

Judah has made Ephraim more righteous by all her abominations. Follow Judah's way if you dare!!!!

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By Joseph F. Dumond

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News Letter 5847-020

28th day of the 4th month 5847 years after the creation of Adam

The 4th Month in the Second year of the third Sabbatical Cycle

The Third Sabbatical Cycle of the 119th Jubilee Cycle

The Sabbatical Cycle of Earthquakes Famines, and Pestilences

July 30, 2011

Shabbat Shalom Brethren,

Judah has made Ephraim more righteous by all her abominations. Follow Judah's way if you dare!!!! Well you fast on the 9th of Av?

Eze 16:51 "And Shomeron did not commit half of your sins, but you have increased your abominations more than they, and by all the abominations which you have done you made your sisters seem righteous!

How was this done? In part by adding to the Torah what was not there and making it a part of the Torah. Today this has much to do with the additions that the Talmud and Mishnah make. Again these are some of the differences between the house of Shammai who tended to be more literalist and the house of Hillel who tended more towards the Oral law and liberal understandings. By the fall of the second temple the House of Hillel was the dominant body. We will get back to this and show you more about this in a bit.

In our mail this week we had a few notes.

How many times do we read over scriptures and not pay attention? How many times do we not think when we read nor ask questions? How many times have we just assumed something was right only later to learn it was not?

Let's read 2 Kings 25 as we come towards the 9th of Av when the Temple of Solomon was destroyed by the Babylonians in 586 BC.

2-Kings 25: The Fall of the First Temple.

Significance of this day.

<http://www.britam.org/Kings/2Kings25.html>

[2-Kings 25:1] Now it came to pass in the ninth year of his reign, in the tenth month, on the tenth day of the month, that Nebuchadnezzar king of Babylon and all his army came against Jerusalem and encamped against it; and they built a siege wall against it all around.

[2-Kings 25:2] So the city was besieged until the eleventh year of King Zedekiah.

[2-Kings 25:3] By the ninth day of the fourth month the famine had become so severe in the city that there was no food for the people of the land.

The city was besieged for 3 (9th year) plus 12 (10th year) plus 3 (11th year) for ca. 18 months. The city held out almost as long as there was food. When the supply of food ended and had been entirely consumed the wall was broken. It is as if the will of the metropolis had been broken by famine and then the enemy was enabled to break in.

[2-Kings 25:4] Then the city wall was broken through, and all the men of war fled at night by way of the gate between two walls, which was by the king's garden, even though the Chaldeans were still encamped all around against the city. And the king went by way of the plain.

Chaldeans: This is the Greek rendition of the name. In Hebrew it is Casdim. We have spoken of them above.

Genesis 11:

27 This is the genealogy of Terah: Terah begot Abram, Nahor, and Haran...Chesed (from whom came the Casdim) was the son of Nahor (Genesis 22:22). He was therefore the nephew of Abraham.

Chaldean, or Casdi, is another term for Babylonian.

[2-Kings 25:5] But the army of the Chaldeans pursued the king, and they overtook him in the plains of Jericho. All his army was scattered from him.

[2-Kings 25:6] So they took the king and brought him up to the king of Babylon at Riblah, and they pronounced judgment on him.

[2-Kings 25:7] Then they killed the sons of Zedekiah before his eyes, put out the eyes of Zedekiah, bound him with bronze fetters, and took him to Babylon.

[2-Kings 25:8] And in the fifth month, on the seventh day of the month (which was the nineteenth year of King Nebuchadnezzar king of Babylon), Nebuzaradan the captain of the guard, a servant of the king of Babylon, came to Jerusalem.

the captain of the guard # In Hebrew "rav-tabachim" literally the Chief Executioner.

[2-Kings 25:9] He burned the house of the LORD and the king's house; all the houses of Jerusalem, that is, all the houses of the great, he burned with fire.

[2-Kings 25:10] And all the army of the Chaldeans who were with the captain of the guard broke down the walls of Jerusalem all around.

[2-Kings 25:11] Then Nebuzaradan the captain of the guard carried away captive the rest of the people who remained in the city and the defectors who had deserted to the king of Babylon, with the rest of the multitude.

[2-Kings 25:12] But the captain of the guard left some of the poor of the land as vinedressers and farmers.

The word translated as “farmers” in Hebrew is “yogvim” which is understood to mean growers of cereal crops.

[2-Kings 25:13] The bronze pillars that were in the house of the LORD, and the carts and the bronze Sea that were in the house of the LORD, the Chaldeans broke in pieces, and carried their bronze to Babylon.

The word translated as bronze in Hebrew is “nechoshet”. In Modern Hebrew this word is understood as meaning copper. In Biblical terms it meant “bronze” which is an alloy of copper and tin. In some cases however it may mean brass which is an alloy of copper and zinc. Most tin in the ancient world came from Britain though some came also from Spain and from the Erzgebirge region on the border of Germany and Czechia.

[2-Kings 25:14] They also took away the pots, the shovels, the trimmers, the spoons, and all the bronze utensils with which the priests ministered.

[2-Kings 25:15] The firepans and the basins, the things of solid gold and solid silver, the captain of the guard took away.

These objects were valued not only due to their intrinsic value but also because of their association with the Temple of Solomon whose fame had spread to all the world.

[2-Kings 25:16] The two pillars, one Sea, and the carts, which Solomon had made for the house of the LORD, the bronze of all these articles was beyond measure.

[2-Kings 25:17] The height of one pillar was eighteen cubits, and the capital on it was of bronze. The height of the capital was three cubits, and the network and pomegranates all around the capital were all of bronze. The second pillar was the same, with a network.

Significance of this day.

<http://www.britam.org/Kings/2Kings25.html#2>

It is perhaps of interest that this posting was sent out on 19 July 2011, 17 Tammuz 5771. This in the Jewish Religion is a Fast Day.

See:

Seventeenth of Tammuz

http://en.wikipedia.org/wiki/Seventeenth_of_Tammuz

On this day Jews mourn several events of the past. Amongst these events was the breaching of the Walls of Jerusalem in Second Temple Times (ca. 70 CE) whereas the walls of Jerusalem in the First Temple Era which is what our passage deals with as related above were broken on the ninth day [2-Kings 25:3]. Nevertheless we mourn the breaching of the Walls of Jerusalem for both periods on this day.

This day begins a three week period of mourning for the Temple in Jewish Tradition.

So did you see it? Did you catch what was not said but what was surely implied? Read it again and see if you understand this time.

[2-Kings 25:1] Now it came to pass in the ninth year of his reign, in the tenth month, on the tenth day of the month, that Nebuchadnezzar king of Babylon and all his army came against Jerusalem and encamped against it; and they built a siege wall against it all around.

[2-Kings 25:2] So the city was besieged until the eleventh year of King Zedekiah.

[2-Kings 25:3] By the ninth day of the fourth month the famine had become so severe in the city that there was no food for the people of the land.

The city was besieged for 3 (9th year) plus 12 (10th year) plus 3 (11th year) for ca. 18 months. The city held out almost as long as there was food. When the supply of food ended and had been entirely consumed the wall was broken. It is as if the will of the metropolis had been broken by famine and then the enemy was enabled to break in.

Jerusalem fell in 586 BC. This was the eleventh year of Zedekiah. 586 BC just so happens to be the 3rd year of the third Sabbatical cycle. This means that the 10th year during the siege was the 2nd year of Sabbatical cycle and the 9th year of Zedekiah's reign was the first year of siege and the first year of this third Sabbatical cycle.

Now note that it was in the tenth month, on the tenth day of the month, that Nebuchadnezzar king of Babylon and all his army came against Jerusalem.

The year before this year was a Sabbatical year. The year began and ended at Avi. So this Sabbatical year would have begun at Avi in 589 BC and ended at Avi in 588 BC which was Zedekiah's 9th year. Planting would not take place until after Sukkot in the 7th month and then Comes Nebuchadnezzar.

By the ninth day of the fourth month the famine had become so severe in the city that there was no food for the people of the land. And now you know why. The Sabbatical year had been kept and they could not plant until the fall of the same year just before the Babylonians came and set up siege works all around Jerusalem. They rationed the food and lasted until the fourth month of the third year which was the year of 586 BC.

Nebuchadnezzar had planned on Judah keeping this law of the Sabbatical year, and attacked just as they were planting the next year's crops. This is why the famine was so great.

Now the other question is this. It says in 2 Chronicles 36 that Zedekiah did evil and trespassed more and more.

