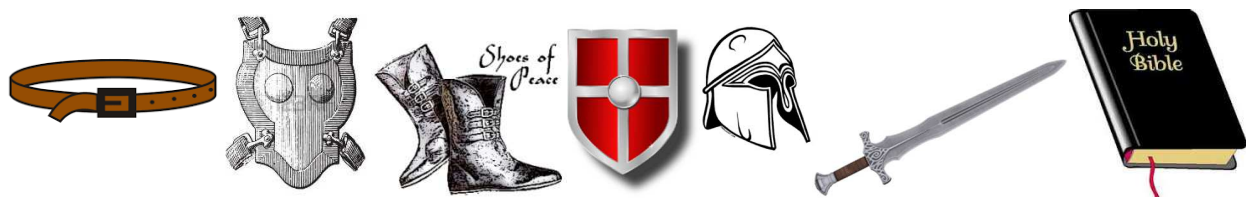


Spiritual Strategic Warfare



”Stand firm then, with the belt of truth buckled around your waist, with the breastplate of righteousness in place” **Ephesians 6:14**

”And your feet shod with the preparation of the gospel of peace” **Ephesians 6:15**

“above all, taking the shield of faith with which you will be able to quench all the fiery darts (arrows) of the wicked one” **Ephesians 6:16**

”And take the helmet of salvation, and the sword of the Spirit, which is the word of God ...” **Ephesians 6:17.**

“For the word of God is quick (alive), and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow (bone), and is a discerner of the thoughts and intents of the heart...” **Hebrews 4.12.**

Zidkiyah Yisrael

What is God’s Assembly and Appointed Times in Scripture? The Spiritual Significance Of God’s Appointed Times

A key word that we must understand in **Genesis 1:14** is **seasons**. This word has been translated and interpreted incorrectly for centuries. **The root meaning of the word**

season is the Hebrew word "moade or moadim", it means "an appointed time, a festival." In the Hebrew Stone's Edition Tanach, (O.T.) **Genesis 1:14** translates "... and they shall serve as signs, and for festivals, and for days and years." **Psalm 104:9 "God appointed the moon for seasons"** **the word seasons again is "moadim" which is "appointed times, festivals."** Therefore, we can say God appointed the moon to determine the appointed times and festivals. In the ancient times the prophets and the apostles looked to the moon to determine the time of the month. **They understood that the new moon marks the beginning of a month, and a full moon the middle of a month.** This was the ancient and God inspired method of counting months.

We need to realize that these "moadim-appointed times" were set in the earth prior to the creation of any living being. God had already created a timetable for His children to meet with Him.

(AHAYHA) God's True Calendar

The Hebrew lunar-solar calendar is the true calendar for all mankind. Ahayha God Himself established it, and gave it to the children of Israel when they came out of Egypt (**Exodus 12:1**).

However, its principles go back to creation, when the sun and moon were appointed by **Ahayah (GOD)** "for signs, and for seasons, and for days, and years" (**Gen. 1:14**). **The word for seasons here is moadim and literally means "an appointment, a fixed time or season; a FESTIVAL, by implication, an assembly" (see Strong's Exhaustive Concordance, #4150).** Thus **AHAYAH** appointed the

heavenly bodies to determine the “appointed times” of His weekly sabbaths, annual Holy Days and Festivals from the moment of Creation!

All authorities agree that the basis in law for **AHAYAH** calendar is indeed found in **Genesis 1:**

And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for **signs**, and for **seasons**, and for **days**, and **years**.

And God made TWO great lights; the **greater light** to rule the day, and the **lesser light** to rule the night; he made **the stars also (Genesis 1:14, 16)**.

We can, at the very least, realize that whatever these “lights” are, they are natural phenomena which clearly dictate the rules of order for calculating time. And, notice this, it is not a singular source of light (i.e. the sun) but ALL collectively, “Let **them** be for...”

Signs, Seasons, Days and Years

It would be much simpler if the Bible contained a clearly laid-out formula for a Sabbath calendar. The Bible in **Genesis 1:14** only tells us what source we are to use for calculations. But there seems to be no explicit instructions on their practical implementation. Notes Jonathan Brown: “Notching off seven “solar-day” periods which never correspond at the beginning or end with heavenly lights does not satisfy **Genesis 1:14**.”

Those four words in **Genesis 1:14** **signs, seasons, days** and **years** -- can be defined in the following way:

1) ***Signs*** fairly defines the underlying Hebrew word implying **astronomical events** such as **eclipses**, and other we **observe** with our eyes in the **sun, moon** and **stars** reminding us of **oaths** God has made to us **Jeremiah 32:35-36**.

2) The sun generally marks ***days***.

3) After 12 moon cycles have passed, the earth would have gone through nearly four seasons of weather changes constituting a ***year***, marked with the **sun** by four distinct earth tilts called **equinoxes** and **solstices**. These are determined by the angle of the sun throughout which the sunlight hours grow longer to a threshold at which they then begin growing shorter again.

4) Finally, the word ***seasons*** appears at first glance to be the four radical weather shifts each year -- winter, summer, spring and fall or autumn. However, although the English word certainly implies such, **the underlying Hebrew word "mowadah" (*Strong's #4150*), literally means "an appointment, that is, a fixed time...by implication, an assembly** (as convened for a definite purpose); technically the ***congregation***; by extension, the ***place of meeting***..."etc.

To use the English word **"seasons"** to translate a word that literally means an appointment is, at the very least, a grave error. Besides, **we have just seen that the sun (equinoxes and solstices) marks the four seasonal changes which constitute an actual year. To interpret the Hebrew word *mowadah* to mean those seasons is deceptive at best.**

In the Book of Psalms we find the answer to the enigma of the apparent deliberate mistranslation. There the same word -- ***mowadah*** -- **is used specifically in relation to the moon:**

He appointed the MOON for SEASONS
[mowadah]...Psalms 104:19.

According to *Strong's Concordance*, the English word ***appointed*** in this passage actually means **"made"** (#6213). In other words, **AHAYAH** made the moon for *appointments*! What are His appointments? Notice **Leviticus 23:**

Speak unto the children of Israel, and say unto them, Concerning the FEASTS of the LORD, which ye shall proclaim to be holy convocations, even these are my FEASTS. Six days shall work be done: the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein; it is the sabbath of the LORD in all your dwellings **Verses 2 and 3.**

The word "**feasts**" found in **verse 2** above **is, in fact, the word *mowadah*** -- the same as "**seasons**" in **Genesis 1:14** and **Psalm 104:19**. Following the Sabbath *mowadah* in **Leviticus 23** is the list of what we commonly call "**feasts**," including **Passover/Unleavened Bread, Pentecost, Trumpets, Day of Atonement** and **Tabernacles. ALL ARE "MOWADAH."** The mistake in translating *mowadah* strictly as "feasts" becomes very obvious when in **verse 3 the sole subject is the seventh-day Sabbath**. Most people generally don't consider the Sabbath as being a "feast" *per se*, **but it leads the list of "feasts" in Leviticus 23.**

With this in mind -- the actual planetary moon being *established* for *mowadah* or **AHAYAH's appointments** as shown in **Psalm 104** -- the passage in Leviticus confirms the fact that this is the sole means by which the seventh day Sabbath was calculated. The Sabbath is a *mowadah* -- **the moon was made for *mowadah***. Nothing in the Bible specifies this term for the sun.

Remember according to Scripture that The true cycle of the moon is explained In the Apocrypha **Ecclesiasticus/Sirach 43:7** regarding the phases of the Moon for feast days.

7 From the moon comes the sign for feast days, a light that wanes when it has reached the full.

8 The month is named for the moon, increasing marvelously in its phases, an instrument of the hosts on high shining forth in the firmament of heaven. **Ecclesiasticus/Sirach 43:7-8**

"Hodesh" Is Related To the Moon

The above verse clearly teaches us that the holidays are related to the moon. But when the Torah was given Psalm 104 had not yet been written by the Levitical prophets, and the question still remains of how the ancient Israelites could have known this. The answer is that the Hebrew word for month (Hodesh) itself indicates a connection to the moon. We can see this connection in a number of instances in which Hodesh (month) is used interchangeably with the word "Yerah", the common Biblical Hebrew word for **moon**, which by extension also means "month". For example:

"...in the **month (Yerah)** of Bul, which is the Eighth **month (Hodesh)**..." (**1 Kings 6:38**)

"...in the **month (Yerah)** of Ethanim... which is the Seventh **month (Hodesh)**..." (**1 Kings 8:2**)

Another proof that Hodesh is related to the moon (Yerah) is the phrase "A **Hodesh (month)** of days" (**Genesis 29:14; Numbers 11:20-21**) [meaning a period of 29 or 30 days] which is equivalent to the phrase "A **Yerah (month/ moon)** of days"

(**Deuteronomy 21:13**; **2 Kings 15:13**). Clearly then Hodesh is related to "Yerah", which itself literally means "moon".

