

REVISED AND UPDATED

MOEDIM

Exposition of the Feasts of YHWH

NO MANS ZONE

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NMZ BOOKS

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DEDICATION

This Exposition is dedicated to YESHUA MALKEINU.

THANK YOU

NMZ would like to acknowledge and thank all the Authors,
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THANK YOU

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NOTICE

A special note on the pronunciation of the Set-Apart Name of the Father

In Hebrew, the Set-Apart Name is composed of four letters YHWH pronounced as Yud ך, Hei ך, Vav ך, Hei ך.

This is referred to as the “Tetragram” or “Tetragrammaton” meaning roughly “The Four Letters” - YHWH.

How the Tetragram is actually pronounced, there is no general consensus among scholars.

Current research points to one of five related pronunciations for the Set-Apart Name:

- 1) *Yah-way*
- 2) *Yah-hoo-way*
- 3) *Yah-oo-ay*
- 4) *Yah-oo-ah*
- 5) *Yeh-ho-vah*

For this, the English version of the Tetragrammaton YHWH and the Hebrew “YHWH” is employed throughout this Siddur to allow the reader to follow his or her own convictions on the pronunciation of the Sacred Name.

The term LORD or Lord as it is used in English Bible translations is a substitute of the Tetragrammaton. Therefore, it is not employed in this Exposition.

Other terms that are used in this Exposition

Here are some terms you need to be familiar with that we will be using throughout this exposition:

Yeshua (alternatively Yahushua): this is the eternal name of the Son whom in Christianity is called Jesus.

Ruach HaKodesh: this is the eternal name of the Set-Apart Spirit of the Father, whom in Christianity is called the Holy Spirit.

Elohim: This is translated in English Bibles as God. We prefer the term Creator.

Eloah or Eloha: The singular of Elohim.

Adonai: This is translated as Sovereign or Master.

Kahal: the Hebrew name for congregation/assembly or what Christianity calls the Church.

Mitzrayim: The Hebrew name for Egypt or, more correctly, an ancient place that was located in Saudi Arabia of which is symbolic of ancient Egypt.

Yahrushalayim: More accurately called Yerushalem from whence we get the name Jerusalem.

Yisra'el: Israel. Not modern Israel but Torah Israel.

Torah: The first five books of the Old Covenant.

TaNak: This is a name used in Judaism for the canon of the Hebrew Scripture or the Old Testament. It is an acronym meaning The Torah (“Teaching,” also known as the Five Books of Moses), Neviim (“Prophets”), and Ketuvim (“Writings”).

Brit Chadashah: This is the name of the New Testament literally the New/Renewed Covenant.

Amein: Literally, so be it.

GLOSSARY

Note: We employ throughout this Work the original Hebrew titles of the Set-Apart Scriptures (Keetvay haKodesh) instead of their English equivalents because it assists believers to develop their Hebraic vocabulary.

THE SCRIPTURE (KEETVAY HA-KODESH)

Instructions

Genesis

Exodus

Leviticus

Numbers

Deuteronomy

Torah

Beresheeth

Shemoth

Wayiqra

Bamidbar

Devarim

Prophets

Joshua

Judges

First Samuel

Second Samuel

First Kings

Second Kings

Isaiah

Jeremiah

Ezekiel

Daniel

Hosea

Joel

Amos

Obadiah

Jonah

Mikah

Nevim

Yahoshua

Shophtim

Schmuel Alef

Schmuel Bet

Melechim Alef

Melechim Bet

Yeshayahu

Yirmeyahu

Yechezkel

Daniyel

Hoshea

Yoel

Ahmos

Ovadyah

Yonah

Micha

| | |
|-----------|------------|
| Nahum | Nachum |
| Zephaniah | Tzephanyah |
| Habakkuk | Chabakook |
| Haggai | Chaggai |
| Zechariah | Zecharyah |
| Malaki | Malachi |

Ketuvim

Psalms
Proverbs
Job
Song of Songs
Ruth
Lamentations
Ecclesiastes
Esther
Ezra
Nehemiah
First Chronicles
Second Chronicles

Writings

Tehillim
Mishle
Iyov
Shir HaShirim
Root
Echah
Koheleth
Hadasah
Ezrah
Nechemyah
Divre HaYamim Alef
Divre HaYamim Bet

The Renewed Covenant Brit Chadashah

| | |
|--------------|-----------------|
| Matthew | Mattityahu |
| Mark | Marqus |
| Luke | Luka |
| John | Yochanan |
| Acts | Maaseh Shlichim |
| James | Yaakov |
| Hebrews | Ivrim |
| First Peter | Kepha Alef |
| Second Peter | Kepha Bet |
| First John | Yochanan Alef |
| Second John | Yochanan Bet |

Exposition of the Feasts of YHWH

| | |
|----------------------|------------------|
| Third John | Yochanan Gimel |
| Jude | Yahudah |
| Romans | Romiyah |
| First Corinthians | Qorintyah Alef |
| Second Corinthians | Qorintyah Bet |
| Galatians | Galutyah |
| Ephesians | Ephsiyah |
| Philippians | Phylypsiyah |
| Colossians | Qolesayah |
| First Thessalonians | Tesloniqyah Alef |
| Second Thessalonians | Tesloniqyah Bet |
| Philemon | Phileymon |
| First Timothy | Timtheous Alef |
| Second Timothy | Timtheous Bet |
| Titus | Teitus |
| Revelation | Gilyahna |

“Speak unto the children of Yisra’el, and say unto them, the appointed seasons of YHWH, which you shall proclaim to be Set-Apart convocations: even these are My appointed seasons”
Wayiqra (Leviticus) 23:2.

INTRODUCTION

The Feasts of YHWH are perhaps the most misunderstood element of Scripture. Many Christians have casually dismissed the feasts as products of Hebrew history and culture that have been fulfilled in the Messiah. While this is true in a certain sense, the feasts never the less remain an integral part of the Scripture and are an integral part of being called the people of YHWH. Not to understand the truth about these feasts is ignorance that a believer cannot afford to keep. It is frustrating and delaying the mandate of the Kingdom.

We sincerely believe that the reason why Christians have never experienced the set-apartness of the presence of YHWH and the fullness of the power of YHWH as it was in the early Kahal (the early Nazarene congregation or assembly) is that these feasts are in fact the key. The reason why the Messiah, the Apostles, and early believers were so successful at the mandate of the Kingdom is that they ALL understood the reasons for the feasts, so they diligently observed the feasts; therefore, they lived out the meanings of the feasts.

Today the Church practices feasts and observe days which are “historical precedents” created by Pontifical rulings and are not a command of the Scripture. They are based on Roman/Greek institutions that revolve around the Julian calendar. It is not our

purpose in this exposition to refute or challenge these Church precedents but to bring you into familiarity with the Scriptural Feasts that the Messiah and the Apostles observed and practiced as it was in the Gospels and the book of Acts.

The fact will always remain true; it is not possible to be “Holy” (Set-Apart) and enter into the Kingdom of YHWH without observing the Feasts of YHWH. Holiness is not an option for the believer!

“For I am YHWH your Elohim: sanctify yourselves therefore, and be you Set-Apart, for I am Set-Apart.....For I am YHWH ... that brought you up out of the land of Egypt, to be your Elohim: you shall therefore be Set-Apart, for I am Set-Apart” Wayiqra (Leviticus) 11:44-45.

“But be Set-Apart in all your ways, as that One who called you, is Set-Apart, Because it is written, Be Set-Apart, as also I, am Set-Apart” Kepha Alef (First Peter) 1:15-16.

The journey into set-apartness and into His Kingdom begins with understanding and correctly observing the Feasts of YHWH.

THE MOEDIM

The Hebrew word for feast is *Chag*, but when applied in the context of a Set-Apart gathering, it is called *Moed* in the singular and *Moedim* in the plural. Some of the Chag are, in fact, festivals while others are times of mourning and fasting, but they all share the same purpose being they are all “the appointed times” that YHWH chose to meet His covenant people.

The Torah teaches ten feasts that we are all called to observe. They are,

1. The Shabbat.
2. Rosh Chodesh (New Moon).
3. Pesach/Passover (Day of Preparation).
4. Chag haMatzah/Feast of Unleavened Bread (Matzah).
5. Yom haBirkurrim/Day of First Fruits (Birkurrim).
6. Shavuot/Pentecost/Feast of Weeks (Shavuot).
7. Yom Teruah/Day of Blowing (Yom Teruah).
8. Yom haKippurim/Day of Atonement (Yom Kippur).
9. Sukkot/Feast of Tabernacles (Sukkot).
10. Shemini Atzeret (The Eighth Day).

The Shabbat is a weekly reoccurring feast, while Rosh Chodesh is a monthly reoccurring feast that is tied to the lunar cycle of the moon and the rest of the feasts are annual reoccurring feasts that are celebrated once every year.

The yearly feasts occur in clusters and are commonly divided into three categories because they are tied to the agricultural cycles of Yisra’el, i.e., spring, summer, fall, and winter, and because they occur within close proximity of each other. They are referred to as the:

- PASSOVER (PESACH) Pesach, Chag haMatzah and Yom haBirkkurim.
- PENTECOST (SHAVUOT).
- TABERNACLES (SUKKOT) Yom Teruah, Yom haKippurim, and Sukkot.

The Passover, Shavuot, and Sukkot are called “ascension feasts” as the Scripture required that these three feasts be celebrated in Yerushalem (Shemoth (Exodus) 23:14-1, 34:23-24). Therefore, they are distinctly referred to as *Chag*, whereas the rest of the feasts are called *Moedim*.

A person is not exempted from observing the feasts if they could not travel to Yerushalem, or they could not obtain the necessary requirements of the feast or be unable to because of a death in the family. The Torah allows room for these circumstances. See Devarim (Deuteronomy) 14:24-26; Wayiqra (Leviticus) 5:7-11; 12:8; Bamidbar (Numbers) 9:5-12.

The first three feasts occur in the spring during an eight-day period. The second feast Shavuot comes by itself fifty days after the waving of the First Fruits in the early summer. Many know this feast by its Greek name Pentecost meaning fifty. It is also sometimes called the Feast of Weeks (Shemoth (Exodus) 34:22).

The long dry summer culminated in a collection of the three final feasts that occurred in the fall. These later feasts cover a period of 21 days, which are collectively referred to as the fall feast or Tabernacles. Shemini Atzeret is celebrated on the eighth day after the seven days of Tabernacles and is not considered to be part of Sukkot.