2Ch 36:11 Tsid'qiyahu was twenty-one years old when he began to reign, and he reigned eleven years in Yerushalayim. 12 And he did evil in the eyes of Yehovah his Elohim. He did not humble himself before Yirmeyahu the prophet, who spoke from the mouth of Yehovah. 13 And he also rebelled against Sovereign Neb'uk'ad'netstsar, who had made him swear by Elohim, but he stiffened his neck and hardened his heart against turning to Yehovah Elohim of Yisra'el. 14

Also, all the heads of the priests and the people trespassed more and more, according to all the abominations of the gentiles, and they defiled the House of Yehovah which He had set apart in Yerushalayim. 15 And Yehovah Elohim of their fathers sent to them, by His messengers, rising up early and sending them, for He had compassion on His people and on His dwelling place. 16 But they were mocking the messengers of Elohim and despising His words and scoffing at His prophets, until the wrath of Yehovah arose against His people, until there was no healing. 17 Therefore He brought against them the sovereign of the Chaldeans, and he slew their young men with the sword in the House of their set-apart place, and had no compassion on young man or maiden, on the aged or the weak – He gave all into his hand. 18 And all the utensils from the House of Elohim, great and small, and the treasures of the House of Yehovah, and the treasures of the sovereign and of his leaders, all these he brought to Babel. 19 And they burned the House of Elohim, and broke down the wall of Yerushalayim, and burned all its palaces with fire, and destroyed all its valuable utensils. 20 And those who escaped from the sword he exiled to Babel, where they became servants to him and his sons until the reign of the reign of Persia,²¹ in order to fill the word of Yehovah by the mouth of Yirmeyahu, until the land had enjoyed her Sabbaths. As long as she lay waste she kept Sabbath, until seventy years were completed.

Then by this statement we should conclude that Zedekiah did not keep the Sabbatical year just before the fall of Jerusalem. In fact if we count the 70 Land Sabbaths from this date we would see that they never kept the Sabbatical year or the Jubilee year going back at least, at least as far back as the reign of King David. If they did keep some of them on occasion then this 70 Sabbatical years would take you back to the time shortly after Joshua.

Brethren this was the study I began last week thinking I had found something, only to conclude I had not found anything. I still share it with you so that you too will know this historic event that concludes according to Josephus on this 5th month.

Book 10

Captivity of Ten Tribes to First Year of Cyrus

Chapter 8

King of Babylon takes Jerusalem, burns and pillages the temple.

Zedekiah taken captive to Babylon

1. NOW the King of Babylon was very intent and earnest upon the siege of Jerusalem; and he erected towers upon great banks of earth, and from them repelled those that stood upon the walls; he also made a great number of such banks round about the whole city, whose height was equal to those walls. However, those that were within bore the siege with courage and alacrity, for they were not discouraged, either by the famine, or by the pestilential distemper, but were of cheerful minds in the prosecution of the war, although those miseries within oppressed them also, and they did not suffer themselves to be terrified, either by the contrivances of the enemy, or by their engines of war, but contrived still different engines to oppose all the other withal, till indeed there seemed to be an entire struggle between the Babylonians and the people of Jerusalem, which had the greater sagacity and skill; the former party supposing they should be thereby too hard for the other, for the destruction of the city; the latter placing their hopes of deliverance in nothing else but in persevering in such inventions in opposition to the other, as might demonstrate the enemy's engines were useless to them. And this siege they endured for eighteen months, until they were destroyed by the famine, and by the darts which the enemy threw at them from the towers.

2. Now the city was taken on the ninth day of the fourth month, in the eleventh year of the reign of Zedekiah. They were indeed only generals of the King of Babylon, to whom Nebuchadnezzar committed the care of the siege, for he abode himself in the city of Riblah. The names of these generals who ravaged and subdued Jerusalem, if any one desire to know them, were these: Nergal Sharezer, Samgar Nebo, Rabsaris, Sorsechim, and Rabmag. And when the city was taken about midnight, and the enemy's generals were entered into the temple, and when Zedekiah was sensible of it, he took his wives, and his children, and his captains, and his friends, and with them fled out of the city, through the fortified ditch, and through the desert; and when certain of the deserters had informed the Babylonians of this, at break of day, they made haste to pursue after Zedekiah, and overtook him not far from Jericho, and encompassed him about. But for those friends and captains of Zedekiah who had fled out of the city with him, when they saw their enemies near them, they left him, and dispersed themselves, some one way, and some another, and every one resolved to save himself; so the enemy took Zedekiah alive, when he was deserted by all but a few, with his children and his wives, and brought him to the king.

When he was come, Nebuchadnezzar began to call him a wicked wretch, and a covenant breaker, and one that had forgotten his former words, when he promised to keep the country for him. He also reproached him for his ingratitude, that when he had received the kingdom from him, who had taken it from Jehoiachin, and given it to him, he had made use of the power he gave him against him that gave it; "but," said he, "God is great, who hated that conduct of thine, and hath brought thee under us."

And when he had used these words to Zedekiah, he commanded his sons and his friends to be slain, while Zedekiah and the rest of the captains looked on; after which he put out the eyes of Zedekiah, and bound him, and carried him to Babylon. And these things happened to him, (14) as Jeremiah and Ezekiel had foretold to him, that he should be caught, and brought before the King of Babylon, and should speak to him face to face, and should see his eyes

with his own eyes; and thus far did Jeremiah prophesy. But he was also made blind, and brought to Babylon, but did not see it, according to the prediction of Ezekiel.

5. And now it was that the King of Babylon sent Nebuzaradan, the general of his army, to Jerusalem, to pillage the temple, who had it also in command to burn it and the royal palace, and to lay the city even with the ground, and to transplant the people into Babylon. Accordingly, he came to Jerusalem in the eleventh year of King Zedekiah, and pillaged the temple, and carried out the vessels of God, both gold and silver, and particularly that large laver which Solomon dedicated, as also the pillars of brass, and their chapiters, with the golden tables and the candlesticks; and when he had carried these off, he set fire to the temple in the fifth month, the first day of the month, in the eleventh year of the reign of Zedekiah, and in the eighteenth year of Nebuchadnezzar: he also burnt the palace, and overthrew the city.

Josephus says; the city was taken on the ninth day of the fourth month Nebuzaradan, the general, he set fire to the temple in the fifth month, the first day of the month, in the eleventh year of the reign of Zedekiah

2 Kings Says; 2Ki 25:8 And in the fifth month, on the seventh of the month, which was the nineteenth year of Sovereign Neb'uk'ad'netstsar sovereign of Babel, Neb'uzarad'an the chief of the guard, a servant of the sovereign of Babel, came to Yerushalayim.⁹ And he burned the House of Yehovah and the house of the sovereign, and all the houses of Yerushalayim – even every great house he burned with fire.

Jeremiah says; Jer 52:12 And on the tenth of the fifth month, which was the nineteenth year of sovereign Neb'uk'ad'netstsar sovereign of Babel, Neb'uzarad'an, chief of the guard, who served the sovereign of Babel, came to Yerushalayim, 13 and he burned the House of Yehovah, and the sovereign's house, and all the houses of Yerushalayim, and all the houses of the great men, he burned with fire.¹⁴ And all the army of the Chaldeans who were with the chief of the guard broke down all the walls of Yerushalayim all around.

<http://www.jewfaq.org/holidayd.htm>

Five misfortunes befell our fathers ... on the ninth of Av. ...On the ninth of Av it was decreed that our fathers should not enter the [Promised] Land, the Temple was destroyed the first and second time, Bethar was captured and the city [Jerusalem] was ploughed up. -Mishnah Ta'anit 4:6

...Should I weep in the fifth month [Av], separating myself, as I have done these so many years? -Zechariah 7:3

In the fifth month, on the seventh day of the month ...came Nebuzaradan ... and he burnt the house of the L-RD... -II Kings 25:8-9

In the fifth month, on the tenth day of the month... came Nebuzaradan ... and he burnt the house of the L-RD... – Jeremiah 52:12-13

How then are these dates to be reconciled? On the seventh the heathens entered the Temple and ate therein and desecrated it throughout the seventh and eighth and towards dusk of the ninth they set fire to it and it continued to burn the whole of that day. ... How will the Rabbis then [explain the choice of the 9th as the date]? The beginning of any misfortune [when the fire was set] is of greater moment. -Talmud Ta'anit 29a

Tisha B'Av, the Fast of the Ninth of Av, is a day of mourning to commemorate the many tragedies that have befallen the Jewish people, many of which coincidentally have occurred on the ninth of Av.

Tisha B'Av means "the ninth (day) of Av." It usually occurs during August.

Tisha B'Av primarily commemorates the destruction of the first and second Temples, both of which were destroyed on the ninth of Av (the first by the Babylonians in 586 B.C.E.; the second by the Romans in 70 C.E.).

