to take a look at all these things in this presentation. Then, in the second half of the presentation, we are going to take a look at the promises to the bride, and all the good, wonderful things He is going to bring His bride. So first, let us take a look at the timing.

As we explained in [The Torah Calendar](#) study and also in studies such as [Establishing the Head of the Year](#), we saw that the Hebrew year properly begins (according to Scripture) on Rosh HaShanah, otherwise called the Head of the Year. And that is when the first crescent sliver of the new moon is seen from the land of Israel and when there is going to be the very first sheaf of *aviv* (medium dough) barley, symbolic of Yeshua, 15 to 21 days later, on the day of Yom Hanafat HaOmer (the Day of the Wave Sheaf Offering). So, we know that the

priesthood is going to announce Rosh HaShanah (the Head of the Year) when:

1. The first crescent sliver of the new moon is seen from the land of Israel.
2. There is a single sheaf of aviv (medium dough) barley within 15 to 21 days after the first crescent sliver of the new moon is seen from the land of Israel.

Now we add six months to that, and we come to Yom Teruah (the Day of Shouting, also called the Day of Shofar Blasts or more commonly, the Day of Trumpets).

In the last chapter, we talked about ["The Day of Trumpets"](#). If you did not read that chapter yet, I encourage you to read that chapter now. Because we lay out the Hebrew Wedding Feast in that study. We are going to continue that, but we are not going to cover all the same material.

Then 10 days after Yom Teruah comes Yom Kippur (the Day of Atonement). It is the most important, most set-apart day on the Hebrew calendar year. It comes ten days after the new moon of the seventh month is seen.

So let us take a look at the commandments regarding Yom Kippur and let us see what it is that we are supposed to do.

Let us take a look at Leviticus chapter 23.

Vayiqra (Leviticus) 23:26-28

26 And Yahweh spoke to Moshe, saying:

27 **“Also the tenth day of this seventh month shall be the Day of Atonement(s). It shall be a set-apart rehearsal [holy convocation] for you; you**

shall afflict your souls, and offer an offering made by fire to Yahweh.

28 And you shall do no work on that same day, for it is the Day of Atonement(s), to make atonement for you before Yahweh your Elohim.

So, it is the Day of Atonements (plural) in Hebrew, it is Yom HaKippurim. But because the concept is one of general, overall atonement, it is usually translated as the Day of Atonement. It is a set apart rehearsal. What are we rehearsing? We are rehearsing that this is the day that the groom is coming to take His bride back home to His Father's house, It is the most important day of the Hebrew calendar year. Just as a Bride's wedding day is the most important day of her life, this is the most important day of the Hebrew calendar year.

Now it is funny, it is supposed to be symbolic of the wedding and yet it says, "*you shall afflict your souls*". We are going to talk about why the bride should afflict her soul later on in this chapter.

Yahweh also says, "*you shall do no manner of work*". Nothing, no work at all!

Vayiqra (Leviticus) 23:31-32

31 "**You shall do no manner of work**; it shall be a statute forever throughout your generations in all your dwellings.

32 **It shall be to you a sabbath of solemn rest, and you shall afflict your souls**; on the ninth day of the month at evening, from evening to evening, you shall **celebrate** your sabbath."

It is the most set-apart day of the year! Come on! If it is our wedding feast, is the bride going to be going to work on the day of her wedding? Of course not! So, it says

that you shall do no manner of work, meaning, just spend the time with Yahweh. We are waiting for the Bridegroom to take us home.

When He says "*It shall be a statute forever throughout your generations and in all your dwellings*" that is a very special phrase. Because, as we see in other places, the priesthood has changed inside of Israel over the years. First, we had an external Melchizedekian Priesthood, then we had an internal Priesthood of the Firstborn, then we had an internal Levitical Priesthood, and now we are under an internal Melchizedekian order. And the rules and regulations have changed with regards to each one of those orders, but the precepts generally remain the same. And when Yahweh says "It is a statute forever throughout your generations and in all your dwellings" generally speaking, He is talking about the precepts. Because, although the specifics can change according to the situation, the precepts never change.

So, when He says "*It shall be to you a sabbath of solemn rest and you shall afflict your souls*" basically we are showing Yahweh that we value Him and the things of His Kingdom, and not the things of this world. We are showing Him that He is worth more to us than anything in this world. We will talk more about that in the second half of this chapter when we talk about Isaiah 58.

Okay, so we are supposed to *afflict our souls* but yet we are to *celebrate the sabbath*. The reason why is, again, we are letting go of the things of this world in order to reach for the things of His Kingdom. That is why we are celebrating even though we are afflicted. We are going to talk more about that in Isaiah 58.

But He also says, "*from evening to evening*". What happens a lot is that we get strange queries sometimes.



People say, “*Well, you know, I think the day begins at noon.*” Or “*I think the day begins at morning.*” Or “*I think the day begins at midnight*” (as says the Roman-Gregorian-Christian calendar).

But that is not how it is in Yahweh’s calendar. Genesis 1 tells us that the evening and the morning were the first day.

And then sometimes people try to say that the day is only 12 hours long. Well, take a look. Leviticus chapter 23, verse 32 tells us:

Vayiqra (Leviticus) 23:32

32 **“It shall be to you a sabbath of solemn rest, and you shall afflict your souls; on the ninth day of the month at evening, from evening to evening, you shall celebrate your sabbath.”**

Okay. Let us zoom in on verse 31. Yahweh says and you shall do no manner of work.

Vayiqra (Leviticus) 23:31

31 **“You shall do no manner of work; it shall be a statute forever throughout your generations in all your dwellings.**

The classic question is what do you do about essential services, such as doctors, firefighters, medics, nursing, and these kinds of things? And then the question comes up about what do you do about dairy farming? Because dairy cows have to be milked every single day, if you do not milk a dairy cow, you will actually hurt that cow. You will medically damage the cow. So dairy cows have to be milked every day. The traditional classic response is that we should not do anything more than necessary. Anything that can be done before the day of Yom Kippur

or anything that can be done after the day of Yom Kippur, we should set those things completely aside and not do them on this very special day. Because, again, we are the bride, and we are hoping to be taken by the groom. Do we want to be working or do we want to be waiting for Him? Do we want to be pleasing to Him when He comes?

Again, there are certain things that cannot be prevented. If you are a doctor and you work in deliveries, there is going to be someone giving birth on that day, you can almost count on it. You could hypothetically send out an all-points bulletin 40 weeks in advance of that saying, “*No one get pregnant right now! Because nine months or 40 weeks from now is Yom Kippur!*”, but that does not work in real life. But the point is to only do what is essential, essential services only. If there is any way you can reschedule it, any way you can put it off, that is what we need to be doing. Because we need to be focusing on our Bridegroom on His special day that He comes for us.

So, we take a look at the word *Kippur*.

H3725 (כִּפּוּר) **kippur** (kip-poor’); From H3722; **expiation** (only in plural):- **atonement**.

It is expiation, meaning, “*the act of making amends or reparation for guilt or reparation for wrongdoing*”.

In other words, it means atonement. We are making atonement for something that we have done wrong, we are trying to make amends or trying to make something right that we have let go wrong.

And then we look up the root at H3722.

H3722 (כָּפַר) **kaphar** (kaw-far'); a primitive root; **to cover** (specifically with bitumen); **figuratively, to expiate or condone, to placate or cancel**:

It is a primitive root that sounds a whole lot like cover (kaffar, kuffer) remembering that the 'v' and the 'f' used to be approximately the same sound. So, kaphar, or *to cover*, specifically with bitumen. Because Noah's ark was covered with bitumen, but figuratively it is to expiate, or to condone, to cancel a debt. We are trying to placate Yahweh for all the things that we have done wrong. We are trying to make up for the things we have done wrong in the past, we are trying to cancel our debt with Yahweh.

Okay. Now we need to talk (with respect) about our rabbinic brethren, the Orthodox Jews. They are basically the Pharisees. They changed their name in the middle ages from the Pharisees to the Orthodox Jews, but it is the same spiritual group of people. They have a special prayer called *Kol Nidrei*. (I want to be respectful about this). But let us see what it says in Wikipedia.

Wikipedia: Kol Nidre

Kol Nidre /'k Nidre Kol (also known as Kol Nidrey or Kol Nidrei[1])

(Aramaic: (Aramaic: n as Kol Nidre

Is an Aramaic declaration recited in the synagogue before the beginning of the evening service on every Yom Kippur ("Day of Atonement"). **Strictly speaking, it is not a prayer, although commonly spoken of as if it were.**

Now there is a lot of controversy about Kol Nidre. I have read the prayer and I have said the prayer in times past. Basically, my understanding of Kol Nidre is that Yeshua is not big on rote prayers. In fact, Yeshua is not big on the rabbinical order, because the rabbinical order

replaces Yahweh's Torah with their own series of rote performances and legalistic observances. And Yeshua was not big on any of those things. Yeshua was always much, much bigger on the things that came from inside the heart.

So, I will let you do your own research on it, and I want to be respectful about this, but I have read a large volume of commentary from Jews complaining about the contents of Kol Nidre. And effectively, the accusation from other Jews toward the prayer (or the rote-saying, the rote declaration of Kol Nidre), is that effectively it sort of serves as a "get-out-of-jail-free card". Kol Nidre means every vow. In other words, every vow we have made that we have broken. Or everything that we have done wrong, or every way we have sinned, or everything that we have done, etc., etc. As long as we say the Kol Nidre, we are absolved of that. So, it is a declaration rather than a prayer. Effectively, it is telling Yahweh that we did not do anything. We are making this declaration that we are absolved of guilt. Basically, it is a get-out-of-jail-free card. This is the accusation that some Jews make toward the Kol Nidre prayer. The only comment I will make about it is that Yeshua was not big on rote prayers, so we do not say Kol Nidre.

But Yeshua was big on keeping Yahweh's Torah. He kept His Father's law perfectly and He is our example. The apostle Shaul says "*Imitate me as I imitate Messiah*". Messiah kept the Day of Atonement, the apostle Shaul (Paul) also kept the Feast (Day) of Atonement. We see this in places such as Acts chapter 27.

Ma'asei (Acts) 27:9-10

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

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

The reason it is called *the Fast* is that rabbinic Judah traditionally observes the Day of Atonement by fasting. Traditionally they abstain from food and water for 24 hours in order to afflict their souls. And then they also say the Kol Nidre prayer. We are going to talk a lot about that. When we get to the second half of this chapter we will talk about Isaiah 58, and we are going to see there is much more to it than that. Just simply abstaining from food and water for 24 hours is not going to get us a pass, at least that is what Isaiah 58 says.

So let us take another look at Numbers chapter 29.

Bemidbar (Numbers) 29:7

7 [Yahweh says] “On the tenth day of the seventh month you shall have a set-apart rehearsal [holy convocation]. **You shall afflict your souls**; you shall not do any work.”

Again, we are going to talk in the second half about how we are rehearsing Yeshua’s arrival to take His bride back home to His Father’s house. He says, “*I go to prepare a place for you, and that will surely come again for you*”. But on the day He comes for us we are to afflict our souls. We are trying to show Him that we are serious. We are trying to show Him that we value the things of His Kingdom much more than we value anything here on this earth. And once again, does not the bride want to be there on the day the Groom comes to take her home to his father’s house? And for the consummation and the wedding feast? Yes! So we avoid all manner of work on that day. We will talk about that in the second half.

The writer of Hebrews (which many people including myself believe is the apostle Shaul) tells us something very important. This is very important; a lot of people do not understand this. And again, I want to be respectful to our brothers in Orthodox Judah. But with regard to the Kol Nidre prayer, there is a lot of commentary by certain Jews that Kol Nidre effectively serves as a get-out-of-jail-free card. The writer of Hebrews would disagree. Let us read in Hebrews chapter 9.

Ivrim (Hebrews) 9:7-8

7 But into the second part [holy of holies, or the kodesh hakodashim] the high priest went alone once a year, not without blood, which he offered for himself and for the people's sins committed in **ignorance**;

8 the Set-apart Spirit indicating this, that the way into the Most Set-apart [kodesh kodashim] was not yet made manifest while the first tabernacle was still standing.

Now in that light, let us talk about the sins of Nadav and Avihu (Nadab and Abihu) in Leviticus chapter 10. Because we are going to see how that ties in in Leviticus chapter 16 in just a moment.

Vayiqra (Leviticus) 10:1-2

1 Then Nadav and Avihu, the sons of Aharon, each took his censer and put fire in it, put incense on it, **and offered profane fire before Yahweh, which He had not commanded them.**

2 **So fire went out from Yahweh and devoured them,** and they died before Yahweh.

Yahweh did not want this particular offering; He did not say to do it. In other words, Nadav and Avihu did something that Yahweh did not say to do.

If you are a pastor, or a rabbi, or a leader, or a teacher, or if you have got some kind of a tv show you or are some kind of a bible teacher, and you are doing something that Scripture does not say to do, pay attention to this. This is for you. It says fire went out from Yahweh and devoured them and they died before Yahweh. In the days of when the Torah was given Yahweh was very clear. He said, "*See to it that you do everything according to the pattern that was shown to you on the mountain*". And in the great commission of Matthew chapter 28 Yeshua says to "*immerse disciples in all nations teaching them to do (to keep or to guard, to shomar) everything that He has commanded*".

But it is the same principle, it is the same precept. We have to do the things that He says to do, and not do the things of our own creating. And not to do the things of our own devising. And, as we see in our other studies, that Yahweh has commanded for *all* of His ministers, *all* of His servants, *all* of His true people, to work together according to the Fivefold-Ministry giftings, on a single foundation of apostles and prophets. To form one single kingdom, one single ministry for Him. And not to launch our own ministries; *Saturday-Night-Live Ministries*, or this *ministry or that ministry*. Or '*oh I have a ministry-ministry!*' He wants all of the Five-Fold Ministry gifts to work together on a single foundation of apostles and prophets. This takes a lot of discipline to do this, but that is what Yeshua has commanded.

We see this show up again in Leviticus chapter 16.

Vayiqra (Leviticus) 16:1

1 Now Yahweh spoke to Moshe after the death of the two sons of Aharon, when they offered profane fire before Yahweh and died;

Because they knew what they were supposed to do, and they did something else. They had been instructed by Yahweh what to do and they chose to do a different thing. Once again, if you are a minister or a rabbi, or a pastor, pay attention to this. This is for you. We are going to talk about the whole chapter of Leviticus 16, because this is the scapegoat, and the scapegoat was a special ritual that took place on the day of Yom Kippur.

Vayiqra (Leviticus) 16:2-3, 6-10

2 and Yahweh said to Moshe: “Tell Aharon your brother not to come at just any time into the Set-apart Place inside the veil [as Aharon’s sons Nadav and Avihu had done, they offered something that Yahweh had not commanded them to do], before the mercy seat which is on the ark, lest he die; for I will appear in the cloud above the mercy seat.

3 “Thus Aharon shall come into the Set-apart Place: with the blood of a young bull as a sin offering, and of a ram as a burnt offering.”

6 “Aharon shall offer the bull as a sin offering, which is for himself, and make atonement for himself and for his house.

7 **He shall take the two goats** and present them before Yahweh at the door of the tabernacle of meeting.

8 Then Aharon shall cast lots for the two goats: one lot for Yahweh and the other lot for the scapegoat.

9 And **Aharon shall bring the goat on which Yahweh’s lot fell, and offer it as a sin offering.** [Notice, Yeshua also was offered up as an offering].

10 But the goat on which the lot fell to be the scapegoat shall be presented alive before Yahweh, to make atonement upon it, **and to let it go as the scapegoat into the wilderness.**”



Now there is a lot that we could say here, and we could probably make a whole separate book and video series on the potential roles of the scapegoat. But is it possible that if the goat that was selected by Yahweh was offered up, just as Yeshua was offered up, is it possible that the goat that was the scapegoat (or the escape goat) represents Rome, meaning Edom or Esau? Because we know that Edom and Esau will be destroyed in the wilderness. It is just something to think about. Let us continue reading further in Leviticus. But be careful here, it is easy to get tripped up.

Vayiqra (Leviticus) 16:21-22

21” Aharon shall lay both his hands on the head of the live goat, **confess over it all the iniquities of the children of Israel, and all their transgressions, concerning all their sins,** putting them on the head of the goat, and shall send it away into the wilderness by the hand of a suitable man. [We are going to talk about this with regard to Kol Nidre].

22 **The goat shall bear on itself all their iniquities** to an uninhabited land; and he shall release the goat in the wilderness.”

Once again, is it possible that this escaped goat represents Esau or Edom, those who are going to die in the wilderness and not come back to the land of Israel? It is just a thought.

Now we are talking again about precepts. Up until now, we have been talking about what happens under the Levitical order. We have seen that there are different priesthoods throughout Israel's history. First, you have an External Melchizedekian Order, then you have an Internal Priest of the Firstborn, we just read about what the Torah was for in the Levitical Order, and now we are

under an Internal Melchizedekian Order. The specifics of the commandments change, but the precepts always remain the same.

So let us drop down to verse 29, we are going to see another precept. Keep this in mind. When you see Yahweh say, “*a statute forever for you*”, He is talking about the precept. Although the details can change depending upon the order, here He is talking about the precept. And this is something very important for a lot of Christians because they do not realize their identities as Ephraimites. So they do not realize that these commandments still pertain to them

Vayiqra (Leviticus) 16:29

29 [Yahweh says] “This shall be a statute forever for you:

In the seventh month, on the tenth day of the month, **you shall afflict your souls**, and do no work at all, whether a native of your own country or a stranger who dwells among you.”

What that means is, it does not matter whether you are a native-born Jew, born in the land of Israel to the tenth generation, or no matter what this pertains to you. If you have been grafted into the House of Judah, this pertains to you. Or if you are an Ephraimite. Whether you have known about your identity since the time of your birth or whether you are recently grafted in, this pertains to you because it is a statute *forever*.

Vayiqra (Leviticus) 16:30

30 “For on that day the priest shall make atonement for you, to cleanse you, that you may be clean from all your sins before Yahweh.”

Again, when you talk about this, we know that that is not every sin. There are all kinds of sins, but it can be said that there are two different kinds of sin. One is what is called a *ruhm yahd*, or a *high-handed sin*. Basically, an act of rebellion against Yahweh, and rebellion carries the death penalty. But then there are also unintentional sins. So by default, because *ruhm yahd* (high-handed sins) warrant the death penalty, here we are talking about the unintentional sins, the sins that the people did not intend to commit. They did not mean to do it, but still, they have to be atoned for. Because Yahweh is perfect and dwells in unapproachable light.

Now in addition to Kol Nidre, we also need to talk about some other rabbinic traditions and some rabbinic myths. And I say this with respect to our Orthodox (or Pharisee) brethren. But the rabbinic tradition is to wish each other what they call “*Chatimah tovah*”, or a “*Good signing*” into the Book of Life. And the reason they do this is because the rabbis believe that they are all supposed to follow the rabbinic version of the commandments. And if they will follow the traditions and teachings of the rabbis and do everything the way the rabbis say to do them, then Yahweh will have favor upon them and will then write their name into the Book of Life based upon their good works. We know that that is not how it goes.

In Nazarene Israel, we understand that we are saved by His favor (grace) and even that is not of our own doing. He called us first and then we merely responded to His call, that is all we did. Then we receive His Spirit, and now He is dwelling in us and us in Him, and Him in the Father and the Father in Him. That is what gives eternal life. Because now that lost and broken connection, that was lost in the Garden of Eden, is restored. So there is a reconnection to the Divine. So we know that we are written in the Book of Life. Because we make the choice,

we take the symbolic immersion going under the water (symbolic of going under the earth and dying to our flesh). The old man of sin is washed away and then we are raised in Yeshua's death unto newness of life. And it is the fact that His Spirit lives in us and that we manifest His spirit. We walk according to His Spirit, and we no longer walk according to the lust of our eyes, the lusts of our flesh, and our own pride. We no longer walk according to our own desires, that is why we are written into the Book of Life.

So you know, you can wish someone "*Chatimah tovah*" if you want, but make sure they understand what you are wishing them. When they wish me "*Chatimah tovah*" I will say "*Chatimah tovah*" to them and then I will seek an opportunity to explain that in my understanding you get a "*Chatimah tovah*" because you respond to His call because you accept Yeshua. So really, if I wish someone "*Chatimah tovah*" I am wishing them to accept Yeshua. To die to their flesh and then to walk according to His Spirit, that is what I am wishing them. Just for whatever that is worth. But it is this business of dying to our sins and dying to our flesh, taking the immersion, symbolic of going underneath the ground, (having the water wash away the old man of flesh and the old man of sin, and then being raised again new creations). And it is what Yahweh speaks of in Isaiah chapter 1.

Yeshayahu (Isaiah) 1:18

18 "Come now, and let us reason together," Says Yahweh, "Though your sins are like scarlet, They shall be as white as snow; Though they are red like crimson, They shall be as [white] wool."

What does this mean? Some very interesting things. If you are an Orthodox Jew (I know that there are some Orthodox Jews who listen to our broadcast), or if you are

someone who believes that the Talmud is inspired, or if you believe that the Talmud is an accurate historical record, there are some very important things for you in this lesson. We believe that the Talmud is not inspired. Pharisees (Orthodox Jews) do believe that the Talmud is inspired. They do believe that the Talmud is to be obeyed. We see it merely as a very important and very interesting historic reference for what the rabbis believed in the second temple period, the time in which Yeshua lived. And then, of course, it was redacted, or highly edited (or you might say censored by Judah HaNasi, Judah the Prince, and published around the year 220 CE). But some very interesting resources here. If you are a person who believes the Talmud is inspired or if you believe that it is a good accurate historical witness, then watch this here.

R. Nahman b. Isaac said It was the tongue of scarlet, as it has been taught: Originally they used to fasten the thread of scarlet on the door of the [Temple] court on the outside. If it turned white the people used to rejoice, and if it did not turn white they were sad...