These three clusters or groups of feasts generally correspond to the three divisions of the Temple area.

- Outer Court.
- The Holy Place.
- The Holy of Holies.

These three divisions also help us to see the three roles played by the Messiah.

- Priest (Kohen).
- Prophet (Navi).
- King (Melech).

The number three is very significant in the Scripture. It stands for completeness or perfect testimony. These feasts are, therefore, a perfect testimony of YHWH and are designed to complete His people.

We have seven main points to say about these feasts;

1. The Torah calls these feasts THE FEASTS OF YHWH.

These are not Jewish or Israelite festivals, but they are YHWH's feasts. Many have made the grave mistake of calling these feasts Jewish or Israeli feasts.

“Speak to the children of Yisra’el, and say to them: ‘The feasts of YHWH which you shall proclaim to be holy convocations, these are My feasts’” Wayiqra (Leviticus) 23:2.

These feasts are loving invitations from our Creator to rejoice and dwell in His presence, a season of gathering for families and friends to experience His faithfulness, His forgiveness, His deliverance, His healing, and abundance.

2. The Torah calls these feasts EVERLASTING.

YHWH places the observance of the feast in Wayiqra (Leviticus) 23 alongside the weekly Shabbat. In fact, these

feasts are also a Shabbat as the word Sabbath is plural in the Scripture.

*“Every Shabbat he shall set it in order before YHWH continually: it is from the children of Yisra’el; **an everlasting covenant**”* Wayiqra (Leviticus) 24:8.

The prophet Yechezkel (Ezekiel) shows us that these feasts will be kept as a memorial or a reminder of what our Master Yeshua has done for us during the millennial reign.

3. The Torah calls these feasts SET-APART CONVOCATIONS.

The feasts are called Set-Apart convocations (from the Hebrew word *Kodesh* meaning Set-Apart). The Prophet Yeshayahu (Isaiah) spoke against Yisra’el because they had profaned YHWH’s feasts by not keeping them Set-Apart.

“Bring no more vain oblations: it is an offering of abomination unto Me--new moon and sabbath; the holding of convocations. I cannot endure, iniquity along with the solemn assembly. Your new moons and your appointed seasons, My soul hates; they are a burden unto Me: I am weary to bear them” Yeshayahu (Isaiah) 1:13-14.

That is why Sha’ul (Paul) said that we are to keep the feasts with sincerity and truth, in other words, without hypocrisy (Qorintyah Alef (First Corinthians) 16:8).

4. The Torah calls these feasts YHWH APPOINTMENTS.

The feasts are appointed by YHWH!

*“These are the appointed seasons of YHWH, even Set-Apart convocations, which you **shall proclaim in their appointed season**”* Wayiqra (Leviticus) 23:4.

No person in their right mind would consider missing an appointment with the President of the United States or the Queen of England, how much more the Creator of the Universe?

5. The Torah calls these feasts CELEBRATIONS.

The word “*moedim*” also can mean a celebration or a festival because they are associated with the agricultural harvest of Yisra’el. These feasts are intricately tied to the land of Yisra’el and her seasons. They unfold YHWH’s plan for His creation. They all involve sacrifices and offerings, which come from the land. They are meant to be holidays for Eloah’s people (Wayiqra (Leviticus) 23:32, 41).

6. The Torah calls these feasts REHEARSALS.

The word convocation comes from the Hebrew word “*miqra*,” which also means rehearsals (Shemoth (Exodus) 12:16). When we celebrate them, we rehearse or depict our entire walk with YHWH. The Passover (Pesach) speaks about personal redemption, Pentecost (Shavuot) infilling of the Spirit, and Tabernacles (Sukkot), the restoration of the Kingdom.

7. The Torah calls these feasts The BLESSINGS.

In Devarim (Deuteronomy) 11:26-27, it states;

*“Behold, I set before you this day, a blessing and a curse: **The blessing**, if you shall hearken unto **the commandments of YHWH** your Elohim, which I command you this day...”*

The Feasts are an integral commandment of the Torah, in fact, inseparable from the Torah. Therefore they carry all the blessing of Devarim (Deuteronomy) 28.

What these feasts were designed and created to do:

1. They convey spiritual truths.

The Scripture teaches, first, the natural, then the spiritual (Qorintyah Alef (First Corinthians) 15:46-50). These feasts are rich with spiritual truths that are conveyed to us in natural settings. They convey principles of mercy, love, and forgiveness and illustrate laws of sowing and harvest, curses and blessings, etc.

2. They create the identity of YHWH's people.

These feasts become the traditions of His people; they were designed to make Yisra'el a cultured people – unique and distinct from other nations. In Bamidbar (Numbers) 23:9, Moses said this of Yisra'el, *“For from the top of the rocks I see him, and from the hills I behold him. Behold, it is a people that shall dwell alone, and shall not be reckoned among the nations.”*

3. They are sacred signs marking out YHWH's Set-Apart people.

The words “appointed season” in Wayiqra (Leviticus) 23 also conveys the picture of an assembly of people who are Set-Apart in every way. When we observe these feasts, we become YHWH's signs to the world that we belong to Him because He has marked us out as a special people. In Shemoth (Exodus) 31:13, YHWH calls these feasts His sign (notice the plural word “Sabbaths” – indicating that all the feasts are signs).

4. They are designed to be road marks.

The Scripture speaks of ancient road marks that the remnant will come to see as their pathway back into the family of Yisra'el. See Yechezkel (Ezekiel); 37:16; Yirmeyahu (Jeremiah) 6:16; 31:20-21. These feasts were created to be

road marks to point the remnant back to their identity as YHWH's chosen people. Countless non-Jews are returning to keep the feasts because they see the ancient road marks.

5. They are designed to heal and restore.

The Passover was designed to heal us spiritually and physically, Pentecost was designed to empower us, and Tabernacles was designed to restore to us the authority of the Kingdom. This also applies to healing the divide between the house of Yahudah (the Jews) and Ephraim (the Church). Each feast is a self-perfecting pathway designed by YHWH to prepare and qualify us to enter His Kingdom.

6. They are designed to point us to the Messiah.

All of the feasts speak about Yeshua and His life and ministry. They foreshowed our Messiah and what He would do for us. The feasts showed us that the Messiah would tabernacle among men, live a sinless life, and be executed as our Passover lamb. These feasts were all fulfilled in His life, death, and resurrection, but they were not abolished. Something we will explain shortly.

7. They are designed to foreshadow the eight Millenniums of Scripture.

All of the feasts speak about the eight thousand year time period in which YHWH Has appointed for human history. Each millennium is representative of a feast. The first thousand years represent Yom haBirkurrim, the 2nd Yom Teruah, the 3rd Pesach, the 4th Chag haMatzah, the 5th Yom Kippur, the 6th Shavuot, the 7th Sukkot, and the 8th and final millennium Shemini Atezerets.

Were YHWH's Feasts Abolished?

Many Christian Scholars argue that the feasts were fulfilled in the life, death, and resurrection of the Messiah Yeshua; therefore, we

are no longer required to observe them. Furthermore, they argue that the feasts are symbols that represent and point to the Messiah's life and work, which have all been fulfilled. Yeshua is the sacrificial lamb that satisfies all of the feast's requirements. But what does the Scripture teach?

The answer to this question is both Yes and No. Yes, in that Messiah Yeshua is our sacrificial lamb, and therefore we have no need of another sacrifice (Qorintyah Alef (First Corinthians) 5:7; Ivrim (Hebrews) 9:26-28, 10:1-26). Yeshua has fulfilled all the sacrificial laws to their completeness. And No, YHWH's feasts are NOT abolished because of six irrefutable reasons:

First, they foreshadow Yisra'el's Messiah (Qolesayah (Colossians) 2:17; Ivrim (Hebrews) 10:1). He is the very substance to which they point. While such yearly sacrifices could never make men perfect (as can His shed blood), we nevertheless cannot separate these shadows from their substance, for they will then cease to be shadows!

Second, the feasts we saw earlier in Wayiqra (Leviticus) 23 are an eternal decree because they are placed alongside the Shabbat as everlasting. Anything eternal in Scripture cannot be abolished, but certainly, it can be fulfilled! It is both arrogant and prideful to call what YHWH has called "everlasting" as abolished or obsolete.

Third, the word fulfilled does not mean that it is abolished. Take, for example, Christmas, which Christians observe as the day of Christ's birth. Just because it is fulfilled does not mean it is abolished. Otherwise, why should they continue to observe it? Similarly, all Americans celebrate the 4th of July as their independence day, which was fulfilled in 1776. Still, it does not mean that it is abolished, therefore should it no longer be observed?

Fourth, the feasts are pivotal to our identity as YHWH's people and our apartness as the people of YHWH. We have already mentioned this point. The feasts become our culture and traditions that make us uniquely Israelites who are the heirs of all the

promises and covenants! Speaking Hebrew does not make you an Israelite, but observing Hebrew feasts does.

Fifth, the feasts are foretold as being continued in the millennial reign. Both Zechariah and Zephaniah and many of Israel's prophets foretold the full restoration of the feasts in the Millennial Kingdom (Zecharyah (Zechariah) 14:16-21; Tzephanyah (Zephaniah) 3:18; Echah (Lamentations) 1:4-7; Yechezkel (Ezekiel) 45:17, 46:3).

Sixth, the Messiah observed these feasts as these passages show - Mattityahu (Matthew) 26:17; Luka (Luke) 2:41-2; Yochanan (John) 5:1 leaving us an example. A pattern we should follow according to Kepha (Peter) and Sha'ul (Paul). *“For to this, you were called! Because even the Messiah died for us, and left us this pattern: that you should walk in His footsteps”* Kepha Alef (First Peter) 2:21. *“Imitate me, just as I also imitate Yeshua”* Qorintyah Alef (First Corinthians) 11:1 (Restored Version). If it were not a requirement that we observe these feasts, the Messiah would have been the first to set the example by not observing them.

Seventh, according to the Scriptures, the Apostle Sha'ul (Paul) and his disciples were keeping the feast days of YHWH many years after Yeshua's resurrection. Here are the Scriptural proofs; Maaseh Shlichim (Acts) 13:14, 17:2, 18:4, 20, 20:16, 43-44. Paul even went to great lengths to dispel any doubts among the early believers may have had that he was abandoning the Mosaic Law - the very foundation of the feasts (Maaseh Shlichim (Acts) 21:17-24) then if that were not sufficient, he clearly instructs believers to celebrate the festivals *“with sincerity and truth”* Qorintyah Alef (First Corinthians) 5:7-8.