Although this holiday is primarily meant to commemorate the destruction of the Temple, it is appropriate to consider on this day the many other tragedies of the Jewish people, many of which occurred on this day, most notably the expulsion of the Jews from Spain in 1492.¹

Tisha B'Av is the culmination of a three week period of increasing mourning, beginning with the fast of the 17th of Tammuz, which commemorates the first breach in the walls of Jerusalem, before the First Temple was destroyed. During this three week period, weddings and other parties are not permitted, and people refrain from cutting their hair. From the first to the ninth of Av, it is customary to refrain from eating meat or drinking wine (except on the Shabbat) and from wearing new clothing.

The **restrictions on Tisha B'Av are similar to those on Yom Kippur**: to refrain from eating and drinking (even water); washing, bathing, shaving or wearing cosmetics; wearing leather shoes; engaging in sexual relations; and studying Torah. Work in the ordinary sense of the word [rather than the Shabbat sense] is also restricted. People who are ill need not fast on this day. Many of the traditional mourning practices are observed: people refrain from smiles, laughter and idle conversation, and sit on low stools.

In synagogue, the book of Lamentations is read and mourning prayers are recited. The ark (cabinet where the Torah is kept) is draped in black.

List of Dates

Tisha B'Av will occur on the following days of the Gregorian calendar:

- Jewish Year 5770: sunset July 19, 2010 – nightfall July 20, 2010
- Jewish Year 5771: sunset August 8, 2011 – nightfall August 9, 2011
- Jewish Year 5772: sunset July 27, 2012 – nightfall July 28, 2012
- Jewish Year 5773: sunset July 15, 2013 – nightfall July 16, 2013
- Jewish Year 5774: sunset August 4, 2014 – nightfall August 5, 2014

1. The Alhambra Decree, issued March 31, 1492, ordered all Jews to leave Spain by the end of July 1492. July 31, 1492 was Tisha B'Av. Note that if you use a Jewish calendar converter to check this, it may show July 31 as the 27th of Tammuz. If so, the converter has failed to take into account the Gregorian Reformation, which skipped 11 days on the calendar. If you add the 11 missing days and convert August 11 instead of July 31, you will see that "August 11" 1492 is 9 Av.

Did you notice what the article above said about Tisha B'Av. That the restrictions are similar to those on Yom Kippur! This mixing of the seed. This is why Judah suffers today from all the attacks. She has added to the Torah a command and made it similar to those in Lev 23.

Here is the original story of the first Ninth of Av

Num 13:1 And Yehovah spoke to Mosheh, saying, 2 "Send men to spy out the land of Kena'an, which I am giving to the children of Yisra'el. Send one man from each tribe of their fathers, every one a leader among them." 3 And by the command of Yehovah Mosheh sent them from the Wilderness of Paran, all of them men who were heads of the children of Yisra'el. 4 And these were their names. From the tribe of Re'uben: Shammua, son of Zakkur. 5 From the tribe of Shim'on: Shaphat, son of H'ori. 6 From the tribe of Yehudah: Kal'eb, son of Yephunneh. 7 From the tribe of Yissask'ar: Yig'al, son of Yos'ph. 8 From the tribe of Ephrayim: Hosh'a, son of Nun. 9 From the tribe of Binyamin: Palti, son of Raphu. 10 From the tribe of Zebulun: Gaddi'el, son of Sod'i. 11 From the tribe of Yos'ph, from the tribe of Menashsheh: Gaddi, son of Susi. 12 From the tribe of Dan: Ammi'el, son of Gemalli. 13 From the tribe of Ash'r: Sh'thur, son of Mik'a'el. 14 From the tribe of Naphtali: Nah'bi, son of Wophsi. 15 From the tribe of Gad: Geu'el, son of Mak'i. 16 These are the names of the men whom Mosheh sent to spy out the land. And Mosheh called Hosh'a the son of Nun, Yehoshua. 17 And Mosheh sent them to spy out the land of Kena'an, and said to them, "Go up here into the South, and go up to the mountains, 18 and see what the land is like, and the people who dwell in it, whether strong or weak, whether few or many, 19 and whether the land they dwell in is good or evil, whether the cities they inhabit are in camps or strongholds, 20 and whether the land is rich or poor, and whether there are forests there or not. And you shall be strong, and bring some of the fruit of the land." Now the time was the season of the first-fruits of grapes. 21 So they went up and spied out the land from the Wilderness of Tsin as far as Reh'ob, near the entrance of H'amath. 22 And they went up through the South and came to H'eb'ron. And Ah'imman, Sh' shai, and Talmai, the descendants of Anaq, were there. Now H'eb'ron had been built seven years before Tso'an in Mitsrayim. 23 And they came to the wadi Eshkol, and cut down from there a branch with one cluster of grapes. And they bore it between two of them on a pole, also of the pomegranates and of the figs. 24 That place was called the wadi Eshkol, because of the cluster which the men of Yisra'el cut down from there. 25 And they returned from spying out the land after forty days. 26 And they went and came to Mosheh and Aharon and all the congregation of the children of Yisra'el in the Wilderness of Paran, at Qad'sh. And they brought back word to them and to all the congregation, and showed them the fruit of the land. 27 And they reported to him, and said, "We went to the land where you sent us. And truly, it flows with milk and honey, and this is its fruit. 28 "But the

people who dwell in the land are strong, and the cities are walled, very great. And we saw the descendants of Anaq there too. 29 “The Amal?qites dwell in the land of the South, while the H?ittites and the Yeb?usites and the Amorites dwell in the mountains. And the Kena?anites dwell by the sea and along the banks of the Yard?n.” 30 And Kal?b? silenced the people before Mosheh, and said, “Let us go up at once and take possession, for we are certainly able to overcome it.” 31 But the men who had gone up with him said, “We are not able to go up against the people, for they are stronger than we.” 32 And they gave the children of Yisra’?l an evil report of the land which they had spied out, saying, “The land through which we have gone as spies is a land eating up its inhabitants, and all the people whom we saw in it are men of great size. 33 “And we saw there the Nephilim, sons of Anaq, of the Nephilim. And we were like grasshoppers in our own eyes, and so we were in their eyes.”

Num 14:1 Then all the congregation lifted up their voices and cried, and the people wept that night. 2 And all the children of Yisra’?l grumbled against Mosheh and against Aharon, and all the congregation said to them, “If only we had died in the land of Mitsrayim! Or if only we had died in this wilderness! 3 “And why is Yehovah bringing us to this land to fall by the sword, that our wives and children should become a prey? Would it not be better for us to turn back to Mitsrayim?” 4 And they said to each other, “Let us appoint a leader, and let us turn back to Mitsrayim.” 5 Then Mosheh and Aharon fell on their faces before all the assembly of the congregation of the children of Yisra’?l. 6 And Yehoshua son of Nun, and Kal?b? son of Yephunneh, who were among those who had spied out the land, tore their garments, 7 and they spoke to all the congregation of the children of Yisra’?l, saying, “The land we passed through to spy out is an exceedingly good land. 8 “If Yehovah has delighted in us, then He shall bring us into this land and give it to us, ‘a land which is flowing with milk and honey.’ 9 “Only, do not rebel against Yehovah, nor fear the people of the land, for they are our bread. Their defence has turned away from them, and Yehovah is with us. Do not fear them.” 10 But all the congregation said to stone them with stones. Then the esteem of Yehovah appeared in the Tent of Meeting before all the children of Yisra’?l. 11 And Yehovah said to Mosheh, “How long shall I be scorned by these people? And how long shall I not be trusted by them, with all the signs which I have done in their midst? 12 “Let Me smite them with the pestilence and disinherit them, and make of you a nation greater and mightier than they.” 13 And Mosheh said to Yehovah, “Then the Mitsrites shall hear it, for by Your power You brought these people up from their midst, 14 and they shall say to the inhabitants of this land they have heard that You, Yehovah, are in the midst of these people, that You, Yehovah, are seen eye to eye and that Your cloud stands above them, and You go before them in a column of cloud by day and in a column of fire by night. 15 “Now if You shall kill these people as one man, then the nations which have heard of Your report shall speak, saying, 16 ‘Because Yehovah was not able to bring this people to the land which He swore to give them, therefore He killed them in the wilderness.’ 17 “And now, I pray, let the power of Yehovah be great, as You have spoken, saying, 18 ‘Yehovah is patient and of great kindness, forgiving crookedness and transgression, but by no means leaving unpunished¹; visiting the crookedness of the fathers on the children to the third and fourth generation.’ Footnote: ¹This is confirmed in Ex. 34:7 and

in Jer. 30:11. 19 “Please forgive the crookedness of this people, according to the greatness of Your kindness, as You have forgiven this people, from Mitsrayim even until now.”