Talmud, Rosh Hashanah 31b [Soncino]

Now we just saw in Isaiah chapter 1, verse 18 that Yahweh says, "*although your sins are like scarlet, they shall be as white as snow*", or "*if they are red [like a thread or a cord of crimson] they shall become like white wool*". And so what is happening here is that the people of Judah were seeking after a sign. Yahweh gives us signs all the time, and if we are hearing Yahweh's voice like we are commanded to in the Torah, we should be noticing these signs all the time. Because Yahweh is always giving signs. We do not need to ask Him for signs if we are paying attention. It is kind of like your dad is talking to you all the time and you are trying to call him

on the phone. Your dad is trying to talk with you face to face and you are trying to text him, trying to bring him up on WhatsApp or something. It does not make sense; it does not work out. We do not need to call Him and ask Him for signs, we just need to pay attention to the communications He is already giving us.

So we take a look Babylonian Talmud quote again.

R. Nahman b. Isaac said It was the tongue of scarlet, as it has been taught: Originally they used to fasten the thread of scarlet on the door of the [Temple] court on the outside. If it turned white the people used to rejoice, and if it did not turn white they were sad...

Talmud, Rosh Hashanah 31b [Soncino]

Now, why are they doing that? That is because they are seeking a sign. They are not just doing what Yahweh says to do and trusting in Yahweh that He is going to do what He says if we will listen to His voice, hear His voice, and also keep His commandments and obey. *“To the Torah and the Testimony: if they speak not according to this word, it is because daylight has not dawned on them yet.”* Okay. So instead of hearing Yahweh’s voice and trusting Him that He is going to do what He said, instead they are seeking a sign.

Let us continue.

... They therefore made a rule that it should be fastened to the door of the court on the inside. People, however, still peeped in and saw, and if it turned white they rejoiced and if it did not turn white they were sad. They therefore made a rule that half of it should be fastened to the rock and half

between the horns of the goat that was sent [to the wilderness].

Talmud, Rosh Hashanah 31b [Soncino]

Now I do not understand about fastening half of it to the rock and half to the goat. If you are knowledgeable in that please write to us at [contact@nazareneisrael.org](mailto:contact@nazareneisrael.org), we would love to hear from you, we would love to know why they fastened half of it to the rock and half of it to the horns of the goat. But that is what the Talmud says that they did, it is certainly not commanded by Yahweh. So, again, why are they doing something that is not commanded by Yahweh? But if you are someone who believes the Talmud or you believe the Talmud is an accurate, historical record, pay attention to this. Because this is for you.

For 40 years before the destruction of the temple [in 70 CE] the thread of scarlet never turned white but it remained red.

Talmud, Rosh Hashanah 31b [Soncino]

We know that the second temple was destroyed by the Romans in 70 CE. You back up 40 years from there, that brings us to the year 30 CE, where it is believed that is when Messiah Yeshua was put to death. So let us ask ourselves, what does that mean? If the people are seeking a sign that their sins are separated from them and they shall be white as snow, what does that say?

Now we come for a second witness.

Our rabbis taught during the last forty years before the destruction of the Temple the lot [For the Lord] [sic] did not come up in the right hand; nor did the crimson-coloured strap become white; nor did the westernmost light shine; and the doors of the Hekal

would open by themselves, until R. Johanan b. Zakkai rebuked them, saying: Hekal, Hekal, why wilt thou be the alarmer thyself?

[Meaning, why are you going to strike fear into us yourself?]

Talmud, Yoma 39b [Soncino]

Note that, according to Scripture, the right hand is the favored hand. And here it is saying that during the last 40 years before the destruction of the temple, starting about the time of 30 CE, the lot for Yahweh (the goat that would be sacrificed for Yahweh) did not come up in the favored right-hand, nor did the crimson-colored strap become white, nor did the westernmost light shine. And the doors of the temple would open by themselves until rabbi Johanan b Zakkai rebuked them, basically saying "*Why are you going to strike fear into us yourself?*"

Now excuse me, I do not mean any disrespect. But why is rabbi Johanan b Zakkai rebuking the temple? Hi, forgive me, but is it the temple that is giving the sign? Or is it Yahweh who is giving the sign through the temple? And if Balaam's donkey can attempt to give signs to those who are listening, why are we not wanting to hear the signs that are given? If Yahweh is giving us a sign, why do we not like the signs that we are given? Here we have two witnesses in the Babylonian Talmud that the people did not receive the purification for the last 40 years before the temple was destroyed, starting at the time of the sacrifice of Yeshua. If you are a believer in the Talmud, what does that say to you?

Well, Ephraim (the lost tribes) in general terms the Christians, have plenty of problems of their own. I do not mean to pick on brother Judah. In very many ways brother Judah has been much more faithful than Ephraim. In very many ways brother Judah has a lot



more going for him than Ephraim does. But Scripture is Scripture, and Yahweh's judgment is Yahweh's judgment, and we need to be true to what Scripture says. And if Scripture says something, we do not turn a blind eye to this verse or that verse and say, "*I do not like this passage*" or "*I do not like that passage*", "*I do not care for that passage*". Because we start leaving passages of Scripture out or we start using this verse to explain away that verse, we have just entered Babylon. You can always tell a Babylonian because they place more emphasis on this verse, and they leave that verse or that passage out. What we need, brothers and sisters, is to come to the place where we can understand all of Scripture, because that is how we know we have the mind of Yahweh.

So let us take a look at Isaiah 58. Again, I do not mean to pick on brother Judah. Judah's got a lot to say, our Messiah and Redeemer comes from the tribe of Judah. All of the original disciples come from the tribe of Judah.

Yeshayahu (Isaiah) 58:1-2

1 [Yahweh says] "Cry aloud, spare not;

Lift up your voice like a trumpet;

Tell My people their transgression,

[be a watchman on the wall]

And the house of Jacob their sins.

[in this case, Judah]

2 Yet they seek Me daily,

And delight to know My ways,

As a nation that did righteousness,

And did not forsake the ordinance of their Elohim.

They ask of Me the ordinances of justice;

They take delight in approaching Elohim."

That is one of the best things about brother Judah. Brother Judah for millennia has sought Yahweh daily

and they have delighted to know His ways. They have not gone off into the nations like the lost 10 tribes, they have not gone off to feed the pigs like the Prodigal Son. Judah has been there like the older brother in the parable of the Prodigal Son, and we will talk about that when we get to the teaching on the *Two Houses*.

But Judah has delighted to seek Yahweh daily and they have delighted to know His ways. Except, just that they have not done it exactly. Because according to Yahweh, He says it is as if they felt that they were a nation that did righteousness. And it is as if they felt that they were a nation that did not forsake the ordinance of their Elohim and establish rabbinic law in place of it. He says they ask of Him the ordinances of justice, (that is a good thing) and they take delight in approaching Elohim (that is a great, wonderful thing). If we could get Ephraim to do that consistently, we would be a big step ahead. So good job in that Judah! Pray for us, Ephraim needs to catch up with you in that. So Ephraim, we have no place to wag the finger, that is not what I am saying here, that is not what I am doing. From my perspective, these are good things. I am just saying this is what Yahweh's word says, okay. That is all I am saying, this is what Yahweh's word says. So, he who has ears, let him hear.

We are talking about the House of Jacob, or the House of Judah.

Yeshayahu (Isaiah) 58:3

3 "Why have we fasted,' they say, 'and You have not seen? [There is a big tribulation coming up ahead for Judah, just like the United States of America, also there is a big tribulation coming ahead. We will talk about that at the end of this chapter.]

Why have we afflicted our souls, and You take no notice?’ [Like the older brother in the parable of the Prodigal Son, ‘All these years I have served you, yet you never gave me a young goat, that I might rejoice with my friends’.]

[Well Yahweh says] In fact, in the day of your fast you find pleasure,

And exploit all your laborers.”

[Yes, you are abstaining from food and water. Yes, you are declaring Kol Nidre. But in fact, in the day of your fast, you find pleasure and exploit all your laborers.]

Now let me explain for just a moment, all right. There are a lot of very good people in the Southern Kingdom of Judah. There is a specific sect in Judaism called the Sabbatean Frankist, and they are causing a lot of trouble worldwide. You read the news, you talk about the globalists, you talked about the New World Order. We are talking about the Sabbatean Frankist Sect. And although they will deny it in public, their understanding (and what they actually teach) is that they should do as much evil as possible. Because the Messiah will come when the world has degenerated to such a point that there is destruction everywhere. They want to hasten the day of the coming of the Messiah. And you can hear statements by political leaders. I am not going to name names right now; we will get into it some other time. But if you listen to brother Judah's statements, you can very often hear times about “*hastening the day*”, “*hastening the coming of the Messiah*”. What they are really saying is, (that is a dog whistle, that is code for) “*We need to bring chaos upon the face of the earth*”. And that is only the Sabbatean Frankist Sect. There are a lot of other sects of Judaism that know nothing about the Sabbatean Frankist. If you are Jewish, in respect, please research

into the Sabbatean Frankist. They are the ones causing all the trouble.

But it says, *“In fact, in the day of your fast you find pleasure, and exploit all your laborers”*.

Now it is said that there are six companies that rule the world. Are these six companies mandating or enforcing Yahweh’s calendar? If not, why not? If they are in charge, why are they not teaching people to keep Yahweh’s calendar? Why are they not teaching people to keep Yahweh’s ways? It is a question I ask.

Yeshayahu (Isaiah) 58:4

4 “Indeed you fast for strife and debate, And to strike with the fist of wickedness. You will not fast as you do this day, To make your voice heard on high.”

In other words, you are fasting in order to cause problems. You are taking the Kol Nidre statement (the Kol Nidre prayer). And you are saying, *“I am absolved, it does not matter what I do, I am absolved. This is my statement; this is my get-out-of-jail-free card. So I do not need to teach my people, I do not need to teach my servants to keep your Sabbath, I do not need to teach my people to keep Your ways.”*

And speaking of the globalists, *“you strike with the fist of wickedness”*.

He is talking about how there is going to be a great tribulation that will come upon the land of Israel. We talk about this in the [Revelation and the End Time](#) study. At the time of this study (2021), there is going to be another war to come. And after that things are going to go better, and better, and better, for a half-hour of silence in

heaven (20 years and 10 months). And then things are going to take a turn for the worse. There will be seven years of tribulation upon the land and three-and-a-half years-time of Jacob's Trouble. We are going to talk about that at the end of this chapter.

Yeshayahu (Isaiah) 58:5

5 "Is it a fast that I have chosen, A day for a man to afflict his soul? Is it to bow down his head like a bulrush, And to spread out sackcloth and ashes? Would you call this a fast, And an acceptable day to Yahweh?"

Yahweh asks "*What? Is this a fast that I have chosen?*" Okay, you are going to abstain from food and water for 24 hours. So what? Big deal. Is that an affliction? You are going to call that a day for a man to afflict his soul? You are going to have abstained from food and water for 24 hours. "So what!"

You have bowed down your head like a bulrush (cattail). And you spread out sackcloth and ashes, all things for show. Do you call that a fast? You call this an acceptable day to Yahweh, that is for show?

Yeshayahu (Isaiah) 58:6-7

6 "Is this not the fast that I have chosen:  
To loose the bonds of wickedness,  
To undo the heavy burdens [of the globalist New World Order],  
To let the oppressed go free,  
And that you break every yoke [teach people His ways]"

7 "Is it not to share your bread with the hungry,  
and that you bring to your house the poor who are cast out;  
When you see the naked that you cover him,

And not hide yourself from your own flesh?"

Now, depending on whether you are brother Judah, you perhaps believe in the saying that "*Every Jew is responsible for every other Jew*". It is true because we are our brother's keepers. But in Nazarene Israel, we have a different understanding. We believe that we are our brother's keepers regardless. So there are certain things we can do for those who are of the body of faith. And there are other things that are not possible for those that are outside the body of faith. But nonetheless, we do not want to be causing problems for those in the rest of the world, as the Sabbatean Frankist Sect does. The Sabbatean Frankist Sect is going to have a big reckoning coming ahead.

About Ephraim, this was a big revelation to me, brother Judah knows who we are. Brother Judah knows who Ephraim is, but he refuses to recognize us because we refuse to let go of Yeshua. So they do not want to recognize us as their brothers, even though they know who we are. Because their ultimate goal is to separate us from Yeshua Messiah. Well, if you do not believe in Yeshua Messiah, then why does Yahweh have a Son in Proverbs 30? We have other proofs of Yeshua's deity, you can find them in the [Nazarene Israel](#) study. We will do separate studies on that.

But brother Judah also does not consider Ephraim to be his brother. So Ephraim might do something for Judah, but Judah is not going to do anything for Ephraim.

Let us continue in verse eight, He is addressing this to our brothers in Judah. We are going to talk a lot about Ephraim's transgressions in other places. We talk about Ephraim's transgressions; we talk about the Two Houses. There are a lot of them, plenty of material there.

Yeshayahu (Isaiah) 58:8

8 Then your light shall break forth like the morning,  
Your healing shall spring forth speedily,  
And your righteousness shall go before you;  
The glory of Yahweh shall be your rear guard.”

Okay, let us continue. Remember again, we are talking about the tribulation that is coming upon the land, the time of Jacob’s Trouble. Yahweh is talking to Jacob here, considering the time of Jacob’s Trouble.

Yeshayahu (Isaiah) 58:9

9 “Then you shall call, and Yahweh will answer;  
You shall cry, and He will say, ‘Here I am.’ If you  
take away the yoke from your midst,  
[possibly He is talking about the yoke of Talmud, as  
the renewed covenant calls it].  
The pointing of the finger  
[take some responsibility],  
And speaking wickedness,”

Okay, forgive me. But to create your own version of Yahweh’s Torah, that is iniquity and wickedness. The Sabbatean Frankist setting up a Global New World Order to hasten the coming of the Messiah, that is wickedness. I would not expect a good reward for that.

Yeshayahu (Isaiah) 58:10-11

10 “If you extend your soul to the hungry  
And satisfy the afflicted soul,  
Then your light shall dawn in the darkness,  
And your darkness shall be as the noonday.  
11 In that day Yahweh will guide you continually,  
And satisfy your soul in drought,  
And strengthen your bones;  
You shall be like a watered garden,

And like a spring of water, whose waters do not fail.”

So Yahweh’s word says, when a man's ways please Yahweh, He makes even his enemies be at peace with him. But with the New World Order that is being set up in the land of Israel, there is going to be a peace that is no peace, that is going to start to fall apart after a half-hour of silence in heaven.

Let us continue to read what Yahweh says will happen when we do the right things.

Yeshayahu (Isaiah) 58:12

12 “Those from among you shall build the old waste places;

[They have got settlers in the land of Israel now, but it is not really what you would call peace.]

You shall raise up the foundations of many generations;

and you shall be called the Repairer of the Breach, The Restorer of Streets to Dwell In. [If you will do the right things.]

Those are Yahweh’s words to the Southern Kingdom.

Yeshayahu (Isaiah) 58:13

13 [He says] “If you turn away your foot from the Sabbath,

From doing your own pleasure on My set-apart day [His Sabbath, the way He says to do it],

And if you will call the Sabbath a delight,

[We could talk about the vast majority of brother Judah in the land of Israel that does not call His Sabbath a delight.]

The set-apart day of Yahweh honorable,  
And shall honor Him,



Not doing your own ways,  
Nor finding your own pleasure,  
Nor speaking your own words...”

That is we should be hearing the voice of Yahweh and speaking according to it. That is why the apostle Shaul tells us that, mostly, we should seek the gift of prophecy. So that we hear the voice of Yahweh and speak according to it, not speaking our own words not doing our own will. Not finding our own pleasure, but dwelling in Yeshua. And Him in us, Him in the Father, and the Father in Him. So that lost and broken connection that was severed in the Garden of Eden can be restored.

Then, Yahweh promises the following.

Yeshayahu (Isaiah) 58:14

14 “Then you shall delight yourself in Yahweh;  
And I will cause you to ride on the high hills of the earth, [not through a Global New World Order, not through the Masonic Lodge, not through the Coudenhove-Kalergi Plan and all these other plans for Global Depopulation.]

And feed you with the heritage of Yaakov your father.

The mouth of Yahweh has spoken.”

Because you are doing the right thing. Because you are a *light to the Gentiles* and not a *yoke to the Gentiles*.

Well, those are Yahweh’s words for our brothers in Judah. Ephraim has nothing to boast about. We have our own problems; we need to get our own house in order. First, we clean up our own room, we need to clean up our own backyard first. We take the log out of our own eyes before we go to take the speck out of our brother’s eye.

But if we will live according to the way that Yahweh wants us to live, we will learn to be this Proverbs 31 Bride. A bride who only does good, who works hard, extends her hand to the poor, reaches out, does all the good things, who builds her husband's name in the community. Then He will want to take us to Him when He comes for his bride on the day of Yom Kippur (on the Day of Atonement).

We talked in the Yom Teruah study, and we are going to talk a lot more in the future about how the three pilgrimage feasts are symbolic of the three phases of the Ancient-Hebrew wedding ceremony. We have more information in the "[Yom Teruah- The Day of Shouting](#)" study, and we also have a partial book on the website about the *Ancient Hebrew Marriage* ceremony. Father willing, someday we will get time to finish that. But until we get the videos done, if you prefer to read the studies, we have the partial book already on the [Ancient Hebrew Marriage](#) on the website.

But in the Ancient-Hebrew wedding there were three main phases. You could divide it into two phases, but there are two events close together, like the feasts of the first month. Then you have the events after the harvest season, or the feasts of the seventh month. In the feasts of the first month there are two phases that go together. They are tied to the first month. First, there was *the match*, which in Hebrew is called *shiddukhin*, and a match is called the *shidduch*. A good example of a *shidduch* is when Avraham sent his servant Eliezer to take a bride for his son Yitzhak (Isaac). So he found Rivka or (Rebecca) then they shared a covenantal meal, or a celebratory meal, together. And so in comparison, we had a Passover sacrifice in Egypt, and then we also had the Last Supper. These were types of *shiddukhin*, and they both had celebratory meals. You had the

Passover meal, and you also had the Last Supper meal. That has to do with the selection of the bride. And just to mention again, Yeshua took His disciples to Himself, not just every believer. If we want to be part of His bride, we need to be one of His disciples. And there are plenty of rules for that, we talk about those in other places.

But then we also consider Pentecost to be an extension of the feast of the first month, because it is basically 50 days after the Wave Sheaf Offering.

So, after the match, then there is a public announcement of the match, a formal announcement of the wedding. That is called *erusin*. Now in today's legal terms, a marriage becomes formal either at the consummation or it becomes formal when you go to file the papers with the government, or whatever. That is not how it is in Scripture. In Scripture, when you give your word, your word is supposed to be good. There is a lot of emphasis placed on a man being only as good as his word in Scripture. So when they announced the wedding, when they announced the match, that is when the marriage becomes lawful and binding.

Now, there can be a written document or a public witness. There was not really a public witness in the days of Eliezer because it all happened very quickly. But with both the giving of the Torah at Mount Sinai (the law, the covenant) and with the outpouring of the Spirit in Acts chapter 2 (or the testimony, the witness), these were both types of *erusin*. They were both types of formal engagement ceremonies. So the Torah was given effectively as a *ketubah*, and then the witness of the Spirit falling in Acts chapter 2, that is a manifestation of the Spirit, meaning that the wedding is formal.

But then the consummation is not yet, and as we said in our presentation on Yom Teruah, the bride will work on her wedding dress, and the groom will go back and prepare a room onto the father's house where he and his bride shall live. This is why Yeshua says *"I go to prepare a place for you, where I go, I shall bring you also."* Because that is where He is right now. Preparing a place for His bride. Then when the Father sees that all is done and everything is ready (traditionally at the end of the harvest season, but not necessarily) that is when the Father tells His Son (the Groom) everything is ready, now you can go get your bride.

So then the groom sends a herald ahead of him to announce his arrival with shofar blasts. We do not know but traditionally it might have been seven shofar blasts, seven being the number of perfection. And this was to alert the bride and her bridesmaids that the groom was coming. Traditionally this would take place on Yom Teruah. And then, as we know from the story, the bridesmaids would then trim their lamps and go out to meet the groom when he came, traditionally at Yom Kippur. That is when we are expecting Yeshua to return, on Yom Kippur, the Day of Atonement. That is when He takes the bride to Himself and delivers her from this earth. And then they all go back to the groom's father's house, where there is the consummation of the wedding.

And then there is a week-long wedding feast. And in that context, from the Jewish side of the house, if you have not read the Renewed Covenant you are really in for a treat. It is often said that when someone Jewish reads the Renewed Covenant, it is as if they are reading a totally different book than when a Christian reads it. Because a Christian reads the Renewed Covenant with basically gentile eyes, and they do not understand the symbolism. They do not understand the significance and

the rich symbolism of all these things. But when someone Jewish reads the Renewed Covenant, they are understanding the traditions of all these things. They are understanding how these things fit together.

The Renewed Covenant it was not written in a vacuum. It was written by devout Jews, primarily for other devout Jews. Also to the gentiles, but primarily for devout Jews. So we have to read it effectively with Jewish eyes, or with Jewish lenses, you might say. Let us look at Matthew chapter 25 and the parable of the ten virgins.

Mattityahu (Matthew) 25:1-2

1 [Yeshua says] “Then the kingdom of heaven shall be likened to ten virgins who took their lamps and went out to meet the bridegroom.

2 Now five of them were wise, and five were foolish.

A lot of people like to speculate that the ten virgins are a reference to the *lost ten tribes of Israel*, it very well could be. We will talk about that when we talk about the *Two Houses*.

Mattityahu (Matthew) 25:3-5

3 “Those who were foolish took their lamps but took no oil with them,

[Oil also being symbolic of the Spirit. In other words, they did not have enough of His spirit.]

