

Feasts of the Covenant

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It is important to read the first book

God of the Covenant

to understand the validity of the feasts.

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Introduction to Feasts of the Covenant

In the beginning, the only Living God created the heavens and the earth and everything on it, including man, with whom He made a covenant. His covenant, which always stays the same, He first made clear to man through a blueprint plan with physical means and customs, then He executed the plan through Yeshua. That blueprint plan is still the manner in which you and I, as children of God, can understand the completed work of Yeshua. The redemption and fullness thereof are so distorted and adapted by each one's desires and opinions, that nobody understands the fullness and truth thereof anymore. By studying the blueprint plan - namely the involvement of God with His creation - the appointed feasts and times determined by Him, we, not only understand the depth of the redemption work, but our whole relationship with the God of the Covenant are enriched, through obedience.

We will study the Word (Message) of God and learn from Him. If a verse do not fit into or agree with our theology or teachings - what should change? The Word and its meaning have been distorted so much, because we have to fit it into our theology, one way or the other. NO. The Word is true and our theologies, customs and lives have to adapt to it. There will definitely be things you will read in this book, which will let you sit up straight. Test the Word! The question is: "Is God pleased with what He sees?" Do we worship and serve Him according to His will or ours?

Do not let the Names we use be strange to you. The best example is the name of Yeshua (or Y'shua) - here I do not use the Greek transliteration at all, as it is meaningless and lead to the same meaningless Latin transliteration, which is the origin of the English and other wrongly and likewise meaningless transliterations. This transliteration (like Jesus) we will never speak badly of nor reject as people who use it have a reference in their spirit to the correct person, namely Yeshua of Natzeret, the Son of God. It is your decision what you use without judging those who decide differently. Now that we know, why not use His correct Name!

יהוה (YHWH) - YAHUAH - I AM - The personal Name and correct pronunciation according to our studies, of the only living Creator-God. You can read it, as it is comfortable to you. His Name, however, is not "Lord" or "God."

May the Shekinag Presence of יהוה be with you and may we serve and honour Him with confidence, without any shame.

1. Important Times of the Bible

The lay-out of the Biblical feasts is based on the Bible and Biblical commands about how to divide and determine the times of God.

All Tanakh Scripture verses are taken from “Holy Bible From The Ancient Eastern Texts: Aramaic Of The Peshitta by George M. Lamsa”

All the New Covenant verses are freely translated from the Afrikaans Translation from the Original Aramaic Scriptures - “Pad van Waarheid tot die Lewe”, except when otherwise mentioned.

What are the commands of God – when must we celebrate the feasts, how and for what reason?

When is “The day of the Lord” as the translations call it?

Is it legalistic to be obedient to the commands of God or is it legalistic to determine my own laws, times and feasts?

This is the introduction, background and history of the changes made by man to the times of God.

These findings in itself proved to be even more important than I ever could have dreamt, when I started to look into the times, feasts and indications of times of the Bible. The feasts, accompanying this, will be discussed in greater detail in the next chapters.

Three important questions arise:

- 1. Does it really matter - the precise times according to Biblical calculations?**
- 2. It may sound legalistic – how do we answer that?**
- 3. Was it a mistake or a very carefully worked out plot to change the times and create a tradition, which cannot be easily broken?**

With the above in mind the following prophecy about what the enemy will do, leads to serious questions:

- Please read, meditate and pray about **Dani'el 7:25**:

“And he shall speak words against the Most High, and shall plot against the saints of the Most High, **and think to change times and laws**; and they shall be given into his hand for a time, times, and half a time.” –Notice please that it is **the appointed times of God** – not of man.

According to the prophecy it is the enemy (Satan) who will try to change the times of God – if we now determine what the appointed times of God is and

see whether it changed or not, then we can determine whether the enemy changed the times of God. Then the only question left for us will be: "Whose times are we going to follow?" Can we celebrate a feast appointed by the enemy, with inner peace, without problems, or do we recognize his authority in this way? It does not matter when we celebrate it - or does it?

How many feasts, planned by Satan, do you celebrate? Do not be shocked - first examine this carefully! I had to acknowledge and repent of my sin.

I will try to answer the above 3 questions in short and the book will then serve as proof and reason. **Please**, this should not be taken lightly - meditate each point with an open and teachable heart and spirit - ready to be touched by the Spirit of God and test it **according to the Word alone** - if you cannot fit the verse into your theology - change your theology!

1. **Yes, it really matters!** Most of the prophecies about the redemption plan of God have their fulfillment on specific times in the first covenant, which has shown forward to the fulfillment in The Anointed One and His life. What God does is woven into the times and prophecies He gave. It also serves as proof of the validity and truth of the prophecies. God is always very specific in His commands and times.
2. Perhaps there is a very thin line between being legalistic and plain, simple obedience. If there is a command and I am obedient to it, it cannot be legalistic, but obedience. If you say the command has changed - good - show me the proof and by whom it was changed. Nobody else, except the One who gave the command, is worthy of changing it. This book is not intended to burden His child with laws, but to call him to obedience, even if it goes directly against all practices and tradition. Read the chapter on legalism with care, it is very important.
3. It is the aim of the enemy of the truth to lead the followers of The Anointed One to disobedience. There is no such thing as coincidence - I will show that all of us actually serve or served idols and heathen practices and believes, through traditions made by man, under the influence of the enemy. Since the time that the so-called church turned against the people of God, Yisra'el, and did everything in its power to change all and everything to do with Jewish ways and practices, the lie crept in under the pretence of a new Covenant and new laws. Please read the above mentioned vers in Dani'el again carefully. If it was prophesied that it will be done - do you not think that it is done? Show me where in History and you have proven the point.

Perhaps this is one of the things which will separate the true believers and the misled, false church from each other.

Let us use one of the most important dates and times of the church as an example, by which you can decide for yourself. All the church, group and national feasts can then be measured with the same measuring stick.

**Remember, we do not celebrate Jewish feasts,
but THE FEASTS OF GOD.**

The crucifixion, death and resurrection of Yeshua.

Yeshua himself predicted when He will die and be resurrected. We are not going into the exact time and age and year when He died, according to prophecies, which He precisely fulfilled. That we will do in the chapter on Pesag. We only look at the resurrection now.

"therefore **just as** Yonah was in the belly of the big fish for three days and three nights,^{Yon 1:17} in the same way the Son of man will be in the middle of the earth for three days and three nights." **Mat 12:40**

Notice! The clear and definite **3 days and 3 nights** and also the '**just as**'!!!

Question:

Did Yeshua keep the 'sign of Yonah' as He said in **Mat 12:40** He will do – as **proof** that He is the Son of man - Son of God? If He did not fulfill the sign, as He claimed to have done, the question arises if He then truly is The Anointed One???

Because the Good Friday - Easter Sunday tradition only allows for a maximum of two nights and one day in the grave, **it disclaims that Yeshua has kept the "sign of Yonah"** and thus causes doubt about His trustworthiness. Did He keep the 'sign' or is He a liar, as the opponents to the Bible claim. I often heard the excuse that Greek and Hebrew are inclusive languages and that a part of the day counts as a whole day. It is a misleading statement and is only true in general conversation. Here we have a specific reference to time and the spelling out of day and night. Even if the above mentioned is true - which it is not - then there should be a part of 3 days and a part of 3 nights! It still does not add up!!

Remember, we showed the above as proof that changes were made to the appointed times and commands of God. To the honest person, this is unmistakably true. If you want to be more honest....I do not read in the Message of God that we should celebrate the crucifixion and resurrection, but I do see in the commands that we must celebrate the feast, as determined by God, in all generations (**Lev 23**), and also the command of Yeshua to remember the making unto perfection of the feast by His death (body and

blood) **Luk 22:19,20** and resurrection (acceptance of the first fruit [from the dead].) Yeshua did not say, remember My crucifixion, but:

“¹⁹ He took the bread and after He prayed the prayer of thanksgiving over it, He broke it, gave it to them and said: “This is My body, which is given to you; **do it to My remembrance.**” ²⁰ In the same way He took the cup after the meal and said: “**This cup** is the new covenant ^{Yir 31:30-34} in My blood ^{Exo 24:3-8} which is poured out for you,” It is clear – the matzah and fruit of the vine are that through which we should remember that which is the perfect fulfillment of the signs of the Pesag meal – the body and blood of Yeshua; the New Covenant which is promised in **Yer 31:30-34**.

One of the determining times involved with His crucifixion is the date of Pesag, the day of His crucifixion. The question can only be correctly answered if we know the time when it happened. It also explains the time aspect and shows how easy it really is to understand the truth. We should study the Word very carefully - the answers are all there.

Mat 28:1 – "after the Shabbats" - Notice “Shabbats” is in the plural. It is confirmed in **Mark 16:1**, where it says that the women bought their spices after the Shabbat and by **Luk 23:54,56** who says that they kept the Shabbat after they prepared the spices. Clearly two Shabbats have passed while Yeshua was in the grave. One before they bought the spices and one after they prepared the spices.

An explanation is necessary here:

All the Biblical Feasts (7) is given by God as command to be kept as Separated Shabbats (**Lev 23**). - Pesag was the preparation day for the Week of Unleavened Bread. The first day of the Feast of Unleavened Bread was and still is a yearly special Shabbat. Secondly, it is important to notice that the day begins and ends with sunset - according to Genesis and Biblical customs. When Yeshua was taken off the cross it says: “because the Shabbat is starting”!!! **Yog 19:31**. This is in the evening before sunset.

According to the Word there is no doubt that Yeshua has already risen from the grave by the morning of the first day of the week (Sunday). **Luk 22:1-13**, shows when Yeshua introduced the New Covenant in the evening, at the beginning of the Pesag day - the day of preparation. **Yog 18:39** confirms that Yeshua was crucified on the Pesag day. **Yog 19:31** tells how the bones of the criminals were broken to hasten their death so that they would not hang on the crosses during the special Shabbat, which was the next day, thus beginning that evening. Yeshua was thus put in the grave just before sunset at the end of Pesag.

According to the truth of His words there must pass 3 days and 3 nights between the time of Yeshua's death, just before sunset, and His resurrection and there had to be two Shabbats during this time. Count it and determine His resurrection!!

The Preparation day (Pesag), on which Yeshua died, had to be on a Wednesday. The following day was the first day of the Week of Unleavened Bread, which was and still is **a special yearly Shabbat**. (Referenced also in **Yog 19:31, Lev 23:4-8**.) It was the coming of this day which forced the Jewish leaders to ask for the breaking of the bones of the condemned in order for them to die before the Week of Unleavened Bread started officially. The Biblical report says clearly that Yeshua died in the middle of the afternoon on the Day of Preparation. (Exactly the time the Pesag lamb was slaughtered at the temple!) The body of Yeshua was even put in a grave (the heart of the earth) just as the special Shabbat started at dusk. The urgency of it was such that His body was put in the grave without proper embalming.

So was it then that the three nights and three days in the heart of the earth started at dusk, the end of the Day of Preparation. That night and the next day (Thursday - the first day and special Shabbat of the Week of Unleavened Bread) was the first night and day of Yeshua being in the grave. The next night and day was the second day of the Week of Unleavened Bread. Normal work was allowed on this day. This was the day on which the followers of Yeshua went out to buy the spices and herbs necessary to properly embalm Yeshua. They, then had to prepare the spices and herbs before embalming Him. By the time they finished, the day was almost at an end and the embalming had to be postponed. The second night and second day has passed (Friday).

But the new "day" which started with sunset was the normal weekly Shabbat, thus the followers of The Anointed One had to postpone again as it was the weekly Shabbat. (Proof that they still kept Shabbat). It was now the third night and the third day (Shabbat.) It is confirmed in **Mark 16:1**, who tells us that the women bought their spices after the Shabbat and also by **Luk 23:56** who says they kept the Shabbat after they prepared the spices.

The three nights and three days were fulfilled at dusk at the end of this weekly Shabbat. Did Yeshua rise then or did He wait and rose at sunrise the next morning, as is generally taught? Indeed, Yoganon tells us: **while the grave was still in darkness** Miryam from Magdala saw the stone was rolled away....**Yog 20:1 and 2. Mat 28:1 correctly translated says:** "During the evening of the Shabbat, when the first day of the week started, Miryam from Migdala and the other Miryam came to look at the grave." Then there was an earthquake etc.

Yeshua was out of the grave long before the women arrived there before sunrise. It is certain that He was resurrected from the dead after sunset the previous evening and thus fulfilled the sign of Yonah exactly. **Indeed He is The Anointed One – Son of God – the promised Mashiag - The Anointed One who took the sins of the world upon Himself!!!**

The question arises whether Pesag was on a Wednesday at the time of the crucifixion? Good question! According to every believable and trustworthy calculation, Yeshua was born either 3 or 6 before the counting of the years started. Yeshua had 3 and a half years of ministry (1260 days as the 3 and a half years are sometimes represented in prophecies) and fulfill thus the prophecies. This time-span fulfill the time which Dani'el says should pass (the middle of the week) before The Anointed One is cut off, (**Dan 9:26,27**).

Which years are possible?

The ministry of Yeshua started when He became 30 years old.

The possible years for the Pesag dates were calculated.

<u>Year</u>	<u>Biblical calculation (Modern dates for better understanding)</u>
28	Wednesday, 28 April
29	Monday, 18 April
30	Friday, 7 April
31	Wednesday, 25 April
32	Monday, 14 April
33	Shabbat (Sat), 1 May
34	Thursday, 22 April

If Yeshua was born in either 3 or 6 before the counting of the years started, Pesag is correct on a Wednesday, in the years 28 or 31 after the counting of years started! What a wonderful God we serve!!

Because this Pesag was on a Wednesday it confirms that Yeshua indeed kept the sign of Yonah, just as He said He would. They who are taught that Yeshua was crucified on a Friday should notice that, according to the calculations of the ministry of Yoganan the Baptist in the 15th year of Tiberius, the earliest possible year of the crucifixion could only be the year 31AD. This means that the information in the Bible actually disagrees to the possibility of a Friday crucifixion in the year 30 AD. Even more impossible is the 33 AD. Friday date given by the Rabbinical calculations, because the calendar system was only created 600 years later. **The Friday crucifixion doctrine is false, introduced by the corrupt, misleading and false church and denies**

that Yeshua fulfilled the sign of Yonah. Yeshua, The Anointed One, indeed fulfilled this proof that He is the Son of God.

The Roman Catholic method to calculate Pesag, no Easter, was not created before the third century after The Anointed One and was specifically calculated in such a way that it will never fall on the correct Pesag date which were used by the Jews.

I do not say nor take these findings lightly - I am, however, convinced that we cannot - we may not - keep on following a system designed in such a way as to try and prove that Yeshua is not The Anointed One. I call upon the children of God to celebrate the death and resurrection of His Anointed One, according to His commands and to show the world that we indeed acknowledge Him - Yeshua - as the Son of man - Son of God, whom He is. The times?? It is so easy to work out, as we will show you in the following section. We have to stop ignoring the principles of God, given to all nations through the Yisra'eli nation and stop trying to cut ourselves off from the "Jews," thinking of ourselves as being better than they are. Through them, God, Himself, decided to reveal His will, law, times and methods to the world. If you ignore it you cannot discover His will. Perhaps this is not the way you would have done it, but God did not ask you!

Be honest. If this - the most important date on the calendar of the church is changed - and I can see it is - who changed it? Sometimes it is good to start at the beginning of a teaching or chapter again! Each feast will be discussed separately.

Dates and times

The Instructions of God is full of wonderful, spiritual principles, which is taught through daily experiences. In His infinite wisdom the Creator-God knew that the weak human being would most probably forget many of these important spiritual principles, which the teachings of the Word freely offered him. (Teachings, so designed to help and bless him in his daily walk with the Creator.) That is why HaKadosh, the Set-Apart One, designed the calendar carefully to remind man of His place in the History and to encourage him to always want to come closer in his relationship with his Heavenly Father. Well, even the heavens and the earth it-self would serve as witnesses to remind him of his special place in the heart of God (**Yir 31:35-37**). Because Yisra'el was and still is, to a great extent, primarily an agricultural country, there is no better way for the Set-Apart One to teach His children about His Set-Apart nature than through the yearly harvesting times.

The Bible prepares a series of unique set-apart days, which includes the **weekly** Shabbat (**Exo 20:8-11**) and the **yearly** special Shabbats, during the feast of Pesag, Unleavened Bread and the Waving of the first Sheaf, feast of the First Fruit (Outpouring of the Set-Apart Spirit), feast of the Blowing of the Shofar, day of Atonement (Covering) and the Feast of Tabernacles (Sukkot) (**Lev 23**).

Gen 1:14. God says that He made the lights in heaven "to distinguish between the day and the night and let them be for signs and seasons, for days and years." The Hebrew word for "seasons" is "moade" and literally means "appointed times." **Lev 23:4:** This same word, "moade," is used here to refer to the time of God's Yearly Shabbats. Times determined by God.

Psalms 104:19 also reminds us that the moon is used to determine God's "appointed times."

Exodus 12 says that the month of Pesag, is the first month of the year.

Exodus 13:4 names the month 'Aviv', a Hebrew word which means "green ear" which refers to the ripening ears of the winter barley. This is in April or early May in Yisra'el, in Aramaic it is called Nisan.

Lev 23:10-14 shows that the month of Aviv always agrees with the beginning of the yearly harvest in Yisra'el. Indeed, according to **verse 14** they may not start eating of the new season's harvest before the Sheaf is not waved on the first day of the week (Sunday) during the Week of Unleavened Bread - the Wave offering.

Thus we can see that this calendar is based on both the yearly sun cycle - which is controlled by the ripening winter barley harvest - and a monthly cycle which is determined by the moon. The importance of the "more important light" and the "less important light" which determine the Appointed Times of God is now established. God has set up His calendar.

Luk 22:1-13, refers to the establishment of His Last Pesag meal by Yeshua, the evening on which Pesag = the Day of Preparation, has started. **Yog 18:39** confirms that Yeshua was crucified on Pesag. **Yog 19:31** says that the bones of the criminals were broken, so that they would not still suffer on the crosses on the special Shabbat, which was the next day, starting that evening.

To determine the time of each month, we require the observation of a simple astronomical happening which clearly shows the beginning of the month, (it has absolutely nothing to do with astrology or the worship of the heavens, both things God specifically forbids), the arrival of the new moon.

See **Deut. 4:19, Yes. 47:13.**

The occasion, which indicates the beginning of each month, is the visual observation of the sickle of the New Moon, when seen for the first time with the naked eye. Normally it is seen for only a short while, just after sunset, when the sky is quite dark. The moment the New Moon is seen, it indicates the beginning of the day of the new month. This also explains the Jewish habit of counting the days from dusk to dusk, (**Lev 23:32**), as God already established it **Gen 1:5**: “It was evening and it was morning, the first day.”

Because the seeing of the New Moon was essential to the whole calendar, it soon became an important ceremony. (See **Num 10:10**, **I Chron 23:31** and **Ps 81:3**.) The situation written down in **1 Samuel 20**, shows that during the life of King David the New Moon was still determined by observation.

Uncertainty about which evening the New Moon will be seen, lead to the custom of planning New Moon feasts on two consecutive evenings. That way they made certain that everything was ready on the actual evening the New Moon is seen. If their calendar were based on calculations, the first day of the new month would have been calculated ahead of time and only one feast would have been planned. Verse 27, literally translated says: “It happened on the second day of the new moon, that David's place was empty. Sha’ul says to Y’honatan, his son: “Why did the son of Yishai not come to the meal, not yesterday nor today?””

The Biblical calendar only uses complete moon months, which starts and ends when the New Moon is seen. Seeing that the average length of the month cycle is about 29.53 days (29 days, 12 hours, 44 minutes and 3 seconds to be precise) and the sun (tropical) year is 365.24 days, we find that the sun year actually consists of 12.37 moon months. The Biblical moon-sun calendar adds an extra month, approximately every third year, to synchronise the calendar with the seasons.

NB. Because the days and years are determined by the sun and moon, leap years, months or seconds does not matter - the established times of God is from sunset to sunset and from harvest time to harvest time. Thus, Shabbat will always be the same and never changes. Some people say they do not keep the Shabbat, as the days changed in any case, but this is not true, because the seventh day always had been the seventh day.

The calendar is well embedded in the sun cycle, responsible for the ripening of the harvest, in that the ripeness of the winter barley harvest is used as indicator of which New Moon will also be the New Years Day, (the first day of the first month (Aviv).) The barley harvest in Yisra'el takes almost two months to complete, starting in April near Yerigo and only early May in the mountainous parts near Yerushalayim. Seasonal changes can make the

harvest earlier or later with perhaps a week. All that is needed is to see if there will be ripe barley in time for the Waving of the Sheaf, which is done on the First Day (Sunday) during the Week of Unleavened Bread. Notice that God prohibits the eating of the harvest before the waving of the sheaf! He does not prohibit the harvesting of the barley, thus farmers in warmer parts can harvest their barley before the waving of the sheaf during years when Aviv only starts later in Spring, (**Lev 23:14**).

These are the rules of the Biblical calendar. Simple, direct observation can confirm all dates. Yerushalayim is chosen as the focus point from where observation of the new moon is done for Yisra'el, because that is where God chose to put His temple and it is the spiritual capital of Yisra'el. The times in other countries cannot be determined according to this, because then day becomes night etc. The Islamic calendar is strictly based on the moon, with each year only 12 moon months long, which results in their calendar year to move back each year with about 11 - 12 days.

“Christianity” went through big changes since the time of the Apostles (Delegates). During their time the Biblical Shabbats and the yearly Set-apart Days were also the "Christian" Set-apart Days. Today the most important feasts are Easter and Christmas. Sunday services, (kept by the New Testament Churches on Saturday evenings) came in the place of the seventh day Shabbat (which was also kept by them.) Orthodox churches added other "set-apart" days, which bring honour to a variation of supposedly set-apart persons and delegates. The introduction of these unbiblical "set-apart days" was opposed by the God-fearing children of God. Many believers lost their work, homes and citizenship rights because they refused to replace the Set-apart days of God with the man made set-apart days. Some were even killed. Today everyone and everything is so full with compromise that it does not really matter anymore - except for those who really care about the truth. Even a quick look at the "Christian" set-apart days of today show to their corrupt origins. Two will be discussed in short as proof.

Christmas

(Please see the more detailed teaching in a later chapter)

Christmas was taken from the heathen 'Day of the victorious Sun,' which is the shortest day in the winter (northern hemisphere.) This is the day on which it is thought that the sun again starts to regain its power - partly because of the prayers and homage of the sun worshippers. Christmas, therefore, was accepted by the Roman Catholics (though in a slightly changed form) to gain control over the heathen sun worshippers.

It does not celebrate the birth of The Anointed One, because He was born in the Fall (northern hemisphere.) Most likely in the year 3 or 6 before the year counting started. One proof of it, is the fact that the shepherds were outside in the fields with their sheep during His birth (**Luk 2:8.**) Good Bible dictionaries explains that the Fall rain starts in October and then the shepherds, with their sheep, go back to their homes for protection against the cold winter nights. No shepherd would have slept outside during December, because the temperatures are often below freezing or very cold.

Further, there is absolutely NO scripture suggesting that God wants us to celebrate the birth of The Anointed One as a yearly occasion, even if we know when He was born!!!

Think about the following:

Is it from God or from man?

Was it changed according to **Dan 7:25** or is it only my imagination?

Easter

(Please see the complete teaching in a later chapter.)

Easter is seen by many as the most important feast of Christianity. Over the past 1700 years the traditions around Easter are so ingrained that it hardly ever comes under scrutiny. Yet, Easter brings quite a few nagging questions to the fore: Why such obvious heathen beliefs like the easter egg, easter bunny, easter buns and Paschal candles are allowed to be part of an occasion so serious and that whilst God expressly forbids His people to follow the ways of the pagan religions? (See below.) Why is the main occasion of the Christian calendar named after a pagan Anglo-Saxon goddess of Spring, Eastre? Even the name Eastre is only a changing of "Ishtar", who was the Babilonian queen of heaven. In the Hebrew writings this 'goddess' is usually called "Ashtaroth." The Easter Sunday sunrise services actually has its origin in sun worship and was kept before the crucifixion (**Yeg 8:5-18**). Scripture tells us that Yeshua already rose from the dead before sunrise, (**Yog 20:1**). How could Yeshua have kept the sign of 3 nights and 3 days if He died on "Good" Friday and rose on Sunday morning?

This would proof that Yeshua is not the Son of man, Son of God.

Think about this:

Is this from God or from man? Was it changed according to **Dan 7:25**?

THE PROCLAMATION OF GOD

In contrast to the compromise which the orthodox and modern churches have with pagan practises, God says that we must avoid pagan practises:

Deut 12:30-32

30 Take heed to yourselves that you may not go astray by following them, after יהוה has destroyed them from before you; and that you do not enquire after their gods, saying, How did these nations serve their gods? Even so I may do likewise.

31 You shall not do so to יהוה your God; for everything abominable to יהוה, which he hates, they have done to their gods; even their sons and their daughters they have burnt in the fire to their gods.

32 Everything that I command you, that you must be careful to do; you shall not add nor take from it. **Deut 4:2; Prov 30:6; Rev 22:18**

What did we do???

God gave us His Set-Apart Days, which He commands us to keep as an everlasting institution. The Set-Apart Days of God show us His creating power and give us outlines of His salvation plan. It also gives us a peep into His control of previous, present and future occasions when combined with the Biblical chronology and prophecies. In understanding these things it gives us a certainty of the trustworthiness of the promises of God. It also reveals the identity of the "Beast" of Revelations and brings his mark to light. God prohibited the worship of man-made objects, even objects which are suppose to represent Him, Yeshua, the angels or His Separated ones. **(Yes. 40:12-26, Deut. 4:15-19, Col. 2:18, Acts 10:25-26)**

What did we do???

Please know, that Yeshua kept these yearly Set-Apart Days as proven in **Yog 7:1-39**. Also the apostle Sha'ul (Paul) kept these Separated Days, after the death of Yeshua. **(Acts 18:18-21- Look at the KJV, Acts 20:6 & 16, I Cor 16:8.) Z'kh 14:16-19** says these days must be kept in the millinium of peace. **Col 2:16 & 17** warns us: ¹⁶“Therefore, let no one bothers you about eating or drinking or about the setting aside of a feast or a New Moon festival (Rosh-Hodesh) or Shabbats,¹⁷ because it is a shadow of the things which would come, but the body belongs to The Anointed One.” That is, **only obedient servants of The Anointed One can tell you how to keep the Set-Apart Days of God.** Do not be cheated from your inheritance by rejecting the commands of God and follow corrupt doctrines **(vs 18.)**

What did we do???

Dani'el 7:25 "And he shall speak words against the Most High, and shall plot against the saints of the Most High, and think to change times and laws; and they shall be given into his hand for a time, times, and half a time."

TIME TO DECIDE

Mat 15:8-9 : "These people honour Me with their lips, but their mind, will and emotion are very far away from Me. ⁹ Their worship to Me is aimless, **whilst they teach teachings of the laws of men**". Yes 29:13

What will you keep? The Set-Apart Days of God or the false set-Apart days, which is the mark of the false church and her daughters?

The Word says: ⁴ I heard another voice from heaven: "**Go out from her, My people** so that you do not have part in her sins and do not receive of her plagues, ⁵ because the sins in her had been heaped up to heaven and God called her evilness into remembrance." (**Rev 18:4,5**)

The origin of the Shabbat system is explained in **Gen 1:1 to 2:3**. It is based on nothing less than the creation of the whole universe and each living organism therein. God regarded the Shabbat as so important that He made it part of His Ten Commandments and placed it at such a place that it forms a bridge between worshipping Him and service towards our neighbour:

Exo 20:8-11 "⁸ Remember the shabbat day to keep it holy. ⁹ Six days shall you labour and do all your work; ¹⁰ But the seventh day is a shabbat to יהוה your God; in it you shall not do any work, you, nor your son, nor your daughter, nor your manservant, nor your maidservant, nor your cattle, nor the sojourner who dwells in your towns; ¹¹ For in six days יהוה made heaven and earth, the seas, and all things that are in them, and rested on the seventh day; **therefore יהוה blessed the shabbat day and sanctified it.**"

I do not speak only of the day believers come together to worship - that they may do at any time and any day - **BUT which day do YOU set apart for Him and do you not do your own work, but do as He commanded????**

Perhaps I should not say more, because, as I said, it is our desire that His people will be set apart and free and not bound **by man made laws**. How should our obedience be towards the unchangable laws of God?

May we ask - who is legalistic - they who follow the laws of God or they who obey the laws of men? To be obedient to God is not legalistic and also not 'under the law', but a proof of love.

Yeshua said: - If you love Me, do My commands continually!!
Yog 14:15

2. The Law of Obedience

I took the Scripture verses for discussion from “Die Pad van Waarheid tot die Lewe” (PWL-vertaling) - then freely translated it into English. You will immediately notice that some of the reasons for disobedience fell away just because it was translated correctly from the original - take the Hebrew and Aramaic originals and see for yourself.

This is not a complete teaching on obedience or on the laws, but the answer to questions of many of the children of God about the necessity to do and keep the feasts and other commands of God or not - in the New Covenant. There are also many other verses, but the verses which usually are quoted as "proof" that we need not keep and do the feasts, or any part of the law, are discussed here.

The following is the most quoted verse to so-called prove that the Biblical, God given feasts, fell away and the person doing them are legalistic and has fallen back by trying to work out his own salvation.

Gal 4:7-11 “Therefore you are not slaves, but children and if you are children, then also heirs of God through Yeshua, The Anointed One, ⁸ but when you did not know God, you served that which by nature is not god, ⁹ but now that you know God and specific, because you are known by God, you turn again to the sick and weak principles, to be again, from the beginning, subjected to them. ¹⁰ You keep days, months, appointed times and years. ¹¹ I am afraid that I might have worked pointlessly with you.”

An answer to the question of **Gal 4:7-11** – and the feasts specifically. Sha’ul writes to non-Jews, (Galatians), who came from a non-Jewish religion and worshipped non-gods (idols), which is described in **verse 9** as “sick and weak principles” – it is nothing else than demons. They return to, or continue, to celebrate the feasts of these non-gods and according to Sha’ul (Paul) they put themselves in danger to again be enslaved by them.