"Hodesh" Means New Moon (Day)

The primary meaning of Hodesh (month) is actually "**New Moon**" or "**New Moon Day**" and it is only by extension that it came to mean "**month**", that is, the period between one New Moon and the next. This primary meaning is preserved in a number of passages such as **1Samuel 20:5** in which Jonathan says to David "Tomorrow is the New Moon (Hodesh)". Clearly, in this verse **Hodesh is used to refer to the specific day on which the month begins and not the entire month.** Another passage which uses Hodesh in its primary sense is **Ezekiel 46:1** which talks about "**The Day (Yom) of the New Moon (Ha-Hodesh)**". Clearly in this verse Hodesh (New Moon) is a specific event and the beginning of the month is the day on which this event (New Moon) occurs.

The Biblical New Moon is the "First Crescent"

"Hodesh" (New Moon), is derived from the root H.D.SH. **ח.ד.ש** meaning "new" or "to make new/ renew".

The Crescent New Moon is called Hodesh because it is the first time the moon is seen *anew* after being concealed for several days at the end of the lunar cycle. At the end of the lunar month the moon is close to the sun and eventually reaches the point of "conjunction" when it passes between the Sun and the Earth. As a result, around the time of conjunction very little of the moon's illuminated surface faces the Earth and it is not

visible through the infinitely brighter glare of the sun. After the moon moves past the sun it continues towards the opposite side of the Earth. As it gets farther away from the sun the percentage of its illuminated surface facing the Earth increases and one evening shortly after sunset the moon is seen anew after being invisible for 1.5-3.5 days. Because the moon is seen anew after a period of invisibility the ancients called it a "New Moon" or "Hodesh" (from Hadash meaning "new").

Crescent New Moon vs. Astronomical New Moon

Many people have been led astray by the inaccurate use in modern languages of the term "New Moon". Modern astronomers adopted this otherwise unused term, which had always referred to the first visible sliver, and used it to refer to *conjunction* (when the Moon passes between the Earth and the Sun, at which time it is not visible). The astronomers soon realized that the inaccurate use of "New Moon" to refer to conjunction would lead to confusion so to be more accurate scientists now distinguish between "Astronomical New Moon" and "Crescent New Moon". "Astronomical New Moon" means New Moon as the term is used by astronomers, i.e. conjunction. In contrast, "Crescent New Moon" uses the term in the original meaning of the first visible sliver. A good English dictionary should reflect both meanings. For example, the Random House Dictionary of the English Language, Unabridged Edition defines New Moon as: "The moon either when in conjunction with the sun or soon after being either invisible [Astronomical New Moon] or visible [Crescent New Moon] only as a slender crescent." (square brackets added by NG).

This text was originally written in Hebrew in the time-frame of 190-180 B.C. and translated into Greek in approximately 132 B.C. Notice in **verse 7 the word *feasts*. Its underlying Greek word (*heorte* -- #1859) is the same as the one in the Septuagint Version of **Leviticus 23:2** in which verse 3 includes the seventh-day Sabbath.**

The earliest manuscripts show that the moon was made for appointments -- the first of which is the Sabbath. "At the very best," states Jonathan Brown, "this shows that the lunar reckoning of sabbaths and holy days was commonly known by the authors of the Bible."

"**Ed**" Hebrew word pronounced "**eyd**." It means "**witness**."

"**Edah**" Hebrew word for "**Assembly**." This word is pronounced "**Eydah**." A feminine word. It is the Hebrew word that gets mistranslated as "church" in what Christians call the "New Testament." It is one of the most occurring words in the Torah. It is used in the Torah of Moshe (Law of Moses) as a title for Israel. The children of Israel are called throughout the whole Torah. (For example, see **Exodus/Shemot 12:3** "**Speak to the Assembly/Church of Israel**.") This is what the word meant to Messiah in the first century. It meant "Israel." "**Church**" thus is a false word, a made up word. A word used by the ancient church fathers to argue that Israel is no longer the people of Elohim (the Greek word "**ekklesia**" means "**elect**") and the new people of "God" is the "church" that "**Jesus**" made. The "**Assembly**" of Israel was not born on Pentecost, but with Pesach (See Shemot-**Exodus Chapter 12**). Again, look in a concordance, **Israel is called "Edah" (Assembly)** dozens of times in the Torah. This word has been corrupted by church men.

"**Edat**" or "**Adat**" Hebrew word pronounced "**Eydat**." This word is the same word as "**Edah**" above. However, this is the feminine singular construct form. The Hebrew Language does not have a word for "of." In Hebrew, this is expressed in the construct relationship, and "**Edah**" is a feminine word. Therefore, "**Adat/Edat**" means "**Assembly of**"

"**Moed**" This is a singular word, it means "**appointed assembly**." This word is a noun, derived from the word "Edah." "Edah" in Hebrew spelled ayin, dalet, heh. "Moed" spelled mem, ayin, dalet. The **ayin** and **dalet** are the root word. **Moed thus a time in which the assembly must meet**. This term used first in the Tanack in, **Genesis 1:14**. **The Elohim** put the sun, moon, and stars in the sky to tell all humanity when His "**moadim**" occur, ("**Moadim**" is the plural of "**Moed**", see below). The word "**moadim**" used throughout the Torah/Law (for great examples, see **Leviticus chapter 23** as the word for the "**appointed times**" of Israel. They are Israel's moeds so to speak. In other words, the Biblical truth behind this, the true "**Assembly**" of Israel, meet on the moed of Elohim discussed in **Leviticus 23**. Thus, as stated above, **when the "Edah" meets on a "Moed" she is a "witness" ("ed") to the world of Elohim's order and plan for man, these Moadim, represent significant events passed and future, whether it is seventh day 1. Sabbath, 2. Passover, 3. Unleavened Bread, 4. First Fruits (Wave Sheaf), 5. Feast of Weeks, count seven Shabbats from the day of the wave sheaf and the morrow of the Shabbat is Yom Shavuot, count 50 days 6. Trumpets, 7. Day of Atonement, 8. Tabernacle, Seven Days and the Eighth Day a Miqra Qodesh, and Rosh Qodesh, Renewed moon, Numbers10: 10 and 28:11.**

"Moadim" The Plural of "**moed**" above. **This Hebrew word means "appointed time."**

Therefore, **"ADAT MOADIM"** means **"Assembly/Witness, Adat of the Moadim."**

Another word used in Scripture is "**mikrah**" which is **a holy convocation, a sacred assembly**. These festivities are a reminder or foreshadowing the ministry of the Messiah ministry. They represent his sacrifice, resurrection, the gift of the holy spirit, bride of the church, and his return to establish his kingdom so we can join him with the tabernacle forever according to **Ezekiel 43:7**.

The Hebrew word "**chag**" **means a festival**. The feast is a testimony of the Messiah, they belong to all who love and serve him. These feast are spiritual intimacy we share with God, which means all those who believe in **Jesus (Yeshua)** are welcome to part take of it whether Jew or Gentile. It is **the Most High God** way of fellowshiping with us!

First and for most, the Bible is the absolute foundation for determining the design and purpose of the Calendar. The Bible is clear on the principles of the Calendar. The Bible is clear on how to determine the details of the Calendar. These details of the Calendar are also supported by examining the thousands within the Bible including our Savior **Yeshua, who had to follow the original calendar that he used to create this earth along the side of his Father.**

It is well known that we are living by a Gregorian calendar and that it has a history from which it came from. Once that is analyzed, do you think that **God the Father** and his **Son Yeshua**

would want us to follow anything that was passed down from Rome or from Pagan descent? No! We know our creator is **Yeshua** and he above all would have used the correct calendar because he used it and established it at creation. Looking in to history we learn this:

The **Gregorian calendar**, also known as the Western calendar or Christian calendar, is the internationally accepted civil calendar. **It was introduced by Pope Gregory XIII**, after whom the calendar was named, by a decree signed on 24 February 1582, a papal bull known by its opening words *Inter gravissimas*.^[4] The reformed calendar was adopted later that year by a handful of countries, with other countries adopting it over the following centuries. **The motivation for the Gregorian reform was that the Julian calendar** assumes that the time between vernal equinoxes is 365.25 days, when in fact it is presently almost exactly 11 minutes shorter. The error between these values accumulated at the rate of about three days every four centuries, resulting in the equinox occurring on March 11 (an accumulated error of about 10 days) and moving steadily earlier in the Julian calendar at the time of the Gregorian reform. Since the spring equinox was tied to the celebration of Easter, **the Roman Catholic Church considered that this steady movement in the date of the equinox was undesirable.**
http://en.wikipedia.org/wiki/Gregorian_calendar

You can see that we got the calendar from a Roman Pope and he got it from Julius Caesar, a man who considered himself a God! We were warned that a change would happen like this in Daniel 7:25: "He shall speak *pompous* words against the Most High, Shall persecute the saints of the Most High, **And shall intend to change times and law.** Then *the saints* shall be given into his hand for a time and times and half a time." So with that said, look at scripture

and think about the words "change time and law". Well, they accomplished it because **"time" means days and "law" means the commandments. They broke the Law and Time by changing the order of the calendar from its original format given at creation and to Moses on Mount Sinai!**

Both the Gregorian and the Julian calendar are of Roman origin! Therefore, its no surprise that many of the names of our weekdays and months are the names of Roman gods or "Caesars" who were considered gods. For example, the month of **March is named for the god Mars, and January is named for the two face Roman god Janus. Wednesday is named for Woden who is the chief Teutonic god, and Thursday is for Thor, the old Norse god of thunder. Saturday is named after the god of agriculture, Saturn, and Sunday was named the "Venerable Day of the Sun" by Constantine in A.D. 321. Monday is the "Moons Day".** Notice how slick and deceptive **Satan** is by having us call on other gods without us realizing it! That is a smooth operation to have the people utter other gods and celebrate days to honor these gods! See **Exodus 23:13**.