4 But the wise took oil in their vessels with their lamps. [So the wise ones had plenty of His Spirit, they had as much oil (or as much Spirit) as they could bring.]

5 But while the bridegroom was delayed, they all slumbered and slept.”

So again, the bridegroom's return is traditionally around midnight on Yom Kippur, which is 10 days after Yom Teruah, when the herald (shofar) sounds (possibly seven times).

Mattityahu (Matthew) 25:6-7

6 "And at midnight a cry was heard: 'Behold, the bridegroom is coming; go out to meet him!'

7 Then all those virgins arose and trimmed their lamps."

This is why it is a celebration. This is why we are supposed to celebrate the day of Yom Kippur. Even though it is a day of fasting, even though it is a day of affliction, it is a celebration. Because we are showing Him that we value Him much, much, more than the things of this world. That is why we do not work on this day, because we want to be there ready and waiting for Him when He comes.

Now, we will talk about this part more in our next section on "[The Feast of Tabernacles](#)". But then, the bridegroom would come, take his bride back to his father's house, and they would have the consummation and then the week-long wedding feast.

In ancient times there was a lot of emphasis placed upon the bride being a virgin. And this is where we get the teaching (or the Torah) of Deuteronomy chapter 22, verse 17, where the bride's parents are told to keep the sheets of the wedding night, as proof of their daughter's virginity. The sheets would be handed to the virgins who are the bride's maids, and then the bride's maids would take the sheets back to the bride's parents and they would keep them for safekeeping. Back in those days, in the Torah, it was very important to be a virgin at the time of the wedding. And it is no less important today.

But even more important is the spiritual concept of being a virgin. That is why it is so important that we raise our children to understand His ways. We will talk a lot more about that in future studies as well.

Mattityahu (Matthew) 25:8-9

8 “And the foolish said to the wise, ‘Give us some of your oil [or some of your Spirit], for our lamps are going out.’

9 But the wise answered, saying, ‘No, lest there should not be enough for us and you; but go rather to those who sell, and buy for yourselves.’

[How am I going to give you of the Spirit? You have to get the Spirit for yourself! I cannot give you the Spirit. I cannot give you my Spirit, you have to go get the Spirit for yourself.]”

Now, this is next part is very important.

Mattityahu (Matthew) 25:10-13

10 “And while they went to buy, the bridegroom came, and those who were ready went in with him to the wedding; and the door was shut.

11 Afterward the other virgins came also, saying ‘Adon! Adon! Open to us!’ [Master! Master! Open Up!]

12 But he answered and said, ‘Assuredly, I say to you, I do not know you.’

[Because to those who have, more will be given, and to those who do not have, even what they have will be taken away from them.]

13 Watch therefore, for you know neither the day nor the hour in which the Son of Man is coming.”

So, you can learn more about the technical details of the Feast of Yom Kippur in [The Torah Calendar](#) study. And you can also learn about the prophetic details of Yom







Kippur in [Revelation and the End Times](#). There is a second part also that I would love to put on video, Father willing. Please pray for it, I think there is just some amazing information in that study that everyone needs to know. Father willing well get time to put it out on video and also in book format. But right now (in 2021) we believe we are in the time frame of the sixth seal. At this time we are waiting for the *sky to recede like a scroll*, and after *the sky recedes like a scroll* then comes the sealing of the hundred-and-forty-four thousand. Then also comes the half-hour of silence in heaven. As we explain in the *Revelation* study, if you run the numbers and do the math, it is 20 years and 10 months. That is when the New World Order is set up and Solidified. At that time, everything will look like it is going better and better for brother Judah and the New World Order.

But at the end of that 20 years and 10 months, that is when the seven years of tribulation begins. And the second half is the Time of Jacob's Trouble, which we saw in Isaiah 58. That is when brother Judah is going to pray and fast to make his voice heard on high. Not just abstaining from food and water, not putting on a show. But actual fasting, actual praying, actual affliction of his soul.

Well, as we show in the *Revelation* study, at the end of that time comes the judgment on Babylon, and the Seven Cups (bowls or vials) of Judgment are poured out. So, we have the seven trumpets that announce the bridegroom's return, then we have the seven cups of judgment, and then comes Armageddon. As we also see in the *Revelation* study, Armageddon is the wedding feast. That is Gog 1 of Ezekiel 39, and Gog 2 is actually Ezekiel 38. We explain all that in the *Revelation* study. They are reversed, so as to seal them up until the time of the end. Well brothers and sisters, guess what. We



are coming into the times-of-the-end. Yahweh is revealing things to His people.

Assembly	1	2	3	4	5	6	Inset	7
 <b>7 Seals</b>		Releasing Horse Forces			Dead		144k	7
 <b>7 trumpets</b> (Shofars)		7 Years of Tribulation, Last 3.5 is "Jacob's Trouble"				7 Thun	2 Wit	7 Quake
Inset chapters 12-14 (Woman & child, beasts sea & land, 2 harvests)								
 <b>7 Cups</b> (Bowls)	1	2	3	4	5	6	Frog	7
Inset chapters 17-18 (Describes Babylon/Rome and her fall)								
 <b>Armageddon</b>	<b>Gog 1</b> (Yeshua returns) (Wedding feast)		<b>Ingathering</b> (2d Exodus)	<b>Millennium</b> (1000 years) (Saints in heaven with Messiah)		<b>Gog 2</b> (Satan loosed)		
	Earth continues a while		White throne judgment			New earth		

If we are going to wait until the trumpet is sounded before we get our oil, it is going to be too late. We have got time right now. It is time for us to be serious, It is time for us to get as much of His Spirit as we can get, It is time to gather that oil. So that in the day the announcement comes, and the shofars are sounded, that we have that oil to take with us to go down and meet the Bridegroom when He comes.

If we are hoping to be His Proverbs 31 Bride, then these are the things we need to do, and the ways that we need to be doing them. It is time to gather that oil, So may we please all take these things to heart, that we will have enough oil in our lamps in that day.

May the Father be with us all, Amein.



# Chag Sukkot – The Feast of Tabernacles

This study is on the Feast of Tabernacles, or what is called in Hebrew, Sukkot. We will talk about why this feast is so important and why every person who believes upon the Jewish Messiah needs to be keeping this feast.

To briefly recap, we saw in earlier portions of this study series how the three main phases of the Ancient-Hebrew Wedding correspond to the three main pilgrimage feasts. We saw that the first phase in the Ancient-Hebrew wedding is called *shiddukhin*, and we see this symbolized in the Pesach (Passover). This is when *the match* takes place. Anciently, Avraham sent his servant Eliezer to find a bride for his son Yitzhak (Isaac). There were gifts given, there was an agreement made, and then there was a covenantal meal to seal the deal, so to speak. We see this also taking place at the very first Passover when Israel was taken out of Egypt. They also shared a covenantal meal, which was the very first Paschal lamb. And we also see this in the first century when Yeshua took His disciples as His bride. Not just every believer, but the disciples were the bride.

But the marriage is not official at the private covenantal meal. It is when they go to announce the wedding that the marriage becomes both legally and lawfully binding. In the ancient model, this is the phase called *erusin* and we will see that this corresponds to Pentecost (Shavuot). At Shavuot, the *erusin* phase, there is going to be a public announcement of the wedding. It is at the public announcement that the marriage becomes lawful and binding. And typically speaking, *erusin* would take place before the growing season, and then the consummation

would not take place until the end of the growing season. But still, the marriage becomes official at the announcement. That is because, in ancient times, it was the agreement that was considered the main thing. That is where we get the saying that a man (or woman) is only as good as his (or her) word. So, do not be giving your word that you are going to marry someone and then go back on it. That is considered *not cool*, that is not okay in Scripture.

But there would be an agreement and, typically speaking, you want some kind of a witness of that agreement. Either there is a written witness or a public witness. You would have to have witnesses. We see these witnesses at the giving of the Torah at Mount Sinai, and in fact, the Torah is a written witness of the marriage agreement, what is called a *ketubah*. The bridegroom is going to offer certain things and then the bride is also going to promise to do certain things. So there is a give and take on both sides. We see this also in the outpouring of the Spirit in Acts chapter 2. At the giving of the Torah, Yahweh said, "*you will be My bride, but I want you to do these things*" and Israel said, "*I do*". Then the idea at the *outpouring of the Spirit* in Acts chapter 2, was that Yeshua said, "*I want you to live by my Spirit 24-7 and not quench it*". That is the agreement. We need to receive His Spirit and then live according to it and *not quench it*. That is the big idea behind Acts chapter 2.

All that would take place either before or at the start of the growing season. Then, either over the summer or during the growing season, the bride and the groom both prepare. The bride would work on her wedding dress, and she would communicate with the groom through the groom's best friend, which in Yeshua's case is the Spirit. So, we have the indwelling of the Spirit which we received first in Acts chapter 2. And then we become

more and more like Him. That is our job. To learn what He likes and to become more like Him.

The Groom's job then is to add on a room to the Father's house where we shall live together with Him. And that is why He says, "*I go to prepare a place for you*" and, "*In my Father's house there are many mansions*".

At the end of the growing season (at the end of summer, or, when the 'harvest' is ready), when the Father says that everything is prepared, He gives His Son (the Bridegroom) permission to go get His bride. Then the Bridegroom would send a herald to announce His arrival with seven shofar blasts. We are going to see later that these correspond to the seven trumpets of the tribulation. These blasts alert the bride and her bridesmaids that the Groom is coming. Traditionally, this is the significance of Yom Teruah. The bride and her maids then light their lamps, and they get ready to go out to meet the groom and his wedding party. But they have to have enough oil (enough of His Spirit). Again, traditionally, the Bridegroom returns around midnight on Yom Kippur. And as we already said, the seven shofar blasts correspond to the seven trumpets of the Great Tribulation. We will look at that again in a moment. This is why Yeshua says the following in Matthew chapter 25.

Mattityahu (Matthew) 25:6-7

6 "And at **midnight** a cry was heard: 'Behold, the bridegroom is coming; go out to meet him!'

7 Then all those virgins arose and trimmed their lamps."

Now, this is the final phase of the Ancient-Hebrew wedding called *nissuin*. *Nissuin* means *carried aloft*. And what it symbolizes is how the groom would literally carry his bride aloft from her father's house back to his father's

house. And that is where the consummation would take place, and then they would have the week-long wedding feast. They would not go somewhere on a honeymoon, but they would take a week off. And then everyone would get to meet the bride under festive circumstances so that they have good first impressions of the bride and she gets to meet everyone at their best. Everyone is having a good time. The harvest has been brought in, there is plenty of food and everyone is relaxed. So they begin their relationship and their new lives together on a good note. In the days of Avraham's servant Eliezer, Rivkah (Rebekah) rode back to Yitzhak's house (Avraham's house) on a camel. And then in the first century times, they would have a special booth, they would actually carry the bride in a litter, so to speak.

Well, so we have to be ready for the wedding feast! And that is our job right now as we are preparing for Yeshua's return in these end times. We need to be gathering oil, we need to be gaining more of His Spirit, we need to have enough of His Spirit so that in case the Bridegroom is delayed, we do not run out of His Spirit, so to speak. Yeshua speaks to this in the parable of the ten virgins.

Mattityahu (Matthew) 25:8-10

8 "And the foolish virgins said to the wise, 'Give us some of your oil [Spirit], for we are running out.'

9 But the wise answered, saying, 'No, lest there should not be enough for us and you; but go rather to those who sell, and buy for yourselves.'

10 And while they went to buy, the bridegroom came, and those who were ready went in with him to the wedding; and the door was shut."

That is the difference between a wise virgin and a non-wise virgin. The wise virgin is going to be praying and listening and asking for the gift of His Spirit. She is going

to be trying to live according to the Spirit, not quenching the Spirit. She is going to be attempting to hear and obey His voice. She is going to be praying for the gift of prophecy so that she can hear Yahweh's voice and speak according to it. That is what we need to be doing right now. Because anyone can see that Matthew 24 is knocking on the door. Notice the correspondence between Matthew 24 and Matthew 25.

While the foolish virgins are going to buy, because they do not have enough in these end times of tribulation, that is when the Bridegroom came. And those who were ready were the ones who got to go with Him into the wedding. Those who had enough of His Spirit and were not quenching His Spirit. Those who were falling on the stone and being broken. Those who were seeking and praying, and begging that He might help them to live according to His ways, so they might be pleasing to Him in that day. And the others who were not doing that, they are trying to get more of His Spirit, but it is too late. So we need to be preparing now, right now. Because afterward, the other virgins came, and the door was shut.

Mattityahu (Matthew) 25:11-13

11 **“Afterward the other virgins came also, saying, ‘Adon! Adon, open to us!’**

12 **But he answered and said, ‘Assuredly, I say to you, I do not know you.’**

13 Watch therefore for you know neither the day nor the hour in which the Son of Man is coming.”

Because, “To him who has, even more will be given, but to him who does not have, even that which he has will be taken away from him”.

That is why we are going to talk about how to get ready for His soon return.

These coming tribulation times are going to be more difficult than anything the world has ever seen. By far, much, much worse than we can even imagine right now. There are things that are not even explained in the book of Revelation, like the seven thunders. We do not even know what those are. That is how difficult these end times are going to be. We need to be having enough of Yeshua's Spirit, we need to be getting in tune with Him, we need to be hearing His voice, we need to be *falling on the Stone and becoming broken*. But we also need to be there at the right time. We do not want to be a month late for our own wedding! Oy va voy! Why would you want to be a month late for your own wedding? So we need to know when the wedding feast is.

We have been talking about this. As we have said in many other studies, we have got many other resources such as [\*Establishing the Head of the Year\*](#). We also talk about this in [\*The Torah Calendar\*](#) study. Rosh Hashanah is the Head of the Year. The rabbis say it starts in the fall, do not pay attention to the rabbis. Especially not for the calendar. You also have to avoid the Karaite message because the Karaites are a month too late. They are going on the phases of the sun, the moon, and the stars. That is not good. But Rosh Hashanah (the Head of the Year) is when the very first sheaf (not the main harvest) of barley will be aviv (medium dough) 15 to 21 days after the first crescent sliver of the new moon is seen from the land of Israel. That is when the priesthood declares Rosh Hashanah or the Head of the Year.

1. The first crescent sliver of the new moon is seen from the land of Israel.



2. There is a single sheaf of aviv (medium dough) barley within 15 to 21 days after the first crescent sliver of the new moon is seen from the land of Israel.

Then six months later we come to Yom Teruah which is the Day of Trumpets. Actually, it is the Day of Shouting, or the Day of Shofar blasts. And then 15 days later begins the seven-day Feast of Tabernacles, symbolic of the Ancient-Hebrew wedding week. We need to be there and not be late for the wedding, that would be the worst thing we could do.

Now in [The Torah Calendar](#) study, we talk about some very important mirror imaging in the prophetic shadow pictures of the feasts. And we are going to talk more about this also in relation to the wedding in another place. Because the Ancient-Hebrew wedding is just fabulous. It explains the whole thing and gives such a good picture. But we also go into great detail in the *Torah Calendar* study.

So in the feasts of the first month, we have the Passover (Pesach) which is a half-day feast in the afternoon followed by seven full days of Unleavened Bread (matzo). Okay. One half-day in the afternoon plus seven full days.

Then we come to the seventh month and we have Sukkot (Tabernacles) when there is going to be seven days dwelling in Sukkot (symbolic of the consummation in the wedding week). Plus we are going to have a final half-day in the morning which is *Shemini Atzeret*. We are going to talk about that in the next chapter.

So in the first month, we have half a day plus seven, then in the seventh month, we have seven full days plus a half-day. That is what we mean by mirror imaging.

Now let us talk a little bit about the specifics and then we are going to drop into some detail because the details are important. We are going to see this near the end of the chapter. in Leviticus chapter 23 Yahweh spoke the following to Moshe.

Vayiqra (Leviticus) 23:33-35

33 Then Yahweh spoke to Moshe, saying,

34 “Speak to the children of Israel, saying: ‘The fifteenth day of this seventh month shall be **Chag Sukkot [pilgrimage Feast of Tabernacles] for seven days to Yahweh.**

35 On the first day there shall be a set-apart rehearsal [holy convocation]. You shall do no customary work’.”

[That is, the rehearsal for the wedding feast].

As we progress through this presentation we are going to see other things that it is a rehearsal for.

Vayiqra (Leviticus) 23:36

36 “ ‘For seven days you shall offer an offering made by fire to Yahweh. On the eighth day you shall have a set-apart rehearsal [holy convocation], [We will talk about the eighth day in the next chapter.] and you shall offer an offering made by fire to Yahweh. **It is a set-apart assembly, and you shall do no customary work on it.**’ ”

So basically, we do not work on the ‘first day’ and the ‘eighth day’, and then it is possible to work on what are called the ‘intermediate days’. But if you can take the whole week off that is much better.

Vayiqra (Leviticus) 23:37-38

37 “These are the feasts of Yahweh which you shall proclaim to be set-apart gatherings, to offer an offering made by fire to Yahweh, as burnt offering and a grain offering, as sacrifice and drink offerings, everything on its day,  
38 besides the Sabbaths of Yahweh, besides your gifts, besides all your vows, and besides all your freewill offerings which you give to Yahweh.”

So, a lot of people hate this message. There are an awful lot of people who want to be brides who do not want to give of themselves to help Yeshua build His Kingdom. But if a bride is described as ‘a helper’ or a ‘helpmeet’, then we need to be helping Him build His Kingdom. And how do we do that except with our time, our effort, our energy, and our funds? Well, that is how it is. A lot of people do not want to hear that but that is basically what Yahweh is saying here. So in particular, with regard to Sukkot, there are several messages with regard to this. We will talk about these as we progress.

Vayiqra (Leviticus) 23:39-40

39 “Also on the fifteenth day of the seventh month, when you have gathered in the fruit of the land, you shall keep the feast of Yahweh for seven days; **on the first day there shall be a Sabbath-rest, and on the eighth day a Sabbath-rest.**  
40 And you shall take for yourselves on the first day the fruit of beautiful trees, branches of palm trees, the boughs of leafy trees, and willows of the brook; and you shall rejoice before Yahweh your Elohim for seven days.”

In other words, it is at the end of the summer growing season, and we have brought in the harvest. So now this is a good time for tithing. We will take a look at what are

called the 'four species' later on, and we will take a look and see how it turned into the 'five species of Nehemiah'.

Vayiqra (Leviticus) 23:41-43

41 "You shall keep it as a feast to Yahweh for seven days in the year. **It shall be a statute forever in your generations. You shall celebrate it in the seventh month.**

42 ***You shall dwell in sukkot for seven days. All who are native Israelites shall dwell in booths,*** [sukkot, tabernacles].

[We will talk about the difference between a tent and a tabernacle in a moment].

43 that your generations may know that I made the children of Israel dwell in booths when I brought them out of the land of Egypt: I am Yahweh your Elohim."

Now when we see that kind of language, where Yahweh says, "a statute forever", that is what is called a principle or a precept. In other words, the form of the Feast of Tabernacles may change, but it is something that is for all time. No matter whether we are under the Firstborn priesthood, under the Levitical priesthood, or under the Melchizedekian priesthood as we are right now.

So, why should we do this? Because it is symbolic of the wedding feast that tells us what our future is. But also we need to know what our past is. That is why He says also "*that your generations may know that I made the children of Israel dwell in booths (tabernacles) when I brought them out of the land of Egypt.*" And that 'He' is Yahweh our Elohim. We will again dwell in booths, so this is a very symbolic feast.

A lot of people want to celebrate the Feast of Sukkot by dwelling in tents and that is a good thing to do because

we will again dwell in tents. But there is a difference between a tent and a tabernacle. Now the two terms are sometimes used interchangeably, we talk about this more in [The Torah Calendar](#) study. But let us look at how Strong's Hebrew Concordance describes these terms.

H168 (אֹהֶל) **'ohel** (o'-hel); [not a sukkah] from H166; **A tent** (as clearly conspicuous from a distance):

KJV - covering, (dwelling place), home, tabernacle, tent.

A *'tent'* can be translated as *'tabernacle'* in some places. There is also a reference to the 'tent of David'. We will talk about that in more detail in another place but we are just trying to hit the basics here.

The Feast of Tabernacles (Feast of Sukkot) is something different.

H5521 (סֻכָּה) sukkah (sook-kaw'); Fem of H5520; **a hut or lair:**

KJV - booth, cottage, covert, pavilion, **tabernacle, tent.** [feminine plural – Sukkot.]

Technically a sukkah is a hut or a lair, we are going to see it is something woven together. So let us look up the reference at H5520 (because we love doing that).

H5520 (סֹכֶה) sôk (soke); from H5526; **A hut (as of entwined boughs);** also a lair:

KJV – covert, den, pavilion, **tabernacle.**

So that is something that is being woven together. We will talk about these four species later. And again, King James translates it as a *'tabernacle'*.

Now we look up the root reference at H5526.

H5526 (סָכַךְ) sâkak (saw-kak'); or (סָכַץ) śâkak (Exodus 33:22) (saw-kak'); a primitive root; Properly, **to entwine as a screen; by implication, to fence in**, cover over, (**figuratively**) **protect**: KJV – cover, defense, defend, ***hedge in, join together***, set, **shut up**.

In other words, we are going to take these four species that we are going to see, and we are going to entwine a screen (protection). The implication is that something (in this case us) is being fenced in, and this fencing figuratively protects. And the thing about a sukkah is that it is not a very sturdy structure. It is just something that is basically very flimsily woven together. What it means is that Yahweh is our protection when we dwell in a sukkah.

The first time we see a sukkah is in Genesis chapter 23. This is where Yaakov (Jacob) has just had a narrow escape with his brother Esau. Esau came out to meet him with 400 armed men, basically intent on killing him. so Yaakov prays to Yahweh, Yahweh gives him favor in Esau's eyes.