If you suggest that these verses refers to Biblical feasts, I have to warn you that you describe that which God gave as good to His people, with His reasons, as demonic, that is as if from non-gods and not carrying the nature of God, (**vs 8 and 9**). I think you will agree with me - it does not speak about those feasts. He does not speak here about the Biblical feasts and he also does not speak to Jews! Proof of that does not only lie in the contexts and the audience to whom he writes, but also that he would have spoken against his own teachings and practises, because we know that Sha’ul himself went to great pains as a believer to keep the Biblical feasts, (**Acts 20:16-, 1 Cor 16:8-**) and that the community of believers in Yerushalayim definitely

did it after His death and resurrection.

- **Notice:** This is, I believe, a timely warning to all who continue celebrating the feasts of non-gods - even after "Christian" names like "Christmas" and "Easter" were given to them!

This is all there is to say - except, to be complete, we must say that the keeping of Biblical feasts and any other practise must not be done in a legalistic manner. That will make it worthless; that is clear in **Gal 3:10**. Anybody, who thinks that he gets the approval of God by keeping his religious ceremonies according to that of Yisra'el, violates the message of Galatians by putting himself under the law. There are many cults / sects on the fringes of the Faith which cherish such legalistic teachings to make Jews out of non-Jews, but followers of Yeshua who choose to add a cultural identification with Yisra'el to the spiritual identification which they have already made by trusting in The Anointed One - Yeshua, Who was a Jew, or a follower who enjoys the beauty and meaningfulness of the Biblical rituals, is, according to **Rom 14 ; 1 Cor 8 ; 10 and Col 2**, free to keep this and any other custom. But if you keep these Biblical feast days, not out of joy in participation of what God gave to His followers, also not from spiritual identification with them, but out of fear, brought in by laws which convinced you that if you do not do them, God will not accept you, or because you have put a new law upon yourself, you do not obey the Torah (teachings of God), but put yourself under legalism and legalism is another form of those weak and miserable demonic spirits of the elements, not better than the non-gods left behind.

Because of the above mentioned, I believe that this part could as well be written for Yisra'el to warn them not to keep the feasts in a legalistic way, therefore, also for us - if we do not understand the fulfillment through Yeshua - then we are busy with dead, deceased rituals instead of celebrating the fullness of Yeshua through them, according to the will of God. We have to celebrate the feasts to celebrate and understand the deeds of Yeshua and the victory which He already obtained for us. Then alone it has full meaning and value.

You are not better than others if you celebrate them, you might just miss out on something wonderful, which I do not want you to miss: the reward for obedience. You are free to include the feasts as part of your experience of Yeshua and His salvation, which is done, not as conditions for salvation and not necessarily with certain customs you chose - do not judge and read **Rom 14 ; 1 Cor 8 ; 10 and Col 2** again.

It does not add anything to the salvation you have already received - it will certainly enlarge your understanding of what you received and the depth of His love and what other reasons God may show you. Personally it is a wonderful teaching instrument to allow people to understand and experience the depth of their relationship with Yeshua, our Salvation, better.

Yeshua did not think it strange to celebrate Pesag every year (like all the other feast) and then to hand over the command to His student followers - **Luk 22:19** "this is My body, which is given to you; do it in remembrance of Me" = Do what? Only bread? Any place? Any time? – be honest, this is not what the verse says. This is a specific command for Pesag. Our wrong ideas about the Law and the Covenant deceive us in making wrong choices. Not a "command otherwise you will be destroyed," but "this is My will!" **vs 20** "He did the same with the cup after the meal and said: **THIS cup** is the New Covenant, sanctioned by My blood, which will be shed for you'." Again very specific - **THIS** - not any, but the third cup of the Pesag seder just after the meal.

In other words, if something is commanded by God, do it! You do not have a choice. If something is a choice - allow others to decide for themselves what they want to add to their experience. Make sure that you know whether it is a command or not. When we talk about the feasts separately - you will understand what is command and what not. Allow the written message of God to speak. When the feasts are celebrated with the above warnings taken to heart, it is both beautiful, deep and rich in meaning and as it is, it can never be called legalistic.

Shortly:

It is written to non-Jews.

Vs 8 and 9 refers to "were slaves of" and "return to" - which refers to their previous feasts as pagans - which do not show the nature of God nor is given by God.

I agree, do not follow heathen feasts, even if they received "Christian" names! Also do not say these refer to the Biblical feasts of God.

The following verse is normally quoted to say that the law is Old Covenant and fell away.

The KJV reads as follow:

Rom 10:4 "For Christ is the end of the law for righteousness to every one that believeth "

Here is one of the cases where the wrong translation results in many wrong teachings and doctrines.

Let us look at “**Die Pad van Waarheid tot die Lewe**” (PWL-translation), freely translated: **Rom 10:4** “**because the law has as aim/goal The Anointed One** unto impartiality and uprightness to each one trusting.”

From this you will ask: "Now what is the problem in this verse with the law?" You can ask that again, because it is clear that only the aim of the law is stipulated through this. *Wow!* Are you sure this is the correct verse? Here we need a serious explanation!! Read the verse again. I believe that you will convince yourself by reading the truth. Let us look at the translation differences and decide then:

The words which changed:

‘**Christ,**’ as used in the other translations is a transliteration of the Greek and as an English word, it has no meaning. It is used wrongly by many as a name or surname for the Redeemer. It is more than a name, it is the fulfillment of a promise, the Hope - or certain expectation - which became true. **The Anointed One of God** who came. The representation of the Hebrew ‘Mashiag’.

‘**Righteousness**’ is a legal term and has the result that the person is innocent according to the law. I have chosen, in most cases, to translate it with the result, namely **to be innocent** or the innocent. From this meaning it is more correct and appropriate to translate it in its other form as **impartial and upright** = right according to the law = innocent.

‘**Believe**’ – believe is passive, oppose to **trust** = active faith – the word ‘to believe’ and ‘belief’ in the passive form is seldom used in the New Covenant. Belief is to know - trust is to do. It is accordingly translated in its correct meaning which includes the truth: trust in the truth. It is also a better representation of the Hebrew (emmunah) concept from the **Tanakh which never proclaims a passive belief**, also from the New Covenant where God asks the same "active faith" = Trust.

Law – The word is mostly used in reference to the “Torah” or written law of God as written in the Tanakh. Torah, however, also means more correctly ‘teachings or instructions’. It is also used as a joint name for the first 5 books of the Tanakh. It is further used in its meaning namely the instructions of God and in rare cases as the whole Tanakh. In each case one should determine what is referred to. Here it does not matter, because it is true in each meaning!

The place of the word in the sentence is, however, different and has to do with whether it is seen as objectively active or subjectively active.

The end – Here is the core of the wrong translation which holds up a totally wrong theology. It is not meant that the law came to an end - the law is eternal, given from God; which was kept by Sha’ul himself: **1 Cor 9:21** “even if I am not without the law of God”, – **Rom 10:5** confirms it “because Moshe describes the impartiality and uprightness which is from the law: “The person doing these things, will live through them.”^{Lev 18:5} – it refers to eternal life. It is not the law which had to change, but the manner in which **we trust** instead of doing the law only as a deed. **Rom 10:8** 'On the other hand what does it say? 'Near you is that which is said, in your mouth and in your mind.'^{Deut 30:11-14} These are the words of trust which we proclaim."

Sha’ul now uses the words from the law to show what he says, therefore it is inexplicable to me how someone can say that he declared the law as void. The word here means the end goal of the law. Here it is clear through the surrounding verses that Sha’ul points out the goal of the law and not its end.

Sha’ul does not speak about the end of the law here, but about the wrong conception of the non-believing Jew about the law. Without trust the law is not obeyed. The law itself proclaims that impartiality and uprightness only come through trust and that is the main theme of **Rom 9:30 - 10:20**. According to ‘Arndt & Gingrich’s - A Greek-English Lexicon of the New Testament,’ 'telos' appears 42 times in the New Covenant and should only be translated as end 5 times and this is not one of them. The Aramaic, טַכָּה also means to make complete, reach the end goal. If we adapt our theology according to the Message of God, then it is clear - the Law did not fall away, but is made complete through Yeshua. See for yourself how it gets complete meaning in **Mat 5:21** and further.

There is a general misconception with people that, when the law is under discussion, it is defended by people who want to add something to their salvation, which has already been reached completely (**Gal 5:1-5**.) That can not be and I realize that - there are, however, people like me who accept the full Message of God as true and therefore also verses He gave Himself as instructions. I do not obey to receive something, but because I love Him. Don't you want to study the following verses with an open mind. Allow the Message to speak for itself. Make sure you use a correct translation and ask somebody or look at the original languages yourself. It is him who is obedient, who loves Him, **Yog 14:15**.

Study, with expectation in the Spirit: (Remember it was originally written in Aramaic.)

Markos 7:9 ; Acts 21:24 ; Rom 2:26 ; Rom 7:12-16 ; I Cor 8:8,9 ; I Tim 1:8 Ya'akov 2 ; Ya'akov 4:11 ; 1 Yog 2 ; 1 Yog 3:23-24 ; 1 Yog 5:2-5

Rom 8:1-4

¹Therefore there is no condemnation in Yeshua, The Anointed One, for those who do not live in the flesh, ² because the law of the Spirit of life, which is in Yeshua, The Anointed One, made you free of the law of sin and of death, ³ because the law was weak, through the sickliness of the flesh, God send His Son in the form of the sinful flesh, because of sin, to judge the sin in His flesh ⁴ so that **the uprightness and impartiality of the law** can be made complete in us, in order for us not to live according to the flesh, but according to the Spirit,

Again I think the answer is obvious from a correct translation. Look further at vs 7: "because the thoughts of the flesh is enmity towards God, because it is not obedient to the law of God, because it also is not possible."

It is the flesh and concentration on the flesh which cannot be obedient to the law of God. Yeshua came so that we can receive a new spirit, namely the Spirit of God, which can change our attitude. The law indicated the direction, only the Spirit of God can change the attitude of a person to do it in His way - that is through trust.

In vs 2 it is necessary to explain "law of the Spirit" and "law of sin". In **Chapter 7**, and also in the verses after these, the context is clear. It is about the wrong and correct way, which Yeshua came to show us, to do the law. "Law of the Spirit" is then the law of God, given through the Tanakh, done in God's way, through the Spirit of God, which came through Yeshua to us. "Law of sin" is then nothing else than the law of God, which was given through the Tanakh, which is done in a physical way and which stimulates me to sin (**7:5-14**), guilt (**7:15-24**) and brings judgement.

Vs 3 refers to Yeshua being sent as a sin offering.

Col 2:15-23

- ¹⁵ By laying down His life, He stripped the rulers and authorities and shamed them in public, by His own person.
- ¹⁶ Therefore let no one bother you about eating or drinking or about differentiating of a feast or a New Moon feast (Rosh-Hodesh) or Shabbats,
- ¹⁷ because it is a shadow of the things which would come, but the body belongs to The Anointed One.
- ¹⁸ Let nobody judge you in humility of thought, in subordinating you to the worshipping of angels, through which he concludes things he does not see and without reason being proud through his attitude of the human nature.
- ¹⁹ and not holding on unto the Head, out of Whom the whole body is supported and bound together by the joints and parts and growing with the growth of God,
- ²⁰ because if you died, with The Anointed One, to the principles of the world, why do you still live as if you are judged by the world:
- ²¹ do not touch, do not taste, do not hold onto?
- ²² These are all things which should be destroyed and which are the instructions and teachings of people^{Yes 29:13}
- ²³ and from the outside look as if they have the words of wisdom, in the pretense of humility and worship of God and without sparing the body; not in things of honour but in the needs of the body.

Rom 14:5-6

- ⁵ There is one who distinguishes between days and there is one who judge all days. Let each be sure in his own mind.
- ⁶ Who ever regards which ever day as special, regards it as special for His Master and he who does not regard the day as special, does not regard it special for His Master; who eats, eats to honour his Master and thank God and who does not eat, does not eat to honour his Master and thank God.

I discuss these two portions together as it is about the same principle. A normal analysis of the verses from these scriptures itself will give us the answers from the correct translation. **Col 2:16 and Rom 14:6** are statement verses and therefore also the reason for the following statement made:

'It says I need not keep the feasts or Shabbat.' Read again carefully and with an open spirit and you will see that it is not at all what it says; but we are taught to see it that way. In the first place, it is about the judging of others, about how they do it and whether they do it. Why do **you** judge them who do it? Just asking! **Rom 14:10** "You, why do you judge your brother? Or even

you, why do you despise your brother? Because all of us will stand before the judgement seat of The Anointed One.”

Secondly it is about the reason and about which feast and so called Shabbats people keep. Look at **Col 2:20 and 22**. These are the core verses to understand what he is talking about: "These are all things which are mortal; things and customs according to the **laws and teachings of people,**"

Yes 29:13 = teachings, laws and days instituted by people, not by God.

It is about people stressing and concentrating on methods and customs which is proclaimed as laws - laws of man - which is not the laws of God.

Rom 14:13 “Let us, therefore, not judge each other anymore, but rather decide this: to not put a stumbling block or snare in the way of your brother.”

Col 2:16 is actually written in such a way that it judges the one who judges you if you do it - look carefully. In other words, do what you are convinced of and do that with conviction and trust and do not be ashamed of what you believe is right, otherwise it is not with trust and then it is sin. **Rom 14:22-23** “²² You who have trust in your spirit, keep it before God. Happy is he who does not judge himself in what he decided,²³ because who ever doubts and eat, is judged, because it is not from trust and everything which is not from trust, is sin.”

Sha’ul (Paul) himself kept the feasts and does not speak against himself - look: **1 Cor 5:8** “ Because of this, let us keep the feast, not with the old leaven or with the leaven of evilness or bitterness, but with the unleavenness of purity and set-apartness.”

1 Cor 7:18 “Was someone circumcised when called, he must not go back to uncircumcision. Was someone uncircumcised when he was called, he must not let himself be circumcised.¹⁹ The circumcision is nothing and the uncircumcision is nothing, **but the doing of the instructions of God.**”

In other words, it is about things, days and customs which is not directly commanded by God. His commands we only find in the Message of God and not in the teachings and opinions of people. There are many such things, wonderful things, beautiful sounding, advantageous things, which are not commanded in the Message of God, but are proclaimed by people. I will name a few and ask that you test it with the Message of God alone. The specific feasts and Shabbat are discussed separately in this teaching. The big problem is pride and the always present desire to be better than others.

Follow Yeshua – be like HIM: **1 Yog 2:6** "He who says that he stays in Him continuously, for him it is necessary to live as He lived." – that is enough.

These things are not necessarily sin or wrong for you to do - all I say is - do not use it as norm or teach it as law or expect others to do it:

- Close your eyes when you pray! – **Mar 6:41** “He took the five loaves and two fish, look up to heaven and says thanks.” Like Yeshua did, it was the only way people prayed in the time of the Tanakh – except when a person fell to the ground in worship before God.
- You must speak and pray in Hebrew at the feasts or during Shabbat or teachings. Sha'ul warns not to speak in a tongue people can not comprehend properly, **1 Kor 14:6-18**.
- You must be baptized in the Yarden. Places and things are not "holy"!!!
- Lifting up of Jewish and Yisra'eli articles and honour them as special.
- To regard the present Temple and Yerushalayim walls and places as set-apart. Dear friend - the Temple was completely destroyed in 70 A.D. so that no 2 stones were left upon each other and Yerushalayim in 135 A.D. Think about it please. Do not make new idols.
- People who think it is more set-apart to wear a Talit at gatherings and kiss it. Notice that the Talit = prayer shawl, is mentioned nowhere in the Torah, nor in the whole of the Tanakh, nor in the New Covenant!! It is the replacement of the overcoat after Yisra'el came back from Bavel.
- The celebration of feasts which is not instructed - like Purim and Ganukkah.
- What ever is proclaimed as law which you have not yet find in the Message of God as a command / instruction, is most probably not one of His instructions. Test everything before you proclaim it.

The instructions of God is clear - we may not add our own opinion or that of a Rabbi or Pastor or Pope nor give it another meaning. We also may not question it. We must only obey it.

What are His instructions and reasons for the feasts - have you ever found out?

Yeshua said: - “If you love Me, do My commands continuously!!”
Yog 14:15

Please notice the following VERY IMPORTANT concise teaching on legalism.

3. Legalism – an Important piece

What is legalism:

1. - It is: to think that I can, by doing the laws, add anything to the complete salvation provided by Yeshua.
2. - It is: obedience to the letter of the law without accepting the truth thereof nor trusting.
3. - It is: the believe in the law without doing it.
4. - It is: to create a law from my own convictions and then apply it to others.
5. - It is: a new law of lawlessness - "The law has expired!"

All of these are against and break Torah – **written law** (teachings and instructions) of God. **Whether the law is written on paper, a scroll or in (the heart) = mind, will and emotion - in my Spirit - it still is the law of God.**

Read the above sentence again and meditate, think, pray about it.

While you think about it again, I would like to differentiate it clearly - it speaks about the Law of God - not about the law of people, Rabbis, Interpretations, Organizations, Theologies, Traditions or Opinions. Only, but only, the law which God Himself gave to us - THAT IS THE LAW OF GOD.

Above are 5 statements on what legalism is - in other words - ways, which are not the correct way in which to go about the law. Many of us have some parts of these methods somewhere in our teachings and theology. That is what God asks us to get rid of. Let us look at the 5 statements:

1. To think that I can, by doing the laws, add anything to the complete salvation provided by Yeshua.

Rom 6:10 “because the death with which He died for sin, was once and for all, but the life He lives, He lives for God.”

Rom 6:8 “If we then died with The Anointed One, we trust that we will also live with Him,”

When I take these two verses together - see whether my train of thought makes sense: He died once, final - He did it already, there is nothing more to be done - we died with The Anointed One - therefore we also have nothing more that we can do for the payment of our sins, because He did it in our place - The life He now lives (after He died for our sins) He lives for God – I must live as Yeshua lived – thus the life I now live, I live for God – I, therefore, obey the instructions of God, because then I live for God - my sins have already been paid for - NOW I live in obedience.

Take time and study and think about this carefully.

Now there is no tention between the two - I do not try to pay for my sins again, but I am obedient to Him, because I love Him. (Look at the verses at the end of the previous chapter “The Law of Obedience.”)

You have to keep this in mind the whole time - you may do nothing to try and help God with your salvation or to pay for it.

Gal 2:16 “know that man is not declared innocent from the doing of the written law, but through trust in Yeshua, The Anointed One. We also trusted in The Anointed One, Yeshua, in order for us to be declared innocent through trust in The Anointed One and not through the doing of the written law, because by doing the written law, no man can be declared innocent,” **Ps 143:2**

Gal 5:4-6 “If you want to be declared innocent by the law, you are cut off from The Anointed One. You have fallen away from undeserved favour, ⁵ because, we, through the blessings of the Spirit, which is through trust, stay in the active expectation unto impartiality and uprightness, ⁶ because in unity with The Anointed One, Yeshua, neither the circumcision nor the uncircumcision is anything, but trust which is made perfect through love.”

1 Kefa 2:24 “He lifted up all our sins in His body on the cross and if we are dead to sin, we will live in His impartiality and uprightness. By His wounds you are healed,” **Yes 53:5.**

There is a result to this complete salvation and a sign of the Spirit through which the born again person can now live in obedience. People do things because they love God and want to be obedient, not because they want to pay for what they received. I believe it is unthankfulness towards the salvation of God not to be completely obedient to His instructions. Are you obedient?

2. Obedience to the letter of the law without accepting the truth thereof nor trusting.

Man can be obedient to every single law (except, by assumption, the law of trust), but if these things are done without trust in the only God there is, the God who sent His son, Yeshua, to be the Atonement for sin, it is meaningless.

Gal 3:1,2: “Oh, foolish, ineffective Galatians, who enchanted you out of your trust in Yeshua, The Anointed One, Who had been portrayed, before your eyes, as the Crucified. ² I want to know only this from you: Did you receive the Spirit from the doing of the written law or from the trust in what you have heard?”

According to Torah, all these outward "obedience" is hateful before God and the person doing it, the work-holy, "live under a curse," because he "does not do everything which is written in the scroll of the Torah" (**Gal 3:10**). He "does not 'do' trust," which must motivate all your activities: "Even more, without trust it is impossible to please God, because he who goes to God must trust that He Is and a Rewarder of those seeking Him." (**Hebr 11:6**) The second part of **Rom 14:23** "...everything which is not from trust, is sin."

This leads to **Gal 3:13** "The Anointed One redeemed us from the curse of what stands in the law"^{Deut 27-28} in being a curse for us, because it is written: "Cursed is everyone hanging on a piece of wood," (**Deut 21:22-23**) - **we are redeemed from the curse of the law** – not the law itself. The law is given on paper (stone) as immediately punishable instructions, until it was written in the heart - in the Spirit of man by Yeshua, The Anointed One. The religion of "do this, because God says so" becomes a relationship of "want to do it for His sake." The manner in which we look at the law changes - not the law. The manner in which we react to the law changes - not the law. Fear for punishment is replaced with love. "Must" becomes "want to." "I do not steal, because I will break the law" becomes "I do not steal, because I love the person too much to take his things." It is made complete in meaning and value by Yeshua.

3. The believe in the law without doing it.

Ya'akov 1:22 "Be a doer of the message and not only a hearer who mislead yourself,²³ because if someone is a hearer of the message and not a doer, he is like a man seeing his face in a mirror,²⁴ because he sees himself and goes away and forgets what he looked like,²⁵ but everyone seeing deep into the perfect law of freedom and perservere therein, because he is not a forgetful hearer, but a doer of the deeds, will be blessed in what he does."

Ya'akov 2:8 "If in this you **carry out** the written law of God, as it is written: You must love your neighbour as yourself,^{Lev 19:18} then you do good,"

Ya'akov 2:14 "What, my brothers, is the advantage when someone says he has the 'faith', but not the deeds? Can his 'faith' save him?"

Ya'akov 2:17 "Also, just like that is the 'faith', if it has no deeds, in itself dead,¹⁸ because someone says to you: You and I have 'faith'; I have works.^{Eph 2:8-10} Show me your 'faith' without deeds and I will show you my trust through my deeds."

I do not think any of us can argue with this portion, thus I suffice to say - without the doing of (obedience) 'belief' is only dead words and empty.

How can people believe your words when you trespass His laws?

4. To create a law from my own convictions and then apply it to others.

It is no question to me - if the Living Creator-God said it, it is **THE LAW OF GOD**. That is the law which I have to do. People's opinions and additions are not the laws of God - even if he is Rabbi or Pope!

1 Kefa 4:1,2 “If, therefore, The Anointed One, suffered in His body for us, you must also obtain the same attitude: that everyone who died to his physical body, stopped with all sin,² to, during the time which he is in the flesh, not live according to human desires anymore, but according to the will of God,”

Col 2:8 “Be careful that nobody robs you through philosophies and empty deceptions; according to the teachings of people and according to the principles of the world and not according to The Anointed One,”

Mark 7:6-9 “⁶ He answers and says to them: “Yesha’yahu prophesied correctly about you, actors of a false character, as is written: ‘This people honour Me with their lips, but their thoughts and will are far from Me⁷ and to no avail they honour Me through teaching teachings, which are instructions of people,’⁸ because you reject the instructions of God, but keep the traditions of people; the ceremonial washing of pots and cups and many other things, that you do.”⁹ He says to them: “You do indeed reject the instructions of God in order to confirm your traditions,”

It is clear – teachings of groups and people, traditions and legends, nothing is THE LAW OF GOD, if He does not command it **in His Written Word**.

5. A new law of lawlessness - "The law has fallen away!"

The complete answer to Rom 10:4 in the previous part on “Obedience to the law” will without doubt show that the law has not fallen away. Here is something more to chew on.

The word I hear a lot is: a certain part of the law is valid - the ten commandments is still valid, but the ceremonial laws fell away. If it was true then it is interesting that the people stating this do not even keep the 4th commandment of the ten commandments as if it also fell away/changed – now which laws are still valid?

I ask that you first complete this portion before you come to conclusions about what we say: The law is a unit - all of it is one - if I break one, I break all of them - I break the Law - not only a part of it.

Ya'akov 2:10-11 "because someone who obeys the whole law, but stumbles in one, became guilty to all, ¹¹ because He Who said: You may not commit adultery, also said: You may not commit murder. If you do not commit adultery, but murder, you became a trespasser of the law."

Lev 4:2 "Speak to the children of Yisra'el and say: 'If someone sins in weakness in one of all the laws (instructions) of ה' and one of the things which may not be done, he does....'"

Therefore, either all falls away or nothing. The sacrificial laws could not fall away and the so-called moral laws are still the same. This is the key to the understanding of our relationship to the Law. If I still have to be obedient to one of the ten Commandments, I must obey all of the laws in the Bible. If I do not have to do one of them - I do not have to do any of them. This is the only time I can declare that the law (a certain law) is not valid for me anymore. Thus, if I say that all the laws have fallen away, I have to decide whether I may do everything. Decide: May I steal - murder - fornicate - serve other gods - use the Name of God as I wish - keep any day as Shabbat? There is something wrong, bigtime, with this train of thought.

Please, stop here and think about what we say!

If the Bible is correct, and THAT I ABSOLUTELY BELIEVE, then we have no other conclusion: everything is still valid. STOP – first finish reading.

I must still bring sacrifices!?! Yes – but I did bring it and still bring it in the acceptance and taking up of the sacrifice of Yeshua - **Rom 6:4-11** – Once and for all!! ⁴ According to this we are buried with Him through baptism into death so that, just as The Anointed One rose from the dead through the manifested Presence of the Father, we also, just like that, can live a new life, ⁵ because if we became one with Him through the same death as He, we will also become one with Him in the same resurrection as He. ⁶ This we know, that our old nature is crucified together so that the body of sin can be destroyed and we no longer will be a slave of sin, ⁷ because he who is dead, is declared innocent of sin. ⁸ If we then died with The Anointed One, we trust that we will also live with Him, ⁹ because we know that The Anointed One, after He rose from the dead, will not die anymore. Death is not master over Him anymore, ¹⁰ because the death with which He died for sin was once and for all, but the life which He lives, He lives for God. ¹¹ Just like that you should also come to the conclusion that you are dead to sin, but alive to God in unity with The Anointed One, Yeshua, our Master."

Also the peace offering – He is the Prince of Peace - **Yes 9:6** We actually need more space to think about the law as יהוה does, but I trust that His Spirit will open this wonderful revelation to you. Yeshua is the complete Replacement Sacrifice of all 5 the sacrifices. (We gave a complete layout of the place of the law and sacrifices in the New Covenant on DVD.) If I am not subjected to the law unto obedience - why do I still drive on the left hand side of the road? The same reason - it is in your own interest.

If this is so, then what is the correct way in which the law should be seen? What does יהוה Himself say? I ask you to please study each verse yourself – it is the opinion of יהוה which counts, not theology and man-made rules.

Luk 16:17 “but it is easier for heaven and earth to pass away than that one stripe of a letter of the law should fall away.”

Mat 5:17-19 “Do not think that I have come to destroy the Law and the Prophets. I did not come to destroy, but to make complete, ¹⁸ because it is true what I tell you: Until heaven and earth pass, not one ‘yud’ or one ‘stripe’ of the law will pass, until it has happened completely. ¹⁹ So, whoever is disobedient to one of the least of these instructions and teaches others likewise, will be called the least in the Kingdom of Heaven, but each one who does and teaches it, he will be called great in the Kingdom of Heaven,”

Ya’akov 1:5 “but if some of you needs wisdom, let him ask it from God, Who gives freely to everybody without blame and it will be given unto him,” **Prov 2:3-6.**

Yeshua said:

“If you love Me, do My commands continuously!!” Yog 14:15

Now we can look at the feasts of God in the Bible and what the will of God is. Notice: it is not Jewish feasts, but the appointed feasts of God at established times.

Let us look through the set-apart feasts to find out how God wants to be served - the only true Creator-God, יהוה.

4. Shabbat

It is important that you will read the separate introductory portion (3.) of this teaching about the feasts, called "Legalism", if you have any problem or question about legalism and or the validity of any of the feasts.

Notice: It is FEASTS – to enjoy with joy and thankfulness.

Shabbat: The weekly FEAST which God gave to man.

It is important to know: I do not belong to any denomination and worship in Word-obedient housgroups, but acknowledge every born again, obedient child of God from every and any group as part of His True Church. This is a study of the truth about the origin and reasons for the day on which we worship and which is seen in the Bible as **“the day of the Master”**.

It is not mainly or only about the day when meetings should take place, **but about the day God has set apart for Himself for His purpose and with His conditions**. There is no command in the Bible about which day His children should come together every week!

An important note: since early times the Roman Church tried to own God by trying to reject the Jews and their Biblical practises and laws. Even Luther wanted them all dead. Do not fall in the trap and reject the people of God or His laws, by misunderstanding it. The law is a unit, reject one part and you reject all. Without the roots, the tree cannot live. We are implanted in the root system which God gave to Yisra'el, (**Rom 11**) and Yisra'el is chosen by God to make His will known to all the nations. The law does not belong to Yisra'el, but they were called as an example to all nations, as we, believing Jew and non-Jew, are now called as an example, firstly to them.

We are not under the control of the law, but under the control of the Spirit of God who gives and acknowledges His laws.

Any discussion about the Biblical feasts, or about the set-apart days, must begin with Shabbat. It is not only named first in the order of **Lev 23**, but is also first in importance. It is so important that God sees it as right to include it in the Ten Commandments and set it apart as one of His "appointments," not only once a year like the other feasts, but once a week. By looking at Scripture mentioning Shabbat, the key to the keeping of this important appointment with the Father will be seen. Shabbat is not legalistic, but a command to feast and rest. If it is not a feast, there is something wrong in how you celebrate it.

Important to see = Shabbat was not established in the time of the giving of the written law, but already set apart at creation: **Gen 2:3** “God blessed **the seventh day** and consecrated it as set-apart.”

Unfortunately it is true that the day which was set-apart for / by God, was changed by the Church systems and we first have to find the truth about which day is the day of God, before we can look at His instructions for it. Whatever you may believe - look carefully at the following and ask God to reveal the truth to you.