Our current calendar system is a reflection of the Roman empire and this is evidence in the culture that honor holidays that reflect that culture or nation. America claim to have Judeo Christian values but the Months, the days, and holidays do not reflect the biblical origin as defined by **the Most High God**. God appointed times were followed by **Yeshua (Jesus)** and his apostles in the New Testament. See **John 7:1-14; Mark 14:12**.

According to the New Testament in the Gospels and Acts, **Yeshua** and his apostles were Jews. The days they celebrated that has been cited were the biblical feasts observed by **Yeshua**

and the apostles. See **John 10:22**; **Luke 22:7-8**; **Acts 20:16**; **1Cor 16:8**.

The apostle Paul made plans during his missionary journeys to observe the biblical feast days according to the calendar, he made arrangements to return to Jerusalem in time for the **Feast of Weeks**, also called "**Pentecost**". See **Acts 20:16**. **Feast of Weeks** was one of the three pilgrimage festivals in which **the Most High God** had commanded all Israelite men to come to Jerusalem to worship him, and present offerings. See **Deut. 16:16-17**.

After Paul left Ephesus and arrived in Jerusalem, the apostles informed him that tens of thousands of Jews had believed and zealous for the teachings and commandments of God along with his holy feast. The Jews convinced Paul that he must disprove rumors that were spreading, which claimed that he was teaching the Jews who were believers apostasize or turn away from Moses. See **Acts 21:20-26**. There is plenty of evidence historically, and biblically that proves the early church were Jews and kept the feast of Israel. There is also documentary proof that shows that until the fourth century, much of the Gentile church followed the biblical calendar observing the feast days.

God's Festivals in the New Testament

Biblical Observance	Commanded in the Old Testament	Observed by Jesus Christ, the apostles or the Church in the New Testament
Passover	Leviticus 23:5	Matthew 26:2, 17-19; Mark 14:12-16; Luke 2:41-42; 22:1, 7-20; John 2:13, 23; 6:4; 13:1-30; 1 Corinthians 11:23-29
Feast of Unleavened Bread	Leviticus 23:6-8	Matthew 26:17; Mark 14:12; Luke 2:41-42; 22:1, 7; Acts 20:6; 1 Corinthians 5:6-8
Feast of Pentecost	Leviticus 23:15-22	Acts 2:1-21; 20:16; 1 Corinthians 16:8
Feast of Trumpets*	Leviticus 23:23-25	Matthew 24:30-31; 1 Thessalonians 4:16-17; Revelation 11:15
Day of Atonement	Leviticus 23:26-32	Acts 27:9
Feast of Tabernacles	Leviticus 23:33-43	John 7:1-2, 8, 10, 14; Acts 18:21
Last Great Day	Leviticus 23:36	John chapters 7-9

*Although the Feast of Trumpets is not mentioned by name in the New Testament, the theme of the day—the sounding of trumpets announcing Jesus Christ's return—is mentioned by several New Testament authors as noted in the references.

Around the second and third century the original apostles who were Jews died, and the Gentile church was growing in numbers and begin to be influence away from the originally teaching. Unfortunately, several historical factors created a version of Christianity that began to be cut off from the roots of the apostles.

One such factor was the Romans hatred and persecutions of the Jews, due to the resistance they displayed against the Roman government occupying Israel during the first and second century. Under Rome's authority, it became dangerous for Gentile Christians to continue to associate with the Jews in the

synagogues. Due to fear and intimidation the Gentile believers began to distance themselves from all things related to the Jews and avoided being associated with the zealots.

A second factor was the influence of Greek thought and religion, which were very different from Hebraic thought. When a Greek thinker read the Hebrew bible, he would read it as a spiritual allegory, as a form of wisdom with a deeper meaning. A Hebrew on the other hand would read the Scriptures as a communication from our Creator **the Most High**, reading it as a literal and historic document rather than something having a mystical tone.

The Greek mindset was very influential in the early Gentile church and in the development of non Hebraic theology. It caused the Church to move further away from the biblical foundations and teachings of **Yeshua** and his apostles. Two church fathers who were highly influential, absorbed and disseminated Greek thought, merging them with Christianity, were Origen (185-254) and Augustine (354-430).

The third factor was the "conversion", and I say this loosely, of Constantine to Christianity in A.D. 312, even though he continued to worship the Roman god Mithras who was the sun god for the remainder of his life. Although Constantine did eliminate the cruel persecutions of the Roman emperors before him, much of the Church compromise became a form of whoredom in serving those false gods that the apostles knew nothing about. Over the next ten centuries idolatry worsened!

Constantine merged Christianity with Roman culture and religion, and under his authority a growing bias against the Jews evolved. The biblical feasts, and calendar were deliberately and systematically replaced! These changes took place through a

series of councils and edicts issued by Constantine to the churches.

In A.D. 189, the churches in Asia Minor fasted in memory of **Yeshua's (Jesus)** suffering and broke their fast by celebrating the Passover. These were righteous Christians who observed the resurrection in connection with the Hebrew calendar and the Feast of Passover. However, the other churches throughout the Roman empire had declared the resurrection to be on a particular Sunday, pertaining to the vernal equinox, and not connected to the proper date for the Passover of the Jews. This doctrinal (teaching) disagreement became a huge controversy between them.

In A.D. 325, the Council of Nicaea changed the date Easter. Emperor Constantine declared Easter Sunday to be the only acceptable day to observe the resurrection. He stated that Christian celebrations must be independent from the Jews. The word "**Easter**" is of heathen origin, and is pagan to the core. See the article "**What Day Was Jesus Crucified.**" **Easter** come from the fertility goddess "Ishtar" or "Asherah" found in Canaanite idolatry. This should not be associated with **Jesus (Yeshua)** resurrection! **Sidenote:** The Roman Catholic Church adopted the **Asherah** worship and named it **EASTER** around 155 A.D. **According to the CATHOLIC ENCYCLOPEDIA, Easter** was named after a pagan goddess of the Anglo-Saxons named **Eostre**, the goddess of the dawn. A great controversy arose between the Catholic Church and the Greek Orthodox Church in 325 A.D. on whether to celebrate Easter on Sundays or on whatever day the Jewish Passover fell upon. Unfortunately, the Greeks lost a lot of followers and the Catholics contended that keeping Easter on Sundays would stimulate the practices of both the Christian world and the pagan worshipers. Note that the word

CATHOLIC means "**universal**" or "**one world**" in thought, concept and practice.

Dictionaries - Easton's Bible Dictionary - Ashtoreth

Ashtoreth [N] [B] [S]

the moon goddess of the Phoenicians, representing the passive principle in nature, their principal female deity; frequently associated with the name of Baal, the sun-god, their chief male deity (**Judges 10:6** ; **1 Samuel 7:4** ; **12:10**). These names often occur in the plural (**Ashtaroth**, **Baalim**), probably as indicating either different statues or different modifications of the deities. This deity is spoken of as **Ashtoreth** of the Zidonians. She was the **Ishtar** of the Accadians and the **Astarte** of the Greeks (**Jeremiah 44:17** ; **1 Kings 11:5** **1 Kings 11:33** ; **2 Kings 23:13**). There was a temple of this goddess among the Philistines in the time of Saul (**1 Samuel 31:10**). Under the name of Ishtar, she was one of the great deities of the Assyrians. The Phoenicians called her **Astarte**. Solomon introduced the worship of this idol (**1 Kings 11:33**). Jezebel's 400 priests were probably employed in its service (**1 Kings 18:19**). It was called the "queen of heaven" (**Jeremiah 44:25**).

Between A.D. 343 and 381, the Council of Laodicea forbid Christians to observe the seventh day Sabbath. Any Christian who continued to observe the Jews Sabbath day would be "accursed to Christ." These edicts became law, and over the following centuries, they were enforced with excommunication and death. **Sidenote:** "excommunication" is a Vatican/Pope definition. This is one example of the Pope influence over church doctrine coming from the Roman church!