20 And Yehovah said, “I shall forgive, according to your word, 21 but truly, as I live and all the earth is filled with the esteem of Yehovah, 22 for none of these men who have seen My esteem and the signs which I did in Mitsrayim and in the wilderness, and have tried Me now these ten times, and have disobeyed My voice, 23 shall see the land of which I swore to their fathers, nor any of those who scorned Me see it. 24 “But My servant Kal’b?, because he has a different spirit in him and has followed Me completely, I shall bring into the land where he went, and his seed shall inherit it. 25 “Since the Amal’qites and the Kena’anites are dwelling in the valley, turn back tomorrow and set out into the wilderness by the Way of the Sea of Reeds.” 26 And Yehovah spoke to Mosheh, and to Aharon, saying, 27 “How long shall this evil congregation have this grumbling against Me? I have heard the grumbings which the children of Yisra’?l are grumbling against Me. 28 “Say to them, ‘As I live,’ declares Yehovah, ‘as you have spoken in My hearing, so I do to you: 29 ‘The carcasses of you who have grumbled against Me are going to fall in this wilderness, all of you who were registered, according to your entire number, from twenty years old and above. 30 ‘None of you except Kal’b? son of Yephunneh, and Yehoshua son of Nun, shall enter the land which I swore I would make you dwell in. 31 ‘But your little ones, whom you said would become a prey, I shall bring in, and they shall know the land which you have rejected. 32 ‘But as for you, your carcasses are going to fall in this wilderness. 33 ‘And your sons shall be wanderers in the wilderness forty years, and shall bear your whorings, until your carcasses are consumed in the wilderness. 34 ‘According to the number of the days in which you spied out the land, forty days – a day for a year, a day for a year – you are to bear your crookednesses forty years, and you shall know My breaking off. 35 ‘I am Yehovah, I have spoken, I shall do this to all this evil congregation who are meeting against Me: In this wilderness they are consumed, and there they die.’ ” 36 And the men whom Mosheh sent to spy out the land, who returned and made all the congregation grumble against him by bringing an evil report of the land, 37 even those men who brought the evil report about the land, died by the plague before Yehovah. 38 Of those men who went to spy out the land, only Yehoshua son of Nun, and Kal’b? son of Yephunneh remained alive. 39 And when Mosheh spoke these words to all the children of Yisra’?l, the people mourned greatly. 40 And they rose up early in the morning and went up to the top of the mountain, saying, “See, we have indeed sinned, but we shall go up to the place which Yehovah had spoken of!” 41 But Mosheh said, “Why do you now transgress the command of Yehovah, since it does not prosper? 42 “Do not go up, lest you be smitten by your enemies, for Yehovah is not in your midst. 43 “Because the Amal’qites and the Kena’anites are there before you, and you shall fall by the sword. Because you have turned away from Yehovah, Yehovah is not with you.” 44 But they presumed to go up to the mountaintop, but neither the ark of the covenant of Yehovah nor Mosheh left the camp. 45 So the Amal’qites and the Kena’anites who dwelt in that mountain came down and smote them, and beat them down, even to H’ormah.

How do we know the 9th of Av is when this curse of 40 years wandering took place? Do the math.

Num 10:11 And it came to be on the twentieth day of the second month, in the second year, that the cloud was taken up from above the Dwelling Place of the Witness. 12 And the children of Yisra'el departed, setting out from the Wilderness of Sinai. And the cloud dwelt on it in the Wilderness of Paran. 13 Thus they departed the first time, according to the command of Yehovah by the hand of Mosheh.

We begin our count on the 20 of the 2nd month.

Num 11:19 Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days; 20 But even a whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the LORD which is among you, and have wept before him, saying, Why came we forth out of Egypt?

30 Days later we come to the 20th or the 21st day of the 3rd Month.

Num 12:15 And Miryam was shut out of the camp seven days, and the people did not set out until Miryam was readmitted. 16 And afterward the people departed from H?ats?roth, and they camped in the Wilderness of Paran.

This now brings us to the 27th or the 28th day of the third Month.

Num 13:25 And they returned from spying out the land after forty days.

We now add these 40 days on to the 28th day of the third month. This will take us to the 9th of Av. We are not told this specifically but if you consider the moon being sighted on the 29th day of some months, this does work out to be very close.

And then Yehovah says to them Num 14:33 'And your sons shall be wanderers in the wilderness forty years, and shall bear your whorings, until your carcasses are consumed in the wilderness.

Zec 8:19 "Thus said Yehovah of hosts, 'The fast of the fourth, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth months, are to be joy and gladness, and pleasant appointed times for the house of Yehud?ah – and they shall love the truth and the peace.'

But where in Torah does it tell us to fast on these days. Men have added to the Torah these days. Please read with me this article by Norman Willis. Yes we should note the historical events that occurred on this date in History a number of times, but we are not to add to Torah fasts that Yehovah never sanctioned.

The Fasts of Zechariah Reconsidered

by servant@nazareneisrael.org

Zekaryah (Zechariah) 8:18-19

18 Then the word of YHWH of hosts came to me, saying,

19 "Thus says YHWH of hosts:

‘The fast of the fourth month, the fast of the fifth, the fast of the seventh, and the fast of the tenth shall be joy and gladness and cheerful feasts for the House of Judah. Therefore love truth and peace.’”

Shalom, Nazarenes.

The rabbinical Fast of Tammuz is coming up in five days. This is a traditional rabbinical fast, not to be confused with Yom Kippur (which is commanded in Torah).

Yahweh tells us not to add to His commands, or take anything away from them, yet this is just exactly what the Fast of Tammuz does (is to add to His commands).

With all love towards our Jewish brethren, I do not advocate keeping these rabbinical fasts. I give my reasons in the study, “The Fasts of Zechariah Reconsidered,” both below and attached.

May Yahweh bless you, and give you a wonderful, restful Shabbat!

* * * *

The Fasts of Zechariah Reconsidered

Zechariah 8:18-19 speaks of four man-made traditional fast days which are not commanded in the Torah. Should we keep them?

Zekaryah (Zechariah) 8:18-19

18 Then the word of YHWH of hosts came to me, saying,

19 “Thus says YHWH of hosts:

‘The fast of the fourth month, the fast of the fifth, the fast of the seventh, and the fast of the tenth shall be joy and gladness and cheerful feasts for the House of Judah. Therefore love truth and peace.’”

Many people mistakenly believe this passage means that the House of Judah is to keep these man-made traditional fast days with joy and gladness, but this is not YHWH’s meaning at all. Rather, YHWH is telling the Jews not to fast, but to be joyful on those days.

How did these fast days get started? When King Nebuchadnezzar of Babylon took the Jews into exile, he burned the House of YHWH with fire, and broke down the walls of Jerusalem all around.

Melachim Bet (2nd Kings) 25:8-10

8 And in the fifth month, on the seventh day of the month (which was the nineteenth year of King Nebuchadnezzar king of Babylon), Nebuzaradan the captain of the guard, a servant of the king of Babylon, came to Jerusalem.

9 He burned the house of YHWH and the king’s house; all the houses of Jerusalem, that is, all the houses of the great, he burned with fire.

10 And all the army of the Chaldeans who were with the captain of the guard broke down the walls of Jerusalem all around.

The Jews responded by declaring four traditional fast days: the ninth day of the fourth month, the tenth day of the fifth month, the third day of the seventh month, and the tenth day of the tenth month. Notice that these do not refer to the Day of Atonements, or Yom Kippur, which is the tenth day of the seventh month.

Vayiqra (Leviticus) 23:27-28

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

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

They Orthodox/Pharisees have their reasons for these things, but it is not our purpose to get into them here. Rather, simply let us note that YHWH commands us to be careful not to add to the festivals that He commands us to keep, in His Torah.

Devarim (Deuteronomy) 4:2

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

Let us take a brief review of history, so we can better understand the context of Zechariah 8:18-19.

YHWH told Jeremiah that He would allow the Jews to return to His land after the seventy years of their Exile had been completed.

Yirmeyahu (Jeremiah) 29:10

10 “For thus says YHWH: ‘After seventy years are completed at Babylon, I will visit you and perform My good word toward you, and cause you to return to this place.’”

Daniel counted the years, and then prayed that YHWH would remember His people, and have compassion upon them.

Daniel 9:1-3

9:1 In the first year of Darius the son of Ahasuerus, of the lineage of the Medes, who was made king over the realm of the Chaldeans —

2 in the first year of his reign I, Daniel, understood by the books the number of the years specified by the word of YHWH through Jeremiah the Prophet, that He would accomplish seventy years in the desolations of Jerusalem.

3 Then I set my face toward YHWH Elohim to make request by prayer and supplications, with fasting, sackcloth, and ashes.

One man sows, and another man reaps. YHWH then sent word through the Prophet Zechariah, that Judah was to begin returning to His land.

Zechariah (Zechariah) 1:14-16

14 So the messenger (angel) who spoke with me said to me, “Proclaim, saying, ‘Thus says YHWH of hosts: “I am zealous for Jerusalem and for Zion with great zeal.