Sunday or Shabbat

Sunday celebration is traced back to 111-138 A.D. when Roman anti-Jewish oppression forced a policy of apartheid from Jewish customs and not as some profess, because of the resurrection of Yeshua on the first day of the week, or that the first church came together on the first day of the week. The Church came together on Shabbat and Shabbat evenings after sunset, in other words already on the first day of the week, (the day starts and ends with sunset) and still honoured the Shabbat. Everybody were commanded to keep Sunday as showing respect to the sun god which was worshipped; in 321 Constantine demanded that every subject of the Roman Empire will keep Sunday as "the day of the lord" and as a day of rest. I just wonder, before we continue, of which "lord" he spoke? Let us look at what the Bible says about which day is the **“Day of our Master.”**

Yes 58:13-14 “If you turn away your foot from the Shabbat, from doing your pleasures on My holy day; and call the Shabbat a delight, the holy of יהוה, honorable; and shall honor it, not doing on it your own ways, nor doing on it your own pleasure, nor speaking idle words; ¹⁴Then you shall put your trust in יהוה; and I will cause you to ride upon the high places of the earth and feed you with the heritage of Jacob your father; for the mouth of יהוה has spoken it.”

This is the day of the Master – **this** is the day He determined.

There is no reason to change Shabbat to Sunday – NONE. Do you perhaps know of an instruction in the Bible which I missed, which commands us to remember the resurrection of Yeshua and to set it apart as Shabbat?

The groups then profess that they celebrate the resurrection day of Yeshua - under whose instruction? If you want to celebrate the resurrection, OK, but this cannot replace the Shabbat of God - for that we do have the Wave of the Sheaf during Pesag. You will agree that it is a human decision and no man can announce "Shabbats" - only God - PLEASE READ ON.

Why do the "Christian" church keep Sunday as a set-apart day without any instruction or command!! In the light of the following definitions from dictionaries, there is a question. Please read this with the seriousness it represent. These findings have consequences.

Webster's Int. Dict., 19 th ed – Sunday ..so called because this day was anciently dedicated to the sun, or its worship.

Schaff-Herza Encyclopedia – Sunday – ‘dies solis’ on the Roman calendar, ‘day of the sun’, the...

John Eadie, D.D., LL.D, A Bible Cyclopedia p561 –” Sunday was a name given by the heathen to the first day of the week, because it was the day on which they worshipped the sun.”

Please stop right here and look again - what does this mean?

Dani'el 7:25 says: “And he shall speak words against the Most High, and shall plot against the saints of the Most High, **and think to change times and laws**; and they shall be given into his hand for a time, times, and half a time.”

Dani'el prophesied that someone will try to change the times and feasts, which God appointed - we acknowledge the other 2 prophesies in the same verse - what about this one? According to my knowledge the wonder of Scripture is that all the prophesies are fulfilled or will be fulfilled.

When was it done and who changed the times of the Shabbat of God?

May I quote from the writings of the Roman Catholic Church and what their representatives say: (Taken from a talk by Prof. Walter J. Veith)

The Convert's Catechism of Catholic doctrine - 1957, p50

Q. Which is the Sabbath day?

A. Saturday is the Sabbath day.

Q. Why do we observe Sunday instead of Saturday?

A. We observe Sunday instead of Saturday because the Catholic Church transferred the solemnity from Saturday to Sunday.

Catholic Record Sept 1, 1923

“Sunday is our mark of authority... The Church is above the Bible, and this transference of Sabbath observance is proof of that fact.”

Catholic World, March 1894, p.809

“She took the pagan Sunday and made it the Christian Sunday... and thus the pagan Sunday, dedicated to Balder (Baal), became the sacred Sunday sacred to Jesus.”

Faith of our Fathers – Cardinal Gibbons

“Of course the Catholic Church claims that the change was her act, and the act is a mark of her ecclesiastical power.”

Father Enright, American Sentinel, June 1893

“The Bible says: remember that thou keep holy the Sabbath day. The Catholic Church says: No! By my divine power I abolish the Sabbath day and command you to keep holy the first day of the week. And lo, the entire civilized world bows down in reverent obedience to the command of the holy Catholic Church.”

Chatechismus Romanus 1867 Ch 3

Pope Pius 1566 commanded by council of Trent. “It pleased the church of God that the religious celebration of the Sabbath day should be transferred to the Lords day (Sunday)” – see **Yes 58:13**

Catholic press (Sydney)Aug 25, 1900

‘Sunday is a Catholic institution, and its claims to observance can be defended only on Catholic principles...From the beginning to the end of Scripture there is not a single passage which warrants the transfer of weekly public worship from the last day of the week to the first.’

The Catholic Mirror Sept 23, 1893

‘The Christian Sabbath is therefore to this day the acknowledged offspring of the Catholic Church, as spouse of the Holy Ghost, without a word of remonstrance from the protestant world.’

Albert Smith, Chancellor of the Achdiocese of Baltimore

‘If protestants would follow the Bible, they should worship God on the Sabbath day. In keeping the Sunday they are following a law of the Catholic Church.’

S C Mosna, Storia della Domenica, 1969 pp 366-367

“Not the Creator of the Universe, in Gen 2:1-3, but the Catholic Church can claim the honor of having granted man a pause in his work every seven days.”

The Catholic Mirror Dec 23, 1893

“Reason and common sense demand the acceptance of One or the other of these alternatives: either Protestantism and the keeping holy of Saturday, or Catholicity and the keeping holy of Sunday. Compromise is impossible.”

To be fair, let us look at declarations of some of the "protestant" churches:

Episcopal:

Manual of Christian Doctrine p127

“Is there any command in the New Testament to change the day of weekly rest from Saturday to Sunday? None.”

Why we keep Sunday p28

“We have made a change from the seventh day to the first day, from Saturday to Sunday, on the authority of the one holy Catholic and apostolic church of Christ.”

Lutheran:

The Augsburg confession

“The observance of the Lord’s day (Sunday) is founded not on any command of God, but on the authority of the church.”

Presbyterian:

N L Rice – The Christian Sabbath p60

“A change of the day to be observed from the last day of the week to the first. There is no record, no express command, authorizing this change.”

Methodist:

H F Rall, Christian Advocate July 2, 1942

“Take the matter of Sunday... there is no passage telling Christians to keep that day, or to transfer the Jewish Sabbath to that day.”

Congregationalist:

Dr. R W Dale – The Ten Commandments pp100-101

“It is quite clear that however rigidly or devoutly we spend Sunday, we are not keeping the Sabbath...There is not a single sentence in the New Testament to suggest that we incur any penalty by violating the supposed sanctity of Sunday.”

Anglican:

Rev Lionel Beere, Church and people Sept 1, 1947

“Many people think that Sunday is the Sabbath, but neither in the New Testament nor in the early church, is there anything to suggest that we have any right to transfer the observance of the seventh day of the week to the first. The Sabbath was and is Saturday and not Sunday.”

Baptist:

Dr Edward T Hiscox (author of the Baptist Manual) New York Ministers conf., Nov 13, 1893

“There was and is a commandment to keep holy the Sabbath day, but that Sabbath day was not Sunday...There is no scriptural evidence of the change of the Sabbath institution from the seventh day to the first day of the week.”

How Roman / pagan is your religion and the practises in your Church? – before you answer – Who has and for which reason is the Shabbat moved to Sunday? Let us look at some Scripture from the New Covenant about the first day of the week and what people did.

Mat 28:1, Mar 16:1,2, Luk 24:1– The 2 Miryams came to see the grave and to anoint the body - this would, according to the law, be work which they wanted to do on a Sunday (first day of the week.) They specially waited until the Shabbat was over? Does this make any sense?

Mar 16:9, Yog 20:17– Yeshua rose and gave a woman a command to take a message on the first day (Sunday) - work.

It is important to note that God ordained the day to begin at sunset. The first day of the week thus starts with sunset on Shabbat evening.

In **Acts 20:7** and other places, if it says that they gathered on the first day of the week, we have to remember that the Jewish (and God's) day starts with sunset the previous day. They most probably gathered at the end of Shabbat, Saturday evening, when the Jews, traditionally, gathered and enjoyed a light meal together. Sha'ul spoke till after midnight - about 6 hours. If this was talking about Sunday here it meant that he spoke the whole day and left the next day! Wow! More likely and in context, he left Sunday morning - a normal working day for the Jews. He would not have been allowed to travel like this on a Shabbat. We usually forget that the first day was a normal working day for all Jews, including they who accepted The Anointed One. They could not easily use the day as a time for gatherings - they had to work. The first church did NOT gather during daylight of the first day, but at the start of the first day, that is at the end of Shabbat - Saturday evening after sunset and not because Yeshua rose on the Sunday, but because this was the time they were free to get together, because the next day - Sunday - the first day of the week, they worked. If the church did not distanced itself from the Jews on purpose and thus from the practises of the Bible, this mistake would never have been made.

Mat 24:20 – reference are made to both 70 and 135 A.D. with a prayer that the fleeing would not take place on the Shabbat! Yeshua knew that the Shabbat will still be Shabbat in 70 and 135 A.D. The misleading lie that the first church gathered during Sunday, drew all of us away from the truth of the Word. I want to declare it without any wrong understanding: the children of God during the first 2 centuries kept and obeyed the Shabbat, visited Synagogues and thereafter, as redeemed, gathered the evening, broke the bread, in remembrance of the body of Yeshua and drank the fruit of the vine, in remembrance of His blood covenant, and then they ate together.

Acts 13:42,44 – Here it is absolutely certain that Sha'ul taught Jews and non-Jews on the Shabbat. Sha'ul and the first church kept the Shabbat.

Only the Spirit can convince us of the truth. Now we will look at the instructions about and purpose of the Shabbat.

Whose day do you set apart?

Exo 20:8-11: Notice here that it is specified and not general - you can not choose which day is Shabbat - not any day is Shabbat, **BUT: THE SEVENTH DAY.**

Shabbat is primarily a day of rest and spiritual enrichment. The word "Shabbat" comes from the basis שבת Shin-Bet-Tau and means to stop, to end, or to rest. This is the central element of this feast and it is one of the deeds we must do to correctly keep it. In His unending wisdom God tells us to take time to recharge ourselves - physically, spiritually and emotionally.

We are so busy with our fully crammed schedules, that it is difficult for us to accept this gift, by making time to rest. God understand this that, when left alone, we would just keep on and on until we are totally burnt out and then we are of no use or value to anyone. God, Who created us from the dust of the earth, knows that rest is necessary for us to function at our most creative, enthusiastic, healthy and spiritually trustworthy maximum. In the flesh there is always "just one more thing to do," but when we fall in the hole of "being busy," we fall into one of the traps of Satan.

For those keeping the Shabbat it is a priceless gift from God, a day of great joy, eagerly awaited through the week, a time to put all our week-day worries aside and commit ourselves to higher activities and truly enter His rest and it is definitely not a heavy law and duty. In the Jewish literature, poems and music, the Shabbat is described as a bride or queen, as in the popular Shabbat song 'Lecha Dodi Likrat Kallah' (Come, my beloved, to meet the [Shabbat] bride).

It is said: “More than Yisra’el kept Shabbat, Shabbat preserved Yisra’el.”

Rest here for a second and think about this statement.

Today people say: "I have too many things, which is important, I can not afford to stay away for a whole day"

- YOU CAN NOT AFFORD NOT TO BE OBEDIENT TO GOD.

Shabbat is not specifically a day of prayer. Though we do pray on Shabbat, it is not prayer which distinguish Shabbat from the rest of the week. We pray every day. To say that Shabbat is a day of prayer is no more correct than to say Shabbat is a day of festivities: we eat every day, but on Shabbat we eat more elaborated and in a more relaxed manner. The same can be said about prayer on the Shabbat. A festival of spiritual pleasure.

The goal of the Shabbat

- A day of rest
- A day of blessing
- A day of peace
- A sign
- A remembrance of creation and the Creator
- A symbol of set-apartness / difference
- A set apart day
- An eternal covenant

This is one of the blessings of God for His people, which allowed them to rise above all, in many fields and disciplines, regardless of persecution. Obedience to the Biblical Shabbat laws kept the Jewish nation (and also obedient children of God) as an immediately recognizable unit for the use of God. (God called it a sign) **Exo 31:13** “Speak to the children of Israel, saying, My sabbaths you must keep; for it is a sign between me and you throughout your generations; that you may know that I am יהוה your God who sanctifies you.” Yeshua acknowledge the gift of the Shabbat when He said: "The Shabbat was made for men, not men for the Shabbat," **Mar 2:27**. We, as people, need the Shabbat to rest, not God and we need it to set us apart unto God to fill ourselves again.

He summerized the Commandments with:

(Please see the DVD series on the law)

Mat 22:37-40: “Yeshua answered him: ^{Lev 19:18}“You must love יהוה, your God, with all your mind, will and emotions and in your whole spirit and in all your imaginations and understanding. ³⁸This is the first and greatest instruction ³⁹and the second is similar. ^{Deut 6:5} You must love your neighbour as you love yourself. ⁴⁰**Onto these two commands hang the whole law and the prophets.**”

Yeshua acknowledges the law and that the whole law is about these two things.

The first three of the Ten Commandments are about the vertical relationship with God (You must love יהוה, your God.) Obedience to these commands show that we love Him with our whole being. The last six are about the horizontal relationship with our neighbour. (You must love your neighbour as you love yourself.)

The fourth, the Shabbat law, is the hinge which binds our love for God and for our neighbour together. When we set apart the set-apart day, from our normal working days, we show our love and thankfulness towards God. We love our Heavenly Father and wants to please Him through our obedience. Respecting the Shabbat acknowledges Him as the Creator of the universe: **Gen 2:3.** Not being obedient to this, is one of the reasons why church going people starts to believe in Evolution or the brother thereof, namely the Gap theory (millions of years between **Gen 1:1 and 1:2**) and the results thereof is to reject the Bible as infallible, absolutely true and therefore to reject Him as Creator.

The fourth commandment also allows us to express our love for others, because we must allow our sons, daughters, servants and strangers to share in our rest. We can demonstrate on a weekly basis to them that we love them as we love ourselves. Thus the Shabbats rest is for all. When Yeshua declared that it was made for *man*, He used a word which translate into a gender term for mankind, both Jew and non-Jew, the same.

(Now, perhaps it is not valid for non-humans!)

This idea is made clear in Yesha'yahu, **Yes 56:2-7.** The sign of the stranger who decides to serve the only true Creator-God is in the keeping of the Shabbat and the holding fast unto the covenant. The statement that Shabbat was only given to the Jews, is not valid. This command existed from before Yisra'el existed as nation. Since the creation - for all nations and peoples and creatures.

Another key element in the keeping of the Shabbat, taken from the fourth command, is: “**remember...**” which implies that of all ten the commandments this one, will be the one most probably ignored and forgotten. His unique add-on prohibits any right to ignore the Shabbat, if we agree that the other 9 are still valid. God acknowledges that it will be easy for man to ignore this commandment, especially in the culture of today, seeing it is the only one without a threat of civil punishment or damaging of reputation. **For this reason the keeping of the Shabbat can serve as a true test of obedience, motivated only by a desire to please God in all things and not from legalistic works.** (Please read the separate section on Legalism.)

The important aspects of the instruction about Shabbat

1. Zachor: To preserve

We are commanded to preserve the Shabbat, but to preserve means much more than to only not forget to keep it. It also means to remember the reason and importance of the Shabbat, both as remembrance of the Creation and as remembrance of our freedom from the slavery of sin.

In **Exo 20:11**, God explains, “For in six days **יהוה** made heaven and earth, the seas, and all things that are in them, and rested **on the seventh day**; therefore **יהוה** blessed the sabbath day and sanctified it.” By resting and setting the seventh day apart, we remember and acknowledge **that God is the Creator** – of heaven and earth and all living things. We also follow the godly example in keeping from work on the seventh day, like God did. If the creation work of God could be put to one side for a day of rest, how can we believe that our work is too important to be put aside temporarily?

Shabbat is a feast day upon which the Creator-God is honoured and worshipped.

In **Deut 5:15**, Moshe repeats the Ten Commandments, he sees the 2nd thing we must keep on the Shabbat: “And remember that you were a servant in the land of Egypt, and that **יהוה** your God brought you out thence by a mighty hand and by a stretched out arm; therefore **יהוה** your God has commanded you to keep the sabbath day.”

What does the exodus have to do with resting on the seventh day? It is all about freedom. In the old days doing nothing was only allowed in certain classes; slaves did not get days off; thus, by resting on the Shabbat, we are reminded that we are free, but in a more general meaning Shabbat frees us from our week day worries, our schedules, responsibilities and time

limitations. During the week we are slaves of our work, our creditors, our needs to look after ourselves; on Shabbat we are free from these worries. We remind ourselves of our freedom from bondages of sin over us. We celebrate our freedom - not by rejecting the law, but by being obedient to it out of our own free will.

Shabbat is a feast day to celebrate the creation.

Shabbat is a feast day to celebrate our freedom.

All of these are reasons to have a feast!!

2. Shamor: To keep

Naturally no discussion on Shabbat will be complete if we do not discuss the work forbidden to be done on the Shabbat. This is another aspect of Shabbat which is totally misunderstood by people not keeping Shabbat.

The Torah does not forbid “work” as in the 21st century English meaning of the word. The Torah forbids “melagah” (Mem-Lamed-Alef-Kaf-Heh), which normally is translated with "work," but which does not have exactly the same meaning as the English word. Before you can understand the prohibitions of Shabbat, you have to understand the meaning of “melagah.”

Melagah refers in general to the kind of work which is creative or which have control or authority over your environment. The word can have connection with the word "melech" (king: Mem-Lamed-Kaf). The core example of melagah is the work to create the universe, which God stopped on the seventh day. **Take note** that the work of God was not of great physical effort: He spoke and it happened. It is not about the effort you put in.

The word melagah was seldom used outside the context of Shabbat and feast prohibitions in Scripture. The only other repetition of the word is in the building of the Tabernacle and its utensils in the wilderness, **Exo 31 and 35-38**. Take note that the Shabbat prohibitions are repeated during this discussion (**Exo 31:13**), thus we can conclude that work on the Tabernacle had to be stopped on the Shabbat. (Again creative work, which was their daily task.)

From this the Rabbis (**not the Word, nor God**) concluded that the work not allowed on the Shabbat, is the same as the work done to make the Tabernacle. They established 39 categories of prohibited deeds, each a type necessary to build the Tabernacle - including hundreds of specified deeds to protect those prohibitions.

Notice – I list the works which were established by the rabbis as 'laws', only as information, but again stress it clearly - I only acknowledge the instructions of God, because He alone knows us and knows what is necessary.

These are, according to us, rabbinical conclusions and not Torah. It is not written like this in the Word of God.

- | | |
|--|--|
| 1. Sow | 2. Dividing of 2 threads |
| 3. Ploughing | 4. Fastening |
| 5. Harvesting | 6. Unfastening |
| 7. Binding of sheafs | 8. Sewing of two needlework stitches |
| 9. Threshing | 10. Tearing |
| 11. Winnow | 12. Catching of things in traps |
| 13. Sorting | 14. Slaughtering |
| 15. Grinding | 16. Skinning |
| 17. Seaving | 18. Salting of meat |
| 19. Kneading | 20. Skin currying |
| 21. Bake | 22. Scraping of skins |
| 23. Shearing of wool | 24. Cutting up of skins |
| 25. Washing of wool | 26. Writing of 2 letters; keeping of records |
| 27. Shattering of wool | 28. Erasing of two letters |
| 29. Colouring of wool | 30. Building |
| 31. Spinning | 32. Breaking down of a building |
| 33. Weaving | 34. Killing of a fire |
| 35. Making of 2 loops/nooks | 36. Making of fire - any |
| 37. Weaving of 2 threads | 38. Hitting with a hammer |
| 39. The taking of a thing from a private place to a public place or of a thing in a public area. | |

All these tasks are prohibited and any task which operates on the same principle, or having the same goal. Together with this the rabbis prohibited any contact with any implement used for the above mentioned tasks (for example, you may not touch a hammer or a pen), or travel, buy and sell and other week day tasks which will come between you and the spirit of Shabbat. The use of electricity is forbidden, because it has the same usage as fire or as some of the other tasks forbidden or because it is technically seen as fire. In the same way the driving of a vehicle is forbidden - it causes constant fire in the vehicle. These are exact precise examples of LEGALISM and not law. These are also no reason for a feast!

It will be more correct to say that it is your normal work, that which keeps you busy for 6 days of the week, which is referred to.

As with almost all the instructions, all the Shabbat prohibitions can be broken, if it is necessary to save a life or to do good or to serve the Kingdom.

Yog 7:23; Luk 14:3-5; Luk 13:16; Luk 6:9

NB! -Yeshua was not against the Shabbat. He was against the legalistic rabbinical made laws **which made of the Shabbat a burden instead of a joy**, where people were more concentrated on the prohibitions and missed the true meaning which God has for the Shabbat.

In the New Covenant, the Ten Commandments are changed into ten promises, which we have to trust and enfold when the Spirit of Set-apartness speaks in our hearts. This can be understood when we look at the Hebrew. Words for a command like “lo tinaf”, “do not commit adultery”, can be interpreted as a future promise of trust, “you **will** not commit adultery.” In the same way in which the law of God is written on our hearts, we would not want to be disobedient to them, because our new nature would want to please our Heavenly Father.

This does not give us the freedom to do away with the explicit commands of God... as believers in The Anointed One, we have the same need to honour the clear difference between the normal week day and the Shabbat, which is put aside for God. Now it is only that these commands are written in our inner beings instead of on the stone tablets. To keep the Shabbat is not legalistic; we do not try **to get our salvation through this**, but rather to show that, **because we are saved**, we now have a desire to please God, by honouring what He established. It is not legalistic to accept a gift of a day of rest, which strengthens us and then to receive His blessing, which He promised. It is even less legalistic to be obedient to His commands - the New Covenant says in **Yog 14:15** “If you love Me, do My commands continuously.” **1 Yog 2:4**: "If you love Him, you will do His commands" and I see no proof that these commands have changed, nor that man has the right to change it.

As long as it continues to be a day of joy and festivity.

3. ‘Owth’ – Another goal of the Shabbat is that it should serve as a sign or mark:

Exo 31:12-17: ^{“17}It is a sign between me and the children of Israel for ever; for in six days יְהוָה made heaven and earth and the seas and all that are therein, and on the seventh day he ceased from work and rested.”

Shabbat is set apart; the seventh day is a Shabbat of rest, set apart for יְהוָה.

Yeg 20:12,20: “Moreover also I gave them my sabbaths to be a sign between me and them, so that they might know that I am יהוה that sanctify them, ...And hallow my sabbaths: and they shall be a sign between me and you, that you may know that I am יהוה your God.” = the mark of God.

Deut 11:18 put it in your mind and will and in your behaviour - fasten it to your hand.

Exo 13:9 and Deut 6:8 = Let it be a sign on your forehead **AND** on your hand. The sign (mark) of God on the child of God is the acceptance, trust **AND** doing of the will of God.

The mark of the beast in **Rev 13:16** - receive the mark on the right hand **OR** the forehead. The mark of the beast is given **EITHER** not to trust and accept the word of God, **OR** not to do it. **God's commands are in BOTH** – the one without the other means nothing. The enemy needs only to take one away to reach his goal.

The Hebrew word for “sign,” which also means a “mark”, shows also a promise or proof of what is promised. God gave us certain promises and Shabbat is a real proof of His commitment to keep His promises. It portrays the century old custom of agreements between a king and his subjects. The king will have his own sign engraved in the middle of the agreement as guarantee that he will keep his side of the agreement. Years back God already made agreements with Avraham and his descendants. Now, in Exodus, in the middle of a legal document, God reminds His people that He plans to stay their God and called them to be set apart from the nations. It is His action, His intentions and goal. A sign or mark like this needs 3 qualities: Title, Name and Sphere of authority, **Exo 20:8-11**.

Title: Creator-God;

Name: יהוה (Yahuah)

Sphere: Heaven, earth, sea and all that are in them.

This is the 'mark' of God – His stamp and sign.

The question is: whose mark are you wearing?

Lev 26 brings the preservation of the Shabbat in connection with the blessings, which comes through obedience, as well as the curses through disobedience:

Lev 26:2-4 “You shall keep my commandments and reverence my sanctuary; I am יהוה.³ If you walk in my statutes and keep my commandments and do them,⁴ Then I will give you rain in due season, and the land shall yield its increase, and the trees of the field shall yield their fruit.”

Lev 26:27-28 “And if you will not, for all these things, hearken to me, but walk contrary to me; ²⁸ 28 Then I will also walk contrary to you in fury; and I, even I, will chastise you seven times for your sins.”

He speaks through Yesha'yahu, promises joy and also calls the Shabbat a pleasure: **Yes 58:13-14** "If you turn away your foot from the sabbath, from doing your pleasures on my holy day; and call the sabbath a delight, the holy of יהוה, honorable; and shall honor it, not doing on it your own ways, nor doing on it your own pleasure, nor speaking idle words; ¹⁴ Then you shall put your trust in יהוה; and I will cause you to ride upon the high places of the earth and feed you with the heritage of Jacob your father; for the mouth of יהוה has spoken it.””

To all believers, Shabbat portrays the blessings of God for us:

It must be a joy and a pleasure and not a burden where we feel we are denied certain things.

He links it also with His salvation:

Deut. 5:15 “And remember that you were a servant in the land of Egypt, and that יהוה your God brought you out thence by a mighty hand and by a stretched out arm; therefore יהוה your God has **commanded you to keep the sabbath day.**”

Just as the nation of Yisra'el was saved from the chains of Egypt, where they had no rest, we, as believers, are also saved from the chains of sin.

Lev 26:13 - Yeshua freed us from slavery.... He is Master of the Shabbat and it is through Him that we find our rest, **Mat 12:8.**

Shabbat portrays our lives as believers in The Anointed One:

Heb 4:9-10 - “There, therefore, is left the keeping of Shabbat for the people of God, ¹⁰ because he who goes into His rest, also rests himself from his works, just like God from His.”

Just like the saved Yisra'elites wanted to go back to Egypt, our flesh, which constantly desires to "do something" pulls us to put aside the Shabbat rest in exchange for the world's way of doing. We are called to live in trust, which includes to trust God, that six days of work each week is enough to accomplish what should be done. We need a weekly reminder for that. We come together on this day to thank Him for the rest, which He gave us, from the world and its sins.

The early believers in Yeshua understood this and kept on honouring the Shabbat, **Luk 23:56.**

To worship Him on the Shabbat our mind, will and emotion and spirit are refreshed and renewed after a week in the worldly rat race.

How do we honour the commands of God by setting the Shabbat apart? Are we free to give our own meaning to 'set apart'?

The prophets said that the keeping of the Shabbat gave an indication of the spiritual condition of the Yisra'elites, **Yeg 20:13; Yer. 17:27** - **perhaps it is still true!**

Some went too far in their interpretations. The Essenes, for example, went so far as to forbid certain bathroom functions on the Shabbat. Another example in modern times is the prohibition of pressing a button to allow the elevator to move - thus in many hotels in Yisra'el the elevators run automatically on Shabbat and stop on every floor. Other man-made prohibitions have put a greater burden than a blessing on the keeping of the Shabbat and the blessing of joy and pleasure is gone. To go to the other end in the name of freedom can be just as unproductive. "Rest" does not necessarily mean to enjoy the sport or recreation you love. Remember the words of **Yes 58:13** *“from doing your pleasures on my holy day;”*

When we struggle with what is right and set apart against what is not, we need to ask the Spirit of Set-apartness to show us how to stay balanced.

Real emergency in health and well-being, lift the prohibitions, which otherwise would result in us not lifting a finger to help. It is clearly illustrated when Yeshua healed on Shabbat, **Mar 3:4; Mat 12:12.**

What do my house and I do personally?

I do not say what you may and may not do on the Shabbat. You must have peace on what you are allowed, or not. My house and I spent the day in coming together to worship, (usually already the Friday evening - that is the beginning of Shabbat) to share the Word and to share the fruit of the vine and matza, to remember Him as He had commanded us to do; we gather with others to worship Him; relax and rest. We keep ourselves from our normal work - in action and thought – **Deut 5:14** and we do not buy on Shabbat (then you let somebody else work), **Neg 10:31; 13:15-22.** Apart from this we have no other convictions except the warning of **Yes: 58:13** *“from doing your pleasures on my holy day;”* We have a feast on Shabbat, but do the preparations the previous day. It is no burden - it is something to look forward to and to enjoy. If Shabbat is a burden or trouble, there is something wrong in the way we think about it or how we do it, which is not His will.

We receive many questions about, “May I..... on Shabbat?” Let the Spirit lead you - enjoy the day with your family and do things together and talk about Him.

We do not argue over Shabbat – we do not concentrate on Shabbat, but on the Creator-God of the Shabbat.

We have experienced the difference in rest and completeness in our own lives and need therefore not to prove it - we experienced it as fruit.

What about you!

Shabbat is also not the only Law of God which was changed by the early Roman Church and through the changes heathen practises and idols were brought into the church. Study, with us, the rest.

Please read Levitikus 23:1-5:

1 AND יהוה spoke to Moses, saying,

2 Speak to the children of Israel and say to them, Concerning **the feasts** of יהוה which you shall proclaim to be holy convocations, **these are my feasts.**

3 Six days you shall do work; but the seventh day is the sabbath of rest, it shall be holy to יהוה; you shall do no work thereon; it is the sabbath to יהוה in all your dwellings.

4 These are the feasts of יהוה, even the holy convocations which you shall proclaim in their seasons:

5 On the fourteenth day of the first month at evening is יהוה's passover.

Notice the plural here - the Shabbat and the other feasts are on the same level and that all are set apart in the same way to God. You cannot acknowledge one and not the others. It is the appointed times of God.

Yog 14:15 “If you love Me, do My commands continously.”

Shabbat home (family) gathering for the believers in Yeshua

This is not a command!!

I give this to you as it is a wonderful opportunity to bless each other in the house. Our homes are falling apart, because this wonderful custom of blessing each other is not done anymore. Usually this is done at the beginning of Shabbat. We choose which customs we want to do, because **these are not commanded.**

Purposefully change the spirit in your home.

The father starts by reading a portion like:

Yog 14:6-7 “Yeshua answers him: “I Am יהוה”, the Way, the Truth and the Life; no one goes to My Father, except through Me. ⁷If you had known Me, you would also have known My Father. From now on you know Him and you saw Him.”

(Lightening of the candles - **optional**). We, personally, do not do it, because it is a Jewish custom and not a command!

Mother or daughter lights the candles and prays:

Prayer of the Mother: (Example)

Almighty Father, I ask that You may allow my loved ones and me the chance to truly enter into Your rest on this Shabbat day. Let Your Set apart Spirit gives light to our home and lives. Father, I ask that You reveal Your Presence in our home and that You bless our children with a knowledge of You. May they always, through Your undeserved favour, walk in the ways of Your Torah, Your light. May You always be their and my God, Oh יהוה”, my Creator and Saviour. **It is true.**

Family member read a Scripture portion of own choice.