So abundantly clear was the pattern that the Messiah and the Apostles had set that scholars are in general agreement that they did not abolish the feasts, but they kept the festivals in the manner it was commanded by the Torah. The *Encyclopaedia Britannica* (13th edition), under “Festivals,” states that it is *“abundantly clear that Christ and His disciples observed the appointed Jewish feasts.”*

Most all of the Feasts in the Scripture are based on the Seven Day cycle of the week and, in particular, the Seventh Day. It is vitally important we understand the significance of the number seven in the Hebrew Scriptures before proceeding further.

THE NUMBER SEVEN

The significance of the number “Seven” in the Scriptures

The number seven plays a significant and central role in the Hebrew Scriptures. According to Rabbinical teaching, the number seven in the Torah (the first five books of the Old Covenant) is the actual source of the Jewish people's blessings. Generally, the number six is indicative of all that is material, and the number seven all that is spiritual.

The pattern of seven is seen throughout the Statutes (Chukim), the Ordinances (Edot), and Judgments (Mishpatim) of the Torah. It is again repeated through the books of the Prophets (Naviim). I shall endeavor to show you these patterns and then reveal how it is connected to the Shabbat day and to our Messiah Yeshua.

In addition to the seventh day rest that is mandated by the Torah, the Law of Moses commanded all Israelites to work their fields for six years, but on the 7th year, they were to let it lie fallow. Shemoth (Exodus) 23:10-11 This is called the *shimita* year in Hebrew. After seven years of “shimita years,” there was another compulsory year of rest for the land. Then on the fifth year, after seven years of seven years ($7 \times 7 = 49$ years), there was to be the year of release called the Day of Jubilee (Wayiqra (Leviticus) 25:9-15). Debtors and slaves were freed during this year.

The first feast of YHWH's calendar is the Passover (Pesach), and it lasts for seven days (Leviticus 23:6-8). During the seven days, Israelites are commanded to eat unleavened bread called *Matzah* (Exodus 12:15). Similarly, after the Passover, YHWH commanded Yisra'el to count seven times seven weeks ($7 \times 7 = 49$ days). On the 50th day, they were to celebrate the Feast of Shavuot (the Feast of Weeks) or what is commonly called *Pentecost* in Christianity, meaning fifty (Wayiqra (Leviticus) 23:16-21). This period is called the counting of the *Omer* in Hebrew - a time in which special petitions and prayers are made for the family and nation.

In Summer, Yisra'el was to celebrate the Feast of Sukkot (the Feast of Tabernacles), which is also seven days long. During this feast, Israelites were commanded to live in temporary shelters for the seven days of the feast. This was so they could experience and remember their journey through the wilderness.

The *Temple's menorah* has seven branches and seven oil lamps (Shemoth (Exodus) 37:17-23). Priests were to be consecrated (anointed) for seven days, as were the Alter on which they were to minister (Shemoth (Exodus) 29:30, 37). Priests were required to sprinkle the Alter and their utensils seven times (Wayiqra (Leviticus) 4:6, 8:11). Lambs that were to be dedicated to YHWH were allowed seven days to be with their mother (Shemoth (Exodus) 22:30).

Interestingly the festivities around a traditional Jewish wedding last for seven days. During the ceremony, the bride and groom received seven blessings. Conversely, the Jewish mourning period for a death in the family called “shovah” also lasts for seven days. After their monthly cycles, women are declared unclean for seven days (Wayiqra (Leviticus) 12:12). Skin infections and home infestations are also pronounced unclean for seven days (Wayiqra (Leviticus) 13:21, 14:33-38).

In the books of the Prophets, a prime example of the importance of the number seven can be seen in Joshua's campaign against Jericho. Joshua encircled the city of Jericho seven times for seven whole days before they were able to overcome the city. Each day the Israelites circled the city once with seven *Cohanim* (Priests) in a row carrying seven *shofar* horns with them. On the 7th day, they circled the city seven times, and after the seventh march, the walls tumbled down.

In Genesis, Avraham (Abraham) bestowed seven blessings on his son Yitzchak (Isaac), and in turn, Yitzchak bestowed seven blessings on Yaakov (Jacob), his son. Samson had seven locks of hair, which gave him his tremendous power. There are seven notes on a musical scale, and we know music envelopes YHWH's throne seven days a week. In Jewish tradition, when the prophet

Elisha could not attain prophetic insight, he would play music, and the Spirit of YHWH descended upon him. A similar occurrence when David played before King Saul and his tormenting spirit left him.

Even in the natural world, the number seven is highly prevalent. There are seven heavens or celestial levels, according to Jewish Kabbalah. The Kabbalah also teaches that there are seven parts to the human body; the head, the torso, two arms, two legs, and our sexual organ (brit milah). We have seven inlets in our head; two eyes, two ears, two nostrils, and one mouth. When we divide our body into two vertical sections, we have three inlets on each side, one ear, one eye, one nostril, and the mouth in the center being the seventh. This is a picture of the menorah.

Then there are seven continents globally: Africa, Antarctica, Asia, Australasia, Europe, North America, and South America. There are seven great seas; Arctic Ocean, Antarctic Ocean, Indian Ocean, North Atlantic Ocean, South Atlantic Ocean, North Pacific Ocean, and the South Pacific Ocean. There are seven major plates in the Lithosphere (the outer crust of the Earth's surface) and several smaller ones. There are seven colors in a rainbow: Red, Orange, Yellow, Green, Blue, Indigo, and Violet. There are Seven States of matter in the universe: Solid, Liquid, Gas, Plasma, Beam, Bose-Einstein Condensate (zero matter), and Thought Wave.

These many examples confirm that the number seven is no ordinary number - a number of which in the Jewish mind stands for wholeness and completeness. How then is this number connected to the Shabbat? The significance of the number seven and its relationship to the Shabbat is revealed in the very first verse of Genesis. The first Pasuk (verse) in the Torah, in the book of Beresheeth (Genesis), has seven Hebrew words.

“בְּרָאֵשׁוּיַת בְּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ” Masoretic text
 Beresheeth bara Elohim ET (Aleph-Taf) ha-shamayim v-et ha-aretz.

1 2 3 4 5 6 7

In the beginning, Elohim (the Beginning and the End) created heaven and the earth.

The first three words, according to Jewish teaching, represent YHWH. The second three represents the act of creation. The Hebrew word spelled “Aleph Taf” in the middle of the Text is what unites the passage. Because this word is not pronounced in Hebrew (meaning it is silent), this has eluded Christianity to its presence in the text but is highly significant in Hebrew. This word is composed of the first and last letter of the Hebrew alphabet, אָ תּ “Aleph Taf,” which is transliterated in English as “ET.”

According to Jewish understanding, the ET is the central word that unites ALL that is seen and unseen. The letter “Alef” symbolizes the unity and totality of Elohim in the World. It is the symbol for the One Sole Creator of the Universe. The letter “Taf” is the final letter in the Hebrew alphabet, representing the material world. It is the symbol of all created or finite things. This central word ET is the meeting place of the Spiritual and the material; the Divine and the imperfect; the Eternal and the temporal or the Infinite and the finite.

The “ET,” according to Jewish teaching, is a picture of the middle light in the menorah. The central lamp is called the *Shemesh*, which is referred to as “the Agent of Creation” since it is the Shamesh that was used by the Priests to light the other six lamps of the menorah. The Shemesh, the Rabbi’s teach, is symbolic of the Shabbat! This middle light is the source of blessing for all the days of the week and the Jewish people's blessing.

According to Jewish understanding, the Shabbat is considered to be at the center of the week, not the end of the week. Because it is at the center of the week, it casts its light on the days that precede it, day 4, 5 and 6 and as well as it casts it light on the days that follow it, day 1, 2 and 3 hence, why it is a special, unique and blessed day.

However, more importantly, for those who believe in Messiah Yeshua, the Sagas (fathers) of Yisra’el also identify the Aleph Taf

(ET) as a symbol of the Messiah. In Gilyahna (Revelation) 1:8, 11, 21:6 and 22:13, Yeshua is called the *Alpha* and *Omega*, the Beginning and the End. Unbeknown to Christianity, this knowledge and understanding of the text are the foundation of the Apostle's writings.

In Yochanan (John) 11:1, 2 Yeshua is called “the Word,” the Creator of all things. The ET of Beresheeth (Genesis) 1:1.

“In the beginning was the Word...All things were made by him; and without him was not anything made that was made.”

In Gilyahna (Revelation) 1:12-13, John pictures Yeshua as the menorah's middle lamp, the Shabbat Day!

*“And I turned, to know the voice that spoke with me: and when I turned, I saw seven menorahs of gold. And **in the middle of the menorahs was one like the form of a son of man**, and clothed with an ephod, and girded at His breasts with a girdle of gold.”*

And in Qolesayah (Colossians) 1:15-17, Paul specifically identifies Yeshua as ‘the agent of all creation.’ In other words, the Shamesh of the menorah.

*“He is the image of the invisible Elohim, the firstborn over all creation. **For through him, all things were created:** things in Heaven and on Earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created through him and for him. He is before all things, and in him, all things hold together.”*

These Scriptures show that Yeshua is the Creator and Agent of the Shabbat Day; thus, He rightfully calls Himself “the Adonai of the Shabbat” or Sovereign or Master of the Seventh Day. A title which only YHWH holds, thus showing Himself to be YHWH.

*“Thus also, the Son of Man is **the Adonai of the Sabbath**”*
Marqus (Mark) 2:28.

As Adonai (Master) of the Shabbat, Yeshua set an example for all creation by resting on the Sabbath Day after He had completed all creation. When He became incarnate and lived among men, He kept the Shabbat Day set-apart.

As Master of the Shabbat, it would be inconsistent with His character and His esteemed title “Sovereign of the Seventh Day” to institute another day of rest because He is the Seventh Day! - the ET of Beresheeth (Genesis) 1:1 and Shamesh of the Menorah that illuminated the Temple of YHWH.