B'reisheet (Genesis) 33:16-17

16 So Esau returned that day on his way to Seir.

17 And Yaakov journeyed to **Succoth**, built himself a house, and made **booths (sukkot)** for his livestock. Therefore, the name of the place is called **Sukkot**.

We also see sukkot appearing in Exodus chapter 12.

Shemote (Exodus) 12:36-37

36 And Yahweh had given the people [our forefathers] favor in the sight of the Egyptians, so that they granted them what they requested. Thus they plundered the Egyptians.

37 Then the children of Israel journeyed from Rameses to **Sukkot**, about six hundred thousand men on foot, besides children.

The traditional understanding of this is that anytime we escape a place of captivity, or when we escape from danger, we dwell in sukkot. So bear that thought in mind as we look at the other iterations of when we will dwell in sukkot. There is an escape from captivity or escape from a place of danger. Or in the future, an escaping from this world and going to dwell in our Father's house in sukkot. So, Yahweh reiterates the command in Deuteronomy chapter 16.

Devarim (Deuteronomy) 16:13-15

13 "You shall observe the **Feast of Sukkot** seven days, **when you have gathered from your threshing floor and from your winepress.** [Reference to 1st tithe: the priesthood has to have something to work with, if we love Yeshua we want to help Him build His global Kingdom.]

14 And you shall rejoice in your feast, you and your son and your daughter, your male servant and your female servant and the Levite, **the stranger and the fatherless and the widow, who are within your gates.** [Reference to 3rd tithe: we talk more about the 3rd tithe in [The Torah Calendar](#) study.]

15 Seven days you shall keep a set-apart feast to Yahweh your Elohim in the place which Yahweh chooses, because Yahweh your Elohim will bless you in all your produce and in all the work of your hands, **so that you surely rejoice.**" [Reference to

the 2nd tithe: providing for going up to Yahweh's feasts.]

We need to remember this phrase, "*that we surely rejoice*". This is why brother Judah traditionally calls the Feast of Sukkot "*The time of our joy*". We are going to see that again at the end of this chapter.

Devarim (Deuteronomy) 16:16-17

16 "Three times a year all your males shall appear before Yahweh your Elohim in the place which He chooses: at Chag HaMatzot [the Feast of Unleavened Bread], at Chag Shavuot [the Feast of weeks], and at **Chag Sukkot [the Feast of Tabernacles]**; and they shall not appear before Yahweh empty-handed.

17 Every man shall give as he is able, according to the blessing of Yahweh your Elohim which He has given you."

At least all of the males shall go up. Hopefully, the whole family can go, all the better, but at least all the males. Now, to clarify, this is for when we dwell in the land. We explain this in [The Torah Calendar](#) study, there is a section from Deuteronomy 12 to Deuteronomy 16 that gives commandments for when we dwell in the land of Israel. So, this is part of that same monologue, when we are outside the land of Israel we do not need to go up to Jerusalem. If you can go to Jerusalem that is a very good thing to do and take the family there. It changes the way you look at Scripture, I promise you. But it is not necessary. And the reason we know that is because the apostle Shaul (Paul) did not go up to Jerusalem three times a year when he was out on his missionary voyages. That is one of many proofs. When we are in the dispersion there is not a need to go up to Jerusalem to keep the three pilgrimage feasts. We only need to



make the pilgrimages when we dwell in the land. But again, if we can make the pilgrimages, that is a great thing to do.

And just to mention this briefly, again, there are a lot of people who consider that they want to be Yeshua's bride but they do not want to help Him build His kingdom. So they sort of bury their minas, so to speak. But we know what happens to those who bury their minas, it does not end well for them. If we love Yeshua, then a bride is described as a helpmeet. What does Yeshua want help doing? He wants help building His *ordered Kingdom*. We talk about that in [Torah Government](#) and also in [Acts 15 Order](#). And we are going to talk about that a lot more in future studies.

If we love our husband then we need to be helping Him. And He is recording everything in a book. So if we want to be taken as the bride, we need to be eager to help Him. Because we do not serve a stupid Elohim, He knows who loves Him and who does not.

For example, if you have a business, or if you have ever done hiring and firing, or you have been a leader in any kind of a project, you can always tell whose heart is in it and who truly wants to do the work. And who is just there trying to collect the paycheck or whatever it is they are doing. Because it shows. Well, Yahweh is the same way. So if this makes a difference in the material world, how much more to the King of kings?!

I said we would come back to the 'four species' mentioned in Leviticus chapter 23. So what does Yahweh tell us to do to celebrate the feast?

Vayiqra (Leviticus) 23:40

40 “And you shall take for yourselves on the first day: [This is not something we need to have on the first day, this is something we need to take for ourselves on the first day.]

1. The fruit of beautiful trees,
2. Branches of palm trees,
3. The boughs of leafy trees,
4. And willows of the brook...”

Now notice He does not give us an exact genus and species. If you think the tree is beautiful and it has fruit, take it. And ‘palm trees’ is a genus but we do not have an exact species. Of course, the question arises about what to do if you do not have any palm trees around. Well, ideally it is that you are going to have to pray about what to do there. But if you can take palm trees, take palm trees. Same with the ‘boughs of leafy trees’. There is no genus and species listed, but if a tree is leafy it could serve. We have no genus of ‘willow of the brook’. So if you have willows available take the willows and if you do not have willows, you need to pray about what you need to do. But Yahweh does not specify the exact genus and species, so do the very best that you can. Hopefully, in the land of Israel, we will be able to take all four species again.

Now the problem here is this. Let us take a look at Nehemiah chapter 8. We are going to see that the rabbis did not take four species, they took five. We believe that that was a mistake on their part because we are not supposed to add or subtract or to change Yahweh’s word in any way.

Nehemiah 8:13-14

13 Now on the second day the heads of the fathers’ houses of all the people, with the priests and

Levites, were gathered to Ezra the scribe, in order to understand the words of the Torah.

14 And they found written in the Torah, which Yahweh had commanded by Moshe, that the children of Israel should dwell in sukkot [booths, tabernacles] during the feast of the seventh month...

So they are coming back from Babylon, and they are just coming back to the Torah. They are starting to learn what is the Torah all about.

Nehemiah 8:15

15 ...and that they should announce and proclaim in all their cities and in Jerusalem, saying, "Go out to the mountain, and bring **olive branches, branches of oil trees, myrtle branches, palm branches, and branches of leafy trees**, to make booths, as it is written." [Apparently, they were not all in Jerusalem yet for some reason.]

Well, they tried. Okay. But that is not four species, but five, and then they got two of them (palm branches and branches of leafy trees) correct. The olive branches, oil trees, and myrtle branches are not commanded. But they made an effort and apparently Yahweh honored that effort. So that is a good thing.

Let us take a look at Deuteronomy chapter 31.

Devarim (Deuteronomy) 31:10-11

10 And Moshe commanded them, saying: "At the end of every seven years, at the appointed time in the year of release [Shemittah], at the Feast of Tabernacles,

11 when all Israel comes to appear before Yahweh your Elohim in the place which He chooses, you

shall read this Torah before all Israel in their hearing.” [Again, ‘*in the place He chooses*’ refers to Jerusalem at this time, but it does not apply to those who are in the dispersion.]

We explain the Year of Release (Shemittah) in [The Torah Calendar](#) study. That happens once every seven years for 49 years of a 50-year cycle. Then there is a Jubilee year to make a 50-year cycle, after which it begins all over again. So “*at the end of every seven years at the appointed time*” means the Feast of Sukkot in the Year of Release (Shemittah).

Okay, so at the time of this study, it is 2021. Our understanding is that next year (2022) will be a Shemittah year. And then 2029, 2036, 2043, 2050, and so on. We talked more about that in *The Torah Calendar* study. But that is what they are supposed to do when they come together in the seventh year (*in the year of release*), they are supposed to read the Torah that year during the Feast of *Sukkot*. And we see that they did that in the Nehemiah chapter 8.

Nehemiah 8:18

**18 Also day by day, from the first day until the last day, he read from the Book of the Torah of Elohim. And they kept the feast seven days; and on the eighth day there was a set-apart assembly,** according to the prescribed manner.

What this means is, if you have the opportunity next year in 2022, that is something you should do during that feast, to read the entire Torah during the feast. 2029 would be another year. Again, we have those dates listed also in *The Torah Calendar* study.

Now, there is a special ceremony that is a rabbinic ceremony. It is not commanded; it is a rabbinic ceremony. The question comes up every year, so we are going to talk about it. It is a special rabbinic ceremony called Nisuch HaMayim and this is what Wikipedia says about it.

Wikipedia: Nisuch HaMayim (ניסוח)

When the Temple in Jerusalem stood, a unique service [something Yahweh did not command, this is something the rabbis added] was performed every morning throughout the Sukkot holiday: the Nisuch HaMayim (lit. "Pouring of the water") or Water Libation Ceremony. According to the Talmud, Sukkot is the time of year in which God judges the world for rainfall; therefore this ceremony, like the taking of the Four Species, invokes God's blessing for rain in its proper time...

So, we do not like to do what the rabbis add, we only want to do what is commanded by Yahweh, and to not add to or take away from what He commands. So, this is a rabbinic understanding to which we do not subscribe to.

It continues:

Wikipedia: Nisuch HaMayim (ניסוח החים)

...According to the Mishnah (Tractate Sukkot 4:9 [1] and 4:10 [2]) the water for the libation ceremony was drawn from the Pool of Siloam (Hebrew בְּרִיַּת הַשְּׁלִיחַ Breikhat HaShiloah) in the City of David and carried up the Jerusalem pilgrim road to the Temple. The joy that accompanied this procedure was palpable...

But again, the only problem is that the rabbis are adding commandments to the Torah and Yahweh strictly prohibits that. He says very clearly not to add commandments to His Torah. And then there is a big discussion that ensues, and this can get very involved and complex. But let us read John chapter 7 for the short version.

Yochanan (John) 7:37-38

37 On the last day, that great day of the feast, Yeshua stood and cried out, saying, "If anyone thirsts, let him come to Me and drink. [some people believe this is the seventh day of the feast, others believe it was the eighth day.]

38 He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water."

Certain people believe that this is an endorsement of the Nisuch HaMayim Ceremony. We do not see it that way.

Yochanan (John) 7:39-41

39 But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Set-apart Spirit was not yet given, because Yeshua was not yet glorified.

[Water is symbolic of the Spirit.]

40 Therefore many from the crowd, when they heard this saying, said "Truly this is the Prophet."

41 Others said, "This is the Messiah."







We explain this more in [The Torah Calendar](#) study, but there are several references to Nisuch HaMayim. There are also references to Hanukkah and these are man-made feasts. Now, there are certain things they celebrate that you can say, "Well, these honor Yahweh." But you can say a lot of things honor Yahweh. The Christians say that Christmas and Easter are intended

to honor Yahweh. The point is that Yahweh says “Do not add and do not take away from My word. Because if you add and take away from My word it is no longer My word. Now it is your word.” And we do not do that here in Nazarene Israel.

So, people can say, “*Well, but Yeshua is talking about the water that is being drawn in the Nisuch HaMayim Ceremony and He is saying the waters are going to come from Him*”.

Exactly. But just because Yeshua says that the waters are going to come from Him does not mean that He is endorsing Nisuch HaMayim. Just because He mentions Hanukkah does not mean He is endorsing Hanukkah. It means He is there at the time of Hanukkah, and He is trying to point people in the right direction. Yeshua is saying, “*Do not pay attention to this, pay attention to Me. Because all the Torah speaks of Me.*”

All right. Now let us put this in some greater overall context. So, in the study [Revelation and the End Times](#), we talk about the end-time sequence, what we call the *Revelation timeline*.

Assembly	1	2	3	4	5	6	Inset	7
 <b>7 Seals</b>	Releasing Horse Forces		Dead			144k	7	
 <b>7 trumpets</b> (Shofars)	7 Years of Tribulation, Last 3.5 is "Jacob's Trouble"				7	2	7	
Inset chapters 12-14 (Woman & child, beasts sea & land, 2 harvests)								
 <b>7 Cups</b> (Bowls)	1	2	3	4	5	6	Frog	7
Inset chapters 17-18 (Describes Babylon/Rome and her fall)								
 <b>Armageddon</b> <b>Gog 1</b> (Yeshua returns) (Wedding feast)	<b>Ingathering</b> (2d Exodus)		<b>Millennium</b> (1000 years) (Saints in heaven with Messiah)			<b>Gog 2</b> (Satan loosed)		
	Earth continues a while		White throne judgment			New earth		

First, there are seven seals. Then there are seven trumpets. And then there are seven cups (or seven bowls) of judgment being poured out, and we talk about various analogies.

And then after all that comes Armageddon, or what is also called the *first war* of Gog and Magog.

After that comes the gathering of the *lost and scattered tribes of Israel*. We talk about that in the [Nazarene Israel](#) study. We are talking about the Christians, who are at the present moment ignorant of their identity as the *lost 10 tribes of Israel*. And we are also talking about the remnant of Judah that lives outside the land. Those are going to be brought back to the land of Israel in what is called the ingathering.

Then there is going to be what is sometimes (rightly or wrongly) referred to as the *Millennial reign of the Messiah*. In actual fact, it is going to be the *millennial reign of the Messiah's body*, meaning, Nazarene Israel, which is going to be given Yeshua's rod of iron. And we will rule and reign for a thousand years with Yeshua's rod of iron.

Then at the end of that time will come the second war of Gog and Magog, when Satan is loosed. And in the next chapter, we will talk about the earth continuing for a little while.

The early context of this is Matthew chapter 24, the Great Tribulation coming to pass and then Armageddon. But then there is an ingathering, and then there is a thousand-year reign when Yeshua reigns over the earth through His body Nazarene Israel, which is given His rod of iron to reign with. Now in that context, we see further fulfillments of the Feast of Tabernacles. We are also



going to see some of this in the next chapter. There are a lot of fulfillments of the Feast of Tabernacles.

So let us look at Zechariah chapter 14

Zekaryah (Zechariah) 14:16-17

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

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

This is kind of ruling over the nations with a rod of iron in a sense. If you do not come up to Jerusalem year by year to worship the King, you are not going to have any rain. This means you are not going to have any food.

Okay. Well, verses 18-19

Zekaryah (Zechariah) 14:18-19

18 If the family of Egypt will not come up and enter in, they shall have no rain; they shall receive the plague with which Yahweh strikes the nations who do not come up to keep the **Feast of Tabernacles**.

19 This shall be the punishment of Egypt and the punishment of all the nations that do not come up to keep **the Feast of Tabernacles**.

Without rain, you have no food and ultimately, you starve to death. So very important that we be there.

We also see this in Ezekiel chapter 45. Now, notice the reference is at the time of the Feast of Tabernacles.

Yehezqel (Ezekiel) 45:25

25 “In the seventh month, on the fifteenth day of the month, at the feast [Tabernacles or Sukkot], he [the prince (Nasi)] shall do likewise for seven days, according to the sin offering, the burnt offering, the grain offering, and the oil.”

We talk more in the [Revelation & the End Times](#) study about why this will not be Yeshua. ‘*The prince*’ offers sin sacrifices for *himself* and Yeshua does not need to offer a sin sacrifice for himself. Yeshua was the spotless lamb without blemish. The prince is also going to have children and Yeshua does not have children. Yeshua is not going to take a human bride in that sense. Yeshua is in heaven waiting for us to become purified and He will come and take us back up to heaven, in Spiritual form. As Yeshua said, “*In the resurrection they are neither male nor female, but are as the messengers (the angels) in heaven.*”

Now Acts chapter 15 talks about the first century but it also has prophetic implications for today and for beyond the ingathering. The apostles Shaul and Barnabas had come up to Jerusalem because there was a discussion of what they were supposed to do in Antioch. We talked about that further in the [Nazarene Israel](#) study.

Ma’asei (Acts) 15:12-17

12 “Then all the multitude kept silent and listened to Barnabas and Shaul [Paul] declaring how many miracles and wonders Elohim had worked through them among the Gentiles.

13 And after they had become silent, Ya’akov [James] answered, saying, ‘Men and brethren, listen to me:

14 Shimon [Peter, Kepha] has declared how Elohim at the first visited the Gentiles to take out of them a people for His name.’ ”

[He is talking about Cornelius in Acts chapter 10 and also those of the nations in Antioch in Acts chapter 11.]

15 “And with this the words of the prophets agree, just as it is written:

[That is our job, we talk about that in [Nazarene Scripture Studies, Volume Four](#). It is a very important [four-part series](#). We hope to do more videos on that in the future. We need to be organized in order to do this work, that is what we are supposed to be doing right now.]

16 ‘After this I will return, **and will rebuild the tabernacle of David, which has fallen down.** I will rebuild its ruins, and I will set it up;

17 So that **the rest of mankind [Adam]** may seek Yahweh, even all the Gentiles who are called by My name, says Yahweh who does all these things.”

[That’s us!].

They are referring to Amos chapter 9.

Amos 9:11-12

11 “On that day I will raise up The tabernacle of David, which has fallen down, and repair its damages; I will raise up its ruins, and rebuild it as in the days of old;

[Again, there is a very important four-part series in *Nazarene Scripture Studies, Volume Four*. That is very good to check out in this context.]

12 **That they may possess the remnant of Edom** [Probably Adam, possibly a scribal change or a scribal error.], And all the Gentiles who are called

by My name [Nazarene Israel],” says Yahweh who does this thing.

Once again, we have a very important job to do regarding the tabernacle of David, so I encourage you to please check that four-part series out. We hope to do more video series on that in the future.

We also see Isaiah chapter 4 speak in this context.

Yeshayahu (Isaiah) 4:1-2

1 And in that day seven women shall take hold of one many, saying, “We will eat our own food and wear our own apparel, only let us be called by your name, to take away our reproach.”

[women being representative of spiritual bodies. Possibly the seven churches or seven other spiritual groups. We could do a whole video series just on that verse alone.]

2 In that day the Branch of Yahweh shall be beautiful and glorious, and the fruit of the earth shall be excellent and appealing **for those of Israel who have escaped.**

We are talking about after the tribulation because the reference is to *those who have escaped*.

Yeshayahu (Isaiah) 4:3-4

3 And it shall come to pass that he who is left in Tzion and remains in Jerusalem [a tiny remnant of Judah that survives what is coming] will be called set-apart – everyone who is recorded among the living in Jerusalem.

4 When Yahweh has washed away the filth of the daughters of Tzion, and purged the blood of Jerusalem from her midst, by the spirit of judgment and by the spirit of burning.

Again, it is not going to be many who survive, because they need to repent and accept their Messiah and King. Talking about Matthew 24, it is not going to be fun.

Yeshayahu (Isaiah) 4:5-6

5 then Yahweh will create above every dwelling place of Mount Tzion, and above her assemblies, a cloud and smoke by day and the shining of a flaming fire by night. [As it was in the wilderness when we left Egypt.]

**6 And there will be a tabernacle for shade in the daytime from the heat, for a place of refuge, and for a shelter from storm and rain.**

And remember we talked about this earlier, that whenever we escape from captivity or whenever we escape from danger, Israel dwells in tabernacles. So in that context, let us take a look again at the Nisuch HaMayim Ceremony, or the Water Libation Ceremony. Let us look at the Talmud. We do not believe the Talmud is inspired, but it is a very important historical reference for us.

According to the Talmud Tractate Succah 53, during the Second Temple Era, the priesthood lit four enormous golden candlesticks in the Court of Women within the Temple, during the Water Libation Ceremony. The wicks were made from old priestly garments. **According to the Talmud, the light was so bright that there was not a courtyard in all of Jerusalem that was not illuminated by its light during the festival.**

[Talmud Tractate Succah 53.]

Again, this is called 'The time of our joy'. There is great symbolism here. This corresponds to Yohanan chapter 8, verse 12.

Yohanan (John) 8:12

12 Yeshua spoke to them again, saying, "I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life."

So again, this is not necessarily an endorsement of Nisuch HaMayim or of adding something to Yahweh's commandment. Rather, this is Yeshua saying, "*Hey, hey, hey you guys. Do not pay attention to that, pay attention to this*". Because by dwelling in Yeshua and Him dwelling in us, and Yeshua in the Father and the Father in Him, that is what is going to restore the connection that was lost in the Garden of Eden. That is what receiving Yeshua's Spirit is all about. Because that is the symbolism of receiving His Spirit in Acts chapter 2. It is that we are supposed to then live according to His Spirit and dwell in Him and Him in us. Not quenching His Spirit. That is the main thing that we all need to remember.

Now the Catholic Church has their mythology that Yeshua was born on December the 25th, which is basically impossible. December the 25th is a converted pagan feast day which is based on the winter solstice on December the 21st and, four days later, symbolizes the *rebirth of the sun*. That is basing the calendar on the movements of the sun, the moon, and the stars, which Yahweh strictly prohibits. In context, what makes a lot more sense (in fact, perfect sense) is that Yeshua would have been born on the first day of the Feast of Tabernacles, and then He would have been circumcised on the Eighth Day of the Feast in keeping with the Torah commandment. This way, just as Yeshua says everything in the Torah speaks of Him, everything points to Him. All we have to do is know what we are looking at and know how to interpret the remez (hint). For example, Luke chapter 2, verse 6.

Luqa (Luke) 2:6-8

6 So it was, that while they [Joseph and Miriam] were there [in Jerusalem, in keeping the feast], the days were completed for her to be delivered.

7 And she brought forth her firstborn Son, and wrapped Him in swaddling clothes, and laid Him in a manger [in context, in a sukkah (temporary dwelling)], because there was no room for them in the inn.