Hamotzi (Blessing of the Bread) Father reads:

Yog 6:35 “Yeshua says to them: “I am the Bread of life; whoever comes to Me will never go hungry and whoever trust in Me, will never be thirsty”

Barug atah יהוה”, Eloheinu Meleg ha olam, hamotzi legem min ha arets, legem gaim b’Yeshua. Amein.

Blessed are You, Oh יהוה”, our God, Ruler of the universe, Who blesses us with bread, the Bread of Life in Yeshua. It is true.

Kiddush (Purification prayer) Father reads:

Yog 7:37-38 “On the last great day (Hoshana Rabbah) of the feast, Yeshua stood and called out: “If someone is thirsty, let him come to Me and drink!

³⁸ He who trusts in Me, as Scripture says: streams of living water will flow from within him,” **Yes 44:3; 55:1; 58:11.**

Barug atah יהוה”, Eloheinu meleg ha olam, borei p’ri ha agaphen. Amein.

Blessed are You, Oh יהוה”, our God, Ruler of the universe, Who gave us the fruit of the vine. It is true.

At this point - with the matza (unleavened bread) and grape juice - we remember the body and covenant of Yeshua as He commanded us whenever we come together.

Blessing of the children:

Over the boy(s) the father prays: (Example)

Y'simgah יהוה k'Ephrayeem, v'gee M'nasheh.

May יהוה make you a symbol of blessing as He had done with Efrayim and M'nashah.

Over the daughter(s) the mother prays: (Example)

Y'simeg יהוה k'Sarah, Rivka, Ragel, v'Leah.

May יהוה make you a symbol of blessing as He had done with Sarah, Rivkah, Ragel and Leah.

A child says Eph 6:1-3 (or a similar verse)

“Children, you must be obedient to your parents in unity with the Master, because it is right. ²“Regard your father and mother valuable;” this is the first command with a promise: ³“so that it may go well with you and you may live long on the earth.”

Eishet Gayil (Wife of courage):

Husband reads **Pro 31:10-31**, or a Scriptural blessing of choice to his wife.

The husband can also pronounce his own blessing.

Asher Ha'esh (Blessed is the husband):

Wife reads **Psalm 1** or a Scripture of own choice to her husband.

The wife can also pronounce her own blessing over the husband.

When the children becomes older they can also pronounce a word over the parents.

Sing or read the Sh'ma:

Sh'ma Yisra'el, יהוה Eloheinu, יהוה Egad. Barug shem, k'vod malguto, l'olam vo'ed.

Listen, Oh Yisra'el, יהוה is our God, יהוה is One. Blessed is His Name, Whose Kingdom is for ever and ever.

Father gives the Priestly Blessing:

Yevareg'kha יהוה v'yishmeregkha

Ya'er יהוה panav eleyga viyegunegkha

Yissah יהוה panav eleyga veyasem lega shalom.

May יהוה bless you and keep you.

May יהוה let His face shine upon you
and show you underserved favour.

May יהוה lift up His face over you
and give you peace.

Shabbat Shalom! Now we have a feast!

IMPORTANT: This is not a law or command, but only thoughts which can help you to bless your house and also make a feast of the meal at Shabbat. All the food is prepared the previous day (Friday before sunset) and only heated, cared for on the Shabbat.

The Hebrew is just for those who desire to use it and need not to be used at all.

Personally we do not do the candles, but you decide for yourself what you want to do.

Please remember: Nothing which is not given to us in the Word of God as law, is law, but traditions which could be kept, but not as law.

5. Pesag or Passover/Easter

Again we start off by determining whether the feast celebrated in the Church as "Easter / Passover," is the same as Pesag, which was given to us as command in the Word of God. We have already determined that we do not want to celebrate man appointed feasts, but only feasts commanded by God.

Easter is seen by many as the most important feast in Christianity. Over the past 1700 years these traditions, which have to do with Easter, are so engraved that it is hardly questioned. Yet, Easter brings a few quite problematic questions to the surface: Why are obviously heathen superstitions, like the easter egg, easter bunny, easter buns and Paschal candles, allowed to be part of such a serious occasion and that whilst God expressly forbids His people to follow the ways of the pagans? **Deut. 12:30 - 32.**

Scripture tells us that Yeshua already rose from the dead before sunrise (**Yog 20:1**). It also tells us that Yeshua said He will rise from the dead after 3 days and 3 nights, as sign that He is the "Son of man," The Anointed One who would come, **Mat 12:38 to 40**. How could Yeshua keep the sign of 3 nights and 3 days if He died on Friday and rose on Sunday morning?

**What do we teach then, if this is true?
That Yeshua is not the awaited "Son of man?"**

Trustworthy student followers of The Anointed One rejects the "Good Friday - Easter Sunday" tradition. They carry on keeping the Pesag exactly as The Anointed One taught them to do. This dispute was called the 'Quartodeciman Controversy in the Church' in the History books. The 'orthodox' churches even changed the calender they used so that Easter will never fall on the same day as the Biblical Pesag.

In contras with the compromise of the orthodox churches with pagan practises, God commands us to reject the pagan customs:

Deut 12:30-32 ³⁰ Take heed to yourselves that you may not go astray by following them, after יהוה has destroyed them from before you; and that you do not enquire after their gods, saying, How did these nations serve their gods? Even so I may do likewise. ³¹ You shall not do so to יהוה your God; for every thing abominable to יהוה, which he hates, they have done to their gods; even their sons and their daughters they have burnt in the fire to their gods. ³² **Everything that I command you, that you must be careful to do; you shall not add nor take from it.**"

Just to make sure, read it again!

The Church changed the names of the pagan feasts and called it 'Christian' feasts - to me it sounds like exactly the thing God forbids!

This is true of the History of 'Christmas' and of 'Easter.' The first we discussed in another chapter (with Yom Teruah) and the second we will do now. The above mentioned verse and information should be enough for all His children to see and reject this, but to make it complete - and because some needs more - here is more information.

Passover (Easter):

Nimrod's, (also called Tammuz or Adonis), great-great grand child of Noag, from the descendants of Gam, wife (Semiramus – her story is long and complicated: she is called ‘Rhea, Astarte, Mylitta, Isis, Venus, **Ishtar** etc.), is the origin of many evil practises and establishments. These sun worshippers became the biggest stumbling block for Yisra’el, **Ps. 106:28-39**. Later all these practises infiltrated the church through people like Constantine - a known sun worshipper. (The Church claims that he was saved and baptized when he died???) See the stories about him in the History books.

After the death of Nimrod, Semiramus appointed a feast to celebrate the resurrection of Nimrod, rather his re-incarnation into a son, her bastered child. She called it **Ishtar**. During this feast colourful eggs were given to each other to represent life from death. The eggs itself meant more seeing that it was believed that she was born from an egg, which came out of the Euphrates. Ishtar later became Easter.

Why is the main occasion on the Christian calender named after a heathen Anglo-Saxon goddess of Spring, Easter? Even the name Easter is only a changing of “Ishtar”, which was the Babilonian queen of heaven. This ‘goddess’ is normally called "Ashtaroth" in Hebrew.

The Easter Sunday sunrise service has its origin actually in sun worshipping and was held before the crucifixion (**Yeg 8:5-18**). It has absolutely nothing to do with our Master and Anointed One. All these goddesses have nothing to do with what we have to believe and trust and is an abomination in the eyes of God. How can we dare to serve the only, living, Creator-God in the same ways as false gods?? **Deut 12:30-32**. These were taken into the Church when they left the Jewish practises during the time of Ceaser Hadrian (117 – 135), when the Jews were persecuted very badly and Jewishness were forbidden. At the same time many Christians left the Shabbat and began to worship on the day devoted to the Roman sun god and also other feasts, because they feared the Romans. The truth and purity of the early church were corrupted and will stay that way as long as we acknowledge these feasts!

The following verse states that the enemy will try to change the times of God - this depends on who you want to serve!!??

Dani'el 7:25 says “And he shall speak words against the Most High, and shall plot against the saints of the Most High, and think to change times and laws; and they shall be given into his hand for a time, times, and half a time.”

The following important thing is to determine the exact time or date whereupon Yeshua gave us the command to celebrate His death. Actually, it is simple - He was crucified on Pesag - is it then not logical to remember His death and salvation each year on Pesag? Not on some established Friday which is totally wrong - let us see!

Mat 12:38 to 40

³⁸ Then some of the teachers of the law and Pharisees answered and said to Him: “Teacher, we want to see a sign from You.” ³⁹ He answered them, however, and says: “An evil and whoring generation looks for a sign and no sign will be given to them, except the sign of the prophet Yonah, ⁴⁰ because just as Yonah was in the belly of the fish for three days and three nights, **in the same way will the Son of man be in the middle of the earth for three days and three nights.**” ^{Yon 1:17}

Please take note that it is clearly 3 days and 3 nights!!

Did Yeshua keep the sign of Yona as He said He would in **Mat 12:40** – as a proof that He is the Son of man - Son of God? If He did not fulfill the sign as He said He would, then the question is asked whether He is truly The Anointed One?? !!!!!

Seeing that the Good Friday - Easter Sunday tradition only allows a maximum of two nights and one day in the grave, it actually rejects the thought that Yeshua kept the "sign of Yonah" and so it brings doubt as to His trustworthiness. Did He keep the "Sign" or is He false as the opponents of the Biblical believers want to propose?

One of the critical times around His crucifixion is the date of the Pesag, the day upon which He was crucified. The question can only be correctly answered if we know the time when it happened - it also will explain it and show how easy it really is to understand the truth. We have to study the Word carefully - the answers are all there.

This argument and answers are fully discussed in the first introductory portion - "Times and feasts."

I summarize:

Mat 28:1,

Mar 16:1,

Luk 23:56

Luk 22:1 to 13

Yog 18:39

Yog 19:31

Lev 23:4 to 8

Yog 20:1 and 2

He is the Mashiag – Son of God – The Anointed One Who would take the sins of the world upon Himself!

Yeshua was born in either 3 or 6 before the counting of the years started, then Pesag is correctly on a Wednesday in the years 28 or 31 after the year counting started! What a wonderful God we serve!!

(See detail in introductory chapter)

Seeing that this Pesag fell on a Wednesday, it confirms that Yeshua did keep the sign of Yonah, exactly as He said He would. **The Friday crucifixion doctrine is a false teaching, brought in by a corrupt, apostate church and it denies that Yeshua fulfilled the sign of Yonah.** Yeshua, The Anointed One (Mashiag) indeed fulfilled this confirmation that He is the Son of God.

Do you show through your deeds and practises that you believe that Yeshua is The Anointed One?

The Roman Catholic method to calculate Pesag (Easter) was not made before the third century after The Anointed One and was specifically calculated so that it never would fall on the correct Pesag date which were used by the Jews. I do not say or take these things lightly - I am, however, convinced that we cannot - we may not - keep on following a system which is designed in such a way as to try and prove that Yeshua is not The Anointed One.

I call upon the children of God to keep the death and resurrection of His Anointed One **according to His commands** and to show the world that we do indeed acknowledge Him - Yeshua - as the Son of man - Son of God, Who He is.

We do too many things without understanding or checking its origins.

Child of God - sit still in this hurried life and test all you do and believe with Scripture; not with the teaching around it or of a person, but with the Word of God itself.

Does everything you believe stand in His Word?

Do you believe everything which is in His Word?

6. Pesag of our Master

Let us now look at the Biblical feast of Pesag and the following week of Unleavened Bread, also the sheaf which is brought as Wave offering. Again I remind every one reading this, about the chapter on "Legalism" which we wrote to warn each one about the attitude of our hearts and our motives. No feast, nor the keeping of it, can save you! It cannot be done as salvation, but in obedience alone. God gave instructions that all these feasts must be kept **yearly at specific times.**

God reminds us through these feasts that He works with us and are involved with us. Through these we understand His work and involvement. It is the same reason why children of God must still do it. There is a deeper understanding about the dealings of God with His children in the feasts, if only we desire to understand. The Tanakh gave the blueprint plan of God, which never changes and the spiritual understanding and insight of the principles of the New Covenant can only be understood through this.

There are 3 big feasts, sub divided into 7 feasts: **Lev 23 ; 2 Chron 8:13 ; Nag 1:15**

- Pesag (3)

Feast of Unleavened Bread
Salvation

Acceptance of the harvest

- Shavu'ot

Feast of Weeks
Set Apart Spirit

First fruits

- Sukkot (3)

Feast of Tabernacles
Coming, set apartness,
and coming again

Last Fruits

Let us look at Pesag to understand all the wonderful things of the New Covenant and what Yeshua came to do.

It is a feast to enjoy.

Deut 16:14 "And you shall rejoice in your feast, you and your son and your daughter and your manservant and your maidservant and the Levite, the sojourner, the orphan, and the widow who is within your towns."

The three feasts which together makes Pesag, or more correctly the Feast of Unleavened Bread, is:-

1. Pesag day - the day of preparation - the day on which the lamb was slaughtered.
2. The Week of Unleavened Bread.
3. The Waving of the Sheaf.

Please read **Lev. 23:4-14** to see the commands of God for the keeping of this feast.

Yeshua fulfilled (made it perfect and did not take it away or made it old) each of these feasts, (except Sukkot which also show forward to Him.) Especially here in Pesag we will try to show each step with His fulfillment.

The purpose of Pesag:

1. To remind Yisra'el of the suffering in Egypt, their deliverance from the dead through the blood of the Lamb, which was put on the door frames in Egypt = Pesag (Pass over = pardoned).
2. Their freedom from the land of Egypt and the travelling through the desert = Feast of Unleavened Bread (Hag Ha Matzah).
3. The promise of a harvest which they will receive in the Promised land = The waving of the Sheaf (Bikkurim).

Comparitive Prophetic purpose and message:

1. Yeshua as Pesag lamb - salvation through His blood, **1 Cor 5:7**.
2. Yeshua as purification and set apartness from all sins, **2 Cor 5:21**.
3. Yeshua our first fruit from the resurrection from the grave and death, **Rom 11:16; Acts 26:23**

The first of the 3 big yearly feasts is Pesag = pardoned / pass over.

It was kept to remember the passing of the Angel of death over the houses of Yisra'el, (**Exo 12:13**), when the first born of all the Egyptians were destroyed. It is also called the "Preparation day of the Feast of Unleavened Bread" (**Ex 23:15; Mar 14:1; Acts 12:3**), because during this feast no leaven may be eaten nor be kept in the house (**Exo 12:15**). The word later referred to the lamb slaughtered during the feast, (**Mark 14:12-14; 1 Cor. 5:7**).

A detailed report of the establishment of the feast is given in **Exo 12 and 13**. Later it is accommodated in the laws (**Lev. 23:4-8**) as one of the big feasts of the people of God. Later many changes came in the form of celebrations, in comparison with the first celebration (compare **Deut 16:2, 5, 6 ; 2 Chro 30:15-17 ; Lev 23:10-14 ; Num 9:10, 11 ; 28:16-24**). Again the use of the fruit of the vine (**Luk 22:17, 20**), the sauce of bitter herbs (**Yog 13:26**) and the service of praise are established.

It was mainly a remembrance ordonance; a remembrance for the children of Yisra'el of their salvation from Egypt, but it was also without doubt a type of the great salvation, from the doom of death, which would come because of sins and the chains of sin itself, (a worst jail than Egypt), through The Anointed One, for all His people, (**1 Cor 5:7 ; Yog 1:29 ; 19:32-36 ; 1 Kefa 1:19 ; Gal 4:4, 5**).

This salvation in Yeshua through the cross, took place on the same day of Pesag when He (the Lamb) was slaughtered.

Let us look at the step by step fulfillment of the commands and parts of the feast through Yeshua. It is the deliverance of Yeshua for us from sin which we celebrate on this day!!

THE INSTRUCTIONS: Exo 12:3-14

1. The lamb to be slaughtered was already chosen on the 10th day of the first month (5 days before Pesag). Pesag is the 14th of the first month (**Exo 12:3**). The lamb had to be without fault or defect (**:5**). The lamb is then examined for 5 days, after which the head of the house declared it without defect and then accepted to be slaughtered on the 14th, the afternoon from 3 o'clock to the evening (**Exo 12:6**). (This was the custom in the time of Yeshua.)

Yeshua: He went to Beit-Anyah, where El'azar was (**Yog 12:1**), six days before Pesag and 5 days before Pesag He went into Yerushalayim (the 10th of the month) (**Yog 12:12**) and taught openly (**Yog 12:44 etc.**) and was tested by everybody and nobody found any fault in Him. (Every evening He went out and came back the next day (**Luk 21:37**)). God allowed the people to declare Yeshua prophetically as Salvation (**Yog 12:13**). His final test was before Pilatos who then had to declare: "I do not find any fault in Him."

He was ready and worthy to be accepted as the Pesag Lamb!!

Yog 18:38; Luk 23:4

We declare Yeshua as worthy !!!!

2. The lamb had to be slaughtered by the authority or head of the house and the blood visibly put onto the door posts so that the blood of the Pesag lamb can protect that house against death (**Exo 12:13**).

Yeshua: The leaders and people accepted responsibility and called the blood of Yeshua unknowingly as covering over their and their children's sin. **Mat 27:25:** "and the whole nation answered and said: "His blood be upon us and upon our children!""

3. Every day the high priest had to oversee 2 offerings – 09:00 and 15:00. On Pesag the Pesag lamb was the third offering and so the second offering moves to 12:00 to make space for the Pesag lamb at 15:00. The sacrifices had to be brought by the priest and had to be confirmed by the high priest - Nikhmar – it is completed / finalized.

The high priest is set apart by blood on his right ear lobe, right thumb and right big toe and by being anointed with ointment, **Lev 8**. The high priest loses his office if he tears his clothes, as forbidden by God.

Yeshua: The high priest tore his clothes and there is no high priest to bring or confirm the sacrifices (**Mat 26:65**). Yeshua is appointed High priest: Anointed with oil by a woman, (**Mark 14:3**), blood on the ear lobe (crown of thorns), (**Yog 19:2**), blood on the thumb and toe (nails through His hands and feet), (**Luk 24:39**).

09:00 - Yeshua is crucified – time of first sacrifice

12:00 - **darkness** – (**Mat 27:45**). I see a further meaning, namely that God rejected the sacrifice, which was supposed to be brought by the priest at this time and thus the rejection of future man bringing sacrifices.

15:00 - Yeshua dies as Pesag Lamb – unblemished – His bones are not broken – nobody killed Him – He brought the sacrifice as High priest Himself! He also declares Himself – Nihmar! – it is completed / finalized, (**Yog 19:30**). The sacrifice is brought! The curtain torn as sign – The True High priest can now enter, **Mar 15:38; Mat 27:51**.

1 Cor 5:7 - The spear is stabbed into His side and water and blood came out. For every Jew this meant that it was a sacrifice - they understood the sacrifice had been brought! All sacrifices were washed clean with water.

We rejoice with Him - it is completed - finalized!!!!

4. The Pesag meal, everything commanded to be eaten and the reasons for it, also the fulfillment of each in Yeshua, is discussed in detail in the Pesag seder, (the Haggadah book p.111) and also the meaning of 'communion' which flows from this. (Communion just after this.) I remind you – Pesag is a command. Pesag is not a Shabbat. **Exo 12:14** “And this day shall be to you for a memorial; and you shall keep it a feast to **חג**, a festival throughout your generations; you shall keep it **a feast by an ordinance for ever.**”

5. The uncircumcised and hired servant are not allowed to eat of the sacrifice, (**Exo 12:45-49**).

Are you a born again (Spiritual circumcised) child of God who was brought out of Egypt (the worldly), out of the house of slavery (oppression of sin), through the acquittal and pardoning of the blood (Pesag crucifixion)? Then you have a command to remember it and to praise Him for His Pesag.

Question:

The Pesag meal is eaten after the slaughtering of the lamb on the 14th, the evening. Why did Yeshua and His student followers celebrate it already the previous evening?

Answer:

It was the normal practise that students, who studied under a rabbi, complete their studies or graduate during the Pesag and then on the evening before the time so that the students can be with their families with the Pesag meal - it is a meal done in the family. The original command also established it on this evening!

7. The Feast of Unleavened Bread

The Pesag is also called the Preparation for the Feast of Unleavened Bread, because only unleavened bread is eaten during the Pesag and the seven days following it (**Exo 23:15; 12:15-20; 13:6-8; Deut. 16:3-8, 16**). Unleavened bread refers to the fact that the people had no time to put leaven in the bread when they left Egypt in a hurry. It is now also connected with the Barley harvest (**Lev. 23:4-14**). Later references in the Bible to the keeping of the Pesag is in **Y'hoshua 5:10-12** (the plains of Yerigo near Gilgal), **2 Chron 30:1,3,13,15** (during the reign of Hizkiyahu) and **2 Kin 23:21-23** (the unique Pesag of Yoshiyahu).

Exo 12:15-20 gives the establishment, reasons and meanings.

1. The first and last (seventh) day are Shabbats. Then we specifically remember that Yeshua brought us out from the house of slavery (house of sin). Which is a fantastic opportunity to make sure how set apart we are from sin in our lives and how set apart / devoted we are for God.
2. **:15** – All leaven must be removed. When last did you ask God to show you that which is not right in your life and then banished it from your life? Now is the opportunity! We use this opportunity, which God gave us to get rid of sin, as reason to seriously separate and clean ourselves.
3. We do the eight days (including Pesag) practically as discipline where upon you have to concentrate not to buy or eat anything with leaven in it. We do it as a lesson in discipline, to keep ourselves constantly alert during this time against attitudes, sins and motives which is wrong so that we can be aware of it during the rest of the year.
4. Leaven is the symbol of sin – let us celebrate His Pesag (Salvation) without this in our lives; physically to remind us and spiritually because it is His will. I do not believe we can present the sinless body of our Master Yeshua with bread which has leaven in it during the love feast; thus let us do it with unleavened bread to present Him purely and correctly. (See the portion on 'Love feast.')

5. **Lev 23:8** But for seven days you must bring a sacrifice by fire to יהוה. Here is a further instruction which is important. A sacrifice of fire is not one of the 5 given sacrifices which were brought at the Tabernacle, but a purification sacrifice. As silver and gold is refined in fire **Z'kharyah 13:9**. I believe the "baptism in fire" is very much misunderstood, especially in certain groups, who sees it as the giving of power and miracles. The baptism in fire is actually the purification and set apart sacrifice. What a wonderful time to set yourself apart again for Him and to purify your life. Yeshua came to baptize with fire, **Luk 3:16**.
6. The Feast of Unleavened Bread has, to me, one more meaning. The punishment of sin is death and decay. Without sin there is no decay. The body of Yeshua was in the grave for 3 days and 3 nights, but there was no decay, because He is without sin!! The feast reminds me of His perfection, His sinlessness, His invitation to us to have part in a sinless, set apart life. In reaction to this it is never a burden to do His will.

We celebrate His sinlessness and perfection!!!

During the New Covenant times huge groups came together in Yerusalayim to celebrate the yearly feast. Yeshua did likewise and so did His student followers. Yeshua was crucified during the Pesag. He and His student followers ate a Pesag meal together on the evening before He was crucified. During this meal He said: "This is My body" and "the cup is the New Covenant in My blood" (**Luk 22:7, 19-20**).

The New Covenant identifies The Anointed One with the Pesag sacrifice: "The Anointed One, our Pesag is sacrificed for us."(**1 Cor. 5:7**). Sha'ul himself made haste to be at the feasts in Yerushalayim, **Acts 18:21; 20:16**.

It did not stop when Yeshua came!

Please stand still in this hurried life for a pause and make sure that we get rid of everything which is not His will!

It is your choice.

8. The Waving of the First Sheaf

The third part of the greater Pesag feast, **Lev 23:10-14**.

A few facts and instructions:

1. On the day after the Shabbat (thus the first day of the week, Sunday) during the Week of Unleavened Bread.
2. It is not indicated as a set apart Shabbat.
3. The first of the harvest and first of the bread must be brought before God for acceptance.
4. Then the whole harvest will be accepted and blessed. Nobody may eat of the harvest, before it is not accepted by God.
5. It is an eternal establishment wherever you live.

Just like Yeshua came to give the complete meaning and added the spiritual and real value to all the feasts - He also did with this feast:

1. Yeshua rose from the dead and grave and on the first day of the week during the Feast of Unleavened Bread, He presented Himself before the Father!!
2. The women wanted to embalm Him, as it was **not a Shabbat**.
3. He is our First Sheaf from death - **Rom 11:16; Acts 26:23**.
4. The Father accepted His sacrifice - we now have an open door to be accepted as the follow-up harvest.
5. I choose to keep on praising Yeshua as the One who worked the acceptance for us. We acknowledge here that He was also the sacrifice on our behalf which had to be accepted.

I am accepted, because He was already accepted as First Sheaf!!!

There is nothing wrong for the child of God - with the correct motive - not legalism - to celebrate these powerful days together with our Master. I also believe that the ways which God taught them to celebrate these feasts have a valuable lesson for us today. We do not sacrifice a lamb, but celebrate Pesag, because the Lamb came and His blood was finally shed and therefore we celebrate Pesag **according to His instructions** – as remembrance of Him.

We do not wave the sheaf before God, as Yeshua became the accepted wave offering for us - who stand in our place before the Father. Have you acknowledged that the offering was also accepted for you? We, however, bring our harvest as offering to Him for acceptance.

We do not celebrate the Feast of Unleavened Bread, because of the suffering in Egypt and through the wilderness, because we have never been there, but we, as human beings, do sometimes need symbols to remind us to stay away and cleanse our lives of sin. This is a wonderful opportunity to stand still and meditate on our salvation. You can / must do it daily, yes, but I will use any excuse to celebrate Yeshua even deeper, more set apart, and I believe this gives us such an opportunity.

My house and I use this time to recuperate and to clean and purify relationships.

Exo 12:11, 21, 27, 43, 48, 34:25, Lev 23:5, Num 9:2, 4-6, 10, 12-14, Num 28:16, Num 33:3, Deut 16:1-2, 5-6, Y'hos 5:10-11, 2 Kin 23:21-23, 2 Chro 30:1-5, 15, 17-18, 2 Chro 35:1, 6-9, 11, 13, 16-19, Yeg 45:19-21

We celebrate Yeshua! He fulfilled it so perfectly, **He even did it on the same days!!** He was crucified on Pesag and on the day after the weekly Shabbat – the first day of the week - on the day of the Waving of the Sheaf – just as He promised, showed Himself – sinless, without leaven, as First offering before the Father.

Practical suggestions for today:

The beginning of a day is in the evening, just after sunset. Yeshua held the Pesag with His student followers the Tuesday evening after sunset; which was already the Pesag, which fell on Wednesday that year and is the same day on which He was crucified, before the next sunset. The time when the Pesag meal was eaten, was in the afternoon 15:00 when the lamb was slaughtered (Yeshua died). I suggest a Pesag meal with unleavened bread, fruit of the vine and other food without leaven. Personally I choose to remember the salvation work of Yeshua, rather than the bitter herbs through which the past is remembered - which, I believe, was taken away through Yeshua. Do it with friends, but definitely with family. Prepare enough unleavened bread, as the following day is Shabbat – the first day of the Feast of Unleavened Bread. The Bible says no normal work may be done on this day.

I also think it is a good thing to scrutinize your life and to practice before hand like the Yisra'elites, in searching for leaven and then to remove it. (Allow the Set apart Spirit to reveal any sins). Only eat unleavened bread during the feast time, as a reminder that we must break with all the sin and a sign that we must and can overcome all temptations. Then, on the Sunday, during the Week of Unleavened Bread, we celebrate the resurrection and life of Yeshua, but also the fact that His sacrifice was accepted before the Father and our relationship with Him is restored. To me it is important that the greatest celebrations, praise and joy possible must be brought before the Father on this day. This is our greatest victory feast; the resurrection of Yeshua; the acceptance of His sacrifice once and for all for all our sins.

There is an order (Haggadah) of the Pesag meal which we use and it is wonderful (not a law) to do it; as long as we remember that Yeshua fulfilled all the symbols (p. 111.)

Note: Please remember that Pesag and most of the feasts can not fall on a specific day (Wednesday) or date, seeing that it moves according to the instructions of God with the position of the Moon months, according to which the times are determined.

We celebrate Yeshua as eternal Conqueror!!!

9. Love feast of the Master

Please read the Pesag seder in the Haggadah (p. 111) before you read this.

Exo 12:11; 12:21; 12:27; 12:43; 12:48; 34:25; Lev 23:5; Num 9:2; 4-6; 10-14; 28:16, 33:3; Deut 16:1-2, 5-6; Y'hos 5:10-11; 2 Kin 23:21-23; 2 Chron 30:1-2,5,15, 17, 18; 35:1,6-9, 11, 13, 16-19; Yeg 45:19-21.

The first of the yearly 3 feasts were Pesag: pesag = "to pardon" OR "to pass by" and "The Love Feast / Communion" has its origin here. Look at the Pesag teaching for background and meanings. We call it the "Love Feast".

I would like to look at two consequences from the Pesag meal in relation to the Love Feast - normally only one is taught.

1. Love Feast as consequence of the Pesag

The one taught and which is applied often, is the teaching that the Love Feast is now the remembrance meal of His death and body and that we have to do it often. I do believe this is correct: "Because as often as you eat of this bread and drink of this cup, you proclaim the death of the Master until He comes" (**1 Cor 11:26**). I, personally, believe that it could be done at every gathering of children of God and see the proof in the practises of the first congregations. The word, "often," which Sha'ul uses, leave no room for doubt that once every few months, or even once a month was not his idea.

Who may partake in this "Love Feast"? Clearly only those in unity with His body and who became part of the New Covenant through His blood = he who is born again. **1 Cor. 11:29** "Because who eats and drinks in a manner unworthy, eats and drinks a judgement over himself, if he does not acknowledge the body of יהוה." Do you acknowledge the body in what He had done for you? Through His body is accomplished for you:

Yes 53:4,5 "Surely he has **borne our sorrows** and **carried our griefs**; but we considered him stricken, smitten of God, and afflicted.⁵ But he was slain for **our sins**, he was afflicted for **our iniquities**; the chastisement of **our peace** was upon him, and with his wounds **we are healed**."

Do you acknowledge the price of His body which already took away your guilt, trespassing and illnesses; and also His New Covenant which brought forgiveness through His blood? - Then you may partake in the Love Feast.