Thus, in keeping with His esteemed title “Sovereign of the Seventh Day,” Yeshua instructed His disciples to obey the Torah, among which is the commandment to keep the Shabbat Day (Mattityahu (Matthew) 5:16-19, Yochanan (John) 14:15,24).

To arrive at a Scriptural understanding of these feasts we need to start with why we need to observe the Shabbat with an emphasis on the Hebrew perspective. This will be the topic of Chapter One.

CHAPTER

1

THE SHABBAT (I)

In the introduction to the Moedim of YHWH, we learned that there are ten everlasting feasts that we are all required to observe. These feasts we learned have seven divine purposes that make it essential for us to keep the feasts. This Chapter will concentrate on the first of these feasts called the Shabbat (Sabbath) of which is the most important of the feasts because it is celebrated 52 times a year, whereas all the other feasts are celebrated once per year.

The significance of the Shabbat has been lost to the Church because the Church teaches that the Shabbat has been moved to Sunday. While there is absolutely no prohibition to anyone worshipping on Sunday or for that matter on any other day of the week, the Scripture certainly does not endorse “Sunday keeping” as the Sabbath Day of Rest. Church History and Church regulations may endorse the observance of Sunday as the Sabbath Day, but there is certainly no endorsement from the Scripture.

Sadly many erroneously teach that the Shabbat is a legal burden that comes from observing the Law of Moses and that Christians are not required to observe the Law of Moses. The Shabbat is not legalism or Law as such, and when understood correctly, it is a delight to observe and a commandment that holds many great and wonderful promises. Further, it is a blessing that comes with many rich customs and various traditions passed down from generations of Hebrew believers all the way to the first Century Messianic believers.

Before we begin, we ask that you keep an open mind and heart as you ponder on the truths that we are about to present here because what we believe and practice in life must ultimately be based on Scripture correctly interpreted and understood!

THE SHABBAT (I)

Why is the Shabbat the most important feast?

The Shabbat is the first feast listed in Wayiqra (Leviticus) 23 because it contains the principles and truths that are foundational to all the feasts. The Shabbat wonderfully depicts eight powerful truths of the Scripture that sets it above the other feasts:

1. First, it depicts the Father's joy of the finished creation.

When the Father had finished creating everything, including man, He said on the last day of creation, *“And Elohim saw everything that He had made, and behold, it was **very good**. And there was evening, and there was morning, the sixth-day”* Beresheeth (Genesis) 1:31. On the last day of creation, YHWH rejoiced and said that everything was *“very good.”* When we honor the Shabbat, we directly partake of the Father's Sabbath joy!

2. It depicts the eternal rest that is in the Father.

When YHWH had finished creating, He rested on the Shabbat. *“And on the sixth day, Elohim finished His work which He had made. And **He rested** on the seventh day, from all His work which He had made”* Beresheeth (Genesis) 2:2. We know that YHWH does not need to rest because the Scripture says that He does not slumber or sleep (Tehillim (Psalms) 121:4), but He set this example in place because in obeying His Word, we enter into the Shabbat rest of the Father, which predates the execution of our Messiah by four thousand years.

3. It depicts the firstborn blessing of the Father, “The double portion.”

When YHWH finished creation in six days, He blessed the Shabbat day above the rest of the days of the week. *“And*

Elohim blessed the seventh day, and Set it Apart. Because that, in it, He rested from all His work which Elohim in creating, had made” Beresheeth (Genesis) 2:3. The principle of the firstborn blessing, the double portion, comes from this verse. All the other days were called good, but after the last day of creation, YHWH declared it a very good day. When we keep the Shabbat, we enter into the double portion that is in this day.

4. It depicts the apartness of the Father.

In that same verse, Beresheeth (Genesis) 2:3 the Shabbat was Set-Apart as a day unlike the rest of the week's days. It was elevated to a higher status; hence it became “sanctified” because He who created the Shabbat is perfect. The Shabbat is a picture of who YHWH is; He is Set-Apart (Holy). When we esteem the Shabbat, we partake of His divineness, and we become like Him Set-Apart from the rest of His creation or what we call in Hebrew the *Olam Hazeh* (the world). The Seventh day becomes our eternal sign (Shemoth (Exodus) 31:13).

5. It depicts the perfection of the Father.

The word Shabbat in Hebrew does not mean rest, but it means seven or the seventh day. The number seven means perfection and completeness. It appears 600 times in the Scripture. The meaning of perfection here is not being sinless or spotless as we commonly understand it to be, but it means becoming like our Father YHWH.

YHWH keeps the Shabbat; we, therefore, become like Him when we too observe the Shabbat. Yeshua said ‘that we are to be perfect just as our Father in heaven is perfect’ Mattityahu (Matthew) 5:48. Being perfect means observing the commandments, and it begins by observing the Shabbat.

6. It depicts the Father's eternal seal of creation.

The seal of creation is the number seven. YHWH has stamped His creation with the number seven, depicting His mark of ownership. We saw earlier how many cycles in nature run on the calendar of seven days, and many biological facts of nature are stamped with the number seven. When we honor the Shabbat, we acknowledge the sovereignty of YHWH over His creation. We affirm His ownership over our body, soul, spirit, and what we have in our possessions when we keep the Shabbat. It is also the mark of an obedient and humble person. Humility scripturally speaking is tested by the observance of His commandments. In Devarim (Deuteronomy) 8:2, Moses became the most humble person on earth because he kept the commandments; to show humility, desire to keep the Shabbat.

7. It depicts the millennial reign of the Messiah.

The seventh thousandth year is a picture of the seventh day, as one day to YHWH is as one thousand years (Kepha Bet (Second Peter) 3:8). Church scholars agree that we are about to enter into the seventh day, the millennial Shabbat, when Yeshua returns. When we keep the Shabbat, we keep alive this promise that He will come to reign with us. We personally believe that Messiah will return during the seventh feast, the Feast of Tabernacles, on the Shabbat day. It is a Jewish custom that a seat is left empty at the Shabbat table when the Messiah returns.

8. It depicts the seven blood sufferings of the Messiah.

The Messiah Yeshua spilled His blood seven times for us. The first time the sacred blood of Yeshua was shed was in the garden of Gethsemane, where our Saviors sweated blood. This represents a provision for our mental and emotional healing. The second time was when Yeshua was beaten and struck, and his beard plucked by the temple guards. This

represents a provision for peace and joy at all times, including times of mistreatment and persecution. The third time was when He was crowned with thorns. This represents a provision for the fruits of our labor. The fourth time was when He was scourged on His back. This represents a provision for our physical healing and well-being. The fifth and sixth time when Yeshua shed his blood was when His hands and feet were nailed to His execution stake. The nailing of the hands represents a provision for our worship, and the nailing of the feet represents a provision for our service to YHWH. The final time when the sacred blood of Yeshua was spilled was when the spear was plunged into His side. This represents a provision for the sanctification of our inner being. When we honor the Shabbat, we come under the blood.

The Shabbat is not legalism

Most Christians believe in keeping the Ten Commandments, but however many find it difficult to reconcile the 4th commandment with keeping Sunday, and rightly so.

*“Remember the Sabbath day, to keep it, Set-Apart. Six days shall you labor and do all your work, **But the seventh day is a Sabbath unto YHWH your Elohim.** In it, you shall not do any manner of work: you, nor your son, nor your daughter, nor your manservant, nor your maidservant, nor your cattle, nor your stranger that is within your gates. For in six days, YHWH made heaven and earth; the sea, and all that in them is, and rested on the seventh day. Wherefore YHWH blessed the Sabbath day, and Set-It-Apart”* Shemoth (Exodus) 20:8-11.

We know from History that the Shabbat was moved from the seventh day of the week to the first day of the week (Sunday) by a decree of Rome in the year 325 C.E. during the reign of Emperor Constantine, who himself was not a Christian but was supposedly converted on his deathbed. This decree made it illegal to worship or pray on Saturday, and if you were caught breaking this law,

you were killed. This change of the sacred day Church Scholars alike admit has no Scriptural authority.

Cardinal Gibbons in the Faith of Our Fathers, 92nd Ed p 89, says,

“...you may read the Bible from Genesis to Revelations, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day we never sanctify.”

“It is always somewhat laughable, to see the Protestant churches, in pulpit and legislation, demand the observance of Sunday, of which there is nothing in their Bible.”

Peter R. Kraemer, Catholic Church Extension Society (1975), Chicago, Illinois.

The Scripture shows that the Shabbat predates the Law of Moses by three thousand years. It began from Genesis and was observed by the Patriarchs before Moses's day. How do we know this? Because Yisra'el received the manna before Sinai, and they were told to collect double on Friday because of the Shabbat day? When Yisra'el arrived at Mt Sinai, Moses received a written version of the command as part of the Ten Commandments, but prior to this, it has always been part of the Father's requirements for ALL mankind to observe the Shabbat.

Observing the Shabbat should not be regarded as a work of law or as a burdensome command that YHWH has dealt out on our lives. It is instead the Father's gift to His people, and it is the blessed gift that most Christians have missed. But to be fair, some have missed opening this delightful gift because the package was wrapped up in legalism, tied with the ribbons of bondage, and presented as a Jewish package. The Shabbat is not a Jewish institution.

The keeping of the Shabbat does have its “lawful boundaries,” but they are there for the purpose of making this day special and joyful rather than to restrict your movements or your freedoms. It

is the traditions and customs that come from the Talmud (the Oral Law), the Jewish interpretation of these laws that have created the bondage. YHWH said that we are to keep the Shabbat as a “delight.” Listen to these solemn words from the prophet Yeshayahu (Isaiah),

*“If you turn away your foot because of the Sabbath, from pursuing your business on My Set-Apart day, and call **the Sabbath a delight**, and the Set-Apart of YHWH honorable, and shall honor it, not doing your wonted ways, nor pursuing your business, nor speaking thereof, Then shall **you delight yourself in YHWH**, and I will make you to ride upon the high places of the earth, and I will feed you with the heritage of Ya’akov, your father: for the mouth of YHWH has spoken it”* Yeshayahu (Isaiah) 58:13-14.

Twice in these passages, Yeshayahu gives us the message that we are to keep the Shabbat as a delight. This attitude of keeping YHWH’s commandments as a delight is beautifully reflected in these words of King David. In Tehillim (Psalms) 119:24, David said, *“Your testimonies also are **my delight** And my counselors.”* In Tehillim (Psalms) 119:35, he says, *“Make me to tread in the path of Your commandments, **for therein do I delight.**”* Again in Tehillim (Psalms) 119:77, *“Let Your tender mercies come unto me, that I may live, for Your Torah (Law) is **my delight.**”* In all of these passages, the keeping of the Torah was not a burden to King David but a great delight. Therefore, we need to understand what this word delight means if we are to achieve the purpose of keeping the Shabbat.