15 I am exceedingly angry with the nations at ease; for I was a little angry, and they helped—but with evil intent.”

16 ‘Therefore thus says YHWH: “I am returning to Jerusalem with mercy. My house shall be built in it,” says YHWH of hosts, “and a surveyor’s line shall be stretched out over Jerusalem.”“

We cover more of the history in the chapter on the Book of Esther, but in the days of Ezra and Nehemiah, the Jews did begin to return to the land, and they also began to build the Second Temple.

Ezra 3:8

8 Now in the second month of the second year of their coming to the house of Elohim at Jerusalem, Zerubbabel the son of Shealtiel, Yeshua the son of Yehotzadak, and the rest of their brethren the priests and the Levites, and all those who had come out of the captivity to Jerusalem, began work and appointed the Levites from twenty years old and above to oversee the work of the house of YHWH.

However, now that the Jews were back in the Land and the Temple was being rebuilt, the Jews wanted to know if they should continue to keep the fast days that they had instituted because of the destruction of the temple. YHWH responded with a series of questions to them, essentially asking them, “When you fasted and mourned these seventy years, did you really fast for Me? (No.) Didn’t you really fast for yourselves? (Yes). Because I never told you to fast on those days! Why didn’t you just keep the Torah that I gave through Moshe (Moses)?”

Zechariah (Zechariah) 7:1-7

7 Now in the fourth year of King Darius it came to pass that the word of YHWH came to Zechariah, on the fourth day of the ninth month, Chislew,

2 when the people sent Sherezzer, with Regem-Melech and his men, to the house of Elohim, to pray before YHWH,

3 and to ask the priests who were in the house of YHWH of hosts, and the prophets, saying, “Should I weep in the fifth month and fast as I have done for so many years?”

4 Then the word of YHWH of hosts came to me, saying,

5 “Say to all the people of the land, and to the priests: ‘When you fasted and mourned in the fifth and seventh months during those seventy years, did you really fast for Me — for Me?

6 When you eat and when you drink, do you not eat and drink for yourselves?7 Should you not have obeyed the words which YHWH proclaimed through the former prophets when Jerusalem and the cities around it were inhabited and prosperous, and the South and the Lowland were inhabited?’”

In other words, “Why did you make up your own days of fasting? Why did you not just keep My word?”

One might ask why it would be a problem if our Jewish brothers want to make up a few fast days of their own, to honor YHWH above and beyond what YHWH says He wants us to do. The answer is that YHWH does not really consider that to be honoring Him. He gives us another witness, not to add to the commandments that He gives us.

Devarim (Deuteronomy) 12:32

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

As we explain in Tree of Knowledge, Tree of Life, the grand test is to see if we will do what YHWH asks us to do (which is to keep to the Tree of Life), or if we will ‘do our own thing’ based upon our own thoughts (which is the Tree of the Knowledge of Good and Evil). When we add an additional festival day, or an additional fast to His calendar that is precisely what YHWH prohibits. King Solomon tells us that those people are liars.

Mishle (Proverbs) 30:6

6 Do not add to His words, lest He rebuke you, and you be found a liar.

And here is why it is especially grievous: In the opening chapter of this book (Why the Torah Calendar?) we recounted an old Jewish saying: that whoever’s calendar you keep, that is whom you worship. If we are careful to keep YHWH’s calendar, and to do only as He commands, then YHWH considers that we are worshipping Him. However, if we keep calendars that have been created by men, then we are worshipping men: and this is to worship an object of the Creation, rather than the Creator.

One’s actions show one’s loyalty. If we obey YHWH gladly, then our loyalty is with Him. However, if we obey men, then our loyalty is not with YHWH, but with man. In YHWH’s sight, this is tantamount to rebellion against His authority.

When I was first called into the Messianic Movement, it seemed to me that the quickest way to recreate the Faith Once Delivered to the Saints was to do as Yeshua and His apostles had done: that is, to start with Second Temple Period Judaism, and reject everything that contradicts with the Torah. However, as YHWH continued to lead and guide me, I began to realize that we cannot always see what conflicts with the Torah; and so I began to realize that a much safer and surer approach is to begin with the Instructions of Elohim (i.e., YHWH’s Torah), and then to add nothing to it, and subtract nothing from it. If I cannot verify a tradition or a teaching by the Words of Elohim (i.e., YHWH’s or Yeshua’s words), then I cannot consider it to be Torah.

Our Orthodox brethren consider that when YHWH gave the Torah to Moshe, He also gave Moshe the power to modify it, as needed. They further consider that they have inherited this power from Moshe. Therefore they believe that their man-made customs and traditions constitute literal ‘Torah Law’; and this is precisely what they call it.

Zechariah (Zechariah) 8:23

23 “Thus says YHWH of hosts: ‘In those days ten men from every language of the nations shall grasp the sleeve of a Jewish man, saying, “Let us go with you, for we have heard that Elohim is with you.”’”

It is a wonderful thing that YHWH is calling His servant Ephraim out of the nations, to return back home to his inheritance in the Land, the Language and the Law. However, as much as we love our brother Judah, let us be careful not simply to accept his interpretations of ‘Torah Law’, let us also be found guilty of giving our loyalty not to the Creator, but to the Creation. May YHWH please deliver all of His people from all unrighteousness, soon and in our day.

In Yeshua’s name,
Amein.

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Re-establishing the original faith of the apostles

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One last little bit of information to share with you. 586 B.C. when Judah fell, took place in the third year of the third Sabbatical cycle. In the fourth year of the third Sabbatical cycle in Abraham’s time the Kings of the North invaded the land of Sodom and took the inhabitants captive. Judah has been called Sodom in Prophecy.

Eze 16:1 Again the word of Yehovah came to me, saying,² “Son of man, make known to Yerushalayim her abominations, ³ and say, ‘Thus said the Master Yehovah to Yerushalayim, “Your origin and your birth are from the land of Kena’an. Your father was an Amorite and your mother a Hittite.

Eze 16:40 “And they shall bring up an assembly against you, and they shall stone you with stones and thrust you through with their swords, ⁴¹ and burn your houses with fire, and execute judgments on you before the eyes of many women. And I shall make you stop whoring, and no longer give gifts. ⁴² “So I shall bring My wrath to rest upon you, and My jealousy shall turn away from you. And I shall be calm, and no longer be vexed. ⁴³ “Because you did not remember the days of your youth, but troubled Me with all this, so see, I shall also bring your way on your own head,” declares the Master Yehovah. “And shall I not do this thought for all your abominations? ⁴⁴ “See, all who use proverbs shall use this proverb against you, ‘Like mother, like daughter!’ ⁴⁵ “You are your mother’s daughter, who despises her husband and her children. And you are the sister of your sisters, who despised their husbands and their children. Your mother was a Hittite and your father an Amorite. ⁴⁶ “And your elder sister is Shomeron, she and her daughters, who is dwelling to the north of you. And your younger sister, who is dwelling to the south of you, is Sodom and her daughters. ⁴⁷ “And have you not walked in their ways and did according to their abominations? But in all your ways you soon became more corrupt than they. ⁴⁸ “As I live,” declares the Master Yehovah, “neither your sister Sodom nor her daughters have done as you and your daughters have done. ⁴⁹

“See, this was the crookedness of your sister Sodom: She and her daughter had pride, sufficiency of bread, and unconcerned ease. And she did not help the poor and needy. 50 “And they were haughty and did abomination before Me, and I took them away when I saw it. 51 “And Shomeron did not commit half of your sins, but you have increased your abominations more than they, and by all the abominations which you have done you made your sisters seem righteous! 52 “You also, who pleaded for your sisters, bear your own shame, because the sins which you committed were more abominable than theirs. They are more righteous than you. So be ashamed too, and bear your own shame, because you have made your sisters seem righteous. 53 “And I shall turn back their captivity, the captivity of Sodom and her daughters, and the captivity of Shomeron and her daughters, and the captivity of your captives with them, 54 so that you bear your shame, and shall blush for all that you did when you comforted them, 55 “and your sisters, Sodom and her daughters, return to their former state, and Shomeron and her daughters return to their former state, and you and your daughters return to your former state. 56 “Was not your sister Sodom a byword in your mouth in the days of your pride, 57 before your evil was exposed, as the time of the reproach of the daughters of Aram and all who were around her, and of the daughters of the Philistines, who are despising you everywhere? 58 “You shall bear your wickedness and your abominations,” declares Yehovah. 59 ‘For thus said the Master Yehovah, “I shall deal with you as you have done, in that you have despised the oath by breaking the covenant. 60 “But I shall remember My covenant with you in the days of your youth, and I shall establish an everlasting covenant with you. 61 “And you shall remember your ways and be ashamed, when you receive your older and your younger sisters. And I shall give them to you for daughters, though not by your own covenant. 62 “And I Myself shall establish My covenant with you. And you shall know that I am Yehovah, 63 so that you remember. And you shall be ashamed, and never open your mouth anymore because of your shame, when I pardon you for all you have done,” declares the Master Yehovah.’ ”

This is why I said at the beginning that Jerusalem is known as Sodom and done worse than Ephraim or Shomron by her whoring?