Sometimes when people do not feel well or is unhappy, they feel bad to partake of the Love Feast. This is the intimate relationship meal of Yeshua with you. It is not for the perfect person, but for him who acknowledges Yeshua. Through the Love Feast we also confirm this intimate covenant relationship with Him. It is through the Covenant meal that I can confirm

my healing of any condition and can restore and make right.

Acts 2:42 “They kept on seriously in the teaching of the appointed ones, in the gathering in unity, in the breaking of bread and in prayer.”

Acts 2:46 “Day after day they seriously continued, one of thought, in the temple, breaking bread from house to house and enjoyed their food with joy and simplicity of mind, will and emotion,”

These two verses made people wonder and ask whether it refers to meals or the Love Feast and there are doctrines about the regularity of the "Love feast" based upon these. When studying the Jewish believers of that time and their customs, I found an enriched difference with the division between meal and "Love feast."

At the beginning of each meal the Hebrew prays and give thanks for the bread and in this way before the meal a piece of bread is eaten to give the prayer credit and not make it unnecessary. **Luk 22:19** – **It is exactly what Yeshua did at the meal at Pesag.** Look carefully ‘during the meal’ and ‘after the meal’ He took the cup. It was as part of a meal - specifically the Pesag meal. That is true! The children of God did just that and used it then specifically to remember the body and through the wine, the blood, of Yeshua as He commanded us, "every time." It is thus irrelevant whether they specifically had the Love feast or whether they ate together during which they used the Love feast. The fact is: they did it!

They ate together, but not without talking and enjoying the fellowship with and about Yeshua; the same with the cup of wine, which is present at every Jewish meal. They, thus, ate together and kept the instruction of the Master to remember Him, every time they gather, through matzah and the fruit of the vine.

In the churches it became a “sacrament,” but for the true child of God it is regularly used in his home and everywhere they gather together.

Look at a few more thoughts about this part of the feast of Unity.

Communion:

Sha’ul’s term describes the nature of the Master’s Meal and thus the term used by many church groups, when referring to their celebration of the final, memorable meal of Yeshua with His student followers. Sha’ul uses the term ‘tsuwmet yad’ (a pledging together) [the Greek translation here is koinoinia = fellowship] to express the basic meaning of trust in The Anointed One; a part in the life and death of The Anointed One which creates a radical relationship between The Anointed One and the believer and amongst the believers in unity.

The Master's Meal:

A remembrance, by the early church as sign of the sacrificial death of Yeshua for the sin of man. The Master established the form of celebration during the last meal, by offering Himself symbolically as the Pesag Lamb of atonement. His real death, later that day (remember the day starts in the evening) fulfilled the prophecy.

Only Sha'ul uses the phrase "Master's Meal" (**1 Cor. 11:20**), although an insinuation thereof appears in **Rev 19:9** – "wedding meal of the Lamb." Church groups celebrate the Master's Meal regularly as a sign of the new covenant, sealed by the death and resurrection of The Anointed One.

The earliest written report of the practising of the "Master's Meal" is in **1 Cor 11:23-29**. The church in Corinth was divided and many of its members were selfish and self-indulgent. In their meal together they did not eat the Master's Meal (**v. 20**), because some ate too much, while others went hungry and were humiliated. In answer to this abuse, Sha'ul reminded them about the tradition in connection with the Meal of the Master with His student followers, the night when He was betrayed, which he received and gave to them. It is important in the discernment of the truth about the Love feast.

- 23** because I received from our Master, what I also gave over to you, that our Master, Yeshua, in the night in which He was given over, took bread
- 24** and He blessed it, broke it and said: 'Take and eat; this is My body which is broken for you; in this way you must do, to remember Me.'
- 25** In the same way the cup after the meal, with these words: 'This cup is the new covenant in My Blood,^{Yir 31:30-33, Mat 26:28} in such away you must do it, every time you drink to remember Me,'
- 26** because every time when you eat this bread and drink this cup, you remember the death of our Master, until He comes.
- 27** Who, therefore, eat of the bread of יהוה and drink from His cup and who is not worthy of it, is guilty of the body and blood of יהוה.
- 28** Let each one examine his mind, will and emotion because of this and then eat of the bread and drink of the cup,
- 29** because who ever eats or drinks while he is unworthy, eats and drink a judgement over himself, if he do not acknowledge the body of יהוה.

The terms 'thanks giving' and 'communion' or 'togetherness' are often associated with the Meal and each highlights a specific main point of this practise. "The Master's Meal" is better for the general reference and remind the followers of The Anointed One that they share the bread and cup at His table; not their own.

The report of the Last Meal in **Mar 14:22-26** is roughly parallel with that of Sha'ul, but with differences (see also **Mat 26:26-29** and **Luk 22:17-20**). Both reports (Markos and Sha'ul) writes of the blessing (giving thanks) and breaking of bread. Both refers to the covenant in connection with the cup as His blood although only Sha'ul calls it a new covenant (see also **Yer 31:31-34**). Both have a futuristic accentuation - though in different forms. Markos says that Yeshua said that He will not drink again of the fruit of the vine until He will drink it new in the Kingdom of God. Sha'ul says: "Because as often as you eat of this bread and drink of this cup, you proclaim the death of the Master until He comes." (**1 Cor. 11:26**).

Sha'ul accentuates the remembrance aspect of the Meal. "Do this to remember Me." The followers of The Anointed One had to remember that His body was broken and that His blood flowed for them. As in the baptism this part of the Meal is a declaration of the Good Message in hope "till He comes." The followers of The Anointed One remembers that the sacrifice provides them with salvation from bondage and look forward to the final perfection in the land of the promise: the Kingdom of God.

The Meal's division of 'remembrance of the past' and 'hope for the future,' is fulfilled in the fellowship with each other in the present. Often the phrase "in The Anointed One" is repeated in the writings of Sha'ul. Unity with / in The Anointed One and unity with His followers is a repeated theme. Thus it is not surprising to find this accentuation in connection with the Master's Meal. "The cup of acceptance which we pray over: is this not fellowship with the blood of The Anointed One? The bread which we break: is this not fellowship with the body of The Anointed One?"

(**1 Cor. 10:16**). Sha'ul did not speak about a repetition of the sacrifice of The Anointed One, but a real part in fellowship with the living Master. Fellowship in The Anointed One is basic for the fellowship in His body, (**1 Cor 10:17**).

All followers of Yeshua are unworthy to share the Master's Meal, but His undeserved favour provided for them in their unworthiness. The tragedy is that some partake in it in an unworthy manner and do not discern the body of the Master. Sha'ul speaks to the Corinthians about this and also to us, while he urge the followers of The Anointed One to examine themselves and to respect the whole body while they partake in the Meal of the Master.

2. The instruction which flows from the Pesag meal

Let us look at that which is seen as the institution of the "Love feast."

1 Cor 11:24,25 "and He blessed it, broke it and said: 'Take and eat; this is My body which is broken for you; in this way you must do it to remember Me.'²⁵ In the same way the cup after the meal, with these words: 'This cup is the new covenant in My Blood;^{Yir 31:30-33, Mat 26:28} in such a way you must do it, every time you drink, to remember Me,'

Let us look at it within context and meaning:

1. Yeshua was busy with the Pesag meal – "Take **it** and eat" – the "**it**" refers to the unleavened bread, 'Matzah,' which at that point was eaten as part of the Pesag meal. Can it be that Yeshua says that they must still celebrate the Pesag meal, but not anymore as it was custom, because 'it' has now the wonderful meaning which they have to remember; namely His body?
2. "In the same way also the cup **after the meal.**" Again a specific reference to a specific cup - '**after the meal**' – if we look at the order of the meal, we will see this was the third cup, which they drank and thus the cup of redemption, (**Exo 6:6-7**); **fantastic and make sense!** 'This cup is the new covenant in My blood.' Yeshua again refers specifically to this cup. '**This**' cup: which is the establishing of the sign of the New Covenant. '**This**'- if we want to be honest then we have to acknowledge that He refers to the third cup of the Pesag meal which He was busy drinking! He goes on and commands: "because every time when you eat this bread and drink this cup, you remember the death of our Master, until He comes. Which bread and which cup? '**This**'- it is very specific!
3. Is it not – as I believe – that Yeshua here points out clearly the continuation of the feast, but with new meaning: to remember Him! Now you will understand why we say every time during the Pesag teaching that we celebrate Yeshua and remember Him in everything!

It is because He gave us the command to remember Him!!

Thus: – Yes, celebrate the Remembrance feast, or "Love feast" as often as you gather together! If you are afraid it will become a tradition then do not eat every day - that may become a tradition - or be careful if you pray every day that that does not become a tradition!!! Do not allow such excuses of people to keep you away from His blessings **AND** continue to remember Yeshua once a year through **His Pesag!!**

With unleavened bread.

Exo 12:8, 15-20; 13:3, 6; 23:15; Lev 23:6; Num 9:11; Num 28:17; Deut 16:3-4; Mar 14:12; Luk 22:7; Acts 12:3; 1 Cor 5:8

Because leaven is symbolic of sin and its spreading destruction, I can not see how one can remember and represent the sinless life and body of Yeshua with leavened bread. It is established with unleavened bread - let us keep it that way. There is a reason for every law and example God gave us. I can not represent the body of my Master with a symbol for sin.

This all leads us to a personal experience of a love relationship with Yeshua at His Love feast which is established for us to remember His redemption and love. The physical symbols and signs which can be seen, reflex and remind us of the unseen covenant, promises and works of the Spirit of God in and through us.

A reference for an interesting study and parallel:

Gen 14:18 – Here we see:

¹⁸ "And Melchizedek king of Salem brought out bread and wine; he was the priest of (El-`Elyon) the Most High God.¹⁹ And he blessed him, saying, Blessed be Abram to God Most High (El-`Elyon), possessor of heaven and earth; ²⁰And blessed be the Most High God, who has delivered your enemies into your hands. And Abram gave him tithes of everything."

He blessed Avraham and Avraham gave him a tenth of all, after he shared bread and wine. An interesting parallel.

Do you not want to answer the question, whether it is important to keep the Pesag feast – and whether it is important to keep it at the correct time, yourself? Allow me to give you a little help:

Num 9:13 "But the man who is clean, and is not on a journey, and yet fails to keep the passover, at its appointed time, that person shall be cut off from among his people; because he brought not the offering of יְהוָה at its appointed time, that man shall suffer for his sin."

10. SHAVU'OT “The Feasts of Weeks”

Please notice the teaching in the introductory chapter on Legalism.

The Torah is full of wonderful, spiritual principles which is learned by every day experiences. In His unending wisdom God knew that the weak human most probably will forget many of these important spiritual principles, which the teachings of the Torah freely give to him; teachings, made in such a way as to bless him and to help him in his daily walk with his Creator. That is why Ha-Kadosh (the Set-apart One) carefully made the Biblical calendar to remind man of his place in History and to encourage him to always come closer in his relationship with his Heavenly Father.

Well, even the heavens and the earth themselves would serve as witness to remind him of his special place in the mind, will and emotion of יהוה, (Yir 31:31-34). Because Yisra'el was, and to a great extent still is, an agricultural country, there is no better way for the Set apart One to teach His children about His Set apart nature than through the yearly harvest and fruit. As we will see, the feast known as Shavu'ot held important Messianic value which is important for every believer today.

Just again the yearly feasts summerized:

There are 3 big feasts, sub divided into 7 feasts: **Lev 23 ; 2 Chron 8:13 ; Nag 1:15**

- Pesag (3)

Feast of Unleavened Bread
Salvation

Acceptance of the harvest

- Shavu'ot

Feast of Weeks
Set Apart Spirit

First fruits

- Sukkot (3)

Feast of Tabernacles
Coming, set apartness,
and coming again

Last Fruits

Exo 34:22 “ And you shall observe **the feast of weeks**, the **feast of the firstfruits** of wheat harvest, and the **feast of ingathering** at the year's end.”

Lev 23:15-16 “And you shall count to you from the morrow, that is, from the day that you brought the sheaf of the wave offering; **seven sabbaths shall be complete**; ¹⁶Even to the morrow after **the seventh sabbath** you shall **count fifty days**; and you shall offer a meal offering of new wheat to יהוה.”

Deut 16:9-10 “You shall count seven weeks to yourselves; begin to count the seven weeks from the time you begin to put the sickle to the standing grain. ¹⁰ And then you shall keep the feast of weeks to יהוה your God with sufficient of freewill offering of your hand, which you shall set aside as יהוה your God has blessed you;”

Acts 2:1 “When the days up to the Feast of Weeks (Shavu’ot) was completed, they were all together as one” Eks 34:22; Deut 16:9-10; Lev 23

Shavu’ot, the Feast of Weeks, is the second of the 3 big Biblical feasts with both historical and agricultural importance (the other two are Pesag and Sukkot).

1. Agriculturally it remembers the time when the first fruits (first part of the wheat harvest) were harvested and taken to the temple and is known as **Hag ha-Bikkurim** (the Feast of the First Fruits).
2. Historically it celebrates the giving of the Torah at Mount Sinai and is also known as **Hag Matan Torateinu** (the Feast of the Giving of the Torah).
3. It is also on this same day that the Set-apart Spirit was given, 50 days after Yeshua had risen.

The Hebrew word for week is “shavuah”, the plural is “shavu’ot”. Both these words come from the base word for seven. This is from where this feast gets its name. Shavu’ot is the yearly count of seven weeks, thus 49 days. The yearly count is listed in the Torah as **a mitzvah, an instruction of God Himself**. The name “Pentecost”, comes from the Greek word “pentekoste” and means “fifty days”, because the Torah commands the people of Yisra’el to add the final day after the seventh week. Nowhere in the New Testament is the “Pentecost” feast celebrated, but still the Biblical Shavu’ot and absolutely nowhere is there an instruction to celebrate “Pentecost,” but definitely Shavu’ot!! Look at Sha’ul (Paulus) - **Acts 20:16**.

Acts 2:1,2 above is an example: look very carefully - in the other translations you will find that it is called Pentecost. Here is the normal Biblical Feast of Weeks mentioned, because at the moment it is mentioned that they gathered there, the Set-Apart Spirit was not yet poured out!! This is a blatant ignorance of the feasts which God established. It is wonderful that the promise of Yeshua of the Set Apart Spirit came - and we can celebrate it - if we remember that it is on the day which God commanded as a feast - the Feast of Weeks.

The time from Pesag to Shavu’ot is a time of great expectation for Yisra’el. They count every day, from the first day of the week which falls in the Feast of Unleavened Bread (the day of the Waving of the Sheaf) to the day before Shavu’ot, 49 days or 7 full weeks, therefore the name of the feast. The counting reminds us of the important connection between Pesag and Shavu’ot: Pesag freed them physically from slavery, but the giving of the Torah on Shavu’ot freed them spiritually from their bondage to idolatry, immorality and sin and expects only obedience from us.

The giving of the Law

Historically (according to most trustworthy sources), the Torah was given on Mount Sinai. That was in the third month after the people of Yisra'el came out of Egypt. Actually the precise date of this occasion is written down in the book of Exodus, not clearly stated, but chronological proofs are convincing. The author of the book of Acts, Luka, testifies about the time of the feast of Shavu'ot and he connects this feast specifically with the outpouring of the Set-apart Spirit **because of the believers gathered in Yerushalayim**, in mentioning that it was on this day that the Spirit was poured out.

According to the Biblical account in the New Covenant, God allowed all the believers to experience His Spirit. The result was that the student followers could speak in languages which they have not yet learnt personally. To make sure the Scripture says exactly that, Jews from every nation under heaven heard the Good News in their respective languages! Why were Jews from every language group suddenly gathered in Yerushalayim? Because it was a command to gather in Yerushalayim during Shavu'ot (**Exo 34:24**). This was indeed wonderful! Tongues of fire and the sound of a terrible wind accompanied the incredible show of the power of the Spirit. To tell the truth, the Hebrew word for 'spirit', 'breath' and 'wind' are all the same = 'ruag'! Some believers refer to this occasion as the birth of the church.

It is good to notice that this feast day is called the time of **the giving of the Torah**, instead of the receiving of the Torah. The Jewish teachers points out that we are in a constant process of receiving Torah. We receive it every day, but that it was given at that time for the first time. Thus it is the giving not the receiving which makes this feast important.

1. The showing of fire and the presence of the great sound are reminders of the Sinai occasion. When יהוה gave the Torah to the people, it came forth in fire and each individual person was invited to accept the commandments and to follow the whole Torah. The account in Acts describes the tongues of fire which came down on each person.
2. In the Sinai giving of the Torah it is said "thunder and lightning..." The Hebrew word which was translated with 'thunder' is קללה "voices!" This strengthens the connection with the Acts description where voices were heard with the flames. How wonderful that the first and new covenants speak the same language.

How does this feast teach us a spiritual importance which we may not forget?

We know that it was the same instructions which we have today, which was engraved on the stone tablets that day. We also know that it is this same Torah which must be engraved on our mind, will and emotion as we serve through Yeshua unto honour, praise and worship of the Father (**Yer 31:30-34**). How do we get Torah in our mind, will and emotion? The Spirit of the Set apart One causes the fact that Yeshua, The Anointed One, in obedience to the Father, made Himself empty, for our sake, and took our sins upon Himself so that we, because of that, can be declared innocent by the Father, a reality! In other words, because the Set Apart Spirit makes the powerful, sacrificial death of The Anointed One a living reality in our mind, will and emotion, we are now free to walk in a new life! This action of trust on our part causes the writing of the Torah on our mind, will and emotion! To ensure that, the Torah says that יהוה Himself does it (**Yegez'el 36:26,27; Yir 31:33**)!

We are free to follow after the Torah of Truth without judgement (**Rom 8:1**)! This new identity in The Anointed One, Yeshua, is the innocent relationship which our Heavenly Father always had in mind for us. The details surrounding that note worthy Shavu'ot in Yerushalayim serve now to remind us of the reality of today. The accent on the experience of the Set apart Spirit brought much division in the body of Yeshua, instead of unity, but it is important that it was poured out on this day - fulfilling the main goal - to write the Torah on our mind, will and emotion so that we can receive the law of the Spirit, which leads us to Yeshua, The Anointed One of God.

If you experienced this wonderful truth - that יהוה desires to have a personal relationship with you - then the Spirit of the Set apart One will fill your life to overflowing and give you a new fresh goal for life! His Spirit will engrave the Torah on your mind, will and emotion! To ensure that, He placed in you a new voice and a new language! One which sings, with the mind and also with the Spirit, praises of undeserved favour to the Father and what a Spiritual language! He also set you apart and purified you, that is the baptism and fulfilling with the Set apart Spirit. This same Father is the One who sent His only and unique Son into the world to die for the sin of all people!

Shavu'ot is not bound to a specific calendar date, but to a counting from Pesag - more exact from the Sunday of the Waving of the Sheaf.

Normal work is not allowed during Shavu'ot, it is Shabbat!!

Num. 28:26 "Also on the day of first fruits, when you offer a meal offering of new wheat to יהוה at your feast of weeks, you shall have a holy convocation; **you shall do no manner of work;**" **Lev 23:21**

Feast of the Firstfruits

Exo 34:22 “And you shall observe the feast of weeks, **the feast of the firstfruits of wheat harvest,**”

From this and other verses, like **Deut 16:9-10**, we can make a comparison with the tithing which is given to God and we learn here an important point. That it is the first tenth. Not a strange concept: **Neg 10:37**.

The giving of a tenth was done before the giving of the written law:

Gen 14:20; 28:22.

The whole tenth of all a person has, belongs to God: **Lev 27:30**.

If someone deliberately neglect the giving of a tenth, he has to add a fifth:

Lev 27:31.

Even those receiving tithing have to give a tenth: **Num 18:26 ; Neg 10:38**.

Bring the whole tenth / tithing: **Mal 3:10**.

It is not the only feast where a voluntary offering has to be brought to God.

Exo 23:15 “You shall keep the festival of the unleavened bread (you shall eat unleavened bread for seven days, as I commanded you, at the time appointed in the month of Abib; for in the month of Abib you came out of the land of Egypt; you shall **not appear before me without a gift offering**).”

Exo 34:20 ; Deut 16:16 are clear that on all the feasts nobody may come with empty hands.

Here is a pattern:

1. During the first feast a single sheaf is cut, which is waved before God and which He blesses so that the whole harvest will be blessed.
2. During the second feast the first tenth of the harvest is brought in to honour God, because He blesses us.
3. During the third feast we round off the harvest by praising Him for His provision through the harvest.

See whether the following makes sense:

1. Yeshua is accepted as the first Sheaf and through Him we are blessed as acceptable harvest.
2. The Set apart Spirit brings in the first harvest, of which we become a part.
3. Yeshua comes again and gather the completion of the harvest.

We have reason as firstfruits of the harvest to praise Him - through the gifts and the fruits!!!!

Jewish custom - not an instruction: (Yet, good to look at)

It is custom to stay awake through the night during Shavu'ot and study the Torah and then to pray early in the morning.

It is custom to eat a dairy meal at least once during Shavu'ot. There are a variation of opinions on why this is done. Some say it is a reminder of the promise about the land of Yisra'el – a land overflowing with milk and honey. Another idea is that the ancestors just received the Torah (and the dietary laws within) and not both meat and dairy dishes were available.

The book of Rut is read during this time. Again many reasons are given, yet none seems definite.

For futher study, read:

Exo 19; Deut 10:12-16; 30:6; Y'hos 1:8; Ps 19:7-11; 32:1,2; Prov 2:5,6; Yes 53:5; Yir 31:33, 34; Yeg(Esek) 36:25-27; Yo'el 2:28, 29; Yog 1:14; Rom 8:16; Eph 2:4-10; Phil 2:10, 11; Heb 11:6.

Chag Sah'meag Shavu'ot!

11. Yom Teruah - Rosh Hashanah

“I 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 יְהוָה is come;” (Yo’el 2:1)

Again we remind you to study the teaching on legalism before you study the feasts.

In Hebrew **Rosh Hashanah** literally means **“head of the year”** or **“first of the year.”** **Rosh Hashanah** is generally known as the **Jewish New Year.**

You will see that the Bible speaks of **Yom Teruah** as an occasion on the first day of the 7th month. The first month of the Biblical Calender is Nisan (Aviv), which is in March or April. Why is the Jewish “new year” then at Tishri, the seventh month?

In Judaism, Nisan (Aviv) 1 is the new year for the purpose to count the reigning times of the kings and to count the months of the calender, Elul 1 (in August) is the new year for the tenth of the animals, Shevat 15 (in February) is the new year for the trees (when it is determined when the first fruits can be eaten, etc.) and Tishri (Rosh Hashanah) is the new year of the years (when the year count is increased - Shabbat and Jubilee years starts at this time.)

The name “Rosh Hashanah” is not used in the Bible to refer to this feast day. The Bible refers to this feast day as Yom Ha-Zikkaron (the day of remembrance / reminder) or Yom Teruah (the day of the blowing of the shofar).

The Feast of the Shofar in Biblical times was celebrated with abundance in a more festive manner than today (**Amos 8:5**). Though it is only a day, preparations for the feast started a month before the time. In the Biblical calender a 40 day season was called Teshuvah (turning back or repentance). It starts at Elul 1 (the month before Tishri) and ends on the Day of Atonement or Covering – Yom Kippur (Tishri 10). This 40 day season is a time for you to do a yearly examination of your life and to repair relationships between God and man. The first 30 days of the season is the 30 days of the month Elul. The last 10 days of the 40 days is between the Feast of the blowing of the Shofar and Yom Kippur - The Day of Atonement / Covering or the ten Specially Set apart Days (Days of Reverence.) It is also during this time that people were baptized (just like Yeshua!) - people called by the prophet – Yoganan the Baptist – to turn away from a wrongful life to God.

They were baptized as a sign of their turning away.
(Complete teaching on baptism is available.)

Interesting: Yeshua isolated Himself for 40 days and made ready for His ministry, exactly at this time. Have you examined yourself in such a way and are you ready for service in His Kingdom? He was also baptized as sign of His readiness.

This feast is one of mixed feelings. It is seen as both happy, joyful and sombre occasions - joyful, because it celebrates the new year and sombre, because custom has this as a "Day of judgement," because it is a day where upon we look back and take stock of your life this past year.

One or two days?

The Feast of blowing the Shofar is at new moon. The complete Jewish calender is determined by the moon, thus it was important to have the date of the new moon correct. Sometimes it took two days as the first was not correct.) In Biblical times, as today by orthodox Jews, this feast is celebrated over 2 days instead of one, because of the above reason.

A special blessing is said at new moon: "Blessed are You, יהוה, our God, King of the universe, Whose Word created the heavens, Whose breath created everything there in. Status and seasons He established for them, that they cannot go astray from their appointed task. Happy and joyful they do the will of their Creator, whose work is dependent on Him. To the moon He said: renew yourself, crown of glory for those born in the womb, who are also destined to be renewed and to exhalt their Creator for His glorious sovereignty. Blessed are You, יהוה Who renew the months."

Notice that `Ezra celebrated this feast for 2 days: (**Neg 8:2,3,13**). "And Ezra the priest brought the book of the law before the congregation, both of men and women and all who could hear with understanding, on the first day of the seventh month (Tishri).³ And he read the book in the street that was in front of the water gate from the morning until midday, before the men and the women and before those who could hear: and the ears of the people were attentive to the book of the law.¹³ And on the second day were gathered together the chiefs of the fathers of all the people, the priests, and the Levites, to Ezra the scribe to understand from him the word of the law."

Information and background

Just like the seventh day, Shabbat, is set apart, so also the seventh month, Tishri, is set apart by God as set-apart. It can be seen as the most set-apart month as it has four Biblical feast days, of which **Yom Teruah** and **Yom Kippur** are called the “Special feast days.” As sign of the importance in old Yisra’el there had to be six witnesses to confirm the arrival of the new moon for the beginning of Tishri instead of the three witnesses in other months. Also, instead of the normal procedure of signalling fires to announce the new moon, messengers were sent from Yerushalayim to announce the arrival of Tishri personally. These security measures shows that Yisra’el felt a set-apart responsibility to be obedient to the specific times of the feasts as given by God in His Word. It was not a small thing when a mistake was made and an appointment with the Creator-God was missed. We can also honour God by being sincerely zealous in the keeping of the feasts and Shabbats, which are appointments with the Father, in trust. It is not legalistic – it only shows respect to the One Who gave the instructions. The first of the feasts in the seventh month is **Yom Teruah** and each year it is on the first day of Tishri, the seventh month.

Levitikus 23:23-25

²³“And יהוה spoke to Moses, saying, ²⁴“Speak to the children of Israel and say to them, The seventh month on the first day of the month shall be to you a day of rest, and a memorial of blowing of trumpets, a holy convocation.²⁵ You shall do no manner of work thereon; but you shall offer an offering by fire to יהוה.”

Numeri 29:1

“1 AND on the first day of the seventh month you shall have a holy convocation; you shall do no manner of hard work; it is a day of blowing trumpets to you.”

The extent of this day:

1. The instruction for us is to rest and do no normal work.
2. Set apart gathering before יהוה.
3. A remembrance through exclamations.
4. Blow the “shofar”. The shofar is not a trumpet ... originate from the horn of a ram it has a strange sound, which does not sound like the sound of a man made instrument. It is one of the oldest wind instruments and play an important role in Biblical History.
5. Bring a sacrifice with fire.

1. It is Shabbat.

Also see the complete teaching on Shabbat in a previous chapter.

As with the other feasts it is not a normal time in which we can do what we want to, but a set apart time for God. He calls out a Shabbat to let us come to a stand-still and to concentrate on Him. There is, in the scope of the day, enough to keep us busy with Him.

2. Set-Apart Gathering.

Not just our own gatherings and plans, but a focused gathering of His children to concentrate on Him and His instructions and on the many meanings of the day for which to praise God. Come together and discuss and meditate on these things together.

3. A remembrance.

Another name of this feast is “Yom Ha-Zikkaron”, 'Day of Remembrance.' It is the purpose of the feasts of God - to remember how God is concerned about His people. There is a special remembrance on this day which is not a command, but a happening in the caring plan of God, which happened on this day. Although it has to do with one of the meanings of the blowing of the Shofar, I would like to do it here separately - it will give you something to remember!

Ps 98:6 “With the sound of trumpets give praise before יהוה, the King.”

- In the ancient world the shofar was used to greet the king.
- There is a reason to shout joyfully!
- If all the days of the fulfillment of the promises, when Yeshua came to confirm the works of God by making it perfect, fell on the same day as the promises (feasts), then there is also a fulfillment on this day??!!
- The Shofar announces the coming of the King!! I hope it starts to make sense!

Yes – I am convinced and in my studies about this from different angles it boils down to the same thing: Yeshua was born during this time. I am further convinced that Yeshua was born exactly on the day of Yom Teruah. Everything He did as fulfillment, was done on the corresponding feast. The King came and is coming again to bring in the final harvest.

When we look at the priestly house of Z'kharyah, father of Yoganan the baptist and see when their time of service was and we know that Yeshua was born 6 months after Yoganan, we know when Yeshua was born. To check, we compare it to the time He ministered, namely three and a half years – **Dani’el 12:11** prophesied this. Yeshua was crucified on Pesag – therefore there has to be 6 months difference with His time of birth - again it adds up.

From Tishri (the seventh month) to Aviv is 6 months!!!

We celebrate the birth of Yeshua as the beginning of the fulfillment of the promised salvation of God from the control of sin, which can only be fulfilled by The Anointed One of God (Mashiag.) Since **Gen 3:15** the whole of creation awaits Him!

Just as there is no instruction to celebrate Pentecost, but it fell on Shavu'ot and is celebrated as fulfillment of Shavu'ot, so it is to me just as correct to celebrate the coming of Yeshua as fulfillment of Yom Teruah although it is nowhere given as an instruction. I, however, refuse to celebrate it on a pagan feast day, nor with pagan customs. Strong statement!?! Shall we look at it with the desire to serve God purely!?

On page 197 we carry on with point no. 4 - but first something important:

12. Christmas

A more complete teaching on this is available.

The word "Christmas" comes from "Cristes maesse", an early English phrase which means "Mass of Christ." Tertullian, an early saint of the Roman church, 155-220 after Yeshua, taught that Christmas and the new year celebrations were pagan and had their origins in the polytheistic religions of ancient Rome and their predecessors.