This word delight has many meanings. It has all of the following elements: joy, love, peace, hope, mercy, favor, and prosperity. But above all of these things, one attribute stands out the most in Scripture concerning how we should keep the Shabbat as a delight. To answer this, we need to turn again to the prophet Yeshayahu (Isaiah).

The supreme attribute

The prophet Yeshayahu painted this portrait of the Messiah. He said,

“And His delight shall be in the fear of YHWH: and He shall not judge after the sight of His eyes, neither decide after the hearing of His ears...” Yeshayahu (Isaiah) 11:3.

In another passage, Yeshayahu (Isaiah) said, *“And the stability of your times, shall be a hoard of salvation, wisdom, and knowledge, and the fear of YHWH, which is His treasurer”* Yeshayahu (Isaiah) 11:3.

The distinctive mark of the Messiah is His delight in the fear of YHWH! There are many options in our Set-Apart life, but one thing that is certainly not optional in our walk with YHWH is His Fear. We are commanded to fear YHWH!

“And fear not them which kill the body, but cannot kill the nefesh, but fear you Him which can destroy both nefesh (spirit) and body in Gey Hinnom (hell)” Mattityahu (Matthew) 10:28.

When we keep the Shabbat, we demonstrate this fear of YHWH in our lives. This fear is not the religious fear of God that is commonly taught in the Church, but this fear is a PURE or clean fear, as seen in this passage.

“The fear of YHWH is clean, enduring forever: the ordinances of YHWH are true--they are righteous altogether” Tehillim (Psalms) 19:9.

Mishle (Proverbs) 8:13 defines for us what this fear is, *“The fear of YHWH is to hate evil, pride, and arrogancy, and the evil way: and the perverse mouth, do I hate.”*

A closer examination of the Hebrew word *“tahowr,”* from which we get the word fear in this passage, means *“moral purity”* - a purity or cleanness that comes ONLY by observing

the commandments. We begin this journey by observing the Seventh Day Commandment.

The obvious question that now beholds us is how then do we keep the Shabbat? Or specifically, what should we do on the Shabbat Day?

The True Observance of the Shabbat

We believe that the matter of keeping the Shabbat is simple and straightforward if we are to take our guide solely from the written Torah. There are basically seven Shabbat ordinances/regulations from the Scripture that we need to follow if we are to correctly keep the Shabbat, an ordinance being a rule for conduct. There are no other requirements; everything else is a custom or a tradition (more on this next). Here are the seven ordinances:

1. Prohibition on earning income and laboring on the Shabbat day.

Shemoth (Exodus) 20:8-11, 31:14-15 *“not labour.”*

2. Prohibition on causing others to work on the Shabbat day.

Shemoth (Exodus) 20:10, 23:12; Yirmeyahu (Jeremiah) 17:22-24 *“carry a burden out.”*

3. Prohibition on food preparation and cooking on the Shabbat day.

Shemoth (Exodus) 16:23, 35:3 *“lighting fires.”*

4. Prohibition on traveling on the Shabbat day.

Shemoth (Exodus) 16:29 *“Let every man remain in his Place.”*

5. Prohibition on entertaining others on the Shabbat day.

See Shemoth (Exodus) 16:29.

6. Prohibition on self-gratification on the Shabbat day.

Wayiqra (Leviticus) 16:31, Yeshayahu (Isaiah) 58:13
“...*from doing your own pleasure.*”

7. Prohibition on war on the Shabbat day.

Koheleth (Ecclesiastes) 3:8; Melechim Bet (Second Kings) 11:9, Divre HaYamim Bet (Second Chronicles) 23:8 “..*a time of war.*”

There are, however, exceptions to these rules but not the Commandment of the Shabbat. These exceptions are permissible if and only if they conflict with a higher law of the Kingdom. These higher laws being;

1. The higher law of Love.

For example, doing good works on the Shabbat, i.e., that is healing (Mattityahu (Matthew) 12:10-12). Helping your neighbor (Marqus (Mark) 3:4).

2. The higher law of Mercy.

For example, Yeshua went to the house of the tax collector Mattityahu (Matthew), and he said go and learn what it means, “*I desire mercy and not sacrifice.*” Mattityahu (Matthew) 9:13).

3. The higher law of Life.

For example, Yeshua, while going through the grainfields on the Shabbat, did that which was unlawful, but He replied by explaining how David and his men had eaten the forbidden

bread of the temple because they were hungry (Mattityahu (Matthew) 12:2-4).

4. The higher law of the Priesthood (Sheparding).

For example, in the same Scripture above verse 5, Yeshua explained how priests work on the Shabbat, yet they are blameless.

5. The higher law of Duty (to your Neighbour).

For example, Yeshua explained that if a donkey got caught in a ditch on the Shabbat or it was thirsty, we have a duty to rescue it, Luka (Luke) 13:15. Also, if our neighbor got hurt, we have a duty to help them, as in the example of the Good Samaritan in Luka (Luke) 10:33. This higher law of duty includes all those services, which are life-giving, for instance, rescue, emergency, medical, communications, and travel.

Much of the above is just plain commonsense. The Torah does not negate higher thinking and reason when it evident that not to act or work will be detrimental and foolish. However, if it can be delayed to another day, then do so contently.

Shabbat Customs and Traditions

We know that the Jewish people, including the Messianic Yisra'el movement, have their own customs and traditions on keeping the Shabbat. While there is no Scriptural prohibition on observing certain customs and traditions, it is never the less an option that is open to preference and style but always with the understanding that whatever we allow, it must be within the confines of the Scripture – meaning that custom or tradition does not negate/violate the Written Word. Customs and traditions can be beautiful things and can be things that bring harsh bondage when they are observed as a rule or law, so we have to be led by the Spirit of YHWH.

The exception is Rabbinical enactments (Oral Torah), which have been added to the instructions of Moses that Yeshua condemned in Mattityahu (Matthew) 23:1-39, Marqus (Mark) 12:35-40 and Luka (Luke) 11:37-54; 20:45-47. Rabbinical additions to the Commandments that are not part of the Written Torah of Moses. We have no authority from the Renewed Covenant as believers to follow these rules.

Never the less not all things that are practiced in Judaism on the Shabbat are legalistic and a bondage; many Jewish customs and traditions are beneficial to keeping the Shabbat, for example, lighting candles to open and close the Shabbat, drinking celebratory wine, and breaking bread, symbolically washing hands, reciting Scriptures and blessings, etc.

The Hebrew people have been keeping the Shabbat for more than 4,000 years, and they certainly can tell us some things about the Sabbath.

Jewish customs, traditions, and perspective of the Shabbat

It is a Shabbat idiom among Jewish people to say, *“the Shabbat keeps us and not us the Shabbat.”* Hence, the Hebraism in the words of Yeshua, *“And He said to them: The Sabbath was made for a son of man, (and not a son of man for the Sabbath)”* Marqus (Mark) 2:27. The Jewish people also believe that the Shabbat is *“a foretaste of the days of the Messiah.”* As we keep it, we experience a foretaste of the world to come, the *Olam Haba* in this world, the *Olam Hazeh*.

Shabbat Shalom! This is a greeting and salutation that one hears echoing over Yisra’el every Friday and Saturday. When spoken, it is a prophetic proclamation announcing the coming day of rest, the Shabbat rest that YHWH established after He completed His work. The Jewish people understand this call to mean to come into His presence, to Mount Zion, to enter into His rest, into an eternal blessing.

The Hebrew word “Shalom” has a depth to how our English word “peace” does not convey. “Shalom” to a Jewish person means wishes of safety, security, good health, prosperity, and peace. When it is spoken in connection with the Shabbat, it is intended to impart these gifts to the celebrant and not just to the person but also to their family and all that they own. Shabbat Shalom is a unique Jewish blessing.

The Jewish people welcome the Shabbat like they are preparing to meet a Queen; it is said that the Shabbat is like welcoming a Queen into your house. Therefore, they dress up for the occasion and prepare a feast for the day on Friday. It is also said that if the covenant ceremony at Mount Sinai can be compared to a wedding, then the Shabbat can be compared to a wonderful wedding gift; wrapped up in blessing and holiness, it is a gift that continues to radiate the love of YHWH every week.

This is how most Jewish families keep the Shabbat (a.k.a Shabbos), and these traditions go back many centuries.

Traditionally families light Shabbat candles about 18 minutes before sunset; usually, two candles are lit to remember the two times the ten Commandments appear in the Bible (in Shemoth (Exodus) and Devarim (Deuteronomy)). The men then go to the synagogue for a short prayer service called *Kabbalat Shabbat* (Welcoming the Shabbat.) They come home, and the Shabbat evening ritual begins with the *Kiddush* (a blessing said over wine that sanctifies the day) and the *Mutzi* blessing over the two *Challah* bread (a special braided bread). This signifies the double portion of manna that fell on Friday while Yisra’el was in the desert. The Shabbat meal then follows this.

The Shabbat morning is traditionally a time when people go to the synagogue. The service highlight is reading the Torah (the first five books of the Bible) portion of the week. This is followed by preaching and singing of songs. The remainder of the day is spent resting at home.

At the end of the Shabbat, the family will gather at home, normally about 24 minutes after sunset, and close the Shabbat with a ceremony called *Havdalah*. This ceremony includes wine, a special braided candle, and fragrant spices. The ceremony begins with a song that invites the prophet Eliyahu (Elijah), who will herald the Messiah's coming. Special Psalms are read, and four prayers of blessings are pronounced. One over the wine, then it is sipped, the second over fragrant spices, the third over the Havdalah candle which is lighted. The ceremony concludes with the extinguishing of the candle in the wine, and a weekly blessing is pronounced over the family. The actual Jewish Shabbat is 25 hours long.

Jewish people see the Shabbat as a time of **spiritual renewal**. Because “rest” is not defined in the Scripture, the Rabbis tried to spell out what ‘rest’ is. They took their lead from the work required to build the tabernacle that the Yisraelites brought with them during their journey from Egypt to Canaan. Thus, they deduced 39 categories of work, which they call “*Malakha*.” These laws are designed to keep what they call “Holy Space” in one life by keeping you from the ordinary, the every day, and elevating you to a more spiritual plane.