The church became the worse persecutors of the Jews around that time. More reading and research on the following two books. **"The Race To Save The World"** by Sid Roth, and **"Our Hands Are Stained With Blood"** by Dr. Michael L. Brown.

Now that we know how we got the calendar, let's see why we believe in our Seventh-day Sabbath to be "Saturday" and what do the days of the week mean...

Aren't we worshipping on a day that was based on something that came from the Heavens? Yes! We are to use only what the [Ahayah](#) instructed us to use as a sign for us to know days, seasons and years. **Genesis 1:14 "Then God said, "Let lights appear in the sky to separate the day from the night. Let them be signs to mark the seasons, days, and years." Then **Psalms 104:19** says: "*He created the moon for moadim: the sun knows it's going down.*"**

The Hebrew word "moade or moadim", it means "an appointed time, a festival."

Therefore, we can say God appointed the moon to determine the appointed times and festivals. In the ancient times the prophets and the apostles looked to the moon to determine the time of the month. They understood that the new moon marks the beginning of a month, and a full moon the middle of a month. This was the ancient and God inspired method of counting months. And what do we use? What Rome has given us: A calender that makes us worship Saturn on Saturday! Saturn is also the 6th planet from the Sun. There is much more I would like to show you, but we need to realize that these "moadim-appointed times" were set in the

earth prior to the creation of any living being. God had already created a timetable for His children to meet with Him. God does not make mistakes, nor does He change His mind. (see **Malachi 3:6, James 1:17) Sidenote : Yes God can change his mind in certain circumstances, but only "if" we change our behavior does he change his thoughts toward us. Ex:** when God sent a judgment message to the people of ancient Israel, he said: "*Perhaps they will listen and each one will turn back from his evil way, and **I will change my mind** concerning the calamity that I intend to bring on them because of their evil deeds.*" **The Most High God will never change his character and will always stand by his principles** which are **holy**, making him a **holy God!** **Jeremiah 26:3**. It says in **Hosea 4: 6** "My people perish from a lack of knowledge."

God provided at Creation a built-in, ever present, always accurate clock/calendar to measure time and clearly designate the work days from the worship days. In order to worship God on the day He appointed, people must be able to understand how God's clock/calendar works to know which day is number one, the starting point for counting the six days to work, with worship on the seventh. The calendar God established at Creation was kept by the Jews until well into the 4th century A.D. Many say that the Jews have never lost track of the true Sabbath. That is false! The Jews themselves did away with their God-ordained calendar. After the destruction of Jerusalem and the dispersion of the Jews people from their homeland, it became increasingly difficult, with the addition of their rabbinical regulations, to calculate a calendar tied to the barley harvest. Under intense persecution in the fourth century, the Jews themselves

abandoned their barley-harvest regulation at which time a fixed, counterfeit 19-year cycle tied to the vernal equinox was established. The calendar they used before the counterfeit one was a luni-solar calendar with months lasting either 29 or 30 days. Each new month started with the first appearance of the crescent moon. The years did not have a continuous cycle of weeks but instead the weekly cycle started over with each new moon. New Moon day was a worship day followed by six working days, with the seventh-day Sabbath on the eighth of the month. And then three more weeks completed the month. Most people find this concept so different. However, there is scriptural, historical, astronomical and prophetic proof that this description of the original calendar is true.

In Exodus we see a perfect example of how our Lord explained to Moses the time and year that he must follow:

Exodus 12:1-2 The Lord spoke to Moses and Aaron in the land of Egypt: "This month will be the beginning of months, the first month of the year for you."

We know because of the Feasts what the months of the year are and dates so, it should be easy to fill in the rest of the dates according to the Bible. So the first month of the year is Abib/Nisan: **Exodus 13:4** "Today, in the month of Abib, you are leaving Egypt."

So we will follow along in the Bible with this calendar according to the format that God created with 7 days in a week, a new moon day being the 1st day of the month, then our counting begins after the new moon day which starts the count of day 2 as the 1st day of the week and then finding the true Sabbath being on the

7th day. In the Manna story you will see that they spent 40 years in the desert so they had to spend Sabbaths and festivities as well.

The 2nd month: The Manna

“And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.” **Exodus 16:1** The text simply says they came to the wilderness of Sin on the 15th day of the 2nd month. The passage later says in **verse 4-5** “Then the Lord said to Moses, “Behold, I will rain bread from heaven for you. And the people shall go out and gather a certain quota every day, that I may test them, whether they will walk in My law or not. And it shall be on the sixth day that they shall prepare what they bring in, and it shall be twice as much as they gather daily.”

Did God give manna on the 15th of the 2nd month? Yes, because he said in **Exodus 16:29** “See! For the Lord has given you the Sabbath; therefore He gives you on the **sixth day bread for two days. Let every man remain in his place; let no man go out of his place on the seventh day.**” So the people rested on the seventh day. If that is so then on the 22nd was a Sabbath, which makes the 8th, 15th and 22nd Sabbaths as well.

Manna fell at night

Here is a point to be noted regarding the timing of the giving of the manna. God commenced the giving of the manna on the 16th day of the month. This was the 1st day of the week.

“The manna came down on the camp with the dew during the night.” **Numbers 11:9**

God first sent manna on the 16th, at night meaning, the Sabbath of the 15th ends at the dawn or sunrise of the next day.

When exactly did the quails come?

Before God gave them the first manna on the 16th, just before morning or on the night of the 15th, the Bible is clear God sent them quails the evening before the first manna arrived.

“I have heard the Israelites’ complaints. Now tell them, ‘In the evening you will have meat to eat, and in the morning you will have all the bread you want. Then you will know that I am the Lord your God. So it was that quails came up at evening and covered the camp, and in the morning the dew lay all around the camp.” **Exodus 16:12-13**

So what does evening mean? The period from sunset to bedtime. <http://www.definitions.net/definition/evening>

This means that God sent quail on the 15th at bedtime of the Sabbath and then they would eat manna in the morning of the 16th the 1st day of the week. So how do we know that the Sabbaths fell every seventh-day on the same specific times? The Bible is very clear....

Aaron and his sons were sanctified for seven days (**Leviticus 8:33**) which began on a New Moon Exodus 40:2 and on the 8th day was an assembly (Moed) of the congregation. The point we should notice is that during these seven days they were not to go out the door of the tabernacle for seven days, day and night **Leviticus 8:34-35**

Then we have a perfect example in **Numbers 29:12** "**Gather in holy worship on the fifteenth day of the seventh month; do no regular work. Celebrate a Festival to God for seven days.**" And **verse 35** "**On the eighth day: Gather in holy worship; do no regular work.**"

No calendar Sabbath would disrupt these seven days of worship because it was from the New Moon till the 7th day of the moon and after the six workdays they assembled the congregation again. Why did they assemble the congregation? To observe the 7th day Sabbath this fell on the 8th day of the moon, then 15th, 22 and 29th!

You can see with this chart that it can be proved that they celebrated the Sabbaths all three months and after that they kept Sabbaths for 40 years. Moses kept record keep of all the things that happen and it wasn't just feasts that happen.

This is also very interesting as well:

In **Leviticus 23:15-16**, we find the specific instructions for how **Pentecost** (also called the **Feast of Weeks**) is to be calculated. "**And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; seven Sabbaths shall be complete: Even unto the morrow after the seventh Sabbath shall ye number fifty days...**"

What does morrow mean? the next day, the period following a specified event, the morning..

<http://www.thefreedictionary.com/morrow>

Pentecost is to be calculated as being BOTH 7 Sabbaths AND 50 days. Now, if the Luni-solar is Scriptural, that the last Sabbath of the lunar cycle can be a part of a 9-day week, it

should be possible to calculate only 7 Sabbaths for Pentecost and still have it come out to 50 days. **Remember, Pentecost is in the third Biblical month, and is exactly seven Sabbaths and fifty days from First Fruits, falls during the Week of Unleavened Bread. Additionally, the Bible indicates that Pentecost is always the "morrow after the seventh Sabbath" **Leviticus 23:16****

Here is the proof: The only way to get seven Sabbaths and only 50 days in the count to Pentecost is to never break the cycle of consistently counting the Sabbath as the Seventh-day. There can never be a break in the seven-day week count and still get only 50 days.

- First calendar week = seven days - total days = 7 - **SABBATH 1**
- Second calendar week = seven days - total days = 14- **SABBATH 2**
- Third calendar week = seven days - total days = 21- **SABBATH 3**
- Fourth calendar week = seven days - total days = 28- **SABBATH 4**
- Fifth calendar week = seven days - total days = 35- **SABBATH 5**
- Sixth calendar week = seven days - total days = 42- **SABBATH 6**
- Seventh calendar week = seven days - total days = 49- **SABBATH 7**
- Day after the seventh Sabbath - total days = 50- **THAT'S 50 DAYS TO PENTECOST - Exactly as it says in **Leviticus 23:15-16!****

Here is the Biblical calendar; every month began with a worship day: New Moon day, the 1st of the new month. The next day, the 2nd of the month, was the first of the six work days. Then, the seventh-day Sabbath always fell on the 8th, the 15th, the 22nd and the 29th of the month.