The first mentioning of Christmas celebration in the church was in 336 A.D. in an early Roman calendar, which pointed to 25 December as the day of celebration. Christmas did not exist officially until 354, when Pope Gregory, declared 25 December as the birthday of Yeshua. In this act he followed the early Roman church's policy where pagan rituals were rather taken in than oppressed or opposed. The heathen celebration of the winter solstice and the coming Spring was celebrated since early times.

Christmas was taken from the heathen "Day of the victorious sun" which is the shortest day in the winter (northern hemisphere.) On this day it was thought that the sun again starts to renew its strength - partly because of the prayers and honouring of the sun worshippers. Christmas thus was accepted by the Roman Catholics (though in a slightly changed form) to take control of the heathen sun worshippers.

This celebration was influenced by heathen (non-Christian) feasts which were held during those times. During the second century before The Anointed One the Greeks had a feast, Bacchanalia (in honour of Bacchus, also called Dionysus, the god of wine and joy) on the shortest day and longest night.

The ancient Romans held a celebration in mid-winter to honour Saturnus (Saturnalia,) their harvesting god; and also the birth times of Mithras, an old Persian god, the god of light and of Ra = Sol Invictus {the victorious sun god}. At the same time a similar feast in Northern Europe, Yule, was celebrated, to celebrate the end of the harvesting season. In this, big tree trunks, decorated with greenery and ribbons, were burnt to honour the gods and to encourage the sun to shine brighter. As part of all these celebrations special foods were prepared, the houses decorated with greenery and they sang together and gave presents to each other. These customs slowly became part of the Christmas celebrations.

In Egypt and Syria the birth of the sun was celebrated in an elaborated manner and the birth was depicted by a statue of a baby, born from the great virgin, an Eastern goddess, named "Heavenly virgin" or "Heavenly goddess." To celebrate Christmas is nothing else than to honour a pagan god or goddess. After these elements were included, the 'Christian Church' in the Middle Ages, added the manger and Christmas songs to the customs. At this time lavish celebrations were the highlight of the feast with huge amounts of food, including a decorated wild boar head.

In the 1800's, two more Christmas customs became popular - the decoration of the tree (**Yir 10:1-5**) and the sending of Christmas cards to friends and family. Many well known Christmas songs like "Silent Night" and "Hark! The Herald Angels Sing," were composed during this period. In the Western countries "Santa Claus" replaced "Saint Nicholas" as a symbol of giving gifts.

It does not celebrate the birth of The Anointed One, because He was born in the Fall (northern hemisphere.) Most probably in the year 3 or 6 before the year counting started. It is proven by the fact that the shepherds were outside in the field with their sheep when He was born (**Luk 2:8**). Good Biblical dictionaries says that the Autumn rain starts in October and then the shepherds go back to their homes for protection against the cold winter nights. No shepherd would be sleeping outside during December, because the temperatures are many times under 0°C, or very cold.

In contrast with the compromise with the heathen practises by the orthodox churches, God told us to have nothing to do with the pagans:

“³⁰ Take heed to yourselves that you may not go astray by following them, after יהוה has destroyed them from before you; and that you **do not inquire after their gods**, saying, How did these nations serve their gods? Even so I

may do likewise.³¹ You shall not do so to יהוה your God; for every thing abominable to יהוה, which he hates, they have done to their gods; even their sons and their daughters they have burnt in the fire to their gods.³² **Everything that I command you, that you must be careful to do; you shall not add nor take from it” Deut 12:30 – 32.**

It is clear that God does not allow us to follow or accept the feasts and ways of the pagan gods and also to have nothing to do with it nor carry it over into our way of serving Him - to 'christianize' it.

WHEN ARE WE GOING TO LISTEN??

According to this, Christmas is nothing but a pagan feast and an abomination in the eyes of God, where we try to serve Him, the Only and Almighty God, in the same way and at the same times as the heathen worships his idols (non-gods).

WHAT A MOCKERY OF THE TRUTH!!

If you desire to serve the Creator-God you WILL stay away from serving other gods!!

Again I bring to you Dani’el:

Dani’el 7:25 says:

“And he shall speak words against the Most High, and shall plot against the saints of the Most High, **and think to change times and laws;** and they shall be given into his hand for a time, times, and half a time.”

It definitely is not one of the God-given set apart days (feasts.)

Think about the following: = **Is it from God or from man?**

4. The blowing of the “shofar”

The central point of the Feast of Rosh Hashana is the blowing of the Shofar.

The seremony of the blowing of the shofar was a magnificent sight. The priest, chosen to blow the shofar, was taught since young to do it. On the first day of this feast the priest, who blows the shofar, stands outside the Temple with two more shofar blowers. The shofar represents amongst other things the call to awaken your conscience.

Meaning of the blowing of the Shofar: (pronounce shô-fâr)

- **Lev 23:23-25** - a remembrance of calling out – a command of God
- **Exo 19:13** - Moshe in the Presence of God
- **Y'hoshua 6:20** - victory in fighting
- **Judges 3:27** - call up to fight - Yir 4:5,19
- **2 Sh'm 20:1** - call up to gathering - unity
- **Yo'el 2:1** - warning of danger = guards
- **Lev 25:9** - reminder of joy
- **Ps 98:6** - Kingship of God
- **Ps 47:5** - The coming of the King

During the blow of the Shofar on Yom Teruah and other feasts, there are 3 clearly distinguished sounds:

1. Tekiah - a long, stretched out blow
2. Shevarim - 3 medium, moaning sounds
3. Teruah - 9 quick blows which follows quick after each other

The Tekiah-Gadolah is a Tekiah which is blown as long as possible, normally at the end.

Let us study these sounds and see how they are part of the different themes of Yom Teruah.

THE TEKIAH -SOUND

Yom Teruah is the day on which we appreciate and declare who God is. We make this understanding inward so that it becomes a living, practical part of our daily reality. God is Supreme / Almighty. God is the Creator. God is the Keeper. God is the Supervisor. Shortly, God is the King of the universe.

For many of us the idea of a 'king' is a power hungry, close fistted despot who wants to oppress the masses for his own gain.

In Biblical tradition the king is foremost a servant of the people. His only interest is to see to it that the people live in happiness and harmony. His declarations and laws are only to the advantage of the people, not to himself.

The aim of Yom Teruah is to crown God as our King. ***Tekiah*** – the long, stretched shofar sound – is the sound of the coming of the king and his crowning. In the Garden of Eden, the first deed of Adam was to call out God as King. And now the shofar calls out for us and the world: God is our King. We get our values in order and turn back to the reality of God as the One controlling the earth, directing history, moving mountains and caring personally and individually for each person.

Maimonides add one important qualification: it is not enough that God is MY King alone. If ALL people do not acknowledge God as King, there is something wrong with my own relationship with God. Part of my love for the Almighty is to help to lead all people to appreciation and acceptance of Him. Naturally it is greatly an expression of my care for others, which is His care through me, but it also influences my own feeling about the all including Kingship of God.

THE SHEVARIM -SOUND

When we think of the past year, we know deep inside that we did not accomplish it to live out our full potential. In the next year we long to never waste this opportunity again. The Kabbalists say that Shevarim – 3 medium moaning sounds – is the sobbing cry of a Jewish spirit - longing for God to connect, grow and reach.

Each person has the ability to change and come to full potential. It can be reached much faster than you can dream. The key is to pray from the depth of your will, emotion and mind and ask God for the ability to come to fullness. Do not allow yourself to be kept back by the past. You know you have huge potential through what He gave you.

The moment the shofar is blown we call out from the depth of our spirit, will, emotion and mind to God. This is the moment, when our lives stand before the Almighty, with no hinderance, that we can truly submit.

THE TERUAH-SOUND

On Yom Teruah, we need to be awoken and look honestly and objectively at our lives: who we are, where were we, where are we going? The Teruah-sound: 9 quick sounds which rapidly follow each other, represents an alarm clock, which awakens us from our spiritual slumbers. The shofar brings clarity, alertness and focus.

Although we do not accept the Talmud as law, it is good to notice that it says: "If there is judgement from below, there is no reason for judgement from above." What it means is that if we take the time and built a sincere, realistic model of how we came short in the past and what we expect to change in the future, God need not "wake us up" for what we already know.

God wants us to try honestly to enhance the gifts He gave us to the maximum. It is not expected of you to be anything you are not, but you cannot mislead God. The reason why we make mistakes and loses contact with God is because we do not take the time everyday to be honest with our deepest

desires and being.

The answer is to spent time alone with God everyday and to ask whether I am still on the correct path, am I focused? Do I go after the goals which will make the greatest difference in my life and in the world?

Make it a tradition to be in contact with God within you and when Yom Teruah comes, the alarm clock of the shofar will not nearly have such a discordant sound.

The three sounds were traditionally associated with the books which were opened on Rosh Hashana and sealed on Yom Kippur:

- *Tekiah, the sound of rejoicing over the **Book of Life** for the upright and impartial;
- *Teruah, a shaking sound for the **Book of the Dead** for the people without God;
- *Shevarim, a mixture of joy and sorrow, representative **of hope** for most people somewhere in between (still seeking).

Rev. 21:27 "and there will be no impure, or someone who is dirty and telling lies, coming in, but only those written **in the scroll of the Lamb.**"

When those who know The Anointed One personally hear the blowing of the shofar this year, they can come before יהוה with thankfulness that they are written into the Book of Life of the Lamb; a true reason for joy. They, then can speak out the traditional greeting for this feast with self confidence:

“L’shanah tovah tikateivu, v’tehateinu!”

“May you be written in and sealed in the book of life for this good year!”

5. Bringing the sacrifice of fire.

Fire refines, purifies, cleanse and make metal thus more valuable. This is also the time to set yourself freshly apart as He is set apart so that we can be more effective in the Kingdom (**1 Kefa 1:15 ; 2 Kefa 3:11**).

Are you baptized with fire = that is - are you soaked with the fire to purify and set apart everything in you, **Mat 3:11**?

Now is the time to again stand before Him as pure, in preparation of the Great Day which comes: when Yeshua will bring us with Him into His Set apartness, **Heb 12:14**.

Applications: (or reason to praise and examine yourself)

The sound of the shofar was heard when God spoke to Moshe on Mount Sinai, while He received the Ten Commandments in **Exo 19:9... a remembrance of the Word of God and the law** which He gave and according to which we must live. Why do people today fear to hear the word "law" amongst believers? God's law is good and set-apart, **Rom 6:22**.

Yisra'el defeats Yerigo with the sound of the shofar in **Y'hoshua 6:20... a remembrance of victory through the power and might of God**. The powers of darkness still tremble at the sound of the shofar in spiritual warfare. The shofar is called in **Judges 3:27** as a summons to fight and as a sign to gather in **2 Sh'm 20:1...a remembrance to serve God in unity**. A summons to the children of God for spiritual warfare. Blow the Spiritual realm clean!!

In **Yir 4:19** it is called an alarm to war and in **Yo'el 2:1** we hear the well known verse: "Blow the trumpet in Zion, and sound an alarm in my holy mountain." Guards who protected the walls of old Yerushalayim, blew the shofar to warn the people that danger was coming, like in **Amos 3:6 and Yeg 33:6...a remembrance to be alert in your service to God and to stand firm in spiritual warfare**. It is a powerful weapon for those who intercede before God for the people.

The year of Jubilee had to be announced with the blowing of the shofar in **Lev 25:9...a remembrance of the joyfulness**.

The Kingship of God is remembered in **Ps 98:6** with the blow of the shofar: "With the sound of trumpets give praise before יהוה, the King." In the ancient world the shofar was used to greet the king. When we hear it at Yom Teruah, we expect to stand before the King of all kings, Who already came and Whose return might be soon. Do not be afraid to celebrate His coming and to prepare for His return. Are you as bride ready and pure? He comes only for the prepared bride.

The shofar in **Psalms 47:5** remembers the joy **to be in the Presence of our King**: "God is gone up with glory, יהוה with the sound of a trumpet."

Yes 27:13 says that they who are spread out will again be gathered with the sound of a great shofar to worship יהוה in Yerushalayim ... encouragement that **God gathers His people around Him**.

Pray for the land of Yisra'el.

Z'kh 9:14 says that יהוה Himself will blow the shofar on the day He sets His people free from the attacks of the armies: “And יהוה shall be seen over the enemy, and his arrow shall go forth as the lightning; and יהוה God shall blow the trumpet, and shall go in the whirlwind to the south” – just as He Himself blew the shofar when He gave the law to Moshe.

The return of The Anointed One which is mentioned in **Mat 24:30**, will be announced with the sound of the shofar: “and then the sign of the Son of man will appear in heaven and then all the tribes of the earth will mourn and see the Son of man coming on the clouds of heaven ^{Dan 7:13-14} with many miracles and honour, worship and praises.” **1 Thess 4:16**: “because He, our Master, will come down from heaven with a command, with the voice of the head angel and with the sound of the trumpet of God and those who died in The Anointed One, will rise first.”

Our trust is built up by reminding us of the triumph of The Anointed One in the end times. From this the tradition came to say that even Satan shudders at the sound of the Shofar, an acknowledgement that his time is coming to an end with the return of The Anointed One.

When we hear the shofar we have to remember all these scriptures it should run through your memory. To tell you the truth another name for this feast is “Yom Ha-Zikkaron”, Day of remembrance. **We are called up to attention, set apart fear, rejoicing, fight and honour for the set apartness and sovereignty of יהוה.**

The shofar calls us to consider our personal relationship with God and to be prepared for the Day of Covering which comes.... Yom Kippur – nine days later. The idea of preparation is so strong that the shofar is blown traditionally already 40 days before Yom Kippur, on the first of Elul, the previous month. This gives us much time to consider our spiritual condition and to repent and ask forgiveness. The trumpeting of the shofar must go off like an air-raid siren ... like someone calling “Look up! Seek shelter!” or better “seek covering” (a “kippur”).

The shofar must be made of the horn of a ram. A horn of a bull can not be used because of the connection with the golden calf episode in the History of Yisra'el. The use of the rams horn may perhaps come from the traditional Torah reading for this feast day, **Genesis 22**, the story of the binding of Yitz'gak, or in Hebrew the “**Akidah**.” A rabbinical tradition says that this occasion happened on Yom Teruah, when Avraham, in obedience, showed his willingness to sacrifice his son. As a sacrifice, God provided a ram in his place.

This reminds us of the trustworthiness of Avraham and these verses also refers to the sacrifice of Yeshua.

The general greeting this time is: L'shanah tovah ("for a good year"). It is a short form of "L'shanah tovah tikatev v'taihatem" (or to women, "L'shanah tovah tikatevi v'taihatemi"), which means: "May you be written in and sealed for a good year."

"L'shanah tovah tikateivu, v'tehateinu!"

"May you be written in and sealed in the book of life for a good year!"

13. Days of Awe / respect (Yamim Noraim)

The ten days starting with Yom Teruah and ending with Yom Kippur is known as the Days of Awe or respect (Yamim Noraim) or the Days of Repentance / Humiliation. It is a time of serious self examination, a time to consider the sins of the past year and to have repentance before Yom Kippur.

One of the continuous themes of the Days of Awe is the idea that God has "books" in which He writes our names for the next year; write down who will live and who will die, who will live a good life and who will live a bad life. These books are written on Yom Teruah, but our deeds during the Days of Awe can change the decision of God. The deeds which changes the decision are "teshuvah, tefilah en tzedakah," repentance, prayer, good deeds (normally charity.) These "books" are sealed on Yom Kippur. This idea of writing in books is the origin of the general greeting during this time: "May you be written in and sealed for a good year." – These are of course Jewish teachings and customs and not Biblical instructions.

One of the general customs of this time is to look for restoring unity with people you treated wrongly during the year, or who did not treat you correctly, **Mat 5:23; Mat 18:15**. The Talmud says: that Yom Kippur only are for sins between God and man alone. To atone for sins against others, you first have to seek to be reunited with the person and make the wrong right if possible. It is important here to notice the transgression offerings, **Lev 5-6**.

Another custom done during this time is kapparot. It is seldom done today and is done only in its true form by the Chasidic and sometimes the Orthodox Jews. You buy a live chicken and on the morning before Yom Kippur you wave it over your head while you do a prayer which asks that the poultry will be seen as atonement for your sins. Then the chicken is slaughtered and given to the poor (or its worth in money.) Some Jews today simply use a bag of money instead of the chicken. Most Reformed and Conservative Jews never heard of this custom.

Children of God has no need to do anything - it has already been done - Yeshua also became the Covering - you must only make restitution.

Work is allowed like usual during the Days of Awe, from Tishri 2 to 9, except of course on the Shabbat during the week. Tishri 2 is also a Shabbat for those celebrating two days.

The Shabbat which is during this time, is called Shabbat Shuvah (the Shabbat of returning.) It is seen as a very important Shabbat.

"L'shanah tovah tikateivu, v'tehateinu!"

"May you be written in and sealed in the book of life for a good year!"

14. Yom Kippur - Day of Covering

We remind you to study the teaching on legalism before you study the feasts.

Here we sit with a dilemma in the order of the teachings of God **IF** the opinion or theology of most groups today would be true. Let us summerize:

Firstly:

- a) **Our salvation** through the blood of the Lamb (Pesag) and a
- b) sinless life (Unleavened Bread) which was reached once and for all through Yeshua as
- c) firstfruit of the harvest (Waving of the Sheaf) and accepted by the Father.

Secondly:

We have part in the fullness of the first harvest through the Set apart Spirit Who came to seal the law in fullness. **We receive His gifts and His fruit**, equipped for the instruction to honour the King alone.

Thirdly:

The blowing of the Shofar which announced His coming, but important for now, which will announce His return (coming again) with the ingathering of the last harvest (Sukkot). Let us, for now, suppose that this last feast (from Shofar to Sukkot) represents the end times. If our sins is completely forgiven, and nobody can argue with that, what does the sacrifice do in the Most Set apart place of the Tabernacle, during Yom Kippur, here in this order? The answer, I believe lies in the sacrifices and the teaching about the sacrifices, which are mostly rejected today. Just because the physical bringing of sacrifices became unnecessary, it does not mean that the acceptance of the effect and the application of the teaching of the sacrifices fell away. NO, I still have to bring the sacrifice to effect in my life, which now has a fuller and better meaning. **Yeshua had already perfected all the sacrifices, but I have the responsibility to bring it to effect in my life.** The sin offering I brought to effect by accepting Yeshua as my sin offering, I put my hand upon it and my sins are forgiven through the sacrifice (Lamb) which I brought through Him.

Without this sacrifice your sins are not forgiven, but you have not brought it - No, He did!!!

There is, however, a second of the five sacrifices which is compulsory, the others are voluntary. **The transgression sacrifice:** there are ten types of transgressions for which I have to make right and then bring a sacrifice. **1 Yog 1:7-9** Yeshua was also our Transgression or Guilt offering - yes, but I have to bring it to effect by also making right as instructed and then to accept His sacrifice for it. **Lev 5 and 6** explains these transgressions. It is not an extra which I try to add to my salvation. **Yog 15:2** was given to us after we received our salvation!

If I do not bear fruit, I am cut off. **1 Kefa 1:15-16** was given to us after our salvation - be set apart! I do not deserve or add anything more to my salvation by being set apart or bearing fruit, but I am obedient. **1 Kefa 2:5** - Why are you set apart as priest to bring spiritual sacrifices? Perhaps because this sacrifice must be brought by the priest and I can get my life in order as God commanded, by bringing the transgression sacrifice which He brought into effect in my life by fulfilling the conditions and by making right. God gave His blueprint plan for us and **it has not yet changed.**

1 Yog 1:7-9 ^{“7} but if we walk in the Light as He is in the Light, then we have fellowship with each other and the blood of Yeshua, His Son, ^{Mal 3:2-}
⁴ purifies us from all our sins. ^{Yes 1:16-17} ⁸If we say that we have no sin, we mislead ourselves and the Truth is not in us. ⁹If we acknowledge our sins and stop sinning, ^{Ps 19:13-14; 139:23-24} He is trustworthy and righteous to forgive us our sins and He will purify us from all evil.”

It is said to children of God (who already received complete salvation) to make right what is wrong in their lives - the continuous trespasses for which He also died.

(An explanation of the trespass sacrifices follows later in this piece).

Now we can look at Yom Kippur as Set apart feast.

At the end of the day of Yom Teruah the Ten days of Awe starts, the ten days which counts down to Yom Kippur. These awe-inspiring days accentuate our relationship with God, His Set apart nature and our sinful nature. With Yom Kippur drawing near, we concentrate on how Yeshua covers, yes, takes away the sin, which separated us from Him. Traditionally Yom Kippur is when the books of life and death are sealed and Jewish people receive their coming judgement. It is seen in the traditional greeting of the feast: “G’mar gatima tovah!”, or “May you be sealed in the Book of Life for a good year!” At this time the rabbis commanded the people to turn back to **תשובה** and they were baptized as a sign of their repentance and turning back. **(The baptism did not start with Yoganan, but he baptized this baptism of repentance and turning back!)**

It says: “Re-create yourself through repentance during the ten days from Yom Teruah to Yom Kippur. On the Day of Atonement (lit. covering), I (God) will see you without guilt and as a newly created creature.” As believers in Yeshua we know that we can only be newly created creatures through The Anointed One and that we cannot re-create ourselves. What is then suppose to "fill us with such awe" with the coming of Yom Kippur?

Let us look further...

Yom Kippur is generally known as the Day of Atonement (Covering). Yom means 'day' and Kippur means a 'covering' or 'atonement.' A Hebrew word connected with this is “kapper”, which means “to cover” – as in the covering of sins which is provided by God to His people when they come before Him with the correct sacrifice. God clearly stated what this sacrifice must be:

Lev 17:11 “For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for yourselves; for it is the blood that makes an atonement for the soul.”

Heb 9:22 “because everything is purified by blood according to the written law; and without the flowing of blood there is no forgiveness.”

The idea of a sacrifice as a way to make atonement for sins shows the undeserved favour of God and His willingness to forgive a sinful nation without them dying. God sees the person who brings the sacrifice as the one who already have paid the price for his sin, covered by the blood of the animal upon which he laid his hand. This is the core of the idea of the substitute sacrifice, the death of that which is innocent for that which has sinned. It shows to the heart of the New Covenant:

I Cor 15:3“ . . . that The Anointed One died for our sins, . . .”

Yeshua gave His life as the absolute final sacrifice for our sins.

Yisra’el had to be set apart from all sins as was explained in the Laws of God. The core of this law is the sacrificial system.

The Law was given to the people of Yisra’el to keep them set-apart. The word 'set apart', “kadosh” in Hebrew is used at more than 80 different places in Leviticus (the explanation of the law) alone. It means “separated” or “set-apart.”

Leviticus 20:26 “And you shall be holy to me; for I, יהוה, am holy and have separated you from other peoples, that you should be mine.”

1 Kefa 1:15, 16 says the same in the New Covenant.

The New Covenant refers to the Torah as good. This good law is the same one which reveals sins.

Rom 7:12 “Therefore the written law is set apart and the instructions are set apart, righteous and good.” Yes 42:21

When we are aware of our sins, we can come to יהוה with our substitute sacrifice (Yeshua) and in His mercy He will forgive us. The sacrificial system is the core of the Torah and is a preview of the undeserved favour which would be given to us through the sacrifice of The Anointed One. The sacrifices did not fall away, but is made complete in meaning, seriousness and result by the final sacrifice of Yeshua. Without a sacrifice, the acceptance of His sacrifice for me, there is no forgiveness. I must only, through trust, bring it into effect in my life.

If I try to bring another sacrifice again, I nullify His sacrifice for me.

Key elements of Yom Kippur

Leviticus 23:26-32 give us the command to keep Yom Kippur:

“²⁶And יהוה spoke to Moses, saying, ²⁷“Speak to the children of Israel and say to them, Also the **tenth day of this seventh month** is the day of atonement; it shall be a **holy convocation** to you; and you **shall humble yourselves** and offer an **offering made by fire** to יהוה. ²⁸And you shall **do no work on this same day**; for it is a day of atonement, to make an atonement for you before יהוה your God. ²⁹For whatever person it be who does not humble himself on this same day, he shall be cut off from among his people. ³⁰And whatever person it be who does any work on this same day, the same person will I destroy from among his people. ³¹You shall do no manner of work; it shall be a **statute for ever throughout your generations** in all your dwellings. ³²It is **the sabbath of sabbaths to you**, and you **shall humble yourselves**; on the ninth day of the month at evening, from evening to evening, shall you keep your sabbaths.”

Notice when God's day starts!!

From this we can get the date for Yom Kippur – the tenth of Tishri, the seventh month. The keeping of it is for ever, in all homes and shows that it still has meaning for us today. We must “have a set apart gathering”, God's people together for His purpose.

He calls us up for our undevoted attention.

We are also commanded to “deny ourselves” or “to humiliate our souls” under the punishment of banning if we are not obedient. What kind of "deny" is this?

Fasting

(Separate teaching on fasting and prayer is available)

Some translate this humiliation with "affliction of the soul." To not eat for 24 hours are seen by some as this type of affliction. This means we must deny ourselves our earthly appetite take time off our daily rituals of meals. This "Fast" is so important, up to today, that it is also known as "The Day of the Fast" or simply "The Fast."

Psalm 35:13 connects this fast with humiliation of yourself, "But as for me, when they were sick, I wore sackcloth; I humbled my soul with fasting, and my prayer returned into my own bosom."

The same idea is seen in **Yes 58:3**.... 'Why have we fasted, and thou seest it not? Why have we afflicted ourselves, and thou takest no notice? Behold, in the day of your fast you do what you wish, and you present offerings to all of your idols.'

The attitude of our heart is more important to God than only the deed of fasting.

God prescribes a fast which portrays our correct attitude:

Yes. 58:6 "This is the fast that I have chosen: to loose the bonds of wickedness, to cut off the bands of treachery, to let the oppressed go free, and to break every yoke;"

This is the way to obtain His attention... then He will hear our cry:

Yes. 58:9 "Then you shall call, and יהוה shall answer you; you shall cry, and he shall say, Here am I. If you remove deceit from your midst and release the prisoners and cease speaking falsehood;"

The "Shabbat of Shabbats"

Another command God gives us during Yom Kippur is that we may not do any work. This is the "Shabbat of Shabbats." We may not mix our daily routines with this set apart day. The punishment for disobedience to this command is death! God is very serious about this feasting day and He wants this day as His alone!

Sacrifices

The next command God gives us is that we must bring a sacrifice before Him. There are many sacrifices during this day. The whole chapter of **Leviticus 16** is dedicated to describing these sacrifices. It is also mentioned in **Numbers 29:7-11**. These sacrifices were required, because during the establishment of this feast it was the only way to get entrance into the presence of God. He could not be in the presence of sin and therefore a sacrifice had to be brought to make atonement (covering) for the sins of the people before they could enter into His Presence. The high priest was used as mediator between the people and God. It was not an easy task to be high priest, as there was much training and preparation needed. Unfortunately during the second temple the system became corrupt and the Romans allowed the rich families to compete for the honour of having the office of high priest.

Aharon, the first high priest, was warned by God. His instruction was that he may not enter into the Most Set Apart place except on the day of Yom Kippur, otherwise he would have received the punishment of death. In this Most Set Apart place were the Ark of the Covenant and the Throne of Undeserved Favour, **Num 7:89**. Over this was the Shekinagh Presence of God in the cloud.

These tasks were taken over by the High Priest, Yeshua, **who did it once and for all** and carried the sacrifice (Himself) into the eternal Presence of the Father in heaven. There are still left for us the human tasks which must be done - restitution - to repair the relationships. This I have to do myself, to bring this sacrifice into effect for myself.

Without restitution - making right and pay back what is owed, there is no real relationship!!

There are 5 Sacrifices in the Old Covenant.

These were not compulsory, but if offered it brought a pleasant aroma before God.

Lev 1 = Burnt offering

Lev 2 = Food- or grain offering

Lev 3 = Peace offering

These 2 were compulsory.

Lev 4 = Sin offering

Lev 5-6 = Tresspass offering.

Why do we look at the sacrifices at all? – Kefa says in **1 Kefa 2:5** “You are, just like that, built up as living stones and you have become a spiritual

temple, set apart priests, to bring spiritual sacrifices which is acceptable to God through Yeshua, The Anointed One.”

To understand what spiritual sacrifices are, we have to look at the natural sacrifices which give the blueprint plan for the spiritual.

If you received rebirth once, you cannot be re-born over and over again. You can confess. In Yeshua it is done once and for all - it cannot be done again. This is the sin offering, the responsibility of the sinner.

“But to those who accepted Him, to them He gave the authority **to become** children of God, to those trusting in His authority and character,” **Yog 1:12**

The trespass offering is the task of the priest, thus, ours, we as kingdom of priests. We thus have to bring trespass offerings. When in the Old Covenant you did not bring a trespass offering, you cut yourself off from God - the same in the New Covenant.

That is the reason why the streams of living water do not flow through us, but we only see drops. Therefore we do not see the Acts church and its fruit.

Lev 7:1

“THIS is the law of the trespass offering; **it is most holy (set-apart).**”

Be still and think about what this means!

The 10 laws of the trespass offerings:

1. **Lev 5:1** “1 WHEN a person sins and hears the voice of swearing and is a witness, whether he has seen or known of it, if he do not tell it, then he shall suffer for his iniquity.” – this is the reason why Yeshua, at His trial, had to answer - He knew the truth and had to testify after a direct question, **Mat 26:63,64**.
2. **Lev 5:2** “Or if any person touches any unclean thing,” - Do not think because you do not work in the morgue, you might not touch a corpse. Remember, we have the natural, but the natural reveals the other side - **the Spiritual**. There was a man which God brought into this world with the purpose of killing the P'lishtines – Shimshon. He had to live a set apart life - but Shimshon was not careful – He killed a lion and the next time he passed by? There were bees which made a nest in the carcass - nobody will see me. Who will see me? I am going to put my hand in and take some of the honey, and when he touched the carcass he became

impure. This was the law. How sweet is it to touch the old dead body of the past! The sins we laid down; dead works and corpses. Let the Set Apart Spirit speak to you. God brought each one of us out of Egypt. He tears the past from us and says: "Today is the first day of the rest of your life." You cannot move in God and hold onto the past. You may not do it, and in that way many Christians' growth in God are blocked, they cannot let the living water flow through them, because they cling to the past. Too sweet to let go! **2 Cor 6:16-18**. God says you better leave it and let it go.

Step away, right now, from those things in the past holding you back!