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

Now, the shepherds are not going to be living out in the fields in the middle of winter when it is cold in the land of Israel. But they are going to be living out in the fields at the end of the summer growing season. Their flocks are going to be eating what is left of the harvest, the stubble and the nubbins, those kinds of things. But during the winter there is nothing to eat and the shepherds are going to have their flocks all penned up.

Luqa (Luke) 2:9-11

9 And behold, a messenger [mal'âk, angel] of Yahweh stood before them, and the glory of Yahweh shone around them, and they were greatly afraid.

10 Then the messenger said to them, "Do not be afraid, for behold, I bring you good tiding of great joy which will be to all people.

11 For there is born to you this day in the city of David a Savior, who is Messiah Yahweh."

Notice the remez (hint). The term *joy*.

Mattityahu (Matthew) 2:7-10

7 Then Herod, when he had secretly called the wise men, determined from them what time the star appeared.

8 And he sent them to Bethlehem and said, "Go and search carefully for the young Child, and when you have found Him, bring back word to me, that I may come and worship Him also."

9 When they heard the king, they departed; and behold, the star which they had seen in the East went before them, till it came and stood over where the young Child was.

10 When they saw the star, they rejoiced with **exceedingly great joy**.

The King, Messiah was born unto us. That is why it is called "*The Time of our Joy*".

And that is why we should take joy in the Feast of Sukkot, in the pilgrimage Feast of Tabernacles. Because we are going to dwell in tents again. This is speaking about the time of the ingathering, before we come back to the land. Many of us will live to see this day.

Hoshea (Hosea) 12:9

9 "But I am Yahweh your Elohim, Ever since the land of Egypt; **I will again make you dwell in tents**, as in the days of the appointed feast."

It is important that we be there at the feast, at the right time, with the fullest amount of HIS spirit that we can possibly have. We want to know about what is important to our Husband, we want to know what is important to Yahweh.

We can learn about the technical details of Chag Sukkot (the Feast of Tabernacles) and the rest of the feasts of



Yahweh in [The Torah Calendar](#) study. We can find out when the exact time is that we are supposed to be there both in *The Torah Calendar* study and in another study called [Establishing The Head of the Year](#). It is very important not only to be there with enough of His Spirit to sustain us during these coming end times, but we need to be there at the right time. Do not miss the wedding!

At the time of this written study, most of the Messianic are keeping it a month too late! It is not based on spring, it is not based on fall, it is not based on the movements of the sun, the moon, and the stars. Rather it is based on the very *first* sheaf of barley, symbolic of Yeshua our Wave Sheaf. So do not miss the feast. Be sure to be there at the right time. Educate yourself, *study to show yourself approved*. These are the things that we need to do if we are going to be there for the consummation and the wedding feast.

Friends, this is what it is all about. Yahweh is seeking a bride for His Son. He is seeking a bride that wants to help His Son build His Kingdom. Let us be that bride. To be that bride we need to know what His plan is, we need to know what the Father's commandments are. So, let us educate ourselves in these things and let us discipline ourselves to do them, and take joy in this great time of our joy!



## Shemini Atzeret – The 8<sup>th</sup> Day

In the last chapter, we saw how the pilgrimage Feast of Tabernacles (Chag Sukkot) is symbolic of the third phase of the Ancient-Hebrew Wedding Ceremony (or in Hebrew, *Nissuin*). We also saw how the term *nissuin* means carried aloft. And it is called this because the groom would literally go for his bride, and then he would carry his bride aloft, one way or another, from the bride's father's house to his father's house. Then in his father's house, they would have the consummation of the marriage and then a week-long wedding feast together.

Historically, we saw an example of this back in the days of Avraham's servant Eliezer. The father (Avraham) sent his servant Eliezer to take a bride for his son. Rivka (Rebecca) was chosen, and she literally rode on a camel and was *carried aloft* back to Eliezer's master's house (Avraham's house) where she was united with her husband Yitzhak (Isaac). And then they consummated the marriage and presumably had a week-long wedding feast together to begin their new life. That is the tradition as it was back in those days.

But the question is, what does this mean for us today, and what does this Ancient-Hebrew Wedding Ceremony have to say about the prophetic significance of things coming up in these end times? Join us in this chapter as we talk about:

1. The significance of the wedding feast in the end times.
2. The special prophetic significance of the 8th Day Assembly, called in Hebrew, Shemini Atzeret.

If we are going to be Yeshua's bride then we need to be there at the wedding at the same time He is there. We need to know what calendar He is on. We have to have enough oil in our lamps to communicate with His Spirit so that we know when He is going to be there. And not be a month or even two months late. If we want to know when the wedding is, do not ask the rabbis and do not ask the Karaites. Because, as we show in our other studies, they do not know. We explain this fully in our studies, [\*The Torah Calendar\*](#) and [\*Establishing the Head of the Year\*](#). But the *Head of the Year (Rosh Hashanah)* is properly established when:

1. The very first sheaf (not the main body) of the harvest is going to be in a condition called *aviv*.
2. The *aviv* condition happens within 15 to 21 days after *The Head of the Year* on a very special day called Yom Hanafat HaOmer (The Day of the Wave Sheaf Offering).

It needs to be the very first sheaf because this *very first sheaf* is symbolic of Yeshua. and there are other reasons the rabbis and the Karaites do not want to focus on the first sheaf but want to focus on the main body of the crop. We talk about that in those other studies.

But once we have established the *Head of the Year* based upon the *very first sheaf* of available *aviv* barley, we add six months to that and that brings us to the first day of the seventh month, called *Yom Teruah*. Or also known as The Day of Shouting, The Day of Shofar Blasts, or, of course, The Day of Trumpets.

We saw in the last chapter that 15 days after Yom Teruah brings us to the first day of the pilgrimage Feast of Tabernacles, or Chag Sukkot. And now in this presentation, we are going to continue the topic of Chag

Sukkot and talk about the eighth day of that feast called Shemini Atzeret, or the Assembly of the 8th.

We are going to begin with a little bit of review and take a look at the commandments.

Vayiqra (Leviticus) 23:33-35

33 Then Yahweh spoke to Moshe, saying,

34 “Speak to the children of Israel, saying: ‘**The fifteenth day of this seventh month shall be the Chag Sukkot [Pilgrimage Feast of tabernacles] for seven days to Yahweh.**

35 **On the first day there shall be a set-apart rehearsal [holy convocation].** You shall do no customary work on it.”

The set-apart convocation pertains to the wedding feast (the consummation) of the wedding, we are going to see how that pertains to us prophetically towards the end of this chapter. But it is your wedding day and you do not want to do customary work on your wedding day.

Vayiqra (Leviticus) 23:36

36 “For seven days you shall offer an offering made by fire to Yahweh. **On the eighth day you shall have a set-apart rehearsal [holy convocation],** and you shall offer an offering made by fire to Yahweh. **It is a set-apart assembly, and you shall do no customary work on it.”**

In other words, we are supposed to live a living sacrifice during this time and do no customary work. There is something special about this day.

Vayiqra (Leviticus) 23:37-38

37 “These are the feasts of Yahweh which you shall proclaim to be set-apart gatherings, **to offer an**

**offering made by fire to Yahweh**, a burnt offering and a grain offering, a sacrifice and drink offerings, everything on its day,

**38 besides the Sabbaths of Yahweh**, besides your gifts, besides all your vows, and besides all your freewill offerings which you give to Yahweh.”

We see that there is sacrifice involved. We are not going to be Yeshua’s helper and not help Him with sacrifices and offerings. There is not a bride in the world that does not do things to help her husband. That is our job if we want to be Yeshua’s.

Vayiqra (Leviticus) 23:39-40

39 “Also on the fifteenth day of the seventh month, when you have gathered in the fruit of the land, you shall keep the feast of Yahweh for seven days; on the first day there shall be a Sabbath-rest, **and on the eighth day a Sabbath-rest.**

40 **And you shall take for yourselves on the first day** the fruit of beautiful trees, branches of palm trees, the boughs of leafy trees, and willows of the brook; and you shall rejoice before Yahweh your Elohim for seven days.”

Verses 39 and 40 pertain to the Chag Sukkot (The Feast of the Tabernacles). Here He is talking about celebrating the harvest and giving the tithe. We see the four species with which we are going to construct a sukkah (tabernacle). And we see that it is a time of great rejoicing and joy before Yahweh. That is why the rabbis call it ‘*The Time of our Joy*’, and that is a good title for it.

Vayiqra (Leviticus) 23:41-43

41 **“You shall keep it as a feast to Yahweh for seven days in the year.** It shall be a statute

forever in your generations. You shall celebrate it in the seventh month.

**42 You shall dwell in sukkot for seven days.** All who are native Israelites shall dwell in booths, [sukkot, tabernacles].

[We will talk about the difference between a tent and a tabernacle in a moment].

43 that your generations may know that I made the children of Israel dwell in booths when I brought them out of the land of Egypt: I am Yahweh your Elohim.”

And again, anytime Yahweh says *‘it shall be a statute forever in all your generations’* He is talking about a principle or a precept. Meaning, this is something that is going to apply equally, whether we are under the Priesthood of the Firstborn, the Levitical Order, or whether today when we are under the Melchizedekian Order (Melchizedekian priesthood). In any one of those Priesthoods, we are still going to be keeping the symbolic feast that refers to the upcoming wedding ceremony. That is a principle, it is something we always want to do.

So we saw in Leviticus chapter 23, verse 40 that Yahweh tells us to take the four species on the first day of the feast and that is when we construct our sukkot.

Vayiqra (Leviticus) 23:40

40 **"And you shall take for yourselves on the first day the fruit of beautiful trees, branches of palm trees, the boughs of leafy trees, and willows of the brook; and you shall rejoice before Yahweh your Elohim for seven days."**

Then, we dwell in the sukkah that night.

Now, the rabbis have a rabbinic tradition that is contrary to that. The rabbis tell us that we should construct our sukkot as soon after Yom Kippur as possible. That is incorrect because that is not what Yahweh says to do. Yahweh says to take the four species and to construct the sukkah on the first day of the feast, and then we dwell in the sukkah that night and then for six more days, for a total of seven days. And then, on the morning of the eighth day, we break camp. Then we assemble, the people are blessed, and there is usually instruction. And that is when we can go home. We are going to see the prophetic significance of that coming up, but we see that this is what brother Judah did when they came back from exile to Babylon.

Nehemiah 8:18

18 Also day by day, from the first day until the last day, he read from the Book of the Torah of Elohim.

And they kept the feast seven days; **and on the eighth day there was a set-apart assembly**, according to the prescribed manner.

So there is a set-apart assembly on the *first day*, and a set-apart assembly on the *eighth day*, and those are days of no work. We do not work on those days because they are symbolic of the wedding.

Okay, in the last chapter we talked about a rabbinic tradition called Nisuch HaMayim (Drawing of the Water, or The Joy of the Drawing of the Water). It is a tradition; we do not believe it is commanded anywhere in Yahweh's Torah. There is a big discussion and a big debate as to whether this took place on the seventh day of tabernacles or on the eighth day of tabernacles. We are not going to get into that discussion because we believe that this is a rabbinic tradition, that it is not commanded, and that we should not do it because that



is adding to Yahweh's Torah. But just to comment on it, let us look at John chapter 7.

Yochanan (John) 7:37-38

**37 On the last day, that great day of the feast,** Yeshua stood and cried out, saying, "If anyone thirsts, let him come to Me and drink.

**38 He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water."**

Water is symbolic of the Spirit. When we believe on Yeshua, the Spirit will flow from us. That is the witness, that is the testimony of Yeshua.

Yochanan (John) 7:39-41

**39** But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Set-apart Spirit was not yet given, because Yeshua was not yet glorified.

**40** Therefore many from the crowd, when they heard this saying, said, "Truly this is the Prophet."

**41** Others said, "This is the Messiah."

The people did not understand what He was talking about. Many of the rabbinic Messianic, the One-House rabbinic Messianic Jews, and others, take this as an endorsement that we should keep the ceremony of Nisuch HaMayim. We do not see it that way, we see this as similar to Yeshua being in Jerusalem at the time of Hanukkah. Yes, Yeshua was in Jerusalem at the time of Hanukkah. But He is pointing to the candlestick saying:

*"Do not follow that, I am the light of the world. Do not pay attention to the candlestick, pay attention to Me."*

The water drawing ceremony is something else that is added to the Torah. Yeshua is saying:

*“Why are you paying so much attention to this rabbinic tradition, this addition to the Torah, pay attention to Me. Do not get focused on that, stay focused on Elohim.”*

That is our understanding of what Yeshua is really teaching here.

Now, before we talk about the prophetic significance in these coming end times, we want to take a look at the prophetic significance of Shemini Atzeret (The 8th Day Assembly). First, let us look at the meaning of Atzeret.

H6116 `atsarah (ats-aw-raw’); Or `atsereth (ats-eh’-reth); from H6113; **an assembly, especially on a festival or holiday**:

H6113 `atsar (aw-tsar’); a primitive root; to enclose; **by analogy, to hold back**; also to maintain, rule, **assemble**: KJV – be able, close up, detain, fast, keep (self close, still), prevail, recover, refrain, reign, **restrain, retain, shut (up)**, slack, stay, stop, withhold (self).

Effectively, we are weaving together a fence, meaning that, by analogy, Yahweh is holding us in by the fence, or also, to assemble us. Because He is not letting us go, He wants to keep us there. He is holding us over by His demand, He is telling us to tarry, He is telling us to stay with Him.

So why is He doing this, why is He keeping us there? Well, we have just had the consummation and a week-long wedding feast. Are we eager to get back to work the

day after our honeymoon? Are we eager to get back to work the day after our week-long wedding feast? No, of course not. That is not what anybody wants to do. You want to spend more time with your spouse. You are having a good time, you are on vacation, you are having your honeymoon. It is a wonderful time to spend with your spouse. But to understand the prophetic significance we take a look at Second Peter, Chapter 3.

Kepha Bet (2 Peter) 3:8

8 But, beloved, do not forget this one thing: that with Yahweh, **one [prophetic] day is as a thousand years, and a thousand years is as one [prophetic] day.**

We apply this then to Genesis, chapter 2.







B'reisheet (Genesis) 2:2

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

A lot of people know about the interplay between Genesis chapter 2, verse 2, and Second Peter chapter, verse 8. There are many different sayings about this. They talk about how the six days of the Creation Week correspond to a six-thousand-year history for mankind. And then how the Sabbath rest on the seventh day corresponds to what is properly called *The Millennium*, or the thousand-year reign of the Messiah. What a lot of people do not know (as we explain in the [Revelation & the End Times](#) study) is that this is when Yeshua will receive the *rod of iron* from His Father, and then He will turn and hand this *rod of iron* to his Bride (His body). And His body (His bride) will be the ones doing the ruling and reigning for Him here on earth during that time.

Another thing a lot of people do not know is that there is a little bit more than just seven thousand years. Because that is the whole meaning of Shemini Atzeret (The 8th Day Assembly). We are *held over* by popular demand, Yahweh keeps us for a little while longer. We will talk about that in just a little bit.

There are all sorts of analogies we can use. We go into more detail about the Revelation timeline in the *Revelation & the End Times* study. There is a very detailed chart, you can see it at the start of the book, it is also in the very first section in the *Revelation* study on the Nazarene Israel website. We want to use what we call the parable of the pregnant bride to explain this.

Assembly	1	2	3	4	5	6	Inset	7
 <b>7 Seals</b>	Releasing Horse Forces				Dead		144k	7
 <b>7 trumpets</b> (Shofars)	7 Years of Tribulation, Last 3.5 is "Jacob's Trouble"					7 Thun	2 Wit	7 Quake
Inset chapters 12-14 (Woman & child, beasts sea & land, 2 harvests)								
 <b>7 Cups</b> (Bowls)	1	2	3	4	5	6	Frog	7
Inset chapters 17-18 (Describes Babylon/Rome and her fall)								
 <b>Armageddon Gog 1</b> (Yeshua returns) (Wedding feast)	<b>Ingathering</b> (2d Exodus)			<b>Millennium</b> (1000 years) (Saints in heaven with Messiah)			<b>Gog 2</b> (Satan loosed)	
 Earth continues a while	White throne judgment				New earth			

This is what we call the revelation timeline. There are a lot of things that we should say, so we want to take a look at this with the analogy of a pregnant bride. We can talk about it from the standpoint of just a regular bride, we can also talk about it from the standpoint of a pregnant bride, there are other analogies that we can use. But what we see first is that there are seven seals that play out, and then there are seven trumpets, and

then finally there are seven cups (bowls). But there are more events that take place after that.

We talk more about the seven seals in the [\*Revelation & the End Times\*](#) study and also in [\*Revelation Simplified\*](#) on our YouTube channel, which corresponds to the releasing of the four-horse forces. There is a whole bunch we could say about the releasing of the horse forces and why the change of order in-between Zechariah and Revelation. I have written a little bit about that in the *Nazarene Scripture Studies* series. We could do a whole book just on the change in the order of horses, Father willing I would like to do much more on that because those changes are very important. But hopefully, we will get into that. I would like to do *Revelation and the End Times Part Two*. Father willing, I will get time to do that at some point, please pray for that.

But the seals are not something that is opened and over and done, rather each seal is something that is released. So, first, the four horses are released, then there is the opening of the fifth seal and that is when the martyrs begin to be killed. Technically, this is an era that began in 1973 with the Iran Hostage Crisis (or the events in Iran). And then it intensified with 9-11, and then from there, we had the Arab Uprising (Arab Spring), Intifada, and these kinds of things. Again, this is ongoing, this is why we see the slaughter of Christians in all parts of the world today.

And then there is also an increasing rapidity, just as in the pregnant bride analogy. First, she begins to swell, then it takes her nine months (40 weeks) in order for her to be ready to give birth to the man-child. And then things begin to happen much more quickly after that.

Seal six is the first of the birth pangs. So, there comes a point in time when a bride is almost ready to deliver her child and she has the very first of her birth pangs. This is the symbolism behind seal six. I believe we entered into the time frame of seal six back in 2017, but again, it is not a singular event, but rather a time frame or an era.

Presently, at the time of this study in 2021, we are waiting for the '*sky to recede like a scroll*'. Many people believe that refers to a nuclear war. Many also believe that this nuclear war will be used to justify that it is an engineered nuclear war. We give a whole scenario on this in the [\*Revelation & the End Times\*](#) study and also in [\*Revelation Simplified\*](#), there is a whole chapter on it. We give a scenario for that and, effectively, we are still right on track with the scenario that we outlined in the *Revelation* studies.

But many people believe that this *engineered nuclear war* (likely to be called World War III) is going to be a global war that ends up going nuclear but in a limited sense. A limited nuclear war, so to speak. That may sound ironic, but the whole purpose of this is to get the people to clamor and to cry out for a New World Order so that there can be a global peace (in reality, a false peace). But their purpose is to establish a Global New World Order.

And then there will be the half-an-hour of silence in the heavens. And if we use the same principle of a day being as a thousand years and a thousand years is as one prophetic day, when we do the math and run the numbers, we come up with 20 years and 10 months. So after the time frame of seal six, then there is going to be a half-hour of silence in heaven and this is probably the time frame during which the 144 000 are also sealed. And we tie that to the '*rising of the dry bones of the*

*house of Ephraim*' of Ezekiel chapter 37. We talk about all that in the *Revelation and the End Times* study.

Now with seal seven things start to pick up even more speed. So, once the bride begins having her contractions, she then has her cries of pain. That is the symbolism behind the seven trumpets, or the seven shofars. These are symbolic of the bride's cries of pain. There are seven years of tribulation, the last half of which is called *The Time of Jacob's Trouble*, and that is also when we see the two witnesses arise. This is going to be an incredibly difficult time.







So, effectively, what will happen is that they will have their limited nuclear war at seal six to get their New World Order Government. And then they will institute all these policies that are increasingly difficult and increasingly noxious for Elohim's people. And things are going to look great for them, and they are going to look like they are indoctrinating a whole new generation of soldiers and a whole new generation of children into the New World Order Doctrine, then it is going to start to fall apart. And seal seven is going to open the trumpets and, as we explain in the [Revelation & the End Times](#) study, that is when fighting is going to break out within the New World Order, and their whole plan is going to start to fall to pieces. So it will get increasingly worse and worse, not only for themselves, but also for Yahweh's people Judah and Ephraim, both for the Orthodox Jews and for the Christians, and also of course for Nazarene Israel.

Okay, spoiler alert! At the seventh trumpet, or the seventh shofar, that is when the Babylonian system falls. That is when the judgments (cups or vials) are poured out. That is very quick and that pertains to the bride's final pangs of labor when the man-child is brought forth. Dilation is over, now the man-child is being brought forth,

that is a relatively quick process, approximately 30 to 45 days. But that is when the man-child is brought forth, this probably in future generations will be called World War IV. That will be an unlimited nuclear war and a very good time to be away from all nuclear targets. That would be a good time to be in a rural location with your own sources of food and your own supply. As self-sustainable as you can be and, especially important, being in Elohim's favor by doing as much as we can for His Son. Because we have to look at things not just in the natural. It is far more important, much, much, much, far more important, to look at things in the spiritual. And Yahweh promises to protect the *Assembly of Philadelphia*, that is, the assembly of true brotherly love. Father willing, we hope to talk a lot more about that. There is no way to be part of the *assembly of true brotherly love* without doing our part. We cannot love people in truth without doing our part, and that means getting involved. We will talk about that a lot more in other studies, Father willing.

But then, after the birth, comes the arrival of the man-child. That is Armageddon, also called Gog 1 of Ezekiel chapter 39. Remember, these are in reverse order, Gog 2 is Ezekiel chapter 38. That is how those books are sealed up until the times of the end.