Did Jesus (Yeshua) keep the Luni-solar Calender?

John 12:1-2 "Six days before Passover, **Jesus** entered Bethany where Lazarus, so recently raised from the dead, was

living. **2** Lazarus and his sisters **invited Jesus to dinner at their home**. Martha served. Lazarus was one of those sitting at the table with them.”

Matthew 26:1,2 When **Jesus** finished saying these things, he told his disciples, "**You know that Passover comes in two days**. That's when the Son of Man will be betrayed and handed over for crucifixion.”

This makes **Yeshua** saying this on the **12th of Abib** since it is **2 days before the Passover**. Then he would have been keeping the Sabbath because in **John 12:1-2** he states that **6 days before Passover** he went to eat at Lazarus home. This places him on **the 8th on the Seventh-day Sabbath of Abib but the key point is that Sabbath had ended because they were having dinner**.

John 13:1 says: "**Before the Passover celebration, Jesus** knew that his hour had come to leave this world and return to his Father. He had loved his disciples during his ministry on earth, and now he loved them to the very end. **It was time for supper**, and the devil had already prompted Judas, son of Simon Iscariot, to betray **Jesus**.” This makes the day the 13th at evening (night) **eating supper before the Passover**. They also ate the Unleavened Bread. **Jesus** knew he was dying soon so he celebrated it early.

Why, people will ask? **Jesus** says... **Mathew 12:8**

“The Son of Man has authority over the day of worship.” (GWT)

“For the Son of man is Lord even of the Sabbath day” (KJV)

“For the Son of Man is Lord, even over the Sabbath!” (NLT)

Matthew 28:18 Then **Jesus** came to them and said, “**All power in heaven and on earth is given to me.**”

Healing of the Blind Man

The last day of the **Feast of Tabernacles** is fixed to the 21st day of the Seventh month of **Tishrei** (**Leviticus 23:34, 36, 39-41; Numbers 29:12; Deuteronomy 16:13-15; Nehemiah 8:13-18; Ezekiel 45:21-25**).

Christ attended the **Feast of Tabernacles** (**John 7:10**).

On the last day of the Feast, the 21st of the seventh month, Christ stood and spoke (**John 7:37**).

Christ spent that night on the Mount of Olives (**John 8:1**).

The next morning, the 22nd of the Seventh Month, Christ returned to the temple because it was the seventh-day Sabbath (**John 8:2**).

At the temple, Christ healed a blind man (**John 9:6**).

The healing of the blind man caused great anger among the Priests, for it was the seventh-day Sabbath (**John 9:14**).

This places the weekly seventh-day Sabbaths in Christ’s day, on the 8th, 15th, 22nd, and 29th of the month yet again.

Circumcision

The time-centric rite of circumcision was divinely designed for males, whether babies or adults and was to be performed on the "eighth" day. **From the time of Abraham to the crucifixion, circumcision was designed to be a covenant between the Israelites and Ahayah. It represented their allegiance to the God of Abraham by faith.** Unlike the New Testament baptism, it did not require a conscious decision to participate in the covenant agreement.

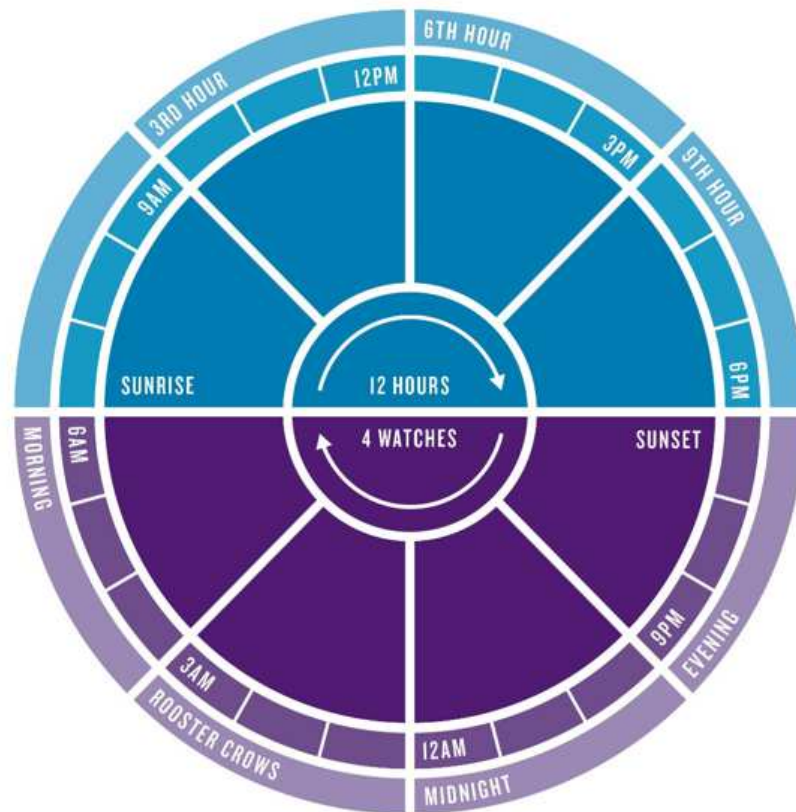
Therefore male infants were circumcised according to the eighth day rule. For all men who converted to Judaism the eighth day rule also applied. Scripture does not clarify what the starting point is for the eight day count. **It has always been assumed that infants were circumcised on the eighth day after birth.** This may still be the case, although it is not stated as such. However, when a Gentile man converted to the Israelite way of life, what was the starting point for the eight day count? Since an eight day count from birth is clearly not an option, would there be any merit in counting from the first day of the lunar month otherwise known as the New Moon day? In this way there would be circumcisions performed by the priests in the temple on the "eighth day" of each lunar month, which is consistently a seventh-day Sabbath. It is in the verse below where Christ Yeshua is responding to the priests, who are angry because He had just healed a man on the seventh-day Sabbath, the day after the last day 8 of the Feast of Tabernacles. Refer to the story above regarding the healing of the blind man.

Moses therefore gave you circumcision (not that it is from Moses, but from the fathers), and you circumcise a man on the Sabbath. If a man receives circumcision on the Sabbath, so that the law of Moses should not be broken, are you angry with Me because I

made a man completely well on the Sabbath? **John 7:21-24**
NKJV

It is these words of the **Jesus Christ** that declare circumcision was to be performed on adult men, on the seventh-day Sabbath, the eighth day of the lunar month, so the law of Moses would not be broken. In addition, **He also highlighted for all time that the Feast of Tabernacles always commences on the seventh-day Sabbath, the 15th of the luni-solar month, and that this Feast is directly followed by the seventh-day Sabbath on the 22nd, which is referred to as the "eighth-day" simply because it follows the seven-day Feast of Tabernacles.**

The Concept of Time In The Bible



The Jews Reckoning of Time

The **Elohim** and the Jews divided the night and day into **four watches of three hours each**.

NIGHT

First Sunset to 9 P.M.

Second 9 P.M. to Midnight

Third Midnight to 3 A.M.

Fourth 3 A.M. to sunrise

DAY

First Sunrise to 9 A.M.

Second 9 A.M. to noon

Third Noon to 3 P.M.

Fourth 3 P.M. to sunset

In the New Testament day, or time is measured by the hour.

Third Hour 6 A.M. to 9 A.M.

Sixth Hour 9 A.M. to 12 Noon

Ninth Hour 12 P.M. to 3 P.M.

Twelfth Hour 3 P.M. to 6 P.M.

Time was measured by the position of the sun. The hours of the day were divided into specific watches.

Some examples: **First Watch** (**LAM 2:19**), **Middle Watch** (Midnight) (**EX 11:4**), **Morning Watch** (**EX 14:24**), and (**1SAM 11:11**)

Months started with the day following the observation of the crescent moon in the western sky after sunset.

Months, lunations had either 29 or 30 days.

If no crescent was seen, the month automatically started on the day following the 30th

The 30th was a work day, not a worship time.

The beginning day of the month was a worship day and was called New Moon.

Six working days followed the New Moon day.

The Sabbath always fell on the 8th, 15th, 22nd, and 29th of each month.

The year had either 12 months (common) or 13 months (embolismic).

The year had six 29 day months and six 30 day months – 11 days short of the solar year.

The year began with the one crescent moon after the spring equinox which provided a Paschal

full moon between the Julian/Gregorian dates of April 8 and May 6.

Allowing the barley harvest to reconcile the lunar year to the solar year, the years fell naturally into a 19-year cycle of common and embolismic years.

There were never more than two common years in a row before an embolismic year.

There were never two embolismic years in a row.

A cycle of 19 years gave a nearly perfect alignment with the solar year.

In the nineteen year cycle, there were seven embolismic years.