Actually Yehovah said it through Ezekiel. How is this done? By adding to the Torah or taking away from it. And because of this she is about to be invaded once more as the Prophecies of Abraham show us. Her trouble is to begin in 2012 which matches the same year as 586 BC and in 2013 the armies of the North come as in the days of Abraham. Turbulent times are directly in front of us.

Here is a list of those things added to Torah by Judah.

We who are not born Jewish are told we can convert by keeping the Noahide Laws.

http://en.wikipedia.org/wiki/Seven_Laws_of_Noah

The Seven Laws of Noah (Hebrew: שבע מצוות בני נח Sheva mitzvot B'nei Noach) form the major part of the Noahide Laws, or Noahide Code.[1] This code is a set of moral imperatives that, according to the Talmud, were given by God[2] as a binding set of laws for the “children of Noah” – that is, all of humankind.[3][4] According to Judaism, any non-Jew who lives according to these laws is regarded as a Righteous Gentile, and is assured of a place in the

world to come (Olam Haba), the final reward of the righteous.[5][6] Adherents are often called “B’nei Noach” (Children of Noah) or “Noahides” and may often network in Jewish synagogues.

The seven laws listed by the Tosefta and the Talmud are[7][8]

1. Prohibition of Idolatry
2. Prohibition of Murder
3. Prohibition of Theft
4. Prohibition of Sexual immorality
5. Prohibition of Blasphemy
6. Prohibition of eating flesh taken from an animal while it is still alive
7. Establishment of courts of law

The Noachide Laws comprise the six laws which were given to Adam in the Garden of Eden, according to the Talmud’s interpretation of Gen 2:16,[9] and a seventh one, which was added after the Flood of Noah. Later, at the Revelation at Sinai, the Seven Laws of Noah were regiven to humanity and embedded in the 613 Laws given to the Children of Israel along with the Ten Commandments, which are part of, and not separate from, the 613 mitzvot. These laws are mentioned in the Torah. According to Judaism, the 613 mitzvot or “commandments” given in the written Torah, as well as their reasonings in the oral Torah, were only issued to the Jews and are therefore binding only upon them, having inherited the obligation from their ancestors. At the same time, at Mount Sinai, the Children of Israel were given the obligation to teach other nations the embedded Noachide Laws[citation needed]. These laws also affect Jewish law in a number of ways.

Yet the Torah says this a number of times that there shall be one law for both the Stranger and the native born; Not two different laws. The Torah never says anything about Noahide laws for the strangers who are not Jewish.

Lev 24:22 ‘You are to have one right-ruling, for the stranger and for the native, for I am Yehovah your Elohim.’ ”

Num 15:16 ‘One Torah and one right-ruling is for you and for the stranger who sojourns with you.’ ”

Num 15:29 ‘For him who does whatever by mistake there is one Torah, both for him who is native among the children of Yisra’?l and for the stranger who sojourns in their midst.

We just have to look up Jewish Holidays to learn what has been added.

http://en.wikipedia.org/wiki/Jewish_holiday

A Jewish holiday or festival is a day or series of days observed by Jews as a holy or secular commemoration of an important event in Jewish history.

The origins of various Jewish holidays generally can be found in Biblical mitzvot (commandments), rabbinical mandate, and modern Israeli history.

1 Rosh Hashanah — The Jewish New Year Judah has changed the command of Exodus 12:2 which says; “This month is the beginning of months for you, it is the first month of the year for you.” This is speaking of the month of Avi, the first month when Passover is here. By declaring this month, the seventh month, Rosh Hashanah, they hide the importance of this month. See article; Newsletter 5843-030 563 The Feast of Trumpets Why Judah does not know the meaning of this day. https://sightedmoon.com/sightedmoon_2015/?page_id=176

Also in the fall but not in the spring Judah does something else which is not found in Torah; she postpones each of the fall Holy Days by one or two days so that they are not back to back with the weekly Sabbath. They do not do this for the spring Holy Days. This is explained in News letters 5843-027 521 The Postponement Rules in Effect, and how they cause you to sin https://sightedmoon.com/sightedmoon_2015/?page_id=173

Lev 23:4 ‘These are the appointed times of Yehovah, set-apart gatherings which you are to proclaim at their appointed times.

Lev 23:24 “Speak to the children of Yisra’el, saying, ‘In the seventh month, on the first day of the month, you have a rest, a remembrance of blowing of trumpets, a set-apart gathering. 25 ‘You do no servile work, and you shall bring an offering made by fire to Yehovah.’ ”

You will note there is no command here to make this the New Year, but it is a Holy Day and is set apart as such.

2 Aseret Yemei Teshuva — Ten Days of Repentance These are the ten days between the Feast of Trumpets and the Day of Atonement. They should be noted and self-examination should be done.

3 Yom Kippur — Day of Atonement This is one of the High Days found in Lev 23. Only those days spoken of in Lev 23 are to be kept. But you must keep in mind the postponement rules Judah has now placed here which move the Holy Day from the appointed time to a manmade time. Lev 23:27 “On the tenth day of this seventh month is the Day of Atonement. It shall be a set-apart gathering for you. And you shall afflict your beings, and shall bring an offering made by fire to Yehovah. 28 “And you do no work on that same day, for it is the Day of Atonement, to make atonement for you before Yehovah your Elohim. 29 “For any being who is not afflicted on that same day, he shall be cut off from his people. 30 “And any being who does any work on that same day, that being I shall destroy from the midst of his people. 31 “You do no work – a law forever throughout your generations in all your dwellings. 32 ‘It is a Sabbath of rest to you, and you shall afflict your beings. On the ninth day of the month at evening, from evening to evening, you observe your Sabbath.’ ”

4 Sukkot — Feast of Booths (or Tabernacles) This is one of the High Days found in Lev 23. It is a commandment to have an 8 day holiday with your family and extended family each year. Again keep in mind the postponement rules which have been added. Lev 23:34 “Speak to the children of Yisra’el, saying, ‘On the fifteenth day of this seventh month is the Festival of Booths for seven days to Yehovah. 35 ‘On the first day is a set-apart gathering, you do no servile work. 36 ‘For seven days you bring an offering made by fire to Yehovah.

5 Shemini Atzeret and Simchat Torah This is the eighth Day Feast which follows right after the 7 days of Sukkot. It is a separate feast with special meaning. Lev 23: 36 On the eighth day there shall be a set-apart gathering for you, and you shall bring an offering made by fire to Yehovah. It is a closing festival, you do no servile work

6 Hanukkah — Festival of Lights This is the Jewish Christmas and it is one of those Holidays added to the Torah. See articles at News Letter 5844-038 9246 Chanukah and Its Pagan Traditions https://sightedmoon.com/sightedmoon_2015/?page_id=324; News Letter 5845048-7070 The Truth That Channukah Hides, The Location of the Temple, The Sabbatical Years, The Identity of 300 Spartans

https://sightedmoon.com/sightedmoon_2015/?page_id=571 News Letter 5846-041 6730 Chanukah Is Mithraism and Why You Need to be Re-baptised https://sightedmoon.com/sightedmoon_2015/?page_id=692

7 Tenth of Tevet This again is another day added to the Torah which Lev 23 does not support. This minor fast day marks the beginning of the siege of Jerusalem as outlined in 2 Kings 25:1 And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he and all his army, against Jerusalem, and encamped against it; and they built forts against it round about.

As a minor fast day, fasting from dawn to dusk is required, but other laws of mourning are not observed. A Torah reading and Haftarah reading, and a special prayer in the Amidah, are added at both Shacharit and Mincha services.

8 Tu Bishvat — New Year of the Trees This also is not found in Lev 23. The Year begins and ends at Aviv not Shevat. A little twist here and a little twist there and then you have many times of the year which are counted as New Year Day.

Tu Bishvat (?? ?? – ?? ??) — 15 Shevat

Tu Bishvat is the new year for trees. According to the Mishnah, it marks the day from which fruit tithes are counted each year, and marks the timepoint from which the Biblical prohibition on eating the first three years of fruit and the requirement to bring the fourth year fruit to the Temple in Jerusalem were counted. In modern times, it is celebrated by eating various fruits and nuts associated with the Land of Israel. During the 17th century, Rabbi Yitzchak Luria of Safed and his disciples created a short seder, called Hemdat ha Yamim, reminiscent of the seder that Jews observe on Passover, that explores the holiday's Kabbalistic themes.

Traditionally, trees are planted on this day. Many children collect funds leading up to this day to plant trees in Israel. Trees are usually planted locally as well.