Assembly	1	2	3	4	5	6	Inset	7
 <b>7 Seals</b>	Releasing Horse Forces		Dead			144k	7	
 <b>7 trumpets</b> (Shofars)	7 Years of Tribulation, Last 3.5 is "Jacob's Trouble"				7	2	7	
Inset chapters 12-14 (Woman & child, beasts sea & land, 2 harvests)								
 <b>7 Cups</b> (Bowls)	1	2	3	4	5	6	Frog	7
Inset chapters 17-18 (Describes Babylon/Rome and her fall)								
 <b>Armageddon</b> <b>Gog 1</b> (Yeshua returns) (Wedding feast)	<b>Ingathering</b> (2d Exodus)		<b>Millennium</b> (1000 years) (Saints in heaven with Messiah)			<b>Gog 2</b> (Satan loosed)		
 Earth continues a while	White throne judgment			New earth				

But then we have the ingathering that is also called the *second exodus*, and that is when we will come together into the land. So the promise is then given of the bride being carried back to the Father's house. This is what will happen after Armageddon, that is when the bride is then brought back to the Father's house, in this aspect brought back to the land of Israel. And then Yeshua receives the rod of iron from His Father and hands it to His bride (His body) Nazarene Israel to rule and reign over the nations for a thousand years. And then at the end of the thousand years, Satan is loosed for a little while.

Hitgalut (Revelation) 20:7

7 And when the thousand years are expired, Satan shall be loosed out of his prison,

Once again, we see that there is a little bit more time. That is the significance of Shemini Atzeret, the 8th Day Assembly. The earth continues for a little while and then Yeshua returns, and everything is destroyed at the brightness of His coming. That is when we are all caught up to be with Him in the air is at the end of the 8th Day Assembly. That is when we go to the White Throne

Judgment and the new earth, and again, that is when the bride is taken back to the Father's house, this time in a spiritual sense.

It is very important; we need to understand. There is a lot of difficulties in that we only covered the end time timeline relatively quickly and I would encourage everyone to watch *Revelation Simplified* or to read the *Revelation and the End Times* study. There is a lot of important information in there. The most important thing is that we truly seek to be the *Assembly of Philadelphia*, those who love Him and also love our brothers in truth. And again, there is no way to do that without getting involved in doing our parts. We will talk about how to do that, what we can all do, and how we can help establish Yeshua's kingdom in a lot more detail in future studies. Because this is what Yeshua wants for His bride. For her to use her mina to help gain by trading for His kingdom.

So there are things that we can all do about that, it is very, very important. Whether we are harvested tomorrow, or we make it all the way through the tribulation, it does not matter. The most important thing is that we are found using our minas. So that when our husband comes, He finds us with enough oil in our lamps and with enough love for Him. With enough of His Spirit that we are now found manifesting the fruits of His Spirit and helping Him build His Kingdom. So that He wants to take us back to His Father's house. Because there will be five virgins that do not have this oil, so to speak, and we want to make sure that we are of the five virgins who have this oil.

Now, in the [Nazarene Israel](#) study and also in [The Torah Calendar](#) we talk about how the apostle Shaul (Paul) explains in Colossians chapter 2 that the feasts are prophetic shadow pictures of events still to come. But

what a lot of people do not understand yet, and what we explain in the *Torah Calendar* study, is that there is mirror imaging in these prophetic shadow pictures. There is a mirror imaging between the feasts of the first month and the feast of the seventh month.

For example, in the feast of the first month, there is the Pesach (Passover) and that is a half a day feast in the afternoon, followed by seven days of Chag HaMatzot (The Feast of Unleavened Bread). So we have a half-day feast in the afternoon followed by seven full days, symbolic of how Israel had a sudden Exodus from Egypt followed by 40 years in the wilderness. Where the bones of the unfaithful fell through attrition and only Joshua and Caleb were allowed to enter the land. Because they had a different spirit in them. Therefore they manifested the fruits of that different spirit, that is why they were allowed to enter the land of Israel.

Then we have in the seventh month. We have the Feast of Sukkot (the pilgrimage Feast of Tabernacles). And that is seven days of dwelling in sukkot, symbolic of the consummation and the wedding week. Plus, we then have an additional half-day in the morning for Shemini Atzeret. Because we are held over by popular demand, we do not want to go back to work yet. No, we want to stay with our spouse. But we will have to go back to work. But what we have here is seven full days and then an extra half-day in the morning. And this I believe is symbolic of how we are going to effectively suffer 40 years of attrition in the wilderness, while we are being refined in the wilderness, and while He separates those who do not manifest the true fruits of His true spirit. And then we are going to have a sudden gathering.

So, again, we see prophetic imaging in the prophetic shadow pictures. And if we will think about that, just for

a moment, what that should say to us all is how important is it for us to manifest the true fruits of His true Spirit! How important is it to be a Joshua or a Caleb, and to have a different spirit within us, and to manifest the fruits of that different spirit! So that He will take delight in us on the day of His return! So that we can be found to be one of the five wise virgins who has enough oil in her lamp. Who has enough of Yeshua's Spirit, who knows when the feast is going to be and who understands the times and the seasons enough to prepare herself to be found the way Yeshua wants to find His bride. And that we are not left out when the door is shut. Yahweh forbid that Yeshua says "*I never knew you*"!

This is the time we need to be preparing in these next 40 years. And even if we are harvested in the next 40 years, it does not really matter. No matter what happens to us, we need to be found being the bride that He wants to come for in that day. When He comes in the consummation and the wedding feast. We want to be that kind of bride that He wants to hold over, to retain, to hold back for just a little while longer before going back to work. That is who we need to be, and that is the significance of Shemini Atzeret (The 8th Day Assembly).

Father Yahweh, please help us to be this kind of bride for your Son Yeshua, our Messiah, and King.

Amein.

# Why the Sabbath?

Do you love the Jewish Messiah, Yeshua of Nazareth (sometimes called Jesus Christ)?

And do you want to serve Him with all of your heart, with all of your soul, and with all of your strength? And do you want to imitate Him, and follow His example?

If that describes you, then one of the most important things that we all can do is to begin by worshipping on the same day He taught His disciples to worship, so as to do as He did, and to walk even as He walked.

This will be a multi-part series. I am not sure how many parts yet, but probably four. And in this first part, we will see how the seventh-day Sabbath is one of the commandments of Elohim (or God), And how both Yeshua Messiah and His disciples kept this seventh-day Sabbath. That means that if we want to be His disciples, and follow His example, we need to rest on the seventh-day Sabbath also.

In future parts, we see how the Catholic Church plays the role of the Anti-Messiah (meaning a false, or substitute Messiah). And how the Catholic Church attempted to change the appointed times of worship, and the laws of Elohim (or God). And we will see how this was all prophesied to happen, and how we are warned against it.

But in this video series, we will see how important it is to obey Yeshua's example. We will also see how the disciples continued to keep the seventh-day Sabbath and the original Israelite feasts. We will also talk about

the Ancient Hebrew Wedding, and how the feasts relate to the ancient Hebrew wedding.

If you want to know all the details, I can recommend that you read [\*The Torah Calendar\*](#) study. You can read it for free on the Nazarene Israel website. You can also download a PDF copy for free. You can also purchase a paperback or Kindle copy on Amazon.com at our cost. The full details are in that study, for those disciples who want to know what our Father's word says, so they can please Him by doing it.

Now to begin our study, the Catholic Church has long taught that the Father sent His Son to do away with His laws, and to change the eternal day of worship from the Sabbath to the day of the sun (or Sunday). But if we think about that, what sense does it make? Why would the Father send His Son to teach others to disregard His own laws? If you are a father, do you send your son to teach people to disobey you? And when His Father rests on the seventh day, why would Yeshua teach people to keep Sunday, which is named in honor of the sun? The sun-day is a pagan day of worship.

Why would the Messiah teach the people to keep a pagan day of worship?

And let us also ask ourselves, where is it written that the Messiah would do that?

Amos 3:7

7 "Surely Yahweh Elohim [or the Lord God] does nothing, Unless He [first] reveals His secret to His servants the prophets."

So, where was it ever prophesied that the Father would send His Son to do away with His laws, and to change

the eternal days of worship? It does not say that anywhere. And in fact, in the next part of this video series, we will see where Daniel says that it was the “Little Horn” (or the anti-Messiah) who would do that.

What Scripture says in Hitgalut (or Revelation) 12:17 is that:

Hitgalut (Revelation) 12:17

17 “...the dragon [meaning Satan] was enraged with the woman [referring to the bride], and [that] he went to make war with the rest of her offspring, [those] **who keep the commandments of Elohim and have the testimony of Yeshua Messiah.**”

Does not this indicate that in addition to having the testimony of Yeshua Messiah, that the bride will also be keeping the commandments of Elohim? And is not the 4th commandment (to keep the Sabbath) one of those commandments?

Let us take a look at what the Father’s word says.

B’reisheet (Genesis) 2:2-3

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

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

Did that somehow change? Does prophecy say anywhere that the Father would one day change His day of rest from the seventh day of the week to the first day of the week?

And if not, why would we want to rest on a different day than the Father rests on?

When the Son takes His bride back to His Father's house, are they going to rest on different days of worship than His Father rests on?

As we study the Scriptures, what we see time and again is that there is a true body of Messiah and a deceived (or a false) body of Messiah. The true body of Messiah refers to those who both have the testimony of Yeshua, AND are doing their best to follow the Father's commandments as best they know how, because of their relationship with the Messiah Yeshua.

In contrast, the false body of Messiah refers to those who have the testimony of Yeshua (or perhaps Jesus in their case) but who attempt to ignore or do away with the need to keep the Father's commandments, because of their alleged belief in Jesus.

Many people are mistaught that simple belief in Jesus does away with the need to keep the commandments of Elohim, in contradiction to Revelation 12:17. If you are one of the ones who was taught that, I encourage you to set aside the traditions and teachings of men for a moment, and take a fresh look at what the Scriptures truly say.

Because we just read that the bride needs not only the testimony of Yeshua but that she also needs to keep the commandments of Elohim. And I would encourage you to do this now because your eternal salvation depends on it.

Let us look at the fourth commandment, which was written in stone.



Shemote (Exodus) 20:8-11

8 **"Remember the Sabbath day, to keep it set-apart [holy].**

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

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

11 "For in six days Yahweh made the heavens and the earth, the sea, and all that is in them, and rested the seventh day.

Therefore, **Yahweh blessed the Sabbath day and set it apart."**

That means He made the Sabbath day different than all the rest.

But if the fourth commandment was written in stone, then why do so many Christians seem to think that Messiah came to change the day of worship from Sabbath to Sunday, when the Messiah never rested on Sunday? And if the Messiah Yeshua is our example, and we are to imitate Him, and walk even as He walked, then what did He do?

Luqa (Luke) 4:16

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

That means the Messiah's custom was to go into the synagogues on the Sabbath, and take part in the classic Torah service, also called "the Reading of the Law"— and we will talk a lot more about that in future videos.

For another witness, in:

Marqaus (Mark) 2:27-28

27 “[Yeshua] said to them, “The Sabbath was made for man, and not man for the Sabbath.

28 Therefore **the Son of Man is also Adon [Master] of the Sabbath.**”

So, let us ask ourselves if it was always the Messiah Yeshua’s intention to change the day of worship from the Sabbath to the day of the sun, then why did He never rest on that day? And why did He never tell anyone else to rest on the day of the sun? It doesn’t make sense.

In Mattityahu (Matthew) 12:12, Yeshua tells us:

Mattityahu (Matthew) 12:12

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

So again, if Messiah’s intention were to change the day of worship from Sabbath to Sunday, why does He not mention doing good on Sunday? It doesn’t make sense.

And speaking about the Great Tribulation in Mattityahu Yeshua tells us:

Mattityahu (Matthew) 24:20

20 “...pray that our flight may not be in winter or on the Sabbath.”

But if the tribulation is still a future event, if He tells us to pray that our flight be not in winter, or on the Sabbath, then does not that imply that we should be keeping the Sabbath now? Or what else could that mean?

So, let us also consider what the apostles did many years after Messiah's resurrection.

Ma'asei (Acts) 13:14

14 "... when [Shaul/Paul and Barnabas] departed from Perga, they came to Antioch in Pisidia, **and went into the synagogue on the Sabbath day** and sat down."

And then we know that they spoke the word to both Jews and Gentiles in the synagogue.

In Ma'asei 13:42 we read:

Ma'asei (Acts) 13:42

42 "So when the Jews went out of the synagogue, the Gentiles begged that these words might be preached to them **the next Sabbath.**"

So, what we see is both Jews and Gentiles in the synagogues on the Sabbath day (and we will talk a lot more about that in future videos as well).

Also, in Ma'asei (Acts) 15:19-21 we see the Apostle Yaakov (or James) establishing rules for how the returning gentiles (or what are called Ephraimites) might begin to rejoin themselves to the nation of Israel by refraining from four practices which the Torah (or the Law of Moses) says are an abomination. Once they refrain from these four abominable practices, then they could begin to come into the synagogues, where the Torah of Moshe (or Moses) has been read aloud each week since ancient times.

Ma'asei (Acts) 15:19-21

19 "Therefore I judge that we should not trouble those from among the Gentiles who are (re-) turning to Elohim,

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

21 For Moshe [Moses] has had throughout many generations those who preach him [meaning the Torah of Moshe] in every city, being read in the synagogues **every Sabbath.**"

And in future videos, we will talk a lot more about what is going on here.

But for now, what we see is that the apostles laid down four ground rules for Gentiles to join (or actually, re-join) the nation of Israel. They ruled that the returning Gentiles should start by observing the four Torah principles that will get one cut off from the nation of Israel. And if the people would start with those four things, then they could come into the synagogues, where they would hear the Torah of Moshe read aloud each week. That way, they would learn to keep the rest of the Torah commandments over time. We will talk about that later, but if you want to know more details, I recommend that you read a copy of the [Nazarene Israel](#) study. If you will read the Nazarene Israel study, and take it to heart, you will know more about your Bible than literally 99% of all Christians worldwide.

But what else do we see the apostles doing after the Messiah Yeshua's resurrection?

Ma'asei (Acts) 16:13

13 "And **on the Sabbath day** we went out of the city to the riverside, where prayer was customarily

made; and we sat down and spoke to the women who met there.”

So once again, the Sabbath is the day the apostles kept, even many years after Yeshua’s resurrection and ascension.

Ma’asei (Acts) 17:2a

2a “Then Shaul [Paul], as his custom was, went in to them, and **for three Sabbaths** reasoned with them from the Scriptures...”

So first in Luke 4:16 we saw that it was Messiah’s custom to go into the synagogues on the Sabbath day.

Now in Acts 17:2, we see that this was the Apostle Shaul’s custom as well. So, if it was their custom to worship on the Sabbath, then what should we do, if our goal is to imitate them?

And if it was the custom of the Messiah and His apostles to go into the synagogues on the Sabbath day, then why do so many believers in the Messiah want to go into the churches on Sunday? (We will talk about that in the next section.)

But there are more examples of the disciples going into the synagogues on the Sabbath day.

Ma’asei (Acts) 18:4

4 “Shaul reasoned in the synagogue **every Sabbath**, and persuaded both Jews and Greeks”.

We will see later that refers to what are called “Hellenized Jews”, or what might today be called, a “Reform Jew” or even a “Reconstructionist Jew”. And we

will talk about the significance of that in future videos as well.

But again, why would any follower of the Messiah rest on Sunday when neither the Messiah nor His apostles ever did that? And when the Sunday was always understood to be a pagan day of worship dedicated to the sun god? And especially why would they do that, when we stop to consider that the author of the book of Hebrews tells us to keep the Sabbath as a day of rest?

Ivrim (Hebrews) 4:9

9 “There remains therefore **a rest** [sabbatismos] for the people of Elohim.”

We look up the word “rest”. Strong’s New Testament Concordance, we see it is:

G4520 sabbatismos (sab-bat-is-mos'); from a derivative of G4521; a "sabbatism"... (referring to a day of rest).

So, now we look up the root.

G4521 sabbaton (sab'-bat-on); of Hebrew origin [H7676]; the Sabbath (i.e., Shabbat).

Now we look up the Hebrew root word in Strong’s Old Testament Concordance:

H7676 (שַׁבָּת) shabbath (shab-bawth'); intensive from H7673; intermission, i.e (specifically) the Sabbath:

We can also look at the Peshitta Aramaic. We see the word for the Sabbath embedded in the text

<p>Ivrim (Hebrews) 4:9  9 “There remains therefore <b>a rest</b> [sabbatismos] for the people of Elohim.”</p>	<p>Ivrim (Hebrews) 4:9  (Peshitta Aramaic)  מְדִין קָיָם הוּ  לְמִשְׁבַּתוֹ לְעַמָּה  דְּאֵלְהָא</p>
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And why would the Hebrews not keep the Sabbath, especially when we stop to consider that it is an eternal sign of the covenant between Elohim and His people?

Shemote (Exodus) 31:12-17

12 “...Yahweh spoke to Moshe, saying,

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

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

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

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

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

And in Scripture, there are ways to get around the word “forever”, but there is no way to get around the phrase, “throughout your generations, as a perpetual covenant.”

So, when Yahweh says we are to keep the Sabbath throughout all our generations, as a perpetual covenant, that is exactly what He means. And in the next section, we will see what went wrong in the era of the Catholic Church.

Shalom.



# The Feasts of the Eight Month

This week in Nazarene Israel, we found ourselves asking,

*“Why do so many Messianic believers seemingly want to keep the feasts of the seventh month in the eighth month? Do they understand and realize that they are seemingly recreating the sins of Jeroboam?”*

Well, we talk about all these subjects and more here in this study.

One thing Yahweh is very clear about in His word is that we are not supposed to make up our own traditions and teachings. We are not supposed to do our own thing. Rather we are supposed to follow very carefully what He says in His word.

Devarim (Deuteronomy) 4:2

2 **“You shall not add** to the word which I command you, nor take from it, **that you may keep the commandments of Yahweh your Elohim, which I command you.**”

Devarim (Deuteronomy) 12:32

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

In other words, we are not supposed to make up a bunch of fence laws, do not make up a bunch of Takanot and Ma'asim. We are not supposed to make up our own rules and practices. Yahweh is very capable of telling us exactly what He wants, He does not need us to add additional rules on top of it. He does not need us to

interpolate things, we just have to read His word and do what it says. We understand that it is very important to read and study His word and do exactly what it says. So if we do not do that, we have big trouble.

Now, for those of you who are new to Nazarene Israel, in [Nazarene Israel, the Original Faith of the Apostles](#) study, we explain how the Christians and Jews are basically estranged brothers in the covenant. That is what is called the *mystery of the two houses*. The prophecy says that the two houses, the Christians and the Jews, will come together in the last days, after the great tribulation and after the battle of Armageddon. However, before this can happen, both the Christians and the Jews are going to need to repent of their sins. Meaning, in context, they are going to need to repent of their Torah breaking. In this case, specifically, we are going to see the sins they commit in breaking the Torah, with regard to the calendar issues.

Another thing we need to talk about is Daniel chapter 7, verse 25, where we are warned about a spirit (which is manifesting as someone) called *the little horn*.

Daniel 7:25

25 He shall speak pompous words against [contrary to] the Most High, shall persecute the saints of the Most High, **and shall intend to change [appointed feast] times and Torah**. Then the saints shall be given into his hand for a time and times and half a time.

We talk about this in the *Nazarene Israel* study also, but the thing we need to understand here is that, effectively, there is a spirit involved in all this. So, when someone attempts to change the appointed feast times or the Torah, we need to be on the lookout for spirits.

Well, historically, to get some political background, King Solomon took too many foreign wives. The problem was not just that they were foreign wives, but that they were pagan wives. They did not convert to the worship of Yahweh, rather they continued worshiping their pagan gods, and this eventually led King Solomon into idol worship. In punishment for King Solomon's idol worship, Yahweh then split the nation of Israel into two parts. One is with ten tribes in the north, which was called the Kingdom of Ephraim (the Kingdom of Israel). Then there were two tribes in the south, which is called the Kingdom of Judah, and these are the ancestors of the Jews as we know them today.

Well the ten northern tribes of the Kingdom of Ephraim (the Kingdom of Israel) became lost to history. But not to Yahweh! Yahweh and Yeshua knew exactly where they were. And that is why Yeshua says that he was sent for the *lost tribes of the Children of Israel*, meaning the lost ten tribes of the house of Israel. That is why His brothers in the southern kingdom of Judah did not receive him on the whole on His first voyage. He was only sent to those who were scattered and dispersed of the 10 tribes of the northern kingdom.

Mattiyahu (Matthew) 15:24

24 But He answered and said, "I was not sent except to the lost sheep of **the house of Israel.**"

We talk a lot more about that in the [Nazarene Israel](#) study.

But to continue understanding the political situation and to understand this chapter's topic, there was a drama that took place. Within the northern kingdom, there was a new king, King Jeroboam. He realized that the place

of worship was in Jerusalem, in the southern kingdom. And if the people continued to go up to Jerusalem in the southern kingdom for worship, very soon their loyalties would revert back to the king of the southern kingdom (King Rehoboam, son of Solomon). So then King Jeroboam of the northern Kingdom realized that the people would kill him and then go back to being loyal to King Rehoboam of the southern kingdom of Judah. Because well, kings were sort of high-risk for assassination and overthrows.

So, what is King Jeroboam going to do? He could either trust and obey Yahweh Elohim who anointed him as king. Or he could do things his own way. Well, let us look at what happened.

Melachim Aleph (1 Kings) 12:25-31

25 Then Jeroboam built Shechem in the mountains of Ephraim, and dwelt there. Also he went out from there and built Penuel.

26 Then Jeroboam said in his heart, **“Now the kingdom may return to the house of David:**

**27 If these people go up to offer sacrifices in the house of Yahweh at Jerusalem, then the heart of this people will turn back to their master, Rehoboam king of Judah, and they will kill me and go back to Rehoboam king of Judah.”**

28 Therefore the king asked advice, **made two calves of gold**, and said to the people, **“It is too much for you to go up to Jerusalem. Here are your gods, O Israel, which brought you up from the land of Egypt!”**

29 And he set up one [of the false gods] in Bethel, and the other he put in Dan.

30 Now this thing became a sin, for the people went to worship before the one as far as Dan [in

the north, complete opposite direction from Jerusalem].