The 19-year cycles can be calculated on a perpetual calendar both forward and backward for thousands of years.

Jesus demonstrated that his fellowship with us is an example of breaking bread with us. Of the many promises he made to us, he promised to come in and eat with us. The fellowship of a shared meal seem to be very special and one of the most intimate offer he has made to us.

If your king invited you to a banquet, or your president or senator invited you to a state dinner, wouldn't you think twice before telling him you were too busy to attend? What about God's **appointed time** as mentioned in scripture? **The Most High** says "**My appointed times**" **Lev 23:1-2**.

The biblical Feasts and their spiritual eternal significance

Isaiah 66:22-23 *For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.*

*And it shall come to pass, that from one new moon to another, and from one sabbath to another, **shall all flesh come to worship before me**, saith the LORD.*

In the future of God's Kingdom all flesh will one day worship **the Most High God Ahayah** according to his calendar which also mention to us according to Isaiah that the Biblical feasts (Appointed times) are not only for the Jews, but for all who worship the God of Abraham, Isaac, and Jacob!

Ahayah's mo'adim, the Biblical feasts is the "fixed" or "appointed" times listed and described in Leviticus 23, were instituted by the Most High God himself to be set apart times for Israel to gather and worship the Holy one. Each of God's feast foreshadows **Yeshua (Jesus)** which has so far fulfilled the first four of the seven and plays a major important part in prophecy.

Passover (Nisan 14) Falls in March/April timeframe on the Gregorian calendar. **Leviticus 23:5** tell us "*In the fourteenth day of the first month at even is **the LORD'S Passover.***"

This Feast celebrates the deliverance of the Hebrew slaves from Egypt. It is a tale of redemption through the killing of the Passover Lamb whose blood was to be applied to the doorposts

of their houses. This was an act that would spare their firstborn from the tenth curse against Pharaoh. **Ahayah** promised that the Angel of Death would "Passover" those houses with the blood on the doorpost, and spare the first born according to **Exodus 12:1-13**.

This foreshadowed **Yeshua, The Most High God Passover Lamb** who fulfilled **Passover** when he was crucified and willingly allowed his own blood to be shed on our behalf in order to become our redemption. The innocent died for the guilty, and sacrifice not only means death but also life. See **Isaiah 53**.

During the celebration of Passover, we are not only to remember but to identify with the bitterness of slavery by eating bitter herbs and unleavened bread.

The Passover reveal that God made a distinction between his people and those who were not his people, by the application of the lamb's blood to their doors. **Ahayah** also made a distinction between the firstborn and all other offspring in a family. This separation extended to man and beast, even to the birth order of livestock and pets. We see **the Most High** intelligence, his purpose all through the Scriptures. He made supernatural distinctions between people proving that nothing happens in a random or uncalculated manner. Some examples of past, present, and future distinctions are as follow: Those behind the bloodstained door were unharmed, while others died. **Exodus 11:5-7**. Gideon's fleece was soaked with dew, while the surrounding earth was dry. Then, at his request, the sign reversed just to prove to him that God had spoken. **Judges**

6:36-39. Babylonian soldiers died in flames as they pushed three Hebrews into the furnace, who were victims of the king's wrath but escaped without a smell of smoke on their clothes.

Daniel 3:22-25. Jesse of Bethlehem's virile sons cowered in hopelessness, lacking the courage to meet Goliath in the field, even when they were wearing armor. Their youngest brother, an unprotected and a shepherd, aimed one piece of stone and fired it into Goliath's forehead and became the exalted king of Israel, a mighty man. **2 Samuel 17:34-50**.

The prime minister of Persia erected a stake on which to execute a devout and powerless Jew, within twelve hours, the arrogant ruler was dragged away to be executed on his own stake while the Jew, civil servant, became the most powerful man in Persia, next to the king. It turns out his cousin was a queen as well as a Jew.

Esther 5:7-14, 7:10. Two men will be standing in a field, one will be taken, while the other is left to face upheaval and wrath. One woman will be sealed on her forehead with the invisible mark of God's ownership. Her neighbor will make the choice to be sealed with the idolatrous mark of the beastly system of human ownership and subjugation. **Mathew 24:40, Ephesians 1:13** and **Revelation 13:16-17**.

When a believer in the Messiah partakes of Passover, it is a reminder of humanity's redemption. We remember **Yeshua's (Jesus)** death until his return to earth. We honor him every time we honor the blood of the Lamb. **Yeshua** is our Passover; He was crucified on the very day, and he died at the very hour that the lambs were being slain for the Passover meal! See **Exodus 12:6, Luke 23:44-46**. Mark 15:25 tells us that he was lifted up

on the cross in the third hour, which would have been nine in the morning according to the Jews reckoning of time. Luke testifies that from about the sixth hour until the ninth hour, the sun was darkened. **Yeshua** died before the sun had set on that Passover as our Lamb. The telling of the Passover is a perpetual act. According to scripture we will still retell it in Heaven. See **Revelation 15:3-4**.

Unleavened Bread (Nisan 15) Marks the beginning of a seven day period during which the eating of leavened Bread is forbidden as **leaven is a symbol of sin** (**1 Corinthians 5:6-8, Matthew 16:11-12, Galatians 5:7-9**). **Yeshua** the Messiah fulfilled this feast when he was buried and became our righteousness (**Roman 6:4, 2 Corinthians 5:21**). **Exodus 23:14-15** says "***three times*** thou shalt keep a feast unto me in the year. Thou shalt keep ***the feast of unleavened bread***: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:)

Many of **Ahayah's** commandments in the Bible concern our bodily functions and physical activities, such as eating, hygiene, bathing, cleansing the homes of leaven, sexual boundaries, childbirth and a woman's monthly cycle, infectious diseases, and the days he does not want us to work, days he has set aside. Hebraic thought is very holistic, integrating the goodness with which God created man as body, soul, and spirit. All that he made was good in his eyes, and because of this, many of his precepts and instructions were about the physical aspects of life and holiness. **The Most High** was interested in our daily and yearly habits, as well as our lifestyle choices. He promoted cleanliness, holiness, health and hygiene, feasting, and a once a

year fasting.

The Bible says in **Exodus 12:15-19** God command us to remove all leaven from our homes, so that none of it will be found within the home for seven days. Leaven in the Bible has been used as a metaphor. The teachings about yeast include both a positive and a negative metaphor. Lets look at the positive aspect of yeast.

Matthew 13:33 *Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.* This scripture is giving an analogy demonstrating that yeast is a living organism. It grows, multiplies, and reproduce itself. In comparing yeast (**leaven**) to the kingdom of Heaven, **Yeshua** the Christ is showing us that the good news of his Kingdom is a living reality which produce growth, restoration, and transformation.

The other picture that **Yeshua** paint with the leaven metaphor is hypocrisy, especially in reference to the Pharisees and Sadducees when they approach him to give them a sign from Heaven. **Jesus** rebuke them of course **Matthew 16:1** *"You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times."* He mentioned to his disciples privately *"Be careful, be on guard against the leaven of the Pharisees and Sadducees"* **Matthew 16:3,6**.

The kingdom of God is revolutionary. Formerly dense, and heavy lumps of dough are lightened and brightened, lifted up with the breath of the Holy Spirit, and given a wonderful reason to live. Like wise, when a seed of light and truth is introduced into a dark and corrupted human life, the transforming reality of the living Savior advance outward, cleansing and sweeping, bleaching and purifying, exposing and renewing every hidden part of the soul.

The purpose of that individual is fresh like a newly baked loaf of bread. A tiny seed becomes a whole loaf of fresh bread, giving eternal life to all who eat it. The unleavened bread is an amazing picture of **Yeshua's** body.

Firstfruits (Nisan 16) Falls during the March/April timeframe. This feast celebrated the bringing of the **firstfruit** of the winter harvest to the Temple which is symbolic of **Yeshua (Jesus)** being **the Firstfruits (1 Corinthians 15:23)**. **Exodus 23:16** says "*And **the feast of harvest, the firstfruits** of thy labours, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field.*" His resurrection was a "wave offering" presented to **Ahayah** as **the firstfruits**.

Sidenote: The Most High is the "Lord of the Harvest" and required the first sheaves of ripe barley offered to him before the Israelites ate any of the new crops. In agriculture society, a successful crop is a matter of life and death! The philistines worshiped the heathen false god "**Dagon**", the god of grain, as well as a number of other Canaanite gods and goddesses, purportedly able to grant fertility to the land. The very heart of Canaanite idolatry was bound up in the appeasement of the gods for a productive yield and fertility in the flocks and herds. See **Judges 16:23, 1 Samuel 5:2**) Just before Israelites entered their land, the men were seduced by Midianite women and enticed to sacrifice to the god **Baal of Peor**. This brought severe judgement from God. **The Most High** wanted to reveal to them that only he can bless their produce of the fields, the fruit of the vines and the breeding of livestock. Apostle Paul warned us that

pagan gods are in actuality "demons." **1 Corinthians 10:20 (GNT)** *No! What I am saying is that what is sacrificed on pagan altars is offered to demons, not to God. And I do not want you to be partners with demons.* In establishing the festival of **FirstFruits**, God was instituting an offering that is similar to an early "thanksgiving" in advance of the harvest. By offering to God the first sheaves of barley, the individual and the nation were showing **the Most High** that they trusted him for the entire season of harvest still to come.