9 Purim — Festival of Lots Purim is not found in Lev 23 and is not to be celebrated. From an article https://sightedmoon.com/sightedmoon_2015/?page_id=610

It is getting rather tiresome to have to address each of these so called Feast days that the world and many others want to celebrate. Many people do it as part of their worship to the creator. But are they really worshipping Him?

Many of you have come out of the pagan traditions and begun to keep the Holy Set Apart times found in Leviticus 23. You then assume that the Jews have been doing it correctly and you want to do the same as them. Far too many have dumped one set of manmade traditions to go and take up another set of manmade traditions and neglected to check the scriptures.

I have been pointing out these false teachings and I have been called everything under the sun. People do not and will not obey Yahweh, but would rather keep on doing what they have always done even if it is wrong.

If you cannot find it in Lev 23 then why on earth are you keeping it? That is as simple as it gets. If you can read it in this chapter then do it. If it is not there then stop doing it.

On Feb. 28th to March 2 will be the celebration of Purim.

Purim is not found in Lev 23, but thousands are going to keep it in defiance of Yahweh's commandment not to add to the Torah.

Many are going to keep the celebration in spite of the fact that it is linked to the worship of Nimrod and Eshtar; Marduke and Easter. Yahweh has allowed the celebration of Purim, and Valentine's day and Chanukah and Christmas and Easter and Halloween to flourish so He can test those who will obey Him and to know those who will not. Which one are you going to be?

Today there are far too many who come to the new understanding of learning about their Hebraic Roots. But they bring all of their churchianity teachings with them. Some come bringing the SDA teachings. Others come with Pentecostal teachings and others with Protestant or Catholic teachings. And then they add these wrong teachings to the one found in Torah mixing them all together to come up with something Yahweh hates. You must leave the baggage at the door and begin to obey Yahweh with a clean and fresh start. You must do only what is found in Torah. We are told not to add or take away from it. Yet many see nothing wrong with adding another feast to what Yahweh has already stated in Lev 23.

I hope you all will read carefully the teaching on Purim at the following link

https://sightedmoon.com/sightedmoon_2015/?page_id=611 and do not neglect the closing comments. It commemorates the deliverance of the Persian Jews from a general massacre; however, the festival may have arisen in the pagan celebration of the advent of spring.

<http://www.answers.com/topic/purim>

10 New Year for Kings We have already shown you Exodus 12:2 where Yehovah tells us which month is the first month and the beginning of the year. Now read the explanation of this New Year.

New Year for Kings — 1 Nisan.

Although Rosh Hashanah marks the change of the Jewish calendar year, Nisan is considered the first month of the Hebrew calendar. The Mishnah indicates that the year of the reign of Jewish kings was counted from Nisan in Biblical times. Nisan is also considered the beginning of the calendar year in terms of the order of the holidays.

In addition to this New Year, the Mishnah sets up three other legal New Year's:

1st of Elul, New Year for animal tithes,

1st of Tishrei (Rosh Hashanah), the New Year for the calendar year and for vegetable tithes

15th of Shevat (Tu B'Shevat), the New Year for Trees/fruit tithes

This would confuse the new person who is now taking up and studying Torah. Yehovah does not do this. He has one New Year and it is at the 1st of Aviv. Exodus 12:2

11 Pesach — Passover This is one of the Holy Days found in Lev 23:5 'In the first month, on the fourteenth day of the month, between the evenings, is the Passover to Yehovah. But Judah has blurred Passover into the Days of Unleavened Bread and called them all Passover as you will notice.

Erev Pesach and Fast of the Firstborn known as "Ta'anit Bechorim" — 14 Nisan This is not found in Torah and is added by Judah to the Torah. It should not be done.

Passover (Hebrew: Pesach, ???) (first two days) — 15 and 16 Nisan Notice in this explanation how now they have said that Passover is on the 15 and 16. Lev 23 says Passover is on the 14th day. The 15th beginning at Sunset is when the Passover meal is eaten and the Death Angel passed over the Israelites. They left on the morning of the 15th day. The day goes from Sunset to Sunset.

The "Last days of Passover", known as Acharon shel Pesach, are also a holiday commemorating K'riat Yam Suf, the Passage of the Red Sea. — 21 and 22 Nisan You will read in Lev 23:6 'And on the fifteenth day of this month is the Festival of Unleavened Bread to Yehovah – seven days you eat unleavened bread. 7 'On the first day you have a set-apart gathering, you do no servile work. 8 'And you shall bring an offering made by fire to Yehovah for seven days. On the seventh day is a set-apart gathering, you do no servile work.' "

The semi-holiday days between the "first days" and the "last days" of Passover are known as Chol Hamo'ed, referred to as the "Intermediate days".

Passover commemorates the liberation of the Israelite slaves from Egypt. No leavened food is eaten during the week of Pesach, in commemoration of the fact that the Jews left Egypt so quickly that their bread did not have enough time to rise.

The first seder begins at sundown on the 15th of Nisan, and the second seder is held on the night of the 16th of Nisan. On the second night, Jews start counting the omer. The counting of the omer is a count of the days from the time they left Egypt until the time they arrived at Mount Sinai. This is also not found in Torah. See below.

12 Sefirah — Counting of the Omer Judah has begun the counting of the Omer by misunderstanding when it is to begin. They use Jos 5:10 And the children of Yisra'el camped in Gilgal, and performed the Passover on the fourteenth day of the month at evening on the desert plains of Yericho. 11 And they ate of the stored grain of the land on the morrow after the Passover, unleavened bread and roasted grain on this same day. 12 And the manna ceased on the day after they had eaten the stored grain of the land. And the children of Yisra'el no longer had manna, but they ate the food of the land of Kenaan that year.

Judah has based the counting of the Omer on this passage in Joshua. They ignore the repeated instructions in Lev 23 which states the day after the Sabbath. This is the weekly Sabbath.

Lev 23:9 And Yehovah spoke to Mosheh, saying, 10 "Speak to the children of Yisra'el, and you shall say to them, 'When you come into the land which I give you, and shall reap its harvest, then you shall bring a sheaf of the first-fruits of your harvest to the priest. 11 'And he shall wave the sheaf before Yehovah, for your acceptance. On the morrow after the Sabbath the priest waves it. 12 'And on that day when you wave the sheaf, you shall prepare a male lamb a year old, a perfect one, as a burnt offering to Yehovah, 13 and its grain offering: two-tenths of an Ephah of fine flour mixed with oil, an offering made by fire to Yehovah, a sweet fragrance, and its drink offering: one-fourth of a hin of wine. 14 'And you do not eat bread or roasted grain or fresh grain until the same day that you have brought an offering to your Elohim – a law forever throughout your generations in all your dwellings. 15 'And from the morrow after the Sabbath, from the day that you brought the sheaf of the wave offering, you shall count for yourselves: seven completed Sabbaths. 16 'Until the morrow after the seventh Sabbath you count fifty days, then you shall bring a new grain offering to Yehovah.

The Count of the Omer begins on the 1st day of the week during the days of Unleavened Bread. This is the day after the Sabbath.

13 Lag Ba'omer The thirty-third day of the Omer is also Lag B'Omer. Lag B'Omer is a minor holiday frequently celebrated with bonfires and with the cutting of the hair of young boys. It is a holiday concerned with mystical revelations, marking the yahrtzeit (death date) of the mystic Shimon bar Yochai and the day manna fell from heaven. It is appropriate that Chuldah be remembered on a day that celebrates prophecy.

http://en.wikipedia.org/wiki/Lag_BaOmer

Day 33 of counting the omer is called Lag baOmer. Go to this link to read more about this celebration and who it is commemorating. Then go to Lev 23 and read what it says we are to do on day 33. It says nothing about day 33.

Deu 4:2 "Do not add to the Word which I command you, and do not take away from it, so as to guard the commands of Yehovah your Elohim which I am commanding you.

Deu 12:32 "All the words I am commanding you, guard to do it – do not add to it nor take away from it.

Pro 30:6 Do not add to His Words¹, Lest He reprove you, and you be found a liar.

Rev 22:18 For I witness to everyone hearing the words of the prophecy of this book: If anyone adds to them, Elohim shall add to him the plagues that are written in this book,¹⁹ and if anyone takes away from the words of the book of this prophecy, Elohim shall take away his part from the Book of Life, and out of the set-apart city, which are written in this Book.

Lev 23 does not say to do anything on this day ³³ nor does it tell us to cut our hair.