31 He made shrines on the high places, and made priests from every class of people, who were not of the sons of Levi.

This is exactly what the Catholic Church would later do when they made high places (basically steeples) and placed them on hilltops.

Melachim Aleph (1 Kings) 12:32-33

32 **Jeroboam ordained a feast on the fifteenth day of the eighth month, like the feast that was in Judah** [that is, the seventh month Feast of Tabernacles], and offered sacrifices on the altar. So he did at Bethel, sacrificing to the calves that he had made. And at Bethel he installed the priests of the high places which he had made.

33 **So he made offerings on the altar which he had made at Bethel on the fifteenth day of the eighth month, in the month which he had devised in his own heart.** And he ordained a feast for the children of Israel, and offered sacrifices on the altar and burned incense.

Yahweh calls this the feast that Jeroboam had “*ordained and designed in his own heart*” because **it was not exactly what Yahweh Himself said to do.**

Now, one thing we need to know is that the mountains of Ephraim (or Samaria) in the northern kingdom are a little bit higher than the lowlands of Judea. Therefore, it is a little bit cooler, and the barley ripens about a month later, in the springtime. Therefore, it seemed to make sense to start their calendar a month later, which effectively pushes the feasts of the *seventh* month back into the *eighth* month. And the weather would be much

nicer, and everything would tend to work out. But even though it made sense living in the northern kingdom, this is what Scripture calls *the sins of Jeroboam*. It is very clear that judgment was to come upon the northern kingdom because of it.

As time continued Yahweh sent a number of prophets to get the northern kingdom to turn back from the sins of Jeroboam, and to go back to the original calendar. But the northern kingdom continued to disobey Yahweh's Torah, adding, and subtracting rules, and the calendar was already changed, they did not come back to Yahweh's Torah.

The punishment for this was that the northern ten tribes of the house of Ephraim (Israel) would be scattered out into the nations (like seed) for some 2,730 years. And as we explain in the [Nazarene Israel](#) study, this 2,730 years ended somewhere between 1996 CE to about 2000 CE. However, even though the time has run out, the northern house of Ephraim (Israel, that is, the Messianic) are still committing some of the exact same errors that got them sent out into the dispersion to begin with.

So, what do we do? Well, we are commanded to *speaking the truth in love*. So we are going to speak for those who have *ears to hear*. On our YouTube channel and also on the website, we have a study series called [Establishing The Head of The Year](#). In this, we explain how we are to properly establish the head of the year, and what some of the common mistakes and errors are that people make in establishing the head of the year.

What we explain, both in the video series and in the book transcripts, is that the new Hebrew year properly begins when we have two things.

1. We need to have the first crescent sliver of the new moon, seen from the land of Israel.
2. We also need to have enough aviv (medium dough) barley to offer the very first wave sheaf (omer) of barley, 15 to 21 days later, on the day of the Wave Sheaf Offering (Yom Hanafat HaOmer).

In other words, when we have enough aviv (medium dough) barley to offer the very first wave sheaf, then when we see the first crescent sliver of the new moon, that is when the new Hebrew year begins.

Now, one of the things that is important to know, as we explain in the study, is that it has to be the *very first* available sheaf. Because this Wave Sheaf is symbolic of Yeshua. And this is what most of the Messianic forget. We understand why the Karaites do not see Yeshua in the wave sheaf, because the Karaites do not believe in Yeshua. But what we do not understand at all is why so many Messianic cannot seem to understand the symbolism of Yeshua in the wave sheaf. Because everything about Scripture witnesses to Yeshua. And the problem is, if we do not use that *very first* sheaf, as we are going to see in the balance of this study, we are going to end up celebrating the feasts in the wrong month. And that is why we have so many Messianic keeping the feasts of the *seventh* month in the *eighth* month.

Qorintim Aleph (1 Corinthians) 15:20-23

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

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

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

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

Is very important this order. First, we see Messiah the firstfruits, the singular Wave Sheaf Offering, the very first of the firstfruits. And then, afterwards, we have a general harvest of those who are Messiah's at His coming. First, we bring the Wave Sheaf, then that clears the way for the rest of the general harvest. Let us look at what Josephus says in *Antiquities of the Jews*.

...they offer the first-fruits of their barley, and that in the manner following: **They take a handful of the ears** [not a whole field], **and dry them** [it has to be young and still green (slightly wet), not dry and brown], then beat them small, and purge the barley from the bran [they grind it into flour]; they then bring one tenth deal to the altar, to God [sic]; and, casting one handful of it upon the fire, they leave the rest for the use of the priest. And **after this it is that they may publicly or privately reap their harvest.**

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

**[First, we bring the Omer [symbolic of Yeshua], then we can harvest our crops.]**

So, Josephus' writings witness the same pattern. First, we bring the Omer, symbolic of Yeshua. And that clears the way to bring in the rest of the harvest.

Now, we explain the topic fully in our studies, [Establishing the Head of the Year](#), specifically in "[Aviv Barley Simplified](#)", and in many other studies. But



Yahweh tells us plainly in Leviticus chapter 14 the specifics of offering a grain offering.

Vayiqra (Leviticus) 2:14

14 “If you offer a grain offering of your **firstfruits** [**bikkur, bikkurim (plural)**] [בכורים] to Yahweh, you shall offer for the grain offering of your **firstfruits green [i.e., young] heads of grain roasted on the fire** [אביב קלוי] [and/or] grain beaten from full heads [גרש כרמל].”

[We discuss what beaten grain from full heads refers to in our other studies].

The point is, if we bring firstfruits, it must be *green* heads of grain. No, we are not talking *mature* grain, we are talking *barely mature* grain. In the following images, you can see how the barley head has begun to turn a golden brown, but there is still a tinge of green to it. And you can see that the grains there still have a greenish cast to them, and they are very easy to cut with the fingernail. we are not talking hard we are talking tender young, green heads of grain.



Well, we want to look these terms up. Because that is what we love to do! Let us come to Strong's Hebrew concordance.

H1061 (בכור); **bikkuwr** (bik-koor'); From H1069; **the first-fruits** of the crop:  
KJV – **first** fruit (**-ripe** [figuratively]), **hasty** fruit.

H1069 bakar (baw-kar'); a primitive root; Properly, **to burst the womb**, i.e. (causatively) bear or make **early** fruit (of woman or tree); also (as denominative from H1061) to give **the birthright**:  
KJV – make **firstborn**, be **firstling**, bring forth **first** child (new fruit).

So it says that it is the **first fruit** of the crop. Very important. The Messianic and the Karaites seem to have forgotten the whole definition of what *firstfruits* is. They have got some completely wrong definition that pushes

the feasts back from the first month into the second month, and then likewise, the seventh month into the *eighth* month.

Now the birthright goes to the oldest male. We are talking, again, about the very first child. The very first offspring. This is why the King James version translates it as *firstborn*, *firstling*, the *first* child. The *new fruit*, that is what *firstfruits* means. And again, it just seems like the Karaites and the Messianic have missed the boat. They have lost their way on what it means to be *firstfruits*. As we are going to see later, they have a completely different definition of *firstfruits* that pushes their calendar back, on average, at least a month, sometimes more.

The other term we need to look up is the *aviv barley* that Yahweh tells us we can roast and bring to Him. Let us again look at Strong's Hebrew Concordance.

H24 אָבִיב 'abiyb (aw-beeb'); from an unused root (**meaning to be tender**); **green**, i.e. a **young ear of grain**; hence, the name of the month Abib or Nisan:

[We are looking for the **very first** sheaf of barley that is still **tender**, **green**, and **young**, just like Yeshua was the **first** among many brethren.]

So, we are looking for the very first sheaf of aviv (abib) barley, and again, it is not huge fields, it is just a sheaf (just a handful) of barley. And it must be tender, young, and green, that is what qualifies as *firstfruits*. And, as we are going to see, the Karaites and some of the Messianic groups use a totally different definition which delays the calendar and pushes the feasts of the seventh month back into the *eighth* month.

Let us take a look again at this image.



We can see how this particular piece of grain is still tender, it can be cut with the fingernail. It still has a tinge of green to it, and it is still young. It is not hard, it is not dry, it is not brown with a shattered head falling to pieces.

The following is a close-up example of other aviv grains. Do you see how they are still tender, green, and young grain? The starch content is all there. But it is effectively still wet, which is why Josephus tells us that it had to be *dried in the fire*.



Well, a lot of these Messianic and Karaite groups have come up with completely other definitions. And they believe that they can justify this by cherry-picking verses and twisting things from the Torah. And we understand why the Karaites do not get it, but we cannot understand why the Messianic do not see. We are talking about the very first sheaf, symbolic of Yeshua. Yeshua was the very first, singular sheaf that was ready to be offered up, and the rest of the harvest would come later. But again, we are going to see that the Karaites and the Messianic doing something else. Why can the Messianic not understand when Yeshua Himself expounded to His disciples how the Scriptures spoke of Him?

Yochanan (John) 5:39

39 "You search the Scriptures, for in them you think you have eternal life; but these are they which **testify of Me.**"

Luqa (Luke) 24:27

27 And beginning at Moshe and all the Prophets,  
**He expounded to them in all the Scriptures the things concerning Himself.**

Think about that for a moment. That is a lot of things. The whole point of Scripture is that Yahweh is raising up a Proverbs 31 bride fit for His Son. That is the whole point of the exercise. So, everything in Scripture points to Yeshua, because that is what Yahweh wants. To create a bride who is focused on His Son, who is fit for His Son. So, everything speaks of Yeshua. Why cannot the Messianic understand that the Wave Sheaf is symbolic of Yeshua? There has to be some correspondence to Yeshua's example.

For example, Isaiah chapter 53.

Yeshayahu (Isaiah) 53:2

2 For He shall grow up before Him **as a tender plant**, And as a root out of dry ground. He has no form or comeliness; And when we see Him, There is no beauty that we should desire Him.

[Not a hard, dry, brittle, brown, and shattered plant].

Again, it speaks of Yeshua.

Well, 2021 has been a very interesting year from a calendar perspective. We have been teaching on the truth, and there has been a lot of resistance to it. But there is a Messianic sister (Becca Biderman) who lives in Poriya Illit, Israel (Galilee region). And Becca has been doing her best to witness accurately to the barley conditions in the land of Israel. So on February the 6<sup>th</sup>, 2021, a month and a half prior to the spring equinox, sister Biderman found aviv barley in a field near Poriya

Illit, one week before the new moon was seen. This is what you look for when you look for the first available sheaf of aviv barley in the wild.



The field is still basically green, but you will have one or more patches that are starting to turn that golden brown. You cannot declare it based on the color, you have to actually inspect the grains and make sure that they are full of starch. But they are still tender, young, and green, just like the Strong's definition. That is what sister Biderman did. She was very helpful to us; she gave a very good witness in that regard.

But now the plot's going to thicken here. Some of the Messianic groups and some of the Karaites teach that you do not need just a single sheaf (symbolic of Yeshua). Instead, they teach that you need whole fields of barley ready to bring in for the harvest by the day of the Wave Sheaf Offering (Yom Hanafat HaOmer). Some of the Karaites have published a study called, *Harvestable Fields Are Required By Yom Hanafat HaOmer*. We talk about this in our video and in the study [Establishing the Head of the Year](#), in the chapter "[The Error of the Harvestable Fields](#)". In the study, we show what the

problems are with the harvestable fields doctrine. But again, we can understand why the Karaites would not understand this because the Karaites are blinded to who Yeshua is. We cannot understand why the Messianic do not get this, because what Scripture tells us is that the Wave Sheaf needs to be the very first sheaf. That is what *firstfruits* is, the very first. And then that it also needs to be tender, green, and young barley, just as Yeshua was a tender, young plant. And because we are looking to Yeshua, we should be looking for the very first sheaf of tender, young, and green barley.

So, not to be dissuaded, but these other Messianic and Karaite groups effectively have a doctrine which we would call an *anti-sheaf* (anti not meaning against, but rather as a substitute sheaf, and in place of). And what the Messianic and Karaite groups are saying is that we need whole fields of barley that are hard, dry, and brown, and basically completely ready for the harvest. And this is not symbolic of Yeshua, this is symbolic of the main harvest.

Let us compare.

Here, in the image below, we see that the barley is basically tender, green, and young, but has patches that have begun to turn golden brown and yielding up aviv (medium dough) barley.





And then, in the following image, we can see how the harvestable field of barley (the Karaite and Messianic version) is much harder, drier, and brittle.

**The Error of  
HARVESTABLE FIELDS**

**FALSE**

Harvestable Fields  
are required by  
Yom HaNafat

[Learn More](#)

**EJ**

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In order to get that much advancement in the barley, you must wait another month. This is why the feast of the first month slid into the second month, and why the feast of the seventh month now slid into the *eighth* month. Because now it is doing something that is not

commanded in Torah. Now it is adding to Yahweh's word.

Now, what happens if we take a look at this at the spiritual level? Well, there are real problems with it, because they are effectively witnessing of an anti-Messiah. This is what the anti-sheaf is all about. As we understand it, first, you present the Wave Sheaf (symbolic of Yeshua), then you can bring in the rest of the harvest later, just like what Josephus says.

But what we see the Messianic and the Karaite groups doing is, they are waiting specifically until it is time to bring in the whole of the harvest. And by that they mean, they wait until the true firstfruits have already broken, shattered, and fallen to the ground. Then they are waiting for the harvest. And then they are going to bring a false sheaf of that hard, dry, and brown harvest. Effectively, an anti-sheaf. It is a deception-sheaf, basically. And this speaks of how, first, Zionist Judah came back to the land of Israel in 1948 (which they would consider to be the harvest). And then, now, they are looking to find an anti-messiah. Basically, the fulfillment of their anti-sheaf. So, it is no surprise that this is how the Karaites would do it because they are blinded to who Yeshua is. We just do not understand why the Messianic groups cannot see through the lie for what it is.

Well, there are some other errors that come into play. Just as King Jeroboam did things because they were more convenient in the northern kingdom, there are a lot of other Messianic and Karaite groups who want it to be spring, because it is more convenient. You are going to see this again whenever you watch Karaite or Messianic reports. They are going to claim that it has to be spring. But we have to understand what spring means because

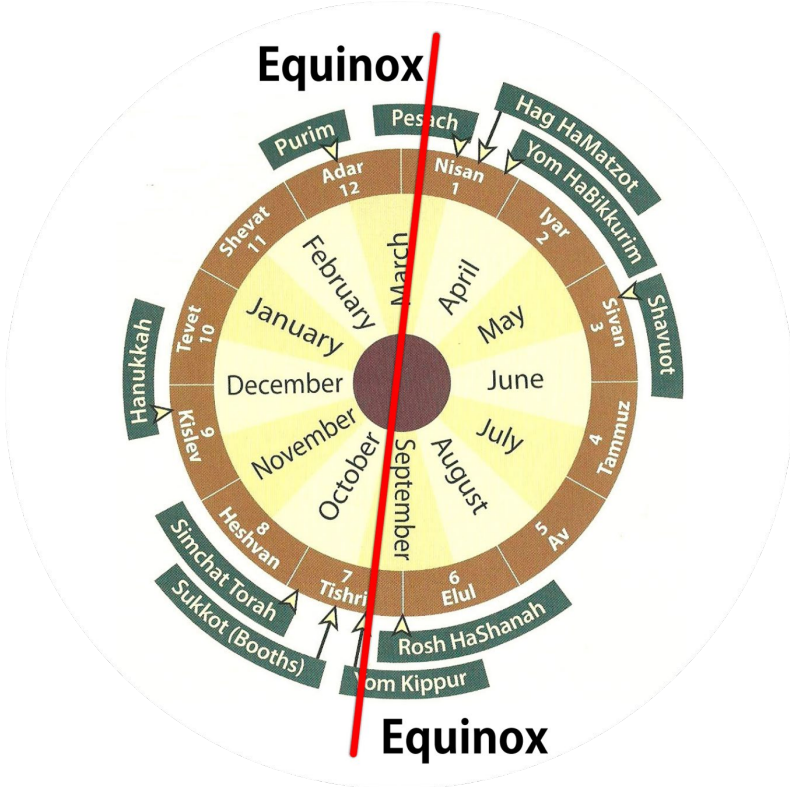
now we are looking for signs in the heavens. When something is spring, it means that it is either on or after the spring equinox of March 20<sup>th</sup> (Gregorian Roman Calendar). But notice, Yahweh never talks about spring. Yahweh never says this. In fact, Yahweh does not use the word equinox, nor does He ever even describe the concept of an equinox. So, to use the concept of the equinox is to effectively add a term and a concept. The term was first discovered by the Greek astronomer Hipparchus of Rhodes. In other words, the equinox people, your lunar Sabbath people, your Messianic and your Karaites, are all effectively adding Greek concepts to Scripture. And that is specifically prohibited in the Torah.

Okay. So, what is an equinox? Well, this is a brief review, but if you want more information, we do a detailed study in the study ["The Equinox Error"](#), in [Nazarene Scripture Studies, Volume Two](#). Also, we have a video study ["Where Is The Equinox Commanded?"](#). So please check those studies out if you want more in-depth coverage of the topic. But briefly, in the northern hemisphere (which includes Israel) you have the summer solstice when the days are the longest and the nights are the shortest. Then another quarter of a year goes by, and you come to what is called the fall equinox, when the day and the night are of equal length. Equi (equal); nox (night). Equal parts night, equal parts day. You can also call it an equilux (equal parts light, equal parts dark).

Now, there is one particular Messianic teacher who talks about the equilux being different in the equinox. Well, he does not know what he is talking about. We will talk about him later. But you give it another quarter of a year and here it comes to what is called the winter solstice, when the days are the shortest and the nights are the longest. And then you give it another quarter of a year,

and it comes back to the spring equinox, with again, equal parts night and day. That is what that is all about.

Here is a depiction of how the Jewish Hillel 2 calendar works out.



What they typically call the Jewish calendar (the Hillel 2 Jewish calendar) is a pre-calculated calendar. It was brilliant in its day for what it was designed to do. We explained it in [“Where Is The Equinox Commanded?”](#) and also in [“The Equinox Error”](#) in [Nazarene Scripture Studies, Volume Two](#). But basically, by definition, the Hillel-2 Jewish Calendar will not allow the Pesach (Passover) to take place before the spring equinox. And because the feasts of the seventh month take place six months later, the feasts of the seventh month take place

after the fall equinox. Because of this, the rabbis incorrectly call the feasts of the first month *the spring feasts* and then the feasts of the seventh month *the fall feasts*. It is very easy to fall into these terms, I was trained this way and I use these terms until Yahweh showed me the difference. We have since gone back and corrected because we do not want to be guilty of practicing Greek concepts in what is supposed to be a pure calendar designed by Yahweh.

It is very, very easy to incorporate Greek, Roman, or Babylonian concepts and attribute them to Yahweh, but that is not what Yahweh says to do. He tells us to be very, very careful not to do these kinds of things. That makes it extremely important. The concept of spring is nowhere commanded in Scripture. Winter does not have to be over. You will hear this time and again, in this group and that group. They will assert that it can no longer be winter and that it must be spring. What they are saying is, it must be after the spring equinox. So they are relying on the rotations of the heavenly bodies, meaning, they are basing their calendar on the rotations and movements of the sun, the moon, and the stars, and the rotations of the earth around the sun (rather than doing what Yahweh says to do, which is to base the calendar upon the barley alone). And they will tell you:

*'But, but, but, but, but, but, but, no, it has to be the spring feast. We have to wait until the equinox, it cannot still be winter. Because we do not want it to be cold, we want it to be warm. Would Yahweh not want us to be warm and have an enjoyable time? It should be warm.'*

Well, no. Yahweh tells us to base our calendar on the barley. Let us look at John chapter 18. Because even if you are a Karaite, and you do not believe in Yeshua, and you just believe that the renewed covenant is a record

of what happened in the first century, then this gives a clear picture of when the Passover was held.

Yochanan (John) 18:18

18 Now the servants and officers who had made a fire of coals stood there, **for it was cold**, and they warmed themselves. And Peter stood with them and warmed himself.

Turns out, it was cold. Not so much a nice, warm, beautiful, pleasant spring day. If you are a Messianic believer, then why can we not understand that it was cold in the first century, when Yeshua was crucified as the Passover lamb? It does not have to be spring.

Do we take the renewed covenant at face value? Or do we not take the renewed covenant for what it says at face value? Well, let us go off some of the reports of the Karaites. Now this is from Devorah's Date Tree. Devorah is basically a Karaite. She would protest and say that they are an interfaith barley and new moon search group. But she pushes Karaite theology and, what she is really doing, is she is trying to teach the Karaite version of the commandments to Christians and to other people of other faiths and persuasions. I need to be very careful what I say because of some things that she has said, but she is this Devorah's Date Tree.

So Devorah's Date Tree asks these rhetorical questions in the spring of 2021. There is such a thing as spring, just not such a thing as a spring feast. That is the difference.

Here Devorah is ridiculing the strictly-barley calendar, she is arguing in favor of including the equinox.

Devorah's Date Tree ("Interfaith" Karaite barley search group):

**Q: "Could the New Year begin next month?"**

A: As eluded [sic] to in my opening paragraph, it is still winter here, and it poured all of last week.

[Translates as: "*It cannot be time to begin the new year yet, because the Spring Equinox has not passed, and so it is not yet Spring!*"]

We believe she meant 'alluded', but in any case, she means that the Greek concept has not yet been met, and it is not yet past the spring equinox. So it is not yet spring, the weather is not warm, so therefore we cannot just go on the barley alone, we also have to pay attention (give service to) the spring equinox. Even though it is a Greek concept, not in Scripture, and never spoken of by Yahweh Elohim. But let us continue with Devorah's Date Tree's rhetorical questions.