3. **Lev 5:4** "Or if any person swears with his lips to do evil or to do good, in whatever decision a man has sworn by an oath, and he disregards it, and yet he knows that he has sinned in one of these things,"
 - How many times, since you are a believer, did you say - I will never again? Complete it yourself. I will never go to a doctor - I will live in this healing - and then you become ill. Perhaps you had a bad marriage in the past - I will never marry again. I will never trust another preacher. It is a quick, not thought through, oath or promise and many children of God made these hurried promises. They want to know why God do not move in their lives. If something happens in your life: 'God if only You help me through this I will read 4 chapters a day from the Bible and I will fast 2 days a week and will go to every meeting and I will give my tithing regularly.' God intervenes and you forget your end of the deal. It is a hurried promise, **Ps 61:6, Ps 66:13. Think about what you said!**
4. **Lev 5:15** "And it shall be when he shall be guilty in one of these set apart things that he shall confess that he has sinned in that thing;"
 - Even though you do not know, you are responsible. If you trespass on the set apart things, God will keep you responsible. These are things and authorities appointed by God. Things, times or happenings which God declared as set apart, cannot be changed nor lightly dealt with. He set it apart with a purpose. **Lev 7:1** – such as the trespass offering which is seen by God as most set-apart, His seventh day which He, Himself called set-apart, **Exo 20:8**. Your body is set-apart for God as temple - **1 Cor 3:17**. The law is set-apart and good – **Rom 7:12**. I also believe that the misuse of the gifts of the Set Apart Spirit falls under this and the refusal to keep His appointed feasts.
5. **Lev 5:17** "And if any person sins and commits any of these things which are forbidden to be done by the commandments of יהוה"; though he does not know that he has sinned, yet he is guilty and shall suffer for his iniquity."

It is: not to do the commands of God and do things which is forbidden. Yeshua says if you love Me - keep My commands (laws), **1 Yog 2:3. 1 Yog 5:3** “because this is the love for God, that we do His instructions and His instructions are not a burden,” **The laws – instructions are not abandoned!** Somewhere we got the idea that we can do just what we want, when we want, as we want and to whom we want because of His grace! No! God has guidelines.

Luk 6:46 “Why do you call Me: ‘My Master, my Master’ and do not do what I say?”

We have the idea that the Bible is for somebody else. You need not spend time with the Bible - some of you are guilty, because you spend more time in front of the TV than in the Word of God, more time in the news paper than in the Word of God, the stock market than in the Word of God. Do you want to know why the anointing does not flow? Very simple – Yeshua asks why we call Him Master and do not do what He asks.

Rev 19:13 “He is dressed in clothes soaked in blood and His Name is: **The Message of God.**” This is what you must trust to be saved. It does not mean to trust in His Name (as what you call Him), but it means that you trust in The Message of God!! Why?? “But why do you call Me: my Master, my Master and do not do what I say?” Name, in the original also means Character and Authority.

6. **Lev 6:2** “If any person sins and commits an iniquity against הֵרֵךְ or lies to his neighbor,” – white lies are actually very black. You do not show any respect towards a person by telling lies, **Col 3:9, 1 Yog 2:21, Rev 21:27, 22:15.**
7. **Lev 6:2** “or lies to his neighbor over a pledge or partnership” – to violate someone's trust.
8. **Lev 6:2** “or takes away a thing by violence” – steal.
9. **Lev 6:2** “or has defrauded his neighbor” I borrow this quickly (actually, he never planned to give it back). There are many forms of misleading - most unsuccessful marriages are because of misleading lives which were presented before the time. Organizations portraying their work and so-called success in such a way that it can bring in money. The truth put in such a way that it sounds different from the reality.
10. **Lev 6:3** “Or has found that which was lost, and lies about it, and swears falsely;” – things pick up can be taken? – If I know somebody lost something or if I hear it later and I picked it up and keep it, I steal.

From no. 6 it is more about attitude.

The trespass offering is against God - therefore if you do not first set it right, nothing else you do, matters, because you are cut off from God. If we trespass, the trust relationship is broken and we cannot have any relationship with people, especially brothers and sisters. That is why many believers are angry. You cannot just ignore these things - you must set it right. **Go to the person and set things right.**

The Tabernacle

(This is not a complete teaching on the tabernacle.)

The focus during the Yom Kippur ceremony is centred around the Tabernacle. There was much symbolism associated with the tabernacle. The original tent structure was made of materials and skins and carried from place to place while the people of Yisra'el traveled through the wilderness. The basic plans of the temples erected by Shlomo, Ezra and Herodus, followed the same structure, except that it was much more luxurious.

The contents of the Tabernacle were as follows:

- Around the Tabernacle was the inner court, surrounded by a fence with only one entrance – **(The Way) - Yeshua.**
- Directly in front of the gate, within the fence, was the copper altar. This altar was used for the sacrifices and burnt offerings. It symbolizes that there is only one way to God - through the sacrifice of innocent blood which had to carry the guilt and shame of man - **Yeshua, the Lamb.**
- The purification bowl was in front of the entrance to the Tabernacle - the sacrifices were washed here and the priests had to wash themselves to enter the Set-apart Place - **Symbol of purification in Yeshua through baptism.**
- Inside the first part of the **Tabernacle (The Truth)** was a lampstand designed by God. The light shining from this lampstand, illuminated all the services of the priests in the Set apart place. This single light symbolizes that only God can provide the Light for the understanding of the godly truth and worship - **The Set-Apart Spirit.**
- There was also a golden altar for incense within the Tabernacle. The priests burnt this incense to symbolize the **prayers of the people.** The aromatic smell of the incense blew into the back third of the Tabernacle, also called the Most Set-Apart Place. It portrays our prayers which continuously come into the Presence of God - **Yeshua Who intercedes for us.**
- There was also a table with the bread of the Presence. **Yeshua's 'fellowship,' intimate relationship** with His children through the love feast.

- **The Most Set Apart place (The Life)** is separated from the rest of the tabernacle by a curtain. The burning incense was pushed through the veil and symbolizes the washing of the place in prayer to prepare a way into His Set-Apart Presence.

Only Yeshua, as High priest, can now enter.

- In the Most Set-Apart Place was the Ark of the Covenant. The complete description of the construction of the ark is in **Exodus 37**. Basically it was a wooden chest covered in gold. Two angel like figures, cherubim, were put on the lid and looked at each other. Their wings were spread out to cover the top of the ark, also called the Throne of Undeserved Favour.
- The importance of what were inside the ark is described in **Heb 9:4**.
 - The stone tablets, **law or teachings**, are the second pair of the Ten Commandments which were given to Moshe on Mount Sinai. The first was broken when Moshe came down the mountain and found the people in terrible sin worshipping the golden calf, **Exodus 32:4, 35**.
 - A container with man-hu was put inside the ark to remind the people of their moaning and the **provision** of God through heavenly food in the wilderness, **Num 11:20**.
 - The staff of Aharon, which miraculously blossomed, was also inside the ark, **Num 17:8-10**. This miracle took place when a group of rebels wanted to take over the leadership of the people from Moshe and Aharon. God did this miracle to show to the people that they may not reject His chosen leadership - **Authority, Num 16:41**.

The Instructions and teachings, Provision and Authority.

The inclusion of these three things in the Ark may be seen as the total rejection of God by man. They firstly reject His law as summerized on the stone tablets; then they reject His daily provision of food or man-hu; lastly the staff of Aharon reminds us that they reject His appointed authority.

The word “transgression” in **Leviticus 16:16, 21** reflects the idea of rejection. It is the only place in the whole of Leviticus where this word is used. The Hebrew word “Pesha” implies a revolt or rebellion. It is the worst word which can be used for sin.

Symbolism explained

That is why sacrifices had to be brought. They covered the sin from the face of God. That is why the lid of the ark is known as the throne of Undeserved Favour, in Hebrew, “kip pore” or “covering.” The throne of Undeserved Favour was the place of atonement (covering) between God and the rejection of man.

Only when someone comes in trust, with the atonement which God prescribed, can God show His undeserved favour. It all show towards the atonement which would be provided by Yeshua. To understand it better we have to look at the tasks of the priests in the tabernacle.

The blood of the sacrificed animals had to be used. As earlier mentioned **Leviticus 17:11** tells us that the life of an animal is in its blood and that it was given for us on the altar as atonement (covering) for sin. Notice that God specifies that the blood was given **on the altar**, the place which He specifies.

The High priest

Before the high priest could make atonement for the people, he had to make it for himself, for his sins. Even the high priest, Aharon, was not above self purification, for him and his family, before any redemption of the people could take place. He brought a young bull as sin offering and a ram as burnt offering. Before the blood could be put on the altar Aharon clothed himself in special white linen clothes. This did not include the breastplate with the urim and the thumim, which he and other priests, as his successors would wear on other days. Those were instruments of communication between God and the people. Only on Yom Kippur the high priest communicated with God in His Presence on the Throne of Undeserved Favour and then in the white prescribed clothes which represents uprightness and impartiality, **Rev 3:18, 7:9**.

The high priest had to bring 2 young goats as a sin offering and a ram as a burnt offering. The two goats were brought to the door of the Tabernacle. Lots were casted to see which one should be sacrificed, the “gatat” and which one would be the scapegoat, which was led into the wilderness, the “azazel.”

When entering the Most Set Apart Place, the high priest burnt incense. The smoke going up from the incense, protected him from really seeing the Presence of God and it also symbolized the sweet aroma of the prayers of the people which went up to God.

He then sprinkled the blood of the sacrificed goat, chosen by lot, over the Throne of Undeserved Favour. The blood of both the goat and the ram was sprinkled on the Throne of Undeserved Favour. This deed made atonement for the Most set apart Place, the tabernacle and the altar, itself. Even these lifeless things had to be atoned for, because they were impure with the sins of the people.

After these deeds the highlight of the Yom Kippur service came - the ceremony of the scapegoat. (The goat which was not sacrificed immediately, after the casting of the lots.)

Lev 16:21-22 “And Aaron shall lay both his hands upon the head of the live goat and confess over it all the iniquities of the children of Israel and all their transgressions and all their sins, putting them upon the head of the goat, and shall send it away by the hand of a fit man into the wilderness; ²² And the goat shall bear upon him all their iniquities to a barren land; and he shall leave the goat in the wilderness.”

The high priest had to lay his hands on the animal which symbolically transferred the sins of the people onto the scapegoat. This is the substitute offering or “akedah” as named in the story of the “binding of Yitz’gak” read at Yom Teruah.

The goats

The two goats were seen as one sacrifice. **Lev 16:5** "And he shall take from the congregation of the children of Israel two kids of the goats for a sin offering and one ram for a burnt offering."

The slaughtered goat shows to the people that the wrath of God is satisfied and that their sins are covered.

The living goat or scapegoat is sent into the wilderness with the burden of the transgressions of Yisra’el and showed to the people that their sins were taken away. In later years they took the goat to a cliff and pushed it over the side to make sure it is dead. The advantage of this detailed Yom Kippur ritual was of short duration... it was only effective as long as the Yisra’elites stayed obedient to the Law, which unfortunately could not be long. Thus, this sacrifice had to be executed year after year. It is in great contrast with the sacrifice of the Son of God, Yeshua, which is once and for all times.

These two goats were a foreshadowing of the sacrifice of Yeshua. He paid the punishment of sin for us as with the first slaughtered goat, our sins

were covered. He also **took away our debt of sin** as symbolized by the scapegoat:

Yog 1:29

“Notice! He is die Lamb of God who took away the sins of the world!”

He was the final payment and sacrifice for our sins, the covering and the removal, so that we need no atonement / covering year after year.

The scarlet red material which was fastened around the scapegoat and also around the temple door knob later became white when the sacrifice was accepted - a wonderful parallel with Yeshua who washed away our sins, as white as snow, **Yes 1:18**.

Yom Kippur in the time of Yeshua

Yeshua celebrated the feast of Yom Kippur in the time of the temple of Herod. There were many unmistakable differences in this time...

- The Ark of the Covenant was gone. It was taken to Bavel and never found again, (**II Kin 24:13, II Chron 36:7**). The detailed ritual was still kept, but the ark and Throne of Undeserved Favour were not there; therefore the Presence of יהוה did not fill the Most Set apart place anymore. One wonders why the ceremony still were kept, without the key element... (it does not sound kosher!)
- The high priest was also corrupt at this time. He was appointed by the Romans in the time of Herod and got his office through cheating, distortion and bribery. To tell the truth, the night before Yom Kippur he had to stay awake for a “crash course” to ensure that he did not make any mistakes! (It was no mistake that Yeshua came at this point in time to demonstrate the true sacrifice.)
- A few traditions were also added to the scapegoat ceremony. According to the Mishna lots were cast to see what happens to which goat. The lot for the sacrifice said: "יהוה ת" and the one for the scapegoat: "scapegoat". The people saw it as a good sign if the lot “יהוה ת” came into the right hand of the priest. A red scarf was fastened to the horns of the scapegoat and a piece on the door of the tempel. The scarf on the door changed from red to white when the goat died in the wilderness and served as sign that God accepted the sacrifice and that

atonement was done for their sins. This idea comes from **Yes 1:18**:
“Come now, and let us reason together, says the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be like wool.” ^{Ps 51:9}

Four events, which foreshadowed the destruction, happened during the 40 years before the temple was destroyed. It is also written in the Mishna and the Talmud. (It would have then started in the time when Yeshua was sacrificed - once and for all times.) For 40 years:

- The lot “**לַיְהוָה**” did not fall in the right hand of the priest - a bad sign.
- The part of the red scarf fastened to the temple door did not turn white with the death of the sacrifice anymore.
- The most western light of the lampstand did not want to burn.
- The doors of the temple opened by itself. The rabbis saw the ominous fulfillment of the prophecy in **Z'kh 11:1** which says: “OPEN your doors, O Lebanon, that the fire may devour your cedars.” To tell the truth, fire did consume the cedars of L'vanon which decorated the inside of the temple.

After the destruction of the Temple

Since the destruction of the temple, animal sacrifices could not be brought, as prescribed by God, seeing that the altar and therefore also not the high priesthood were present anymore. The rabbis had therefore to create a "non-sacrificial" way to come to God. Moshe Maimonides, a very old piece of writing, writes that “remorse do atonement for all trespassing.” The synagogue ritual alone was done in stead of the animal sacrifices. To fill the absence of the blood atonement the rabbis replaced it with the "three T's": “Tefilah,” (prayer), “Teshuvah,” (remorse) and “Tzedakah” (charity). Whilst these are appreciative practises they cannot replace the blood atonement of the plan of God! Oh, if they could only accept the blood sacrifice of the Lamb of God - but they will!!

Self punishment, by fasting or keeping yourself from other things, also started to include a traditional lashing, “Malkut”. **Psalm 78:38**, which consists of reciting 13 words while a person received 39 lashes. Mostly this was symbolical as the person normally had a thick heavy coat on. (It is interesting to notice that the 39 lashes were the same as the punishment which Pilatos gave Yeshua.)

An echo of the temple sacrifices can also be seen in the Yom Kippur custom of “kapparot.” For this ceremony a cock, for men and a hen for women, was swung overhead 3 times while it is declared that these animals were substitution for man. The bird is then slaughtered and given for charity. In modern times money is placed in a handkerchief and swung overhead and then given to the poor. The studying of Torah and Talmud is also seen as substitution, as well as prayers, “Shlicot”, which are offered at midnight in the month before Yom Kippur.

We have to mention that God never changed! He still expects sacrifices. Man established these customs and traditions to fill the emptiness, the missing, when the ritual system was done away with, with the atonement of Yeshua. Judaism took up many other detailed methods of atonement in a variety of rabbinical commentaries. The fact stays that the traditional Jew still longs with pain for the day when the temple will again be rebuilt and sacrifices again be made. There are already complete plans for a new temple in Yisra’el, with the high priest office restored, a Levitical school and the sacrificial items.

BUT:

Fulfillment / completeness of Yeshua

Believers can be full of joy during Yom Kippur, because we need not wonder whether our remorse were enough.

Rom 3:25-26 “He, Whom God gave earlier for the sake of our sins, which we committed earlier, as the Covering of sins through the trust of His blood,²⁶ in the space which God gave us through the patience of His Spirit for the demonstration of His judgement which is in the present time, through which He shows that He is the Righteous One and through impartiality and uprightness declares the one innocent, who stands in the trust of our Master, Yeshua The Anointed One.”

“Kapparah” (covering) is the Hebrew word which is translated as “Throne of Undeserved Favour.” When we get atonement through Yeshua, we have a right relationship with God - better than any that could have been brought by the offering of bulls and goats.

The book of Hebrews portrays Yeshua as the fulfillment / completeness of Yom Kippur, (**Hebrews 9:11-14, 22-24**).

Hebrews 7:26-28 portrays Yeshua as the perfect High priest. He is innocent, without sin and need not do atonement for His own sin as the high priest had to do in the temple.

The priesthood would have been for ever, but with the destruction of the temple, the descendants of Aharon could not be tracked. **Hebrews 7:24** says that Yeshua will stay for ever and keep the priestly office permanently. In Yeshua the priestly office is forever.

Hebrews 8:2 says that Yeshua serves in the true heavenly tabernacle and He is in the Presence of God without ceasing. It is a much more majestic Set-Apart Place than the one built here on earth. **Hebrews 9 and 10 and also Psalm 40:6-8** says that the sacrificial system of Leviticus was a foreshadowing of Yeshua. The blood of the bulls and goats only covered the sins of man, but the blood of Yeshua took the sins away.

The average person can never enter the Most Set-Apart place and the high priest could only enter once a year. When Yeshua was sacrificed, the heavy veil in front of the Most Set-Apart place was torn. It was symbolic that those trusting in Him could experience a true Yom Kippur experience and that the undeserved favour of God could be shown. We can rejoice in the plan of the God of forgiveness!

Hebrews 10:22 shows us, as believers in The Anointed One, how to go about Yom Kippur:

“Let us approach with an upright mind, will and emotion in an assured expectation, while our mind, will and emotion are sprinkled and purified of an evil conscience and our body is washed with clean water.”^{Yeg 36:25}

Yom Kippur compared with Yom Teruah

We can now see the relationship between Yom Teruah and Yom Kippur. The blowing of the shofar on Yom Teruah is a call to remorse (“t’shuvah”), or a turning back from a sinful life. These changes of the inner being must first happen before the redeeming sacrifice of Yom Kippur can be accepted. God gave the Yisra’elites 10 days, the Days of Awe, to look at their lives and turn their hearts to Him.

Psalm 51:18-19 “For thou desirest not sacrifice; thou delightest not in burnt offerings.¹⁹ The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise.”

The Yom Kippur animal sacrifice was only effective when done with a remorseful inner being. That is what was promised through Yeshua in the New Covenant. The law had to be written on our minds, will and emotion. (Notice – not thrown away or fell away!): **Yer 31:33** “But this is the covenant which I will make with the house of Israel, after those days,” says יהוה: “I will put my law in the midst of them, and I will write it upon their hearts; and I will be their God, and they shall be my people.”

The next of the Autumn feasts is Sukkot (The Feast of Tabernacles). This is traditionally called the “**season of joy.**” As it is true for all of us, Yisra’el could only have joy after they were saved and their sins forgiven.

The order of God can be seen in the Autumn feasts:

- Yom Teruah brings remorse.
- Yom Kippur brings forgiveness.
- Sukkot brings joy.

Kol Nidre

Kol Nidre, one of the most emotional songs of the Yom Kippur service is translated with “all oaths / promises” and is in the form of a legalistic formula. It is expected to be sung in a "court" of 3 witnesses, traditionally 2 people held the Torah and stand on both sides of the one reading it. The words are Aramaic and expresses an awareness of man's incompetence to fulfil all his oaths, promises and responsibilities towards God. It formally revokes any oath or promises made under pressure or unconsciously. It is not a pleading for cancellation of legal promises between man and man, but it revokes the sorrowful episodes in the Jewish History when, as a result of religious persecution, Jews were forced to renounce their faith in God. It revokes the times when the Jewish people did not always have the freedom to worship as the people of God.

Mat 12:36-37 “³⁶ because I tell you that of each worthless word which people speak, they will have to give account of in the day of judgement,³⁷ because by your words you will be seen as innocent and by your words you will be found guilty.”

Mat 5:36-37 “³⁶ and do not make an oath by your head, because you cannot make one hair white or black.³⁷ Let only your ‘Yes’ be a simple ‘Yes’ and your ‘No’ a simple ‘No’. Anything more than that has its origin in the Evil one.”

Can any of us declare that we kept all our promises of last year perfectly?

Yeshua is our perfect covering of all our tresspasses.

15. Sukkot

Please give attention to the teaching on legalism in the introductory chapter.

God gave instructions that all these feasts will be kept yearly, at specific times. God reminded the people through these feasts that He works with them and is involved with them. Through these they understood His work and involvement. It is the same reason why children of God still have to do it. There is a deeper understanding of the complete workings of God with His children in the feasts, if only we desire to understand.

There are 3 big feasts, sub divided into 7 feasts: **Lev 23 ; 2 Chron 8:13 ; Nag 1:15**

- Pesag (3)	- Shavu'ot	- Sukkot (3)
Feast of Unleavened Bread	Feast of Weeks	Feast of Tabernacles
Salvation	Set Apart Spirit	Coming, set apartness, and coming again
Acceptance of the harvest	First fruits	Last Fruits

Immediately after the fast of Yom Kippur is broken, preparations for Sukkot begins. It starts 4 days after Yom Kippur, but are more associated with Pesag and Shavu'ot, (**Lev 23:33-41**).

Sukkot is the last of the seven feasts and the last of the 3 feasts where every Jewish man had to go up to Yerushalayim. Seven is the number of completion as seen in **Genesis 2:2** when God's work was completed in 7 days. The number 7 plays a special and important role in this final feast. God's involvement with man is completed not terminated.

What is Sukkot?

The word "sukkot" actually means "woven." Coverings were woven together with branches and leaves to protect the animals from the sun and thus sukkot got the meaning of a hut with a woven roof. Seeing that the Jews are commanded to built a hut on this feast to remind them of the protective care of God for us, this feast is called "Sukkot." (One covering is a "sukkah" and because it is a female noun, the Hebrew plural is therefore "sukkot.")

Lev 23:41-43 ⁴¹ And you shall keep this feast to יהוה seven days in the year. It is a statute for ever throughout your generations; you shall celebrate it in the seventh month.⁴² You shall dwell in huts seven days; all the house of Israel shall dwell in huts,⁴³ That your generations may know that I made the children of Israel to dwell in huts when I brought them out of the land of Egypt; I am יהוה your God."

You can physically build these ramshackled coverings to remind you of the time in the Wilderness (of uncertainty) when you were totally dependent on God for everything. According to the law of nature the people should have perished, because of a lack of food, water, maps, no shops for new clothes or shoes; they should have been ragged after the 40 years. יְהוָה provided in every need in abundance and therefore we celebrate this feast to remember our dependency on Him and His faithfulness.

The sukkah is deliberately made wobbly and outside the house. It is made so that the stars can be seen through the roof and rain can fall in. It shows our dependency on יְהוָה, our Protector and Provider, which is not in wood or stone. When we are outside, we are closer to nature and it is easier to see physically that God is in control of everything anyway. It also gives us an awareness of human life's fragility. At present, most Jews only visit a sukkah or eat a meal in one. God, however commanded them to really live in it for seven days! Try it – it is like camping out in your backyard.

Just remember – **the building of the sukkah is not a law for us** – we do it in association and to see and understand the lessons of God better. It helps us to understand the spiritual messages in the physical. It also helps to do something as family together in a time when families are neglected. Let us think about the mortality of our lives and the tasks and commands we have to live out in full in this short time.

Although the sukkah is suppose to be wobbly and primitive it can be something beautiful. We are commanded to do three things for the sukkah – to stay in it, gather lulav and etrog and enjoy the feast! Part of this enjoyment is to let the whole family participate in the building and decorating of the sukkah. Children can take part so that they can also know the provision of God. If they are too small to help in the building of the sukkah they can help with creating decorations like paper chains and pictures. If you do not have place outside, a miniature one can be made of small branches and leaves on a table.

Sukkot is celebrated this time of the year as it is associated with the agricultural cycle in Yisra'el and because it is a direct command of God. Autumn is the time of the final harvest, when the abundance were brought in from the fields in thankfulness.

In **Yes. 1:8** it refers to this when non-permanent huts or sukkot were made for the pickers in the vineyards. The guards who guarded the fields before the harvest was brought in and stayed in a sukkah. This feast is then also called "The Feast of the Last Harvest."

Nine Days of the Feast

- Tishri 15: 1st day, **Shabbat**
- Tishri 16: 2nd day, enjoy the feast
- Tishri 17: 3rd day, Gol HaMoed (1st inbetween day)
- Tishri 18: 4th day, Gol HaMoed (2nd inbetween day)
- Tishri 19: 5th day, Gol HaMoed (3rd inbetween day)
- Tishri 20: 6th day, Gol HaMoed (4th inbetween day)
- Tishri 21: 7th day, Hoshanah Rabbah (The great 'Please save us').
- Tishri 22: 8th day, Shimini Atzaret (solemn gathering) - **Shabbat**.
The last great day of יְהוּדָה.
- Tishri 23: 9th day, Shimgat Torah (rejoice in the Law) (Not a Biblically commanded feast)

Work continues normally on the days which are not indicated as **Shabbat**.

Symbolism in the Sukkah

To build a sukkah can have spiritual meaning for the believers: the world and its materialistic things are a spiritual desert or wilderness. We would have pined away without the interceding of The Anointed One for our sake. Without His Presence, power and provision we would have been left naked, forsaken and in darkness.

I Chron 29:15 “For we are like the proverb of vapour and of the potter, and we are sojourners before thee and a small people in the world, but thou didst rule over our fathers of old, and thou didst command them by which way they should walk and live.”

This verse is suppose to let us think how much we trust in the worthless things, the temporarily snares of the world without any eternal value. It strengthens our trust that God will keep His promises to us when we take time to stay outside in the sukkah, where it is remembered what God did for the Yisra’elites when He lead them to a better place. This promise is that He will lead us to our promised, permanent home in heaven.

II Cor 5:1 “We know that, when our earthly home, the body, is destroyed, we have a building in heaven which is from God, a home eternally, not made by hands,”

While only temporarily, the sukkah experience is suppose to be enjoyed. Rabbis said that you should not eat a meal in the sukkah when it is raining. It would take some of the joy of the feast away, one we are commanded to enjoy:

Deut. 16:15 “For seven days you shall keep a solemn feast to יהוה your God in the place which יהוה chooses; because יהוה your God shall bless you in all your increase and in all the works of your hand, and you shall rejoice.”

Another name for this feast is “Zeman Shimgateinu” or “season of our joy.” The joy should not only be for the provision of God for our daily bread, but also for our spiritual food. That is why Sukkot has such a close connection with the other appointed feasts.

The theme of Yom Teruah is remorse and turning back to God. Then we must examine our relationship with Him during the Ten Days of Awe. This leads to an experience of His forgiveness on Yom Kippur, where we realize that our atonement is through Yeshua. It then follows naturally that we can enjoy ourselves during Sukkot and see and expect the harvest to come in.

Different names, the same Feast

Now we can see how we get the different names for the feast:

- “Chag HaSukkot”: Feast of tabernacles (**Lev 23:34**)
- “Chag Ha’Asif”: Feast of the ingathering of the harvest (**Exo 23:16**)
- “Zeman Shimgateinu”: Season of Our Joy (**Deut. 16:14**)
- “Chag”: The Feast (**Lev 23:39-41**)
- “Hoshanah Rabbah”: The great Hoshanah ('Please save us' - 7th day)
- “Shimini Atzeret”: Solemn Gathering (the 8th day of the feast)
- “Simchat Torah”: Rejoice in the Law (the 9th day of the feast or the second day of Shimini Atzeret, many times seen as a separate feast day.)

Sukkot is also known as “Feast of the Master” or simply “The Feast.” In Hebrew the word for feast is “hag” and the basic word means “to dance” or “to be joyful” before יהוה. This feast was the biggest ceremony in Biblical times. All feasts must be in joy and must be enjoyed - if it is a burden and you do not enjoy it - leave it!

The name “Feast of the ingathering of the harvest” has two meanings: as the final agricultural harvest the harvest was brought in. It is also an 'ingathering,' because Sukkot is one of the 3 feasts where it was expected of all men to come before God in Yerushalayim. We also believe this is the time in which Yeshua will come again to bring in the final harvest.

Deut. 16:16 “Three times in a year shall all your memorial gifts be brought before יהוה your God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of the tabernacles; and **you shall not appear before יהוה your God empty-handed;**”

The last part of the verse says that the people may not come before the Master with empty hands. Behold, they did not have empty hands for Sukkot! No other feast demanded so many sacrifices – **Num. 29:12-39**. It is also interesting to see how many times the number seven is used - seven days, seventy young bulls, fourteen rams, ninety eight lambs – seven can divide into them all. Altogether 182 animals were mentioned (26 x 7). Added to that were the 336 tenths of efas flour for the meal offering (48 x 7). It is as if the number seven, symbolism of completion, is engraved upon this feast of the seventh month. Is there in the idea of "completion" for us another symbolism?

While the idea of "ingathering" portrays the meaning of the harvest brought before יהוה and the gathering of the Yisra'elites to Yerushalayim, believers can see it as meaning the "ingathering" of the children of Yeshua. Yeshua says to those trusting in Him:

Yoganan 14:2-3 “In the house of My Father there are many places to stay and if it was not so, I would have told you. I go to prepare a place for you³ and when I have gone and prepared a place, I will come again and I will take you with Me so that you also can be where I am.”

The spirit of thankfulness was true in the time of Sukkot in ancient Yisra'el. Their economy was mostly agricultural, thus the people depended heavily on the cycle of the harvest for their keeping. These planted fields were dependent on rain, which is scarce in the dry Middle East. As is true today, farmers then also had to have a deep trust and dependency on God for the water needed to avoid famine.

The Water Ceremony

During the time of Yeshua the highlight of the Sukkot celebrations was the “pulling up of water” when the people called to יהוה to provide heavenly water for their next harvest in season. It was a very dramatic, pompous, smart, occasion. The highlight was on the last day of Sukkot, called: “Hoshanah Rabbah”. In the company of outbursts of singing, worshipping and flute playing, the Levite priest went to the bath of Siloam near the temple mount.

There he filled a golden cup with water and came back to the temple. The people went in through the “Water gate” – so called for this ceremony. The choir and worshippers sang the words of **Psalms 118**, the “Hallel” or “Praise Psalm.” (As in “Beit Hallel”, house of praise song.)