It is designed to strip you of your essentials and get you down to the basics of life. It is what Rabbi Abraham Joshua Heschel, considered to be one of the great Rabbis of the 20th Century, calls a “*sanctuary of time or a cathedral in time*.” This is a period in which you stop trying to change your world and simply strive to be in harmony with it.

Jewish people understand the keeping of the Shabbat as having two parts. There is a **remembering part to it** as defined in Shemoth (Exodus) 20:8, which is called “*Zakhor*” where we are commanded *to remember* the Shabbat day and a **guarding part to it** called “*Shamor*” as defined in Devarim (Deuteronomy) 5:12 where we are instructed *to guard* the Shabbat day. The guarding part is the **passive part** of the Shabbat, which is controlled by myriads of restrictions to ensure that you do not work on this day, hence the many laws. By contrast, the remembering part is the

active part of the Shabbat, which means taking positive actions to increase joy and peacefulness in your life by keeping ceremonies and traditions.

A note on the Synagogue

The synagogue is generally considered the most central and the most prominent of “Jewish institution.” Its origin is uncertain, although the majority view is that it began with the dispersion of the Jews in Babylon and Galilee. Rabbinic sources connect the origin of the synagogue and many of its practices with Ezra and the men of “the Great Assembly.” The Synagogue is relatively speaking a recent development, and its function in religious life is not too different from a Church.

The truth of the matter is that Yisra’el from antiquity has always gathered in the home to celebrate the Shabbat day, and they remained in the home until the Shabbat day had passed. The need for a Synagogue is qualified when one considers that this was the only place in the ancient world where a person could hear YHWH’s Word (the TaNaK). The situation altered significantly in the 14th Century when copies of the Torah became readily available today in mass proliferation. Thus, we can return to the original intent of the Shabbat that it be a “Home institution.” More on this later.

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CHAPTER 2

THE SHABBAT (II)

In Chapter One, we looked at the first feast of the ten feasts of YHWH. We listed eight truths of why YHWH gave us the Shabbat and why we need to observe the Shabbat. We also learned that the Shabbat is an eternal commandment of YHWH predating the Law of Moses by three thousand years. A commandment was given to all descendants of Adam but was later changed by a man. We saw that YHWH requires us to keep the Shabbat not as a legal matter but as a delight by cultivating the fear of YHWH in our lives.

We learned that there are seven basic prohibitions (ordinances) that we are to follow when observing the Shabbat, and there were five general exceptions to these rules. We also learned some of the customs and traditions of observing the Shabbat as a home institution.

In this Chapter, we will start with a brief of the main Scriptural objections made by people, on why we are no longer required to keep the Shabbat, answer a pertinent issue on the timing of the

Shabbat Day and the Lunar Shabbat error. We will conclude our lesson by showing you some of the commonsense reasons why the Shabbat is beneficial to everyone.

THE SHABBAT (II)

Was the Shabbat nailed to the cross?

There are four passages of Scripture that are commonly used here to validate this position. First, the passage in Mattityahu (Matthew) 5:17 concerning Yeshua's statement that He came to fulfill the law; therefore, it was abolished. Also, in the passage in Qolesayah (Colossians) 2:14 and 16, where Paul states that the law was nailed to the execution stake (the cross); therefore, no one can now judge us on the basis of observing a festival, Sabbaths, etc. Finally, in Romans, Paul teaches that we are not under the law Romiyah (Romans) 6:14. There are five truths poised against this idea that make it an incorrect understanding.

1. The weight of Scriptural references supporting the observance of the Shabbat is overwhelming.

There are more than 500 references in Scripture supporting observing the Shabbat. There is no dissenting reference commanding that the Shabbat no longer be observed or changed to another day. A man in New Zealand posted a sign along the main road outside his house saying that he would pay anyone one million dollars if they could prove to him from the Scripture that the Shabbat was changed to Sunday. So far, no one has been able to prove otherwise.

2. It is a direct Commandment of Scripture to keep the Shabbat. It appears as the fourth commandment in the Ten Commandments.

“Remember the Sabbath day, to keep it, Set-Apart. Six days shall you labor and do all your work, But the seventh day is a Sabbath unto YHWH your Elohim. In it, you shall not do any manner of work: you, nor your son, nor your daughter, nor your manservant, nor your maidservant, nor your cattle, nor your stranger that is within your gates. For in six days, YHWH made heaven and earth; the sea, and all that in them is, and

rested on the seventh day. Wherefore YHWH blessed the Sabbath day, and Set-It-Apart” Shemoth (Exodus) 20:8-11.

Commandments that most Christians believe we must honor except for one because it was fulfilled in the Messiah. Is this true? This brings me to my third point.

3. Yeshua did not teach that the law was done away but, to the contrary, reinforced the keeping of the commandments.

He said, “And whoever shall abolish one of these least commandments, and shall teach the sons of men so: the same will be, called least, in the Kingdom of Heaven. And whoever shall keep one of these least commandments, and shall teach the sons of men so: the same will be, called greatest, in the Kingdom of Heaven” Mattityahu (Matthew) 5:19.

The word fulfilled in Mattityahu (Matthew) 5:17 does not mean “destroy” or “done away,” as Christian clergy have taught. In the Hebrew and Aramaic text, the word ' fulfill, means “to correctly interpret.” This is why Yeshua in His Sermon on the Mount then proceeded to give the correct interpretation of the law. Notice how He did it: He contrasted the old meaning of Mose’s law with its true meaning. “*You have heard what was said to them of old time...*” Mattityahu (Matthew) 5:21 and “*But I tell you....*” Mattityahu (Matthew) 5:22 etc. He repeats this format throughout His sermon, clearly revealing the Law's correct interpretation and disproving this falsity that He came to do away with the Law.

The implication of the Law being done away with is an illogical falsity. How can Yeshua teach that he did not come to “*destroy the law*” then conclude that He will “do it away” by fulfilling it so that we no longer have to keep it? Mattityahu (Matthew) 5:17. If it meant this, then it would destroy the purpose and meaning of the passage. Yet, we persist with this erroneous interpretation because the old nature in us does not want to submit to YHWH's Law.

4. Paul taught the observance of the Commandments, and he taught others to observe the Commandments.

Paul said that the Law (meaning ALL of the Law) is *“is Set-Apart, and righteous, and good”* Romiyah (Romans) 7:12. Therefore, He commanded the Kahal (Church) that they keep the feasts. *“Because of this, let us celebrate the feast: not with old leaven of wickedness and of bitterness, but with the leaven of purity and of Set-Apartness”* Qorintyah Alef (First Corinthians) 5:8. Therefore, Paul cannot be implying that the 4th commandment is not valid because he will then contradict his own teaching.

Paul’s letters have been misinterpreted from their true meaning. The misinterpretation of Paul’s letters stems from the fact that the word “law” used here in the King James has a single definition. It refers to all Old Covenant commandments, including the Ten Commandments, whereas the Hebrew and Aramaic texts divide the term law into two distinct groups. The Oral law comprises the traditions and customs of Yisra’el that came from the centuries of Rabbinical interpretations, and the Written Law that YHWH gave Moses and the prophets embodied in the Torah.

These two passages of Scripture in Qolesayah (Colossian) 2:14 and 16 does not refer to the Written Law of YHWH but to the oral law of Yisra’el. This is what Paul wrote was impaled (nailed) on the execution stake (cross), which is translated as “ordinances” in the King James Version. This is also the law that Paul teaches we are not under “obligation” to keep in Romiyah (Romans) 6:14. When the law is interpreted in this context, Paul’s letters start to harmonize with the rest of Scripture. We often forget that Paul was a Pharisee brought up in the Oral law of Yisra’el, which he later counted as rubbish because he discovered the Written Law (Torah), i.e., who is Yeshua.

5. YHWH Himself observed the Shabbat as did Yeshua, the patriarchs, and the prophets.

The disciples and the Church up to the year 325 C.E. also observed the Shabbat. Why would YHWH observe the Shabbat then teach us not to keep the Shabbat? YHWH himself would then be guilty of breaking His own Law. If one commandment according to this reasoning should fail, then all of His commandments cannot stand. This is the reasoning of the Yaakov (James) 2:10. *“For he who keeps the whole Torah and offends in one thing, is found guilty of the whole Torah.”*

Was Yeshua resurrected on Sunday?

Perhaps the most significant contention against keeping the Shabbat comes from the belief that Yeshua was resurrected on the first day of the week, being Sunday according to these passages of Scripture, Mattityahu (Matthew) 28:1; Marqus (Mark) 16:2; Luka (Luke) 24:1. This is why Church scholars argue that the Church keeps Sunday in commemoration of the resurrection. A closer examination of the Scripture does not at all teach or imply that Yeshua rose on the first day of the week, but rather He rose on the eve of the Shabbat. We quote an extract from the Focus on Jerusalem Library, which clarifies the problem.

“The problem appears easily resolved by a clarification of what Mark meant by “Sabbath.” Along with the weekly Sabbath day, the Jews had other “Sabbaths” throughout the year, marking high holy days. In Mattityahu (Matthew) 28:1, the Greek should be translated, “at the end of the Sabbaths” - a plural word - noting that there had been more than one Sabbath the previous week. The first day of the Feast of Unleavened Bread was also considered a “Sabbath” (Wayiqra (Leviticus). 23:6, 7). This Feast is celebrated on Nisan 15, the day after the Passover (Wayiqra (Leviticus) 23:5-6). Yeshua was crucified on the Passover, and Marqus (Mark) 15:42-43 notes that Joseph of Arimathea desired to take Yeshua’s body down from the cross before the high Sabbath began. (Luka (Luke) 22:1 and Mattityahu (Matthew) 26:17 create confusion. Denotatively, the two Feasts

are separate days. Connotatively, the entire period from Passover through the seven days of the Feast of Unleavened Bread is considered "Passover")."

Yeshua was executed on Wednesday the 14th of Nisan (Aviv). He was placed in the tomb just prior to sundown on Wednesday and spent his first full night and day in the tomb beginning on the 15th of Nisan, the Feast of Unleavened Bread. His body lay in the grave for three nights and three days after His execution, as He had prophesied in Mattityahu (Matthew) 12:40. Sometime after sundown Saturday evening (the start of Sunday) - Yeshua rose from the dead.