Feast of Weeks (Known to Christians as "**Pentecost**" which is a Greek word meaning "**Fiftieth**") is celebrated during the May/June timeframe. **Exodus 34:22** tell us: "*And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end.*"

The **Feast of Weeks** falls fifty days after Passover. The Torah (the law) directs the seven week counting of **the Omer** (**The Omer was an ancient Hebrew measure of grain.** Biblical law **Leviticus 23:9-11** forbade any use of the new barley crop until an omer was brought as an offering to the Temple in Jerusalem. The Book of **Leviticus 23:15-16** also commanded: "*And from the day on which you bring the offering . . . you shall count off seven weeks. They must be complete.*") The counting of the days and weeks conveys anticipation and desire for the giving of the Torah. In other words, at Passover, the Israelites were freed from slavery in Egypt; and 50 days later on feast of weeks they accepted **Ahayah's** Torah (Law) which made them a nation committed to serving the Almighty God!

This Feast was fulfilled by the coming of the promised “**Ruach Hakodesh**” (**Holy Spirit**) on the disciples of **Yeshua** in the Temple. It represents the beginning of the body of the Messiah on Earth in which all believers, redeemed through the blood of **Yeshua**, are lifted up before **The Most High** and set apart as holy. See **Acts 2**, **John 14:15-18**, **Ephesians 2:11-22**.

From the day that the set apart barley sheaves were waved before God, the Israelites were to count off seven weeks. The counting of these forty nine days brought them to the wheat harvest, the more nourishing valued grain. Wheat bread was the bread of prosperity, its flour producing the best baked goods. This festival was called by several names in the Bible: The Feast of Weeks, The Feast of Harvest, and the Feast of First Fruits. It was a second type of first fruits. More importantly, **Ahayah** final word on this Feast was always concerning the poor, the widows, orphans, and foreigners. See **Leviticus 23:15-17**, **Exodus 34:22**, **Deuteronomy 16:10-12**, **Leviticus 23:22**.

It is important to understand and know what God word says regarding his holy days. These days are very important to him regarding his fellowship with us. The Bible says much of the tithe he had commanded to be set aside was to be used for feasting and rejoicing in Jerusalem (City of Peace), the city of the Great King **Yeshua**!

22 "You must set aside a tithe of your crops—**one-tenth of all the crops you harvest each year.**

23 Bring **this tithe** to the designated place of worship—the place the LORD your God chooses for his name to be honored—and eat it there in his presence. This applies to **your tithes of grain,**

new wine, olive oil, and the firstborn males of your flocks and herds. Doing this will teach you always to fear the LORD your God.

24 "Now when the LORD your God blesses you with a good harvest, the place of worship he chooses for his name to be honored might be too far for you to bring the tithe.

25 If so, you may sell the tithe portion of your crops and herds, put the money in a pouch, and go to the place the LORD your God has chosen.

26 When you arrive, you may use the money to buy any kind of food you want—cattle, sheep, goats, wine, or other alcoholic drink. Then feast there in the presence of the LORD your God and celebrate with your household.

27 And do not neglect the Levites in your town, for they will receive no allotment of land among you.

Deuteronomy 14:22-27 NLT

The Most High was giving a party three times a year, and it was to be a wonderful intimate fellowship with him. God want us to have a "date day" with him. There are a number of scriptures that show us that it was always his desire for all the nations to come up to Jerusalem to meet with the King of the entire Earth. This will be fulfilled ultimately during the Millennial reign of the Messiah. As for those who have ears to hear, and eyes to see, our loving holy righteous God will invite his people from all nations to come into his banquet hall as it is written.

6 "I will also bless the foreigners who commit themselves to the LORD, who serve him and love his name, who worship him and do not desecrate the Sabbath day of rest, and who hold fast to my covenant.

7 I will bring them to my holy mountain of Jerusalem and will fill them with joy in my house of prayer. I will accept their burnt

*offerings and sacrifices, because my Temple will be called a house of prayer **for all nations**.*

Isaiah 56:6-7 NLT

Isaiah 25:6-8 ESV

6 *"And **the foreigners** who join themselves to the LORD, to minister to him, to love the name of the LORD, and to be his servants, everyone who keeps the Sabbath and does not profane it, and holds fast my covenant--*

7 *these I will bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices will be accepted on my altar; for my house shall be called **a house of prayer for all peoples**."*

8 *The Lord GOD, who gathers the outcasts of Israel, declares, "**I will gather yet others to him besides those already gathered**."*

Trumpets (Tishri 1) falls in the September/October timeframe. **Leviticus 23:23-25 NKJV** says:

23 *Then the Lord spoke to Moses, 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 holy convocation.*

25 *You shall do no customary work on it; and you shall offer an offering made by fire to the Lord.' "*

Blowing of the Trumpets is the celebration of the New Year which fall around this time. During this feast, the blowing of the shofars

(rams horns) signifies the bringing together of God's people, warning them to repent during the coming days, the 10 days between Trumpets and the Day of Atonement.

The memorial of blowing of the Trumpets is the only festival that falls on the first day of a month, at the beginning of the new moon.

There were two types of trumpets cited in Scripture. One was the ram's horn (shofar), the ram caught in the thicket by its horns, who became the substitute for Isaac on the altar of sacrifice. The other type was a pair of trumpets, hammered in silver, which **the Most High** God described to Moses in Numbers 10. Both of these are sacred and have a ceremonial function in the feast.

Let's take a look at some of the Biblical functions of blowing of the rams horns or the silver trumpets as described in Numbers. One purpose was to assemble to the tribes for breaking camp and setting out. See **Numbers 10:1-7**. A second function was for rejoicing at his sacred assemblies, feasts and New Moon celebrations, See **Leviticus 23:24, Numbers 10:10**. A third use was to gain victory in a military battle, muster the army for war or sound an alarm for battle, see **Numbers 10:9, Judges 3:27, 7:22, Nehemiah 4:20, Ezekiel 33:3**. The fourth was to install a new king see **1Kings 1:34, 2Kings 11:14**.

Most people refer to the blowing of the Trumpets as "**Rosh HaShannah**" which means "**The head of the year**" or simply "New Year".

The main focus of the blowing of the trumpets is a reminder to us of **Yeshua's** return. In spite of what some people believe or have been told regarding the return of **Yeshua the Christ**, the bible give us a stern warning not to look forward to "**that day**" but rather to dread it. Meaning it will be bitter sweet sort to speak and here is scripture to give an example"

18 *Woe to you who desire **the day of the Lord!** For what good is the day of the Lord to you? It will be darkness, and not light.*

19 *It will be as though a man fled from a lion, And a bear met him! Or as though he went into the house, Leaned his hand on the wall, And a serpent bit him!*

20 *Is not **the day of the Lord** darkness, and not light? Is it not very dark, with no brightness in it?*

Amos 5:18-20 NKJV

15 ***That day** is a day of wrath, A day of trouble and distress, A day of devastation and desolation, A day of darkness and gloominess, A day of clouds and thick darkness,*

16 ***A day of trumpet and alarm** Against the fortified cities And against the high towers.*

Zephaniah 1:15-16 NKJV

The prophet Joel also warned that the Day of the blowing of the Trumpet is a terrible day.

1 *Blow the trumpet in Zion, And sound an alarm in My holy mountain! Let all the inhabitants of the land tremble; For the day of the Lord is coming, For it is at hand:*

2 *A day of darkness and gloominess, A day of clouds and thick darkness, Like the morning clouds spread over the mountains. A people come, great and strong, The like of whom has never*

been; Nor will there ever be any such after them, Even for many successive generations.

Joel 2:1-2 NKJV

Even so, Joel added comfort to his warning, and Apostle Paul confirmed such comfort. See **Joel 2:32, Romans 10:13**.

The feast of trumpets signal the call for repentance, for the time is short and judgement is coming upon the Earth, whether people are ready or not!

May each person who read this be blessed to be inscribed and sealed in the Lamb's Book Of Life! Amen

Day of Atonement (Tishri 10) falls in the September/October timeframe.

Leviticus 16:29-31 NKJV says:

29 *"This shall be a statute forever for you: In the seventh month, on the tenth day of the month, you shall afflict your souls, and do no work at all, whether a native of your own country or a stranger who dwells among you.*

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

31 *It is a sabbath of solemn rest for you, and you shall afflict your souls. It is a statute forever.*

This day comes ten days after the Memorial of blowing of the Trumpets, and it is also a foreshadowing of **Yeshua's** sacrifice, yet in a different way from Passover's fulfillment.