Devorah's Date Tree ("Interfaith" Karaite barley search group):

**Q: "How was the weather?"**

A: It was just starting to get warmer on our first day, but then on the second day of our inspection it got cold again. [Just as it was in the first century!]

[Translates as: "It must be warm (i.e., after the Spring Equinox), or the barley cannot be aviv, and the Passover cannot yet take place! Because we have to wait until the weather is nice." Still have not found that in Scripture. Sadly, Devorah has not been able to answer us on where it is either.]

Notice the assumption? It has got to be past the spring equinox because it has got to be warm, or else the barley cannot be aviv and the Passover cannot yet take place.

Because we want to have it warm, we want the weather to be nice. This is the concept they have gotten used to on the rabbinical calendar. And even though the Karaites will swear up and down that they do not follow the rabbis, if you read closely, they quote from the Talmud, use the Talmud justification, and actually do follow the Talmud, at least in certain senses.

So, in 2021 we had some extreme weather. It makes sense. We are coming into the end times, Yahweh is attempting to wake His people up, He is trying to shake His people and to wake His people up. So of course, we are going to end up with some extreme weather. He is going to allow extreme weather; He is going to allow famines. Because it is the same old thing, the same problem from ancient times. When things are too good, Israelites get lazy, and they forget about Him. And if we think everything is fine, why should we study His word? What need is there to study His word? We do not need to study His word because everything is *fine*. So Yahweh is going to allow things to get a little more and more uncomfortable to shake and wake His people up and to get them to pay attention, to fear Him, and to turn back to Him. This is what is happening, that is why these things are occurring.

In 2021, we had some very extreme weather. There were six weeks of what you would call *unseasonably* hot weather. It actually began in December of 2020, continued for four weeks of hot weather, carrying over into the first two weeks of January 2021. And so the barley began to grow, and then it got cold again, and the barley stopped growing for a while. Then it got warm again. So we ended up with what might be called *two flushes* of barley.



The first barley began to grow. And the thing with barley is, once it flowers, it's committed. Before it flowers, it can hold. But once it flowers, it is committed to produce. Well, this barley already began to grow, to flower, and to commit itself to producing. You could say, at this point, it has to *go for the gold*. So, on February 6<sup>th</sup>, sister Biderman found what could be called an *early flush* of aviv barley in the Poriya Illit region of Galilee, Israel, a month-and-a-half before the spring equinox.

Well, very suspicious circumstances, let me leave it at that. I need to be careful what I say and how I say it here, but some very suspicious circumstances. Because five days later, out comes the Karaite search organization, Devorah's Date Tree. And they inspected the field and they said '*No aviv*.' Why did they say no aviv? It is five days later; the barley would be even more advanced. They did not contact sister Biderman. They did not do anything like that. But what they said and the reason they gave as '*No aviv*' was that they could not find *harvestable fields*. According to Scripture, all we need is one singular wave sheaf. And there was certainly that found on February the 6<sup>th</sup>, even though it was a week to go until the day of the new moon. But then on February 11th the Karaites came out and said '*No aviv*' because they are looking for *whole harvestable fields*. They want to bring in the whole harvest first and then produce the anti-sheaf (symbolic of the anti-messiah). So we need to be careful when we are listening to the Messianic groups and to some of the Karaite groups. Be very, very careful, because they do not necessarily qualify their terms. I am going to leave it there.



We had the next example of aviv barley on February the 22<sup>nd</sup>. Becca Biderman (with her assistant Cindy) found aviv barley in Israel, down near Gaza. So, two weeks after the first find and still almost a month before the spring equinox. They found large quantities of aviv barley, easily a wave sheaf could be produced from this. They inspected it. (You cannot just go by color). They opened it up and they inspected it, it was full of starch, still wet, easy to cut with the nail, all these kinds of things.

Well, very interestingly (suspiciously some people think), on March 1st and 2nd 2021, here comes Devorah's Date Tree coming in after Becca Biderman. And they inspected the same field. Now this original first flush of barley (circled in red), this golden brown, that was all now fallen on the ground and the second flush was going up through it. The second flush was green, so Devorah's Date Tree said "No aviv". Because they were looking for harvestable fields and so they ignored the first flush.

They waited until the *first presentable sheaf* had already fallen to the ground and shattered. Just think about the implications of that with regard to Yeshua. And then ask yourself, why are so many Messianic following the Karaite lead in this? Why are so many Messianic waiting until the first fruits of barley have fallen to the ground before they are willing to declare the aviv? Just think and pray about the spiritual implications of that.

Then we talk about some of the Messianic groups, and it gets even more interesting. This particular brother has a website called *Abib of God*. I am not going to mention his name because I am praying for him. I am praying for him to repent and that he will, well, stop tying the millstone around his neck. Because it is very, very strange what he is doing. Effectively, he is mixing aspects of the rabbinic calendar and the Karaite (Sadducee) calendar. He is mixing them together and he is adding all sorts of things to Yahweh's calendar. Once again, with the effect of pushing the feast of the first month back into the second month, and pushing the feasts of the seventh month back into the *eighth* month.

A Typical March Calendar						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Sabbath
				1	2	3
4	5 Earliest date for a New Year	6	7 Fig trees from here to the 20th	8	9	10 Traditional white stork migration.  Grapes 10-20th
11	12 Eurasian Banded Dove 5-15th	13	14	15 Swifts always by now	16 Equilux	17 Equilux
18 Passover minimum date	19	20 Spring Equinox	21 Spring Equinox	22	23	24
25	26	27	28	29	30	31

So, here is Abib of God’s calendar for March of 2021. He calls this “a typical March calendar”. He states that March 5th is the “Earliest possible date for a New Year”. How does he get that? Well, whether he admitted or not, he bases that on the spring equinox.

He says the “Eurasian Banded Doves” must be seen from March 5<sup>th</sup> to 15<sup>th</sup>. Okay. Is that Leviticus or is that Deuteronomy? Or maybe that Numbers? What passage is that?

He says, ‘Oh no, you have to have the “Fig trees from here to the 20<sup>th</sup>”’. Once again, is that Leviticus? Is that Exodus? Where are we getting that from? First Additions? First Corruptions?

On the 10<sup>th</sup>, that is when you see your “Traditional white stork migration”. Oh, yes. I definitely see that is, Deuteronomy was it?

Let us see. Then you have the “*Grapes from the 10th to the 20<sup>th</sup>*”. Hmm, where is that commanded?

A Typical March Calendar						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Sabbath
				1	2	3
4	5 Earliest date for a New Year	6	7 Fig trees from here to the 20th	8	9	10 Traditional white stork migration.  Grapes 10- 20th
11	12	13	14	15 Swifts always by now	16 Equilux	17 Equilux
18 Passover minimum date	19	20 Spring Equinox	21 Spring Equinox	22	23	24
25	26	27	28	29	30	31

On the 15th you have the “*Swifts always by now*”. I think that is the First Abib of God, because I looked for it in my Scriptures, could not find it.

He has on the 16th and 17<sup>th</sup> what he calls the “*Equilux*”. This Abib of God brother teaches and maintains that the *equilux* is different than the *equinox*. Because the *equilux* he says is from Yahweh, whereas the *equinox* is from the devil. Now please pray for this brother. Because to me, *equilux* and *equinox* are the same thing. An *equilux* is equal parts light to dark, and *equinox* is equal parts night to day. 12 hours light and 12 hours dark for the one, and then 12 hours dark and 12 hours light. I cannot see the difference. Is there something I am missing? I do not think so, but this brother seems to think and teach that there is all the difference in the world. Because according to him, the *equilux* is from Yahweh and the *equinox* is from the devil.

Okay. Well, this brother also tells us that the “*Passover minimum date*” was on March 18<sup>th</sup>. We will notice that the rabbis tell us the “*Passover minimum date*” is on March 20<sup>th</sup>, or 21<sup>st</sup> in the leap year. He adds all sorts of things, or maybe the Rabbis add it in, I am not sure. But in any event, he adds all sorts of things to this calendar that Yahweh *never* says, and the vast majority of the Messianic go running after this brother. And they have no idea, they are just adding things to the calendar left and right. And the majority of the Messianic are like:

*‘Oh Abib of God, yes! We have to follow their additions because they know so much! They sound so important! They sound so knowledgeable!’*

Okay. Do not be doing that.

Devarim (Deuteronomy) 4:19

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

Yahweh is warning us,

*‘Watch out! This is an easy thing to make the mistake of doing, do not do it!’*

The term *serve* is very important. We discuss this in [The Torah Calendar](#) study, the term *serve*, all that means is that you *take it into account*. So when Yahweh tells us he is a jealous Elohim, and He wants us to *worship and serve Him and Him alone*, that means this. He wants us to take Him and His word into account and for this to be the *only thing* that we base our decisions on. *He* wants

to be the *only thing* we base our calendar on. But if we are going to take the equinox, or the equinox, or the Eurasian banded swifts, or the white stork migrations, and a bunch of things into account that He never said to do, effectively that is what Yahweh says not to do. Because in His eyes, we are then worshiping and serving the Eurasian banded swifts, we are worshiping and serving the white storks, or the grape harvest, or the figs.

So please pray for this brother, there are a lot of things going on with that brother. And we have tried to communicate with him and also with the Karaites, we do not get what you would call a friendly dialogue. Let us just leave it there. But the point is, a lot of people are being led astray by these man-made doctrines.

We see the same kind of errors taking place in Scripture, not just Jeroboam but also Exodus chapter 32. Here is where Aharon (to paraphrase) told the people "*Break off your golden earrings, I am going to make you something to worship.*" so he throws it in the fire and out pops this golden calf.

Shemote (Exodus) 32:5

5 So when Aharon saw it, he built an altar before it.

And Aharon made a proclamation and said,

**"Tomorrow is a feast to Yahweh".**

Aharon said "*Tomorrow is a feast to Yahweh*", but Yahweh did not say to have a feast then. Aharon made things up, Aharon added things to Yahweh's word. And Yahweh was so enraged that three thousand of the people had to die that day! That is how seriously Yahweh takes adding things to Scripture. If we do not want to fall prey to the corruptions of the little horn, then we need to be so careful not to add to Scripture. Because as

Israelites, He chose the least. As Israelites, we are stubborn, stiff-necked people. We like to worship golden calves, we like to make fence laws, we like Takanot and Ma'asim. We like to do our own thing and consider that it comes from Him. We like to think that '*our ways*' are more pleasing to Him than '*His ways*'. These things do not come from Him, these are *the devisings of our own heart*. He does not like them, so we should be careful not to do them.

Well, here is another one you hear from the equinox crowd, from the lunar-Sabbath people, and from some other folks. You hear all this misuse of Genesis 1, verse 14. Now, this is the New King James version, I am going to pick on it some. I use the New King James version a lot, but I am going to pick on it here. Because this is incorrect, this is one of the reasons why I correct the New King James when I use it in the publications.

B'reisheet (Genesis) 1:14 **NKJV**

14 Then God said, "Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and \***seasons**, and for days and years;

What the people say is,

*'Oh, well, spring and fall. Those are seasons, right? So, spring and fall, those are implied in Genesis 1:14, right?'*

No. Wrong. We take a look at the ISR version (Institute for Scriptures Research), this is the best all English versions that I know of.

B'reisheet (Genesis) 1:14 **ISR**

14 And Elohim said, "Let lights come to be in the expanse of the heavens to separate the day from



the night, and let them be for signs and **\*Moedim [appointed feast times]**, and for days and years...

[\*Spring and fall are not mentioned! Only feast times!]

If you can follow all this so far, we are going to now look at some of the key calendar events of 2021. And we are going to see that this is why the feasts have been pushed back from the first month into the second month, and correspondingly from the seventh month into the *eighth* month. For different reasons than King Jeroboam, but nonetheless pushed back because of addition to Yahweh's word.

We saw earlier that, on February 6<sup>th</sup>, sister Becca Biderman found aviv barley firstfruits in the land of Israel. And then five days later Devorah Gordon of the Devorah's Date Tree came in and attempted to invalidate her testimony. Then on February the 13<sup>th</sup> we had the correctly timed Rosh Hashanah (the true head of the year) because it is based on the barley, not on the spring equinox. So then, on February 27 there was the Passover and the next day on the 28<sup>th</sup> was the correct day of the Wave Sheaf Offering. And there was indeed a sheaf of barley to offer that was still tender, green, and young. And it is very important that it happened in the right time because aviv barley, only stays in the head for a very short period of time. Once it becomes aviv you have got less than a month before it is going to be *shattered* and on the ground. You have got maybe a two or a three-week time frame in there, you have got to get that barley harvested. That is why it is so important to take the very first available sheaf.

Okay. Well, by March 6<sup>th</sup> (about a month after February 6<sup>th</sup>) the *true firstfruits* of the barley would have been

*shattered*. That is why it was so important to offer the Wave Sheaf on February 28<sup>th</sup>.

But the Karaites and the Messianic groups were not happy with that. So on March 14<sup>th</sup> they declared their New Year. Notice, again, it is happening about the same time as the rabbis would do things. On March 20<sup>th</sup> that was the spring equinox (March 21<sup>st</sup> on the leap year, I believe. But do not quote me on that). So then the Karaites offered their Wave Sheaf Offering on April 4<sup>th</sup>. And it boggles my mind, but the very next day the Karaites sent out another post boasting that they found fields of barley that *were shattered* as proof that they offered their firstfruits at the right time.

Now, see if you can get this. So on April 4<sup>th</sup>, Devorah's Date Tree declared the Wave Sheaf Offering of their tender, young and green firstfruits. Firstfruits being *the fruits that open the womb*, so to speak. *The fruits that open the matrix, the fruits that burst the womb*. The *firstlings*, the *hasty fruit*, the *first fruit*. And then the very next day they boasted about how they found a whole field and how it was the correct decision to make to wait another month because they found whole fields of barley that were already *shattered and on the ground*. Can anyone understand that? I understand their reasons, but we explained to them many times. You cannot offer your barley *firstfruits* after they have *shattered* and *fallen to the ground*. What? Are you going to get out there with tweezers and take green spray paint to turn the barley back green again? Are you going to dunk it in the water to make it wet again? What are you going to do? Just too strange!

In our studies, we give all kinds of reasons why it was just impossible to keep the calendar the way they say to do it. But we have not gotten a positive response back

from them. And again, we understand why the Karaites would not understand these things. But it is the Messianic groups, why do the Messianic groups not understand this? And some of the things that Abib of God teaches are so strange. Why do the vast majority of the Messianic run after Abib of God, who in turn run themselves after the Karaite data!? It makes no sense. Yeshua warns us to be aware of the leaven of the Pharisees and the Sadducees (the orthodox rabbis and the Karaites). Yeshua specifically warns us to beware of their leaven (their false, wrong doctrine). It is just mind-boggling, some of this stuff.

To continue, Abib of God rejects any barley from any field coming from Alon Junction, Ain Mabu'a, Fatsa'el Junction, North of Wadi Firan, and North of Wadi Talkid. And they reject Jericho and Gilgal, because they say these places are *too rocky*, even though that is where Israel first entered the land in Joshua chapter 5. Abib of God rejects any barley from anywhere that there are rocks (which the whole land of Israel is like one big rock!) And then they reject it from any hillside, terraced or not. And again, Israel is a very mountainous region, the whole levant is very mountainous, it is basically one big, terraced rock. So they reject Gilgal. Even though this is where the children of Israel entered the land.

Yeshoshua (Joshua) 5:10-11

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

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

(But Abib of God rejects all fields with hills or rocks.)

So, it is good enough for Yahweh, just not good enough for Abib of God? Abib of God rejects Bethlehem because it is too hilly and too rocky. Well, that is bad news for Ruth and Boaz.

Root (Ruth) 1:22

22 So Naomi returned, and Ruth the Moabitess her daughter-in-law with her, who returned from the country of Moab. **Now they came to Bethlehem at the beginning of barley harvest.**

[But Abib of God rejects all fields with hills or rocks.]

As we show in the study of "[Did Ancient Israelites Qualify Their Barley Fields?](#)", this is Bethlehem Judea from the air 1931. It may be a little hard to see, but there are all the terraces.



This is Bethlehem Judea today. Again, there are all the terraces. This is where Boaz would have been growing barley, but Abib of God rejects all that. So, it is good

enough for Boaz, and it is good enough for Ruth, but it is not good enough for Abib of God.



Abib of God rejects the Judean foothills in the Judean lowlands because, *'No, no, no! This is not good soil! Cannot use the Judean lowlands. Nor can we use Ramallah in Samaria or Shomron.'* Because they say that with little or no topsoil on the eastern Judean hills, rains either run off or soak down to bedrock, blah, blah, blah... *this is not good soil. You can only use it for grazing.*

Can you see all the terraces in the background there? And how this is country that has been used for farming for thousands of years, Abib of God says that you cannot do that?



Well, the Abib of God says that you must use barley from the valley, and not from the sides of the mountains. Let us look at Judges.

Shophetim (Judges) 1:34

34 And **the Amorites forced the children of Dan into the mountains**, for they would not allow them to come down to the valley...

A whole number of passages like this. Well, I guess the children of Dan could not grow barley, because the Abib of God would not like that.

Okay. This is Gideon's home in Ophrah (Taybeh). Again, it is rocky and hilly. Abib of God rejects all hills and rocks. For more information, I encourage you to watch the video "[Did Ancient Israelites Qualify Their Barley Fields?](#)". We give you a full list of silly things that Abib of God adds to Scripture.



Devarim (Deuteronomy) 4:2

2 **“You shall not add** to the word which I command you, nor take from it, **that you may keep the commandments of Yahweh your Elohim, which I command you.”**

Devarim (Deuteronomy) 12:32

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

Yahweh is very specific on, in this case, not adding to His word, so that you are able to keep the feasts of the first month in the first month, and not have them pushed into the second month. And so that you can keep the feasts of the seventh month in the seventh month, and not have them pushed into the *eighth* month. Like so many of the Messianic are doing. That is why Yahweh says for us to be careful to observe whatever He commands us and not add or take away from it. Because

if we add or take away from His word, if we change His calendar, we are no longer keeping His calendar, we are keeping our own calendar.

Daniel 7:25

25 He shall speak pompous words against [contrary to] the Most High, shall persecute the saints of the Most High, **And shall intend to change [appointed feast] times and Torah.** Then the saints shall be given into his hand for a time and times and half a time.

Remember, there is a spirit out there that intends to change the appointed feast times and the Torah.

Melachim Aleph (1 Kings) 12:31-32

31 He made shrines on the high places, and made priests from every class of people, who were not of the sons of Levi.

32 **Jeroboam ordained a feast on the fifteenth day of the eighth month, like the feast that was in Judah** [that is, the seventh month Feast of Tabernacles], and offered sacrifices on the altar. So he did at Bethel, sacrificing to the calves that he had made. And at Bethel he installed the priests of the high places which he had made.

Jeroboam pushed the Feast of Tabernacles from the seventh month to the *eighth*, just as the majority of the Messianic are doing this year. Jeroboam devised things in his own heart and was not being careful to do what Yahweh said to do.

This is our warning and our wake-up call. We are trying to speak the truth in love to those who are being lied to. And if you are one of these leaders and teachers who are teaching people to keep the feasts of the seventh



month in the *eighth* month, we hope and we pray that you will repent of your evil and your wrongdoing, and pay close attention to Yahweh and His word. So that you are not tying a millstone around your neck.

He who has ears let him hear.



# Supporting the Work

Nazarene Israel is reestablishing the original apostolic faith in the modern day. Yahweh tells His people to give, and He is faithful to bless those who cheerfully give to His Son's work (e.g., Exodus 25:2, Malachi 3:10, etc.).

Yeshua also tells us not to store up treasures for ourselves on earth, but to lay up treasures in heaven by being rich toward His work. He says that where we put our treasure, our heart will also be there (Matthew 6).

Shaul (Paul) also tells us that those who are taught should share with those who teach.

Galatim (Galatians) 6:6-9

6 Let him who is taught the word share in all good things with him who teaches.

7 Do not be deceived, Elohim is not mocked; for whatever a man sows, that he will also reap.

8 For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life.

9 And let us not grow weary while doing good, for in due season we shall reap if we do not lose heart.

If you believe these things, you can find ways to partner with us on the Nazarene Israel website:

[nazareneisrael.org](http://nazareneisrael.org)

You can also donate through PayPal, to:

[servants@nazareneisrael.org](mailto:servants@nazareneisrael.org)

All monies will be carefully and prayerfully used to fulfill the Great Commission, and to restore the original first

century faith to the land of Israel, and all around the world.

May Yahweh greatly bless you for being wise, and for helping us to establish His Son's kingdom.

## FEASTS OF THE Seventh Month

*If the King of the Universe wanted to meet with you, would you accept His invitation? Would you want to meet Him at 'His' true appointed times, or would you choose to 'stand Him up'?*

*While we can always meet with our Creator in prayer, His word tells us that He wants His people Israel to keep the calendar days He commanded in Scripture. These days were set apart from all other days as appointments, or 'appointed times.'*

*It may surprise some believers to know that neither the Jewish nor the Christian Gregorian Calendar is the one that the Creator commands us to keep. And that the Apostle Shaul (Paul) tells us the calendar the Creator gave to Israel is still valid, and that it serves as a prophetic foreshadow of events that are still to come. Knowing this, would you want to keep Yahweh's true calendar?*

*This book is designed as a companion study to Feasts of the First Month. It is written as a guide for those to know the calendar the Creator originally told His bride (Nazarene Israel) to keep and for those who want to keep their dates with Him!*

For more information visit [nazareneisrael.org](http://nazareneisrael.org)