Here is a Chronology of the death, burial, and resurrection of Yeshua: Note that the day is counted from sunset to sunset.

Nisan 14, the 5th Day of the Week (Wednesday - Thursday).

Wednesday evening: Yeshua holds Renewed Covenant Passover Seder.

Thursday daytime: Preparation day Luka (Luke) 23:54; Marqus (Mark) 15:42.

- In the afternoon, Yeshua dies simultaneously as the *Korban Pesach* (the Passover Lamb) at the Temple (Wayiqra (Leviticus) 23:5).
- In the afternoon, the resurrection of the dead (Mattityahu (Matthew) 27:50-53).
- Before evening Yeshua is buried (Mattityahu (Matthew) 27:57-60).

Nisan 15, the 6th Day of the Week (Thursday - Friday).

Thursday evening: The High Sabbath begins the Mosaic Passover Seder.

Friday daytime: High Sabbath, a day of solemn rest.

Nisan 16, the 7th Day of the Week (Friday - Saturday).

Friday evening: the weekly Shabbat begins.

Friday night: Erev Shabbat Celebration.

Nisan 17 the 1st Day of the Week (Saturday - Sunday).

Saturday evening: Yeshua rose from the dead at or after Havdalah at the time of the beginning of the Omer Mattityahu (Matthew) 28:1.

Saturday evening: The women bring spices to the tomb, and they encounter the Angel announcing the resurrection (Mattityahu (Matthew) 28:1, 5).

Saturday night: The disciples encounter the risen Yeshua (Mattityahu (Matthew) 28:9-10).

Sunday daytime: The waving of the *Omer* in the Temple (Devarim (Deuteronomy) 16:9).

Further confirmation of the time of Yeshua's resurrection can be found in the Greek texts of Mattityahu (Matthew) 28:1; Luka (Luke) 24:1; and Yochanan (John) 20:1 where the Greek word "*mia Sabbaton*" is used to describe the exact time of Yeshua's resurrection. In Greek, there is no term for the Hebrew annual Sabbaths called *Shabbat-Shabbaton*. See Wayiqra (Leviticus) 16:31;23:24, 39.

Therefore, the Greek translators borrowed the term directly from the Hebrew, showing us that Yeshua was resurrected between two Sabbaths. He rose on the first of the seven weekly Shabbatons between the feasts of First Fruits, *Nissan 17th* and the Feast of Weeks 50 days later during the counting of the Omer explained in Part Five.

The English translators were aware of this fact. Still, they decided to remove the word "*mia Shabbaton*" in the Greek and inserted the word "day" in its stead, thus why the word appears in italics in

the King James and other English translations; it is not there in the original Greek texts! This created the impression that Yeshua was resurrected Sunday morning, the first day of the week, when in fact, He was resurrected just after the sunset Saturday, at the end of the weekly Shabbat and on the eve of the annual Shabbat *mia Sabbaton*. Since it was already dark, it was not until daylight the next day that the women discovered that He had risen.

On Sunday morning, when the women went to the tomb with burial spices, they found the tomb empty. Sunday, as the “morrow after the Sabbath” after Passover, was the Feast of Firstfruits (Wayiqra (Leviticus) 23:10-11; Qorintyah Alef (Corinthians 15:20-23). In rising from the dead, Yeshua became the first-fruits of all those who die and yet will be resurrected to live forever. Therefore, since the Shabbat is still valid, how should we observe it since being mindful that the Jews (Rabbis) have added on so many regulations making it a burden to keep?

Other arguments against the Shabbat

The Shabbat is a recurring weekly feast being celebrated on the seventh day of the week, which according to both the Jewish and Gregorian calendar, is Saturday. The Shabbat begins on the eve of Friday evening when the sun sets and ends the following day, Saturday evening when the sunsets. In other words, from sunset to sunset, a period of 24 hours.

In Beresheeth (Genesis) Chapter One, YHWH, defined the day by counting each day from evening to evening. “*And there was evening, and there was morning, one day.*” - “*two day*” and so on. The reference to “the morning” is because the ‘day’ part of the day had not yet existed and was in the process of construction that began in the morning, so when the day was completed, He called it evening. It is important to note here that nowhere does YHWH define the day as a 24 hour period, but He defined the end of His working day as “the evening.”

Many Christians revile the Shabbat because they argue we do not really know when the Shabbat day falls because of alterations that were done to the Calendar. Yes, it is true that the Gregorian calendar was altered in 1582 by Pope Gregory XIII because the calendar established by Julius Caesar was not accurate and stable, but that did not alter the weekly cycle. Ten days were omitted from the Calendar following October 4th 1582. What would have been Friday, October the 5th became Friday, October the 15th

Here is a copy of that exact Calendar made in 1582.

OCTOBER 1582

| Sun. | Mon. | Tue. | Wed. | Thur. | Fri. | Sat. |
|------|------|------|------|-------|------|------|
| | 1 | 2 | 3 | 4 | 15 | 16 |
| 17 | 18 | 19 | 20 | 21 | 22 | 23 |
| 24 | 25 | 26 | 27 | 28 | 29 | 30 |
| 31 | | | | | | |

The change in the calendar did not in any way change the order of the Shabbat or the succession of the days of the week. The order of the Shabbat remained unchanged while ten days were omitted from the calendar.

The timing of the Shabbat

Another contention that people have with the Shabbat is that they do not know when to start observing it. When describing the Day of Atonement's requirements, being the supreme Shabbat to Yisra'el (often called the high Sabbath of the year), Moses wrote:

*“It shall be unto you a Sabbath of solemn rest, and you shall afflict your souls: in the ninth day of the month at even, **from evening unto evening**, shall you keep your Sabbath”* Wayiqra (Leviticus) 23:32 Restored Version.

In this text, Moses defines the Shabbat as from *evening unto evening*. Another text which defines the timing of the Shabbat is Nechemyah (Nehemiah) 13:19;

*“And it came to pass that, when the gates of Yerushalayim (Yerushalem) **began to be dark before the Sabbath**, I commanded that the doors should be shut, and commanded that they should not be opened till after the Sabbath: and some of my servants, set I over the gates, that there should no burden be brought in on the Sabbath Day.”*

Here in this passage, the gates of Yerushalem were shut just as it *“began to be dark,”* which clearly shows us that the Shabbat started at sunset. There are also passages in the New Covenant that affirm the reckoning of the Scriptural day from evening to evening.

Luke, for example, explicitly designates the late Friday afternoon when his body was taken from the execution stake (the cross) as *“the day of preparation, and the Sabbath was dawning”* (Luka (Luke) 23:54). Similarly, Mark explains that the people waited until the evening; *“Now (in the evening) at the going down of the sun,”* (Marqus (Mark) 1:32; Luka (Luke) 4:40) to bring to the sick and demon-possessed to Yeshua.

Passages such as these clearly indicate that Yisra’el observed the Shabbat in general from sunset to sunset. If you live in the poles for some reason, then it is obvious that we cannot use the Scriptural method. Therefore common sense must prevail. According to a clock, we need to reckon our time using 24 hours to demarcate our Shabbat day.

The Lunar Shabbat Error

What exactly is the Lunar Shabbat (LS) belief?

Proponents of this belief assert that in ancient times the New Moon was when the Sabbath day was to begin to be counted for

each month. Or to say it another way: When the moon is not seen is day one of each month, and this is a Sabbath day. This begins the cycle of a Sabbath at each 7-day interval.

To explain further: If the New Moon was on a Tuesday, then Wednesday would be the first day of the working week, and the next 7th day would be on the next Tuesday. This means then that for most who believe in the Lunar Shabbat that Sabbath days will always fall on the 1st, 8th, 15th, 22nd, and 29th of each month. At least for those who hold that the month begins when the moon's first sliver (crescent) is seen.

However, some Lunar Shabbat keepers (LSK) believe that this first sliver of the moon signals the beginning of the new working day and the end of the Sabbath. This means that they hold to Sabbaths being on the 1st, 7th, 14th, 21st, and 28th days of the month. So there is no agreement even between these sects of lunar Sabbath-keepers. This is confusion, and YHWH is not the author of confusion.

Why is this doctrine false?

We do not have a biblical mandate to observe a new moon Sabbath. Nor to teach others to refrain from work on a day not ordained by YHWH and which ignores the plain warning he gives us in Deuteronomy (Devarim) 12:32! Only YHWH can declare a day set-apart, and He has not done so with new moon Sabbaths!

Other proofs

1. All languages have a word for the Saturday Sabbath but not for the Lunar Sabbath.
2. There is no historical evidence for changes from Saturday to Lunar Sabbaths.

3. LSK's have the following day of Yeshua rising from the dead on the 3rd day of the week - YHWH's word says it was the 1st day of the week!
4. Yeshua knew the Saturday Sabbath would still be used 40 years after he died! (Mattityahu (Matthew) 24:20)
5. The Road to Emmaus was the 3rd day after the crucifixion by YHWH's word. This would be the 17th Abib (Luka (Luke) 24:18-21), but it is the 16th Abib by the LS calendar.
6. A continuous unbroken cycle of seven days to the Sabbath began at creation!
7. The seven day Sabbath cycle began BEFORE the moon was even created.
8. LSK teaches an extended Sabbath. YHWH's word mentions nothing about extended Sabbaths! For YHWH, they do not exist!
9. Under a Lunar Sabbath calendar, Shavuot can never fall on the day after the 7th Shabbat, as YHWH's word says.
10. The Feast of Sukkot disproves the Lunar Shabbat theory. Manna was only collected for 2 days' supply, not 3 or 4 days as would be the case with extended Sabbaths.
11. Why did YHWH allow Yisra'el to travel all day on a Lunar Sabbath day?
12. YHWH's word clearly refers to New moons and Sabbath days as separate feast occasions.
13. LSK's believe there is no difference between Weekly Sabbaths and High Shabbats. YHWH says there is a difference!
14. Nowhere does YHWH's Word tell us the New moon was to be a day of rest.

15. Why did YHWH allow Moshe to set up the Tabernacle on a Lunar Shabbat (Shemoth (Exodus) 40)?

16. Why did Yeshua's parents travel on the Lunar Shabbat? (Luka (Luke) 2: 42-43).

17. Historical 'Evidence' used by LSK's is very biased and carefully selected to support their view.

18. LSK's have never produced even one document showing changes from Saturday Shabbat to the Lunar Shabbat.

19. Lunar Shabbat writers have misquoted from the Dead Sea scrolls to support their 'evidence' for the Lunar Shabbat theory. The Dead Sea Scrolls actually prove the Lunar Shabbat Theory is false!