This feast represents the need for the sacrifice or sin offering that must be made for the sins of the nation. The Hebrew word "kippur" means covering or atonement. In the old testament sacrifice system, the sins of the high priest and the sins of the people were "covered" by the blood of bulls, and goats.

According to the precise instructions of **Ahayah** to Moses and Aaron's descendants, this blood was carefully applied to the Atonement Cover, the altar of incense, the tent of meeting, and the altar of sacrifice. The atonement cover was behind the curtain in the Holy of Holies, while the altar of incense was in the front of the curtain in the Holy Place.

The Scripture says **Yeshua** shall descend to put to an end to the sins of Israel who at that time will call for the Messiah to return and will mourn for the "one who was pierced". This day will be fulfilled upon the second coming of **Yeshua (Jesus)** to the Earth (**Matthew 23:37-39, Hosea 5:15, 6:1-3, Zechariah 13:8, 9, 12:10, 13:1, Ezekiel 16:61-63**).

Afflict Your Souls With Poverty according to **Leviticus 23:26-28, 16:30**.NKJV

26 And the Lord spoke to Moses, saying:

*27 "Also the tenth day of this seventh month shall be the Day of Atonement. It shall be a holy convocation for you; **you shall afflict your souls**, and offer an offering made by fire to the Lord.*

28 And you shall do no work on that same day, for it is the Day of Atonement, to make atonement for you before the Lord your God.

In the absence of blood sacrifice, the only instruction that remained and could be obeyed by Jews in other nations was the command to “**deny yourselves**”. This phrase is rendered “**afflict your souls**” in the newer bible translations which means “**to make poor your souls**”. This has always been understood to mean fasting from all food and drink. A rigorous fast has been observed for twenty four hour period since the giving of the law.

The concept of “**afflicting your souls with poverty**” was echoed in one of the most well known teachings in the Gospels. **Yeshua (Jesus)** pronounced a series of blessings upon those who display godly attitudes in a teaching found in **Matthew 5:3-10**, often called the “Sermon on the Mount”. The first blessing He spoke was “**Blessed are the poor in spirit, for theirs is the kingdom of heaven.**” The word “**poor**” is the Hebrew word **ani**, the same verb as the one used in Leviticus 23!

In another teaching, **Jesus** spoke of self-denial:

*24 Then said Jesus unto his disciples, If any man will come after me, let him **deny himself**, and take up his cross, and follow me.*

Matthew 16:24 NKJV

While the Day of Atonement is the only commanded fast in the biblical calendar, **Jesus** was speaking here about a fasted lifestyle, although he was not only referring to food. He was warning us that to follow him, whether we are Jew or Gentile, we must learn to deny ourselves, to become “poor in spirit” and to deny the urgent demands of our fleshly nature. This mean to deny our pride and self importance, and taking on a humble and servant like attitude.

This does not mean that we always live a punishing or ascetic life, but it does mean that our convenience is not always regarded as a necessity or is **the Most High** God highest concern. There are seasons for joy and celebration, for abundant feasting and blissful resting. There is a *"a time to weep and a time to laugh, a time to mourn and a time to dance"* **Ecclesiastes 3:4 KJV**

The Day of Atonement speaks of sanctification, a lifestyle in which our flesh come into alignment with the spirit of **The most High God**. It calls us to a life of discipline and purpose, in which we understand the seriousness of our sins and what they cost **Yeshua**. We are required to love him more than we love our own flesh and pleasures, our own bank accounts, and even our own family members. This is part of living the "sanctified" life and the crucified life, though it is an unpopular Gospel in our self-indulgent culture. Consider the most difficult words of **Jesus Christ**:

***37** He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me.*

***38** And he who does not take his cross and follow after Me is not worthy of Me.*

***39** He who finds his life will lose it, and he who loses his life for My sake will find it.*

Matthew 10:37-39 NKJV

The sanctified life is a life dedicated to serving **The Most High**, not one filled with our own agendas, entertainment, and ambitions.

Tabernacle (Tishri 15) falls in the September/October timeframe. This feast is outlined in **Deuteronomy 16:13-15 NKJV**, where **Ahayah** tell the Israelites:

13 *"You shall observe **the Feast of Tabernacles** seven days, when you have gathered from your threshing floor and from your winepress.*

14 *And you shall rejoice in your feast, you and your son and your daughter, your male servant and your female servant and the Levite, the stranger and the fatherless and the widow, who are within your gates.*

15 *Seven days you shall keep a sacred feast to the Lord your God in the place which the Lord chooses, because the Lord your God will bless you in all your produce and in all the work of your hands, so that you surely rejoice.*

Leviticus 23:39-43 says:

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 the Lord 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 the Lord your God for seven days.*

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

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

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

The last and greatest feast in the yearly cycle of seven holy days is the Feast of Tabernacles. Another biblical name given is the "feast of ingathering", which refers to the culmination of the summer harvest and the gathering of the crops into the barn before winter. The end of this seven day period also commences the rainy winter season of plowing and planting, in the anticipation of the spring harvests of barley and wheat. The first and eight days of this week are sacred assemblies on which we do no regular work.

This feast serves as a reminder of the days in the wilderness when **Ahayah's** people were forced to reside in tents/huts or temporary dwellings, a reminder of our temporary lives on Earth.

Speaking of dwelling place, this word "indwelling" speaks of the relationship between God and man. It represents **Ahayah's** desire to dwell with his people, even to dwell in his people. He has made himself available to camp in our midst, to spend intimate times of fellowshiping with us and to refresh us in the camp as we are preparing for the coming season of marching out. We see from Genesis to Revelation that it was always **the Most High's** desire to dwell with us on earth!

*8 And they heard **the sound of the Lord God walking in the garden in the cool of the day**, and Adam and his wife hid*

themselves from the presence of the Lord God among the trees of the garden. **Genesis 3:8 NKJV**

1 Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea.

2 Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

3 And I heard a loud voice from heaven saying, "Behold, **the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God.**

4 And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away." **Revelation 21:1-4 NKJV**

14 And **the Word became flesh and dwelt among us**, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. **John 1:14 NKJV**

22 in whom you also are **being built together for a dwelling place of God in the Spirit.** **Ephesians 2:22 NKJV**

The Biblical Types Of Tabernacles

The tabernacle of Moses was also called "**The Tent of Meeting**", which Moses had built and furnished according to the heavenly pattern he was shown.

Ahayah camped with his people in the desert, and his “**sh’chinah glory**” presence dwelt between the wings of the golden cherubim over the Mercy Seat. So overpowering was God’s glory that even Moses could not enter the **Tent of Meeting**. See **Exodus 40:34-35**. **Sh’chinah** means “**dwelling**” and we see God’s intense desire to dwell among his people on earth.

The tabernacle of David was a preserved and refurbished tabernacle of Moses. By the time of Samuel, it had been set up in Shiloh, which is where Hannah received God’s assurance that she would bear Samuel, a son for **the Most High’s** service. Later David had become king, he had it moved to Jerusalem, where it became the center of Israelite worship and the celebration of the feasts. **Ahayah’s** presence and protection were seen and felt in David’s tabernacle.

*2 So I have looked for You in **the sanctuary**, To see Your power and Your glory. **Psalm 63:2** NKJV*

*5 For in the time of trouble He shall hide me in His pavilion; In **the secret place of His tabernacle** He shall hide me; He shall set me high upon a rock. **Psalm 27:5** NKJV*

Several hundred years later, when David’s tent had fallen into disrepair, the prophet Amos wrote of a day in the future when David’s tabernacle of praise would be restored, not only to Israel, but to all the Gentiles (nations) who carried God’s name. See **Amos 9:11-12**.

The apostle James quoted this prophecy from Amos to settle a dispute among the Jews who were believers in Jerusalem,

concerning the inclusion of the Gentiles into the salvation offered by **Yeshua**. James proved from this verse that it was always God's intention to make his house a prayer accessible to all nations, and not to the Jews only!

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

17 *So that the rest of mankind may seek the Lord, **Even all the Gentiles who are called by My name**, Says the Lord who does all these things.'* **Acts 15:16-17 NKJV**

1 *For we know that if our earthly house, this tent, is destroyed, we have a building from God, a house not made with hands, eternal in the heavens.*

2 *For in this we groan, earnestly desiring to be clothed with our habitation which is from heaven,*

3 *if indeed, having been clothed, we shall not be found naked.*

4 *For we who are in this tent groan, being burdened, not because we want to be unclothed, but further clothed, that mortality may be swallowed up by life.* **2 Corinthians 5:1-4 NKJV**

In this earthly tent, we wither as quickly as those poor little leaves from a tree. Our lives are fleeting, and we must put our trust in our heavenly dwelling, where we will inherit eternal life. Let us labor while it is still day, redeeming the time we have left. Let us use every moment to tabernacle with our King **Yeshua**, so that we will not be found unclothed on "**that day.**"