Psalms 118:25-26 “Save me, יהוה; יהוה, deliver me.
Blessed be he that comes in the name of יהוה;”
(in Hebrew: “Barug ha ba b’shem Yahuah”)
we have blessed you from the house of יהוה.”

It expresses the hope, assured expectation, of the people of that time about the coming of The Anointed One, while oppressed by the Romans. It was very appropriate that Yeshua arrived their when the people shouted and sang “Save us Son of David, please!” and put the branches associated with Sukkot on the road:

Mat 21:8-9 A great multitude of people spread their clothes on the road, but others cut branches off the trees and put it on the road. ⁹The people walking in front and those who followed, shouted and said: “Save us now, Son of David! Blessed is He who comes in the Authority and Character of יהוה. You in the highest heaven.^{Ps 118:25-26} Save us now!”

This ceremony also has a deep spiritual meaning. Water is also the symbol of the purification of the Set Apart Spirit. The people knew this when they came together to pray for rain. The prophet Yo’el speaks about יהוה who let the latter rain fall:

Yo’el 2:23 “Be glad then, O children of Zion, and rejoice in יהוה your God; for he has given you food of righteousness, and he will cause to come down for you the rain, the early and the latter rain, as before.”

In Yo’el the connections between this rain and the Set Apart Spirit is made:
Yo’el 2:28 “And it shall come to pass afterward that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions;”

The Talmud refers to this water ceremony and asks: "Why is its name: 'pulling up of water?' It is because of the out pour of the Set Apart Spirit, according to what is said in:

Yes 12:3 “Therefore with joy shall you draw water out of the spring of salvation.” **John 7:37-38**

It is the name given to The Anointed One, because the Hebrew for "salvation" is Yeshua!

The lighting of the Temple

Apart from the water ceremony there was also the lighting of the temple. Four very huge lampstands were lightened. It was breathtaking and described in the rabbinical commentaries. The Mishna says that serious worshippers will rejoice and dance deep into the night, while holding torches and singing songs of praise. It is said that the lamps on the temple mount could be seen for miles!

It was no accident that Yeshua came to the temple to proclaim a message, which offered better Water and Light and which would satisfy the need of the people completely, exactly on the last day of Sukkot, Hoshana Rabbah, with the themes of light and water on the foreground for many:

Yog 7:37-38 ^{“37} On the last great day (Hoshana Rabbah) of the feast, Yeshua stood up and declared. ^{Yes 12:3}“If someone is thirsty, let him come to Me and drink! ³⁸ Each trusting in Me, as Scripture says: ‘Rivers of living water will flow from his inside’ .” ^{Yes 44:3; 55:1; 58:11}

Yeshua touched a string for those people who knew which Scripture He referred to:

Yes. 44:3 “For I will give water in a parched ground and streams on the dry land; I will pour my spirit upon your descendants and my blessings upon your offspring;”

Even though the lights of this joyful occasion were bright, Yeshua proclaimed an even brighter Light to all:

Yog 8:12 “ Yeshua again spoke to them and said: “I AM **אור**”, the Light of the world; ^{Dan 2:22} whoever follows Me, will not walk in the darkness, but will find the Light of life.” ^{Yes 9:1; Mal 4:2}

Yeshua offered life and salvation to all the pilgrims at Sukkot. He announced the coming of the Messianic times. Z'kharyah described the return of the Master when He will stand on the Mount of Olives. God will Personally save His people:

Z'kh 14:4 “And his feet shall stand upon the mount of Olives, which is opposite Jerusalem on the east, and the mount of Olives shall split in two, half toward the east and the other half toward the west, and there shall be in it a great valley; and half of the mountain shall be left toward the north, and half of it toward the south.”

Later he described the unique light which is also present in those days and the Living Water which will flow from Yerushalayim:

Z'kh 14:7-8 “It shall be a day which is known to יְהוָה; it shall be neither night nor day; and it shall come to pass that at evening time it shall be light.⁸ And it shall be in that day that living waters shall go out from Jerusalem; half of them toward the eastern sea, and half of them toward the western sea; they shall continue to flow in summer and in winter.”

This is not only natural water, but spiritual water of salvation. The multitude could continue in their rejoicing over what follows in Z'kharyah:

Z'kh 14:16.“And it shall come to pass that every one that is left of all the nations that came against Jerusalem shall even go up from year to year to worship the King, יְהוָה -Tzva’ot, and to keep the feast of tabernacles.”

How great are the Messianic prophecies! Yeshua comes to the multitude on the last day of Sukkot and proclaim that there is a way to be washed clean of sin, without doing atonement for it on Yom Kippur, year after year as they just did. He refers to a time about which **Yegezck'el** prophecied:

Yeg 36:25-27 “Then I will sprinkle clean water upon you, and I shall purify you from all your filthiness and from all your idols.²⁶ A new heart will I give you, a new spirit will I put within you; and I will remove the heart of stone out of your flesh, and I will give you a heart of flesh.²⁷ And I will put my spirit within you and cause you to walk in my commandments, and you shall keep my judgments and do them.”

This is the most joyful of all the Biblical feasts. It is at a time when the harvest is brought in and the people's hearts are naturally gladdened by the abundance. When they arrive in Yerushalayim they remind themselves of six months earlier when they gathered there to entrust their whole harvest to the Master during the First Fruits. Then they remembered the coming out of Egypt and the Pesag with its fulfillment of the true Pesag sacrifice, the perfect Lamb of God – Yeshua. Then they remember that they gathered seven weeks thereafter again for the grain harvest of Shavu’ot, a time when they remembered that the Law was given on Mount Sinai and they brought in the first fruit of the harvest (tithes.) It also refers to the time when the Set Apart Spirit fulfilled this feast in the writing of the Law on the inner beings of the people at “Pentecost” during “Shavu’ot.” Now, while they gather for Sukkot, the people remember the provision of God in the wilderness when they stayed in huts. **The fulfillment of this feast will be the harvest of the nations when they are gathered in** to worship the Master when He returns to reign in Yerushalayim:

Rev 21:3 “and I heard a loud voice from heaven saying: “Notice! The tabernacle of God is with the people and He lives with them”^{Z^{kh} 2:9} and they will be His people and the same God is with them and will be a God to them,^{»Yes 8:8,10; Yir 31:33; Yeg 37:27; 2 Chro 6:18}

There is a very good reason why we must rejoice at Sukkot – especially for believers. Yom Teruah's theme is the turn around of the people of Yisra'el to remorse, with the sound of the shofar. Prophetically this is the sign of the return of The Anointed One. Yom Kippur's theme is the salvation and forgiveness through the atonement of Yeshua. One day all the people of God will acknowledge Him as Master.

On Sukkot we rejoice over the ingathering of His people by the Master to tabernacle with Him. Then they will truly be “sealed in the book of life.”

It shows to a coming Sukkot:

Rev 7:9-10 “After these things I saw a multitude from all peoples, tribes, nations and languages; nobody could count them, they stood before the Throne and before Him Who is the Lamb, clothed in white clothes and with palm branches in their hands¹⁰ and they shouted with a loud voice and said: ^{Ps 98:2} “Salvation belongs to our God, to Him sitting on the throne, to the Lamb!”

Traditions in Sukkot

(Notice, not commands.)

Almost as general as the sukkah is the “four species” or “lulav” and “etrog” ritual items; derived from an interpretation of materials named in the Torah:

Lev. 23:40 “And you shall take for yourselves on the first day the fruits of goodly trees, citron, branches of palm trees, myrtle, and willows of the brook; and you shall rejoice before יהוה your God seven days, all the people of the house of Israel.”

Some think that this verse describes the specific materials to make a sukkah, but the rabbis came to an agreement that these materials must be bound together and waved in joy during the feast. This is then where we get the "lulav" and "etrog".

“Etrog” is Aramaic for “that which shines.” In time it got the meaning of a citrus fruit. Rabbis say that this fruit is implied by the phrase “leaves on good trees” where “good” means both the taste of the wood of the tree and the fruit.

Only the citrus fulfill these requirements. Another way of understanding the etrog is to use the numerical values of the letters of the Hebrew alphabet - the number values of the phrase “leaves on good trees” correspond to the number values in “etrogim” the plural of etrog. (An example for you of how the rabbis explain the Hebrew.)

“Lulav” originally means a blade, but received the meaning of willow, myrtle and palm branches. Myrtle was chosen, because of the phrase “bows of leavy trees.” There are a variation of explanations of the four species chosen.

Each of the four species refers to a specific area of a person where he or she can serve God.

- The etrog represents the place of understanding and wisdom.
- The palm represents the backbone and uprightness.
- The myrtle represents the eyes which give our mind relief.
- The willow represents our lips and our prayers to God.

Both the lulav and etrog are used in the synagogue, during Sukkot, every day. The etrog is in the left hand and the lulav (myrtle, willows and palm branches bound together) in the right hand and are waved in the four directions of the wind during certain times in the Sukkot service. Today it is also used during all the prayers in the time of Sukkot.

More traditions include to invite symbolic guests or “ushpizim” to visit the sukkah. Example: Biblical fathers like Avraham, Yitz'gak, Moshe, etc. The idea is to remember those who went before us and were wanderers - they who were dependent on God for protection and provision. We can change these traditions by using this time to teach our real guests about these Biblical characters. It is a time to show hospitality by inviting others to share your food in the sukkah. It is good for those who do not have a sukkah of their own.

It is also traditional to sing the Hoshanah Psalm while walking around the synagogue. Some changed this into a joyful celebration with dancing and music and others singing loudly and waving the lulav and etrog.

The Megillah, or short scroll, associated with the feast, is the Book of Kohelet (Ecclesiastes). The soul examining, slightly dark, thoughtful nature of the book is associated with Yom Kippur, but is here a balance for the joyful note of Sukkot, traditionally read on the last day of the feast.

The Moroccan Jews have a tradition where water is thrown over each other, perhaps a remembrance of the water ceremony at the temple.

The biggest tradition is the building of the sukkah. Traditionally the first branches of the sukkah are bound together just after the breaking of the fast of Yom Kippur. Every family can build one, or a joint effort including the congregation. The children can build a small one on their own.

The best choices are natural branches and organic items like bamboo. Some use Magnolia branches which have an aroma and thus encourage people to live in the sukkah. It should be fastened with rope instead of nails - to accentuate the temporariness. Make sure the sukkah will not collapse on your guests!! A few plants, carpet, lanterns, or hay can make the sukkah beautiful. Any natural items can be hung from the roof of the Sukkah. Apples and pears are easy to tie on and will stay good during the feast. Some use the 7 fruits of the harvest, mentioned in **Deut. 8:8**, for example: wheat, barley, grapes, figs, granates, olives and honey comb. Another symbol of the rich blessings of the provision of God for us.

As believers in Yeshua, the Fulfillment and Perfector of all the signs, times and feasts of God, this is a wonderful time to think about His return. How ready are we, if the harvest is already ripe and the final times of Revelations have come? Are we also aware of it and do we live in dependency on Him, that we are temporary and mortal?

Especially the 8th day – The Great Last Day - the name itself says to us that it is just possible that Yeshua will return on this day, some year OR that He will come during Sukkot and this day will be the last of the existing days on earth? I do not know, but what I do definitely know is **THAT HE COMES.**

Although Shmita Torah is not an instructed feast, it is a wonderful opportunity for us to again praise Yeshua as Fulfillment, Perfector and the One who became Law for us. They walk in the streets and dance with the scrolls of the law on their shoulders - we who profess that we have more than the law, are too ashamed to celebrate the Set Apart Spirit or the Word of God!!!! Let us rejoice and be glad over His Word.

Yeshua comes again!! Come quickly Yeshua and clothe us with white!

Summary

The Creator-God gave us seven feasts. Seven is the number for perfection or completeness. If we take any feast away or add one, then it is not complete or perfect anymore. This is how God always worked. He does nothing incomplete. Therefore we do not accept any other feast with heathen origins and we do not leave out any of His feasts. In such a way we can have a complete experience of God and His love for us. We do not do it to deserve our salvation, but because He gave us the command, through which we can better understand His workings and salvation.

I want to invite you to learn more about His feasts and His involvement with us. There is no better way than to do it.

16. Acknowledgements

The greatest part of this work was written while we were in the mission field in the East and where I did not have any physical sources, except the Word of God, to my disposal and I had to fall back on what I learnt from others over the years, what I have read or heard. Therefore you will forgive me if I have to say that in many cases I do not know from which source I have learnt something. To יהוה יי, the Only God, Creator of the universe, alone all the honour and praise for what He, through His Spirit, has put in other's and my heart. To Him be thanks.

Those we do know about we would like to mention:

- 1 For the personal names and Bible books - **Complete Jewish Bible**
- Dr David H. Stern (Jewish New Testament Publications, Inc)
- 2 Jewish New Testament Commentary - Dr David H. Stern (Jewish New Testament Publications, Inc)
- 3 Our Father Abraham - Marvin R. Wilson (Wm. B. Eerdmans Publishing Company)
- 4 **Jewish virtual Library** - www.jewishvirtuallibrary.org
- 5 Teachings on DVD by **Dick Reuben** about the Tabernacle.
- 6 Teachings on DVD of Prof. Walter J Veight about the Roman Catholic Church History, the mark and sign.
- 7 **The Peshitta Aramaic-English New Testament**- An Interlinear Translation by Rev. Glenn David Bauscher - Lulu Publishing
- 8 **The Peshitta NT English-Aramaic & Aramaic-English Dictionary** by Glenn David Bauscher - Copyright © 2007 Lulu Publishing
- 9 **e-sword version 7.9.8** - Copyright 2000-2007 Rick Meyers.
Free at www.e-sword.net.
- 10 **Pharos Afrikaans-Engels/English-Afrikaans Woordeboek/Dictionary**
www.pharos.co.za - Copy right © 2008 strictly reserved

An enjoyable working-together-thanks to my wife, Hanlie, for the translation, editing, questions and patience over the years.

May The Creator teach you, like He teaches us and may you experience His fullness.

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17. The Haggadah

The Seder – The order of the Pesag meal
Changed and adapted.

This is the base of how we do it at home (the order may change from house to house) – Pesag - The Seder

Children of the Messiah can exchange - replace - fill in as you feel personally to do. None of this - except to narrate the story, preparing and eating the lamb, that was now replaced by Yeshua, and to eat unleavened bread, is Biblical law, but tradition.

Pesag celebrates the fact that God delivered us from bondage to freedom. After 400 years of slavery in Egypt, Moshe told Pharaoh that he must “Let My People Go.” Each time Pharaoh refused to release the Yisra'elites, God brought another plague upon the Egyptians. The tenth and final plague was the death of all firstborn children. In executing this plague, God passed through the land of Egypt, but “passed over” Yisrael's homes. Thus, the holiday is called Passover. The Yisra'elites were then released from bondage. But the Yisra'elites only truly became free when, 50 days after the Exodus, they accepted the Torah from God at Mount Sinai. Every Passover, we are commanded to tell the Passover story.

Three of the synoptic gospels state that Yeshua was arrested the night of the Passover meal. He was thereby identified as the Pesag lamb, sacrificed to redeem us from sin. In order to make Yeshua more obviously the Passover sacrifice, the Gospel of Yoganan sets the last supper as a simple meal, the night before the sacrifice.

Some of the days are “yom tov”'s, full festival days, (Special Shabbat). Traditionally, one refrains from business on a yom tov [literally “day good”], and devotes all one's energies to celebrating the day. The other days are “hol hamoed,” intermediate days. Most people go about their normal affairs during the hol hamoed days. These lesser days during Pesag are mainly observed by eating matzah and refraining from hametz, (yeast). The first and last days of the 7 days following the “Day of preparation” = passover day are Shabbat, i.e. the first and last days of the Feast of unleavened bread.

Jewish people call the festival Pesag - referring to all 8 days, - **Lev 23**.

Get rid of yeast. After the search the following statement must be made in a language the participants understand. The text of the nullification: “May all hametz and products containing hametz that exist on my property, that I have not seen or know about, be nullified and considered like the dust of the earth.” The found hametz (yeast) is burned.

The four cups relates to the 4 promises God made -

Ex 6:6-7 “...I will **free you from the burdens** of the Egyptians and **deliver you from their bondage**. I will **redeem you** with an outstretched arm and through extraordinary chastisements. And **I will take you to be My people....**”

The seder has the following basic outline:

- The day are set apart.
- o Baruch Atah יהוה, Elohaynu Melech Ha-Olam, She-hecheyanu, V'ki-y'manu, V'higi-anu La-z'man Hazeh.
- o We honour You, יהוה, our God and Ruler of the universe, that You kept us alive, sustained us, and enabled us to reach this season.

- LIGHTS (candles) - (This we do not do) No command to do it.

- THE FIRST CUP (Kidush) - “I will free you from the burdens of the Egyptians”
 - o Fill the cups and say the festival kiddush [sanctification].
 - o Baruch Atah יהוה, Elohaynu Melech Ha-Olam, Borei P'ri Hagafen.
 - o We praise You יהוה, our God, Ruler of the universe, Creator of the fruit of the vine.
 - o Drink from the cup.

- URCHATZ - washing of hands. At this stage Yeshua washed the feet of His disciples.
This is not a command, but can be done on the right occasion.

- THE APPETIZER “KARPAS”
 - o Dip a green (parsley is a popular choice) in salt water - the Hissop and tears.
 - o Baruch Atah Adoni, Elohaynu Melech Ha-Olam, Borei P'ri Ha-adamah.
 - o We praise You Adonai, our God, Ruler of the universe, Creator of the fruit of the earth.
 - o Eat the green.

- THE AFIKOMEN “YACHATZ”
 - o There are three pieces of matza on the seder plate. It is customary to have two loaves of challah on the table on Shabbat and holidays in memory of the double portion of manna which fell in the wilderness

(Exod. 16:22). Since we break the middle matza in the beginning of the Seder, we need to start with three so that there will be two left for the meal.

- o At this point in the Seder, we break the middle of the three pieces of matza.
- o Afikomen: The larger half is hidden as the Afikomen. It is customary to give the child who finds the Afikomen a prize. This is intended to keep the children interested in the Seder until the end. The Afikomen is eaten at the conclusion of the seder.
- o Bread of Affliction: The smaller half is left between the two other pieces of matza on the seder plate, and it is meant to be a symbol of the bread of affliction. The breaking of the matza represents the bread of affliction as people in need eat crumbs rather than whole loaves of bread. This is now revealed and proclaimed: “This is the bread of affliction, the bread of poverty our ancestors ate in Egypt. Let all who are hungry come and eat. Let all who are slaves to their desires share the message of Passover. While we celebrate here, we join with our people everywhere. Now we all feel our bonds. Next year, may we all be free.”

- FILL THE SECOND CUP

- o The cups are refilled, but not drunk yet.

- THE FOUR QUESTIONS - Ma Nishtana

- o Why do we eat matzah only?
- o Why do we eat maror [bitter herbs]?
- o Why do we dip the karpas in salt water and the maror in the charoset?
- o Why do we lean to the left (reclining)?

- THE PASSOVER STORY - Maggid “And thou shalt tell thy son” (**Ex 13:8**)

Slavery

Ya'akov brought his family to Egypt to be with his son Yosef, who had become Viceroy of all Egypt. Over time, the children of Yisra'el multiplied in the land of Egypt. Pharaoh feared the Yisra'elites were becoming too influential and powerful. He started to oppress and enslave them as a way of weakening them. The Yisra'elites were forced to build cities, erect monuments, construct roads, work in the quarries and hew stones. Despite the oppression, the Yisra'elites continued to multiply. So Pharaoh decreed that all male newborns of Yisra'li mothers be killed.

Moshe

Ya'akov's great-grandson, Amram, who married Yocheved, had a daughter Miriam and a son named Aaron. Yocheved then gave birth to a third child. To save him from being killed by Pharaoh's soldiers, she placed him in a basket which she hid amongst the reeds at the edge of the Nile River. When Pharaoh's daughter came to bathe in the Nile she discovered the baby. She called the baby Moshe (drawn from the water) and decided to raise him herself in the palace. She hired the baby's mother, Yocheved, to be his nurse. As Moshe grew, Yocheved taught him about his Yisra'eli heritage.

Plagues

When Moshe was 80 years old and his brother Aharon was 83 years old, they entered the palace of King Pharaoh to deliver a message: "The God of Yisra'el said, 'Let My people go, that they may serve me.'" Pharaoh did not believe in the God of the Yisra'elites, and he refused to let the Yisra'eli slaves go free. When Pharaoh continued to refuse to liberate the children of Yisra'el, Moshe and Aharon warned him that God would punish both him and his people with plagues.

A drop of wine is spilled from each one's glass for every plague mentioned - with a prayer of thanks that God has saved us from the plague. (Not necessary.)

1. The waters of the land of Egypt turned into blood.
2. The entire land was covered by frogs.
3. Lice crawling forth from the dust to cover all of Egypt.
4. Hordes of wild animals (Locusts) roving all over the country destroying everything in their path.

After this plague, Pharaoh promised to let the people go on condition that they would not go too far. Moshe prayed to God, and the wild animals disappeared. But as soon as they had gone, Pharaoh changed his mind and decided not to let the slaves go free.

5. A fatal pestilence that killed most of the domestic animals of the Egyptians.
6. Boils burst forth upon man and beast throughout Egypt.
7. A violent hail storm killed everything that was outside and not sheltered.
8. Swarms of locusts devoured everything green that had escaped the hail and others.
9. A blanket of darkness that enveloped all of Egypt except for Goshen.
10. Finally all firstborn in the land of Egypt died, including the firstborn of Pharaoh, exactly as Moshe had warned.

At this point, Pharaoh called for Moshe and Aharon and said to them: “Arise, go out from among my people, both you and the children of Yisra'el; and go, serve God as you have said, and go, and bless me also.”

Exodus

The Yisra'elites departed from Egypt in haste. They assembled in groups to eat the roasted paschal lamb and the unleavened bread (matza). Then after the sun rose on the 15th day of the Hebrew month of Nisan, the Yisra'eli nation rose together to leave the land of Egypt. After three days, Pharaoh started to regret that he had permitted the Yisra'elites to leave. He mobilized his army in hot pursuit of his former slaves. He reached them near the banks of the Red Sea. Moshe led the Yisra'elites onwards until they came to the very borders of the Red Sea. Then God spoke to Moshe: “Lift up your rod, stretch out your hand over the sea and divide it; and the children shall go into the midst of the sea on dry ground.” Moshe did as God ordered. Then a strong east wind blew all night, and the waters of the Red Sea divided. The Yisra'elites marched along a dry path through the Red Sea until they reached the opposite side in safety. The Egyptians continued their pursuit, but the waters of the Red Sea closed over them and drowned Pharaoh and his army.

Birth of the Yisra'eli Nation

Thus, God liberated the children of Yisra'el from the Egyptians. And the children of Yisra'el saw God's great power and believed in Him.

- ANSWERING THE FOUR QUESTIONS
 - o Because we left in such a hurry we didn't have time to let the bread rise.
 - o To remind us of the bitterness of slavery.
 - o The salt water represents our tears, the charoset the mortar used in building Pharaoh's storehouses.
 - o To mimic the practice of the Romans, who leaned to the left to keep their right hand free, to show we are free.

- DRINKING THE SECOND CUP - “and deliver you from their bondage”
 - o Baruch Atah יהוה, Elohaynu Melech Ha-Olam, Borei P'ri Hagafen.
 - o We praise You יהוה, our God, Ruler of the universe, Creator of the fruit of the vine.
 - o Drink the cup.

- MATZAH - The bread of affliction becomes the bread of life.
 - o Baruch Atah יהוה, Elohaynu Melech Ha-Olam, Hamotzi Lechem Min Ha'aretz.

- o We praise You יהוה, our God, Ruler of the universe, who causes bread to come forth from the land.
- o Baruch Atah יהוה, Elohaynu Melech Ha-Olam, Asher Kid'shanu B'Mitzvotav V'Tsivanu Al Achilat Matzah.
- o We praise You יהוה, our God, Ruler of the universe, who sanctifies us with the mitzvot, and instructs us about eating matzah.
- o Eat some matzah.
- MAROR [BITTER HERBS] -
 - o Take a Matzah and dip it into the bitter herb [commonly horseradish].
 - o Baruch Atah יהוה, Elohaynu Melech Ha-Olam, Asher Kid'shanu B'Mitzvotav V'Tsivanu Al Achilat Maror.
 - o We praise You יהוה, our God, Ruler of the universe, who sanctifies us with the mitzvot, and instructs us about eating bitter herbs.
 - o Eat the bitter herb.
- HILLEL SANDWICH “KORECH”
 - o Make and eat a matzah sandwich using maror and the charoset [spiced fruit sauce, commonly made from apple, walnut, and cinnamon] for filling; there is no blessing.
- THE MEAL - Shulchan Orech
 - o We do not need any replacement or symbol. The lamb was slaughtered.
 - o Be careful for leaven.
 - o Serve and eat the meal prepared before the time.
- FIND THE AFIKOMEN - Tzafoon
 - o Usually the children search for the hidden afikomen. In some households, the children hold the afikomen hostage for ransom. In others, the searchers are rewarded. The end result is the same: the leader has the afikomen, and the searchers have a prize.
- EATING THE AFIKOMEN
 - o Everyone eats a small amount of the afikomen.
 - o The afikomen is the stand-in for the sacrificed, roasted pesag lamb, that was eaten at this point in the seder.
- GRACE AFTER THE MEAL - Barech
 - o We are ready to sing and give thanks for the food we have eaten, through the goodness of which we live. Let there be food for all, abundant and healthy.
 May we have the wisdom to choose only those foods that enhance our precious energy and sustain us through our labours and our rest.

- o Singing as we go with our mouths filled with laughter and our tongues singing with joy. Then all the nations will say that “The Set-Apart One has done great things with them.” Indeed, He has done great things for us and we rejoice. Those who wept as they planted, now joyously reap! We may have gone on through vales of tears, carrying our seed from generation to generation; now we come in joy, our children in our arms.
 - o Friends, the time to give thanks for this meal has come.
 - o May the Provider of all be praised through all time and space!
 - o With your permission, friends, we praise the Provider, from which we have received to eat.
 - o Praised is the Provider from whom we have received; on whose goodness we live!
 - o Blessed are You, Yahuah, our God, Sovereign of all space and time, You feed the entire universe in Your goodness, grace, loving kindness and mercy. From the Provider comes bread for all flesh, because of unlimited loving kindness. And in great goodness You never withdraw from us, nor will we lack food, now or forever. On account of our understanding of You, because this is a judge who feeds and provides for all in goodness. Blessed are You, Yahuah, who provides food for all.
 - o And may You cause Yerushalayim to be rebuilt, now, in our own time. Praised are you, Provider of all, the merciful builder of Yerushalayim.
 - o May the One who causes peace to prevail in the reaches beyond us, cause peace to prevail for us, for all Yisra'el and for all the world; and to this we say: Let it be!
 - o May the Provider of all give endurance to this people, may the Provider bless this people with Peace.
- THE THIRD CUP: =” I will redeem you” - this is My covenant.
 - o Refill your cup.
 - o . . . Baruch Atah יהוה, Hazan et Hakol . . .
 - o . . . Thank you יהוה, for the food we have eaten . . .
 - o Baruch Atah יהוה, Elohaynu Melech Ha-Olam, Borei P’ri Hagafen.
 - o We praise You יהוה, our God, Ruler of the universe, Creator of the fruit of the vine.
 - o Drink from your cup. **Luk 22:18**
- HALLEL: A PSALM OF PRAISE - **Ps 114**
 - THE FOURTH CUP - “And I will take you to be My people”
 - o Fill your cup.
 - o Baruch Atah Adoni, Elohaynu Melech Ha-Olam, Borei P’ri Hagafen.
 - o We praise You Adonai, our God, Ruler of the universe, Creator of the fruit of the vine.
 - o Drink from your cup.

- NIRTZEH - Hymn
 - o Ended is the Passover seder, according to custom, statute and law. As we were worthy to celebrate it this year, so may we perform it in future years. Oh pure one in heaven above, restore the congregation of Yisra'el in your love. Speedily lead your people to Tziyon in joy. Next year in the New Yerushalayim!
 - o After all, this is what the Seder is about - commemorating God's redemption of the Yisra'elites and moving closer to our own redemption.

**‘Y’varekh’kha Adonai v’yeshmerekha
 Ya’er Adonai panav eleikha vigunekha
 Yissa Adonai panav eleikha
 v’yasem l’kha shalom**

**Yahuah blesses you, and keeps you.
 Yahuah makes His face shine on you,
 and be gracious to you.
 Yahuah lifts up His countenance upon you,
 and gives you peace.**

Other material by the same author:

God van die Verbond
 Feeste van die Verbond

DVD recordings in Afrikaans and English:

The Law of God
 The Times of God
 The Name of God
 Aramaic primacy of the New Covenant.

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The Author

Gerrie Coetzee was born in 1955 in the Free State and is married to Hanlie, who grew up as Missionary child in Malawi. While studying theology in Bloemfontein, he realized that there is a difference between theology, teachings and the truth in The Word of יהוה. He qualified in a Chemical field of study and worked for a time in the industry.

Gerrie continued his studies through correspondence at international Bible schools. יהוה called him back to his original calling, to give up everything and step into the mission field of care for the other nations in a trust dependency - first with outreaches to the Far East, Europe and Africa, but later more permanent to Taiwan, where they studied Mandarin-Chinese at the Fung-Chia University and then later to India - where they worked and lived among the Tibetans, translating portions of the New Covenant into Tibetan and writing a discipleship book in Tibetan-English parallel. Yahuah brought them back to South Africa, after 15 years in the East, with the instruction to bring the Truth of His Word also in Afrikaans. He received his M.A. in 'Comparative Religions' for his work on Exoterical and Esoterical Buddhism, the original teaching of the Coptic Church and the Poetry and Prose in Hebrew.

Through Gerrie's teaching ministry quite a few Home churches came into existence through out the world and it is still his practise.

They live at present in Pretoria-Gauteng, where he finalizes "Die pad van Waarheid tot die Lewe" – an Afrikaans translation of the Bible and serves a couple of house groups. Gerrie's 2 elder daughters are married and the second grandchild is on the way. Gerrie and Hanlie's oldest son is a second year Archeological / Ancient Near Eastern History student at UNISA and the youngest daughter is in grade 9, home schooling.

He also wrote Feasts of the Covenant. Both the books are also available in Afrikaans, together with DVD's featuring the Law of God.

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