It appears that Lunar Sabbath proponents have deliberately altered texts to provide 'evidence' for their theory.

Up to this point in this work, we have given you the Scriptural reasons why we need to keep the Shabbat day. Now allow us to present you with some of the commonsense reasons why the Shabbat is essential to our wellbeing and mission.

Why is the Shabbat generally important?

It is because:

1. We are HUMAN. We need to REBOOT (i.e., a time to refresh our bodies).
2. We are SINFUL. We need to REVIEW. (i.e., a time to repent of our weekly sins).
3. We are FORGETFUL. We need to REFLECT. (i.e., a time to remember our creator).
4. We are CAUSAL. We need to REFOCUS (i.e., a time to realign our vision)
5. We are WEAK. We need to RECONNECT (i.e., a time to re-energize our spirit).

6. We are **SOLDIERS**. We need to **REARM** (i.e., a time to reload the Word)
7. We are **AMBASSADORS**. We need to be **RECOMMISSIONED** (i.e., a time to be briefed on our mission).

All of the above speaks about the unique **PURPOSE** of the Shabbat day. Most Church folks have missed out on the unique blessings of keeping the Shabbat day because there is an overt practice among Christians to spiritualize commands in the Scripture when in reality, most of the commandments in the Scripture are practically motivated and orientated. The Sabbath command is a practical command designed to accomplish what has been related above, not for the Shabbat giver but for the Shabbat keeper.

This is why I believe that Sunday, the first day of the week, cannot fulfill this purpose of the Shabbat and be sanctioned (set-apart) as our day of rest.

Why Sunday won't do this for you?

1. The Shabbat was designed by YHWH to fall on the Seventh day, not on the first day of the week. Your body naturally begins to shut down on Friday evening because YHWH designed your system this way! A recent study of some 3,000 executives conducted by a team of researchers from England concluded that Sunday was their worst day of sleep, and Friday was their best day of sleep! Friday evening is the start of the Shabbat.

2. There is no Biblical blessing on the first day of the week! It is YHWH who pronounced His blessing on the Seventh day. It has a double portion blessing attached to it when we keep it. This is the same concept of the double portion set aside for the firstborn in Hebrew tradition.

3. Sunday is not sanctified by the Commandments! It is not a set-apart day but a numbered day, a working day in YHWH's sacred eyes. We are supposed to start our working week on

Sunday, and Friday should be half a day to prepare for the Shabbat.

4. There are no Biblical witnesses! No Bible character from Beresheeth (Genesis) to Gilyahna (Revelation), including the Messiah, kept Sunday as their Sabbath. In Maaseh Shlichim (Acts), we are told that the disciples gathered on the first day of the week to break bread which is on the eve of the first day of the week, which is at the end of the Shabbat day and not on Sunday morning as we traditionally believe.

5. The New Covenant itself does not sanction Sunday keeping! There are no New Covenant commandments calling us to observe Sunday as our Shabbat. Also, the Messiah was not resurrected on Sunday morning - a topic I will discuss in the next Part. Sunday is not the sign of the New Covenant, but of "Mystery Babylon the Great Mother of Prostitutes and of the Abominations of the Earth condemned by YHWH in Gilyahna (Revelation) 17:4-6. We are commanded to come out of her, my people.

6. Sunday is a manmade tradition! Sunday keeping was mandated on the Jews and the early believers (known as Nazarenes) by Emperor Constantine in 336 AD. *"Let all judges and town people, and the occupation of all trades rest on the venerable day of the Sun"* Constantine's Law. Before this, the Jews and early believers had always kept the Shabbat. This law was enforced under the penalty of death. Below is the full version of that decree.

"On the venerable Day of the Sun let the magistrates and people residing in cities rest, and let all workshops be closed. In the country, however, persons engaged in agriculture may freely and lawfully continue their pursuits; because it often happens that another day is not so suitable for grain-sowing or for vine-planting; lest by neglecting the proper moment for such operations the bounty of heaven should be lost. Christians must not judaize by resting on the Sabbath, but must work on that day, rather honouring the Lord's Day; and, if they can, resting then as Christians. But if any shall be found to be judaizers, let them be

anathema from Christ. For it is unbecoming beyond measure that on this holiest of festivals we should follow the customs of the Jews. Henceforth let us have nothing in common with this odious people...We ought not, therefore, to have anything in common with the Jews...our worship follows a...more convenient course...we desire dearest brethren, to separate ourselves from the detestable company of the Jews...How, then, could we follow these Jews, who are almost certainly blinded.”

With this decree, Constantine made Christianity the state religion of Rome, and he retained the title of the chief priest until he died. In the beginning, both Jew and Gentile kept the Shabbat and the Torah. The early followers of Yeshua named themselves “The Way.” This name was used widely in the Book of Acts (Maaseh Shlichim (Acts) 9:2, 19:9, 23, 24:14, 24:22). They were also called the Nazarenes, originating from Yeshua (Mattityahu (Matthew) 2:23; Maaseh Shlichim (Acts) 24:5). They wanted to identify themselves with the Shabbat and the Torah and not some new religion that rested on Sunday.

7. Sunday is named after a Roman pagan deity! It has no correspondence or significance to the Scripture. The first day of the week in ancient Roman times was always known as the “*venerable day of the Sun.*” In Rome, it was the day in which they worshipped Mithras, the sun God of Rome. Constantine, being a sun-worshipper, wanted to appease Rome's general populace and the newly emerged dominant faith of Christianity who kept the Shabbat merged Christianity with this day.

These seven reasons are why I believe that Sunday cannot fulfill what the Shabbat was designed by the Father to do for you and me. Therefore, if a person decided to work on Sunday, it is not in violation of Scripture, and the evidence supports a person to work and not rest on the First Day of the week.

In Chapter Three, we will examine the feast of the Passover

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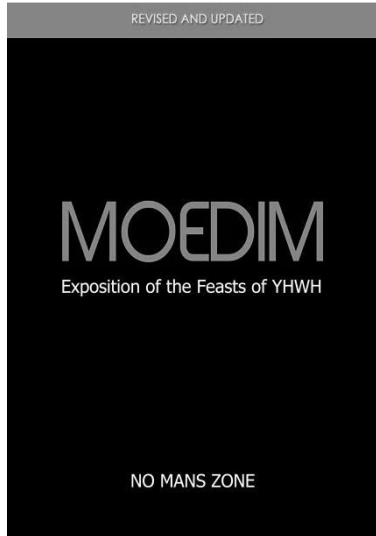
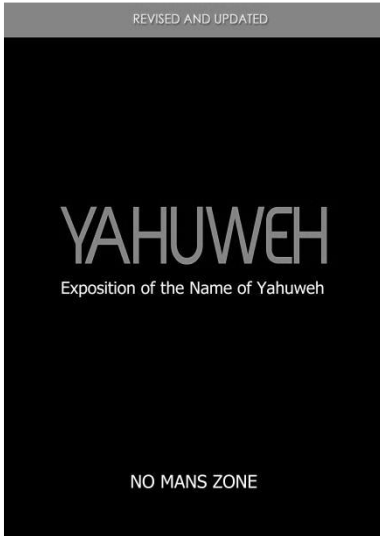
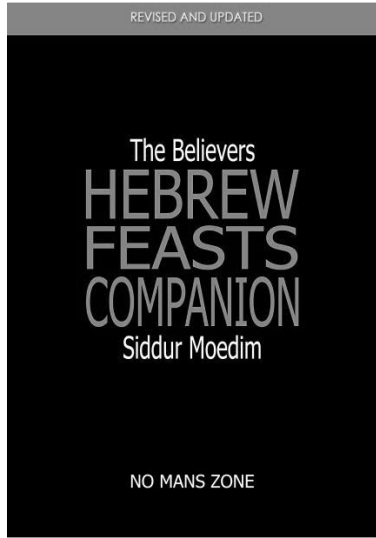
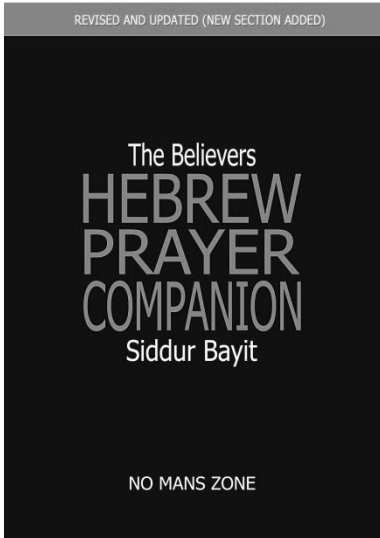
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NMZ Vision: Yeshayahu (Isaiah) 40:1-9; Yechezkel (Ezekiel) 37.

NMZ Mission: Yeshayahu (Isaiah) 61; Yirmeyahu (Jeremiah) 31.

NMZ Goal: Mattityahu (Matthew) 10:5-10; Marqus (Mark) 16:15-18.

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Moedim

Exposition of the Feasts of YHWH

The Moedim or the Feasts of YHWH are mandates of the Scripture. They are original to the Torah and are distinct from Roman/Greek institutions that characterize the calendar of the Church today. The reason why Christians have never experienced the set apartness of the presence of YHWH and the fullness of the power of YHWH as it was in the early assemblies is because the Moedim are in fact the key. The reason why the Messiah, the Apostles and early believers were so successful at the mandate of the Kingdom is that they all understood the reasons for the feasts, so they diligently observed the feasts; therefore, they lived out the meanings of the feasts. This exposition will bring you in to familiarity with YHWH's feasts and restore their rightful place and purpose in your life. They will prepare you for the advent of the Kingdom, the Olam Haba.

NO MANS ZONE was founded on the 70th Jubilee year 2009 the Jewish year 5769.

The Purpose of NMZ is set forth in these Scriptures;

NMZ Vision: Yeshayahu (Isaiah) 40:1-9; Yechezkel (Ezekiel) 37.

NMZ Mission: Yeshayahu (Isaiah) 61; Yirmeyahu (Jeremiah) 31.

NMZ Goal: Mattityahu (Matthew) 10:5-10; Marqus (Mark) 16:15-18.

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