The day of Lag BaOmer is also celebrated as the Hillula or yahrzeit (anniversary of death) of bar Yochai, who is purported to have authored the Zohar, a landmark text of Jewish mysticism. According to tradition, on the day of bar Yochai's death, he revealed the deepest secrets of the Kabbalah. Indeed this day is seen as a celebration of the giving of the hidden, mystical Torah through Rabbi Shimon Bar Yochai, as a parallel to Shavuot, which celebrates the giving of the revealed Torah through Moses. Indeed there is a source in the Kabbalah that Moses was reincarnated as Rabbi Shimon Bar Yochai to give this mystical element of the Torah to the Jewish people.

During the Middle Ages, Lag BaOmer became a special holiday for rabbinical students and was called the "scholar's festival." It was customary to rejoice on this day through various kinds of merrymaking.

Lag BaOmer has another significance based on the Kabbalistic custom of assigning a Sefirah to each day and week of the Omer count. The first week corresponds to Chesed, the second week to Gevurah, etc., and similarly, the first day of each week corresponds to Chesed, the second day to Gevurah, etc. Thus, the 33rd day, which is the fifth day of the fifth week, corresponds to Hod she-be-Hod (Splendor within [the week of] Splendor). As such, Lag BaOmer represents the level of spiritual manifestation or Hod that would precede the more physical manifestation of the 49th day (Malkhut she-be-Malkhut, Kingship within [the week of] Kingship), which immediately precedes the holiday of Shavuot.

This is the explanation for Lag Ba Omer and there is nothing found in Torah to support it. It comes from Kabbalistic sources or Jewish witchcraft.

14 Shavuot — Feast of Weeks — Yom HaBikurim This Day is found in Lev 23 and you arrive at this day by counting the 50 days of the Omer. This is why it is important to begin at the right day. The day after the Weekly Sabbath or the first day of the week.

Lev 23:15 'And from the morrow after the Sabbath, from the day that you brought the sheaf of the wave offering, you shall count for yourselves: seven completed Sabbaths. 16 'Until the morrow after the seventh Sabbath you count fifty days, then you shall bring a new grain offering to Yehovah. 17 'Bring from your dwellings for a wave offering two loaves of bread, of two tenths of an Ephah of fine flour they are, baked with leaven, first-fruits to Yehovah. 18 'And besides the bread, you shall bring seven lambs a year old, perfect ones, and one young bull and two rams. They are a burnt offering to Yehovah, with their grain offering and their drink offerings, an offering made by fire for a sweet fragrance to Yehovah. 19 'And you shall offer one male goat as a sin offering, and two male lambs a year old, as a peace offering. 20 'And

the priest shall wave them, besides the bread of the first-fruits, as a wave offering before Yehovah, besides the two lambs. They are set-apart to Yehovah for the priest. 21 'And on this same day you shall proclaim a set-apart gathering for yourselves, you do no servile work on it – a law forever in all your dwellings throughout your generations.

15 Seventeenth of Tammuz The 17th of Tammuz traditionally marks the first breach in the walls of the Second Temple during the Roman occupation.

As a minor fast day, fasting from dawn to dusk is required, but other laws of mourning are not observed. A Torah reading and Haftarah reading, and a special prayer in the Amidah, are added at both Shacharit and Mincha services.

Again this day is not found in Lev 23 as a day to fast on. It is an historical day upon which a chain of events would lead to the destruction of Solomon's Temple.

- 16 The Three Weeks and the Nine Days The Three Weeks: Seventeenth of Tammuz, 17 Tammuz – 9 Av (Tisha B'Av)
- The Nine Days: 1–9 Av
- (See also Tenth of Tevet)

The days between the 17th of Tammuz and the 9th of Av are days of mourning, on account of the collapse of Jerusalem during the Roman occupation which occurred during this time framework. Weddings and other joyful occasions are traditionally not held during this period. A further element is added within the three weeks, during the nine days between the 1st and 9th day of Av — the pious refrain from eating meat and drinking wine, except on Shabbat or at a Seudat Mitzvah (a Mitzvah meal, such as a Pidyon Haben — the recognition of a firstborn male child — or the study completion of a religious text.) In addition, one's hair is not cut during this period.

In Conservative Judaism, the Rabbinical Assembly's Committee on Jewish Law and Standards has issued several responsa (legal rulings) which hold that the prohibitions against weddings in this timeframe are deeply held traditions, but should not be construed as binding law. Thus, Conservative Jewish practice would allow weddings during this time, except on the 9th of Av itself. Reform Judaism and Reconstructionist Judaism hold that halakha (Jewish law) is no longer binding, and rabbis in those movements follow their individual consciences on such matters; some uphold the traditional prohibitions and some permit weddings on these days. Orthodox Judaism maintains the traditional prohibitions.

Again all of these are manmade traditions around the fall and destruction of the Temple and cannot be found in Lev 23. If it ain't in Lev 23 then why on earth are you keeping this celebration or fast?

17 Tisha B'av — Ninth of Av This day is not found in Lev 23 and is not a commanded day to fast. It is a day to reflect on past calamities.

Tisha B'Av (??? ??? ???) — 9 Av

Tisha B'Av is a fast day that commemorates two of the saddest[citation needed] events in

Jewish history that both occurred on the ninth of Av — the destruction in 586 BCE of the First Temple, originally built by King Solomon, and destruction of the Second Temple in 70 CE. Other calamities throughout Jewish history are said to have taken place on Tisha B'Av, including King Edward I's edict compelling the Jews to leave England (1290) and the Jewish expulsion from Spain in 1492.

Again does Lev 23 tell us to fast on 9th of Av? Please show me where it says to do this.

18 Tithe of animals

New Year for Animal Tithes (Taxes) — 1 Elul

This commemoration is no longer observed. This day was set up by the Mishna as the New Year for animal tithes, which is somewhat equivalent to a new year for taxes. (This notion is similar to the tax deadline in the United States of America on April 15.)

I can understand why this day was dropped. Ever wonder why Yehovah would make a Special day and then make it not special? He does not do this. He has given the days we are to keep in Lev 23 and they have not changed throughout history. We are not to add to them nor take them away. So here is one the Mishnah has added and then taken away. Hmmm.

19 Rosh Chodesh — the New Month The first day of each month and the thirtieth day of the preceding month, if it has thirty days, is (in modern times) a minor holiday known as Rosh Chodesh (head of the month). The one exception is the month of Tishrei, whose beginning is a major holiday, Rosh Hashanah. There are also special prayers said upon observing the new Moon for the first time each month.

http://en.wikipedia.org/wiki/New_moon

Rosh Chodesh or Rosh Codesh, (Hebrew: רֹשׁ חֹדֶשׁ; trans. Beginning of the Month; lit. Head of the Month), is the name for the first day of every month in the Hebrew calendar, marked by the appearance of the New Moon. The New Moon is marked by the day and hour that the new crescent is observed. It is considered a minor holiday, akin to the intermediate days of Passover and Sukkot.

In astronomical terminology, the new moon is the lunar phase that occurs when the Moon, in its monthly orbital motion around Earth, lies between Earth and the Sun, and is therefore in conjunction with the Sun as seen from Earth. At this time, the dark (unilluminated) portion of the Moon faces almost directly toward Earth, so that the Moon is not visible to the naked eye.

The original meaning of the phrase new moon was the first visible crescent of the Moon, after conjunction with the Sun. This takes place over the western horizon in a brief period between sunset and moonset, and therefore the precise time and even the date of the appearance of the new moon by this definition will be influenced by the geographical location of the observer. The astronomical new moon, sometimes known as the dark moon to avoid confusion, occurs by definition at the moment of conjunction in ecliptic longitude with the Sun, when the Moon is invisible from the Earth. This moment is unique and does not depend on location, and under certain circumstances it is coincident with a solar eclipse.

The new moon in its original meaning of first crescent marks the beginning of the month in lunar calendars such as the Muslim calendar, and in lunisolar calendars such as the Hebrew calendar, Hindu calendars, and Buddhist calendar. But in the Chinese calendar, the beginning of the month is marked by the dark moon.

<http://www.yrm.org/What is a New Moon.htm>

Historically, new moon spotters in Israel watched for the thin crescent to establish the beginning of each month. Once seen they reported their sighting to the calendar court authorities of the Sanhedrin. Note what one authority says, “Originally, the New Moon was not fixed by astronomical calculation, but was solemnly proclaimed after witnesses had testified to the reappearance of the crescent of the moon,” Encyclopaedia Judaica, Vol. 12, p. 1039.

The switchover from watching for the first visible crescent to calculating conjunctions to determine the month’s beginning came with Hillel II’s calendar revisions in the 4th century C.E. “By the middle of the fourth century, the sages had established a permanent calendar and the public proclamation of the New Moon was discontinued” (Ibid).

Going by the calculated lunar conjunction contradicts the command in Deuteronomy 16:1: “Observe the month [chodesh, new moon] of Abib and keep the Passover...” Here, the word “observe” in the Hebrew is shamar and also means “look narrowly for, search” (No. 8104 in Strong’s). The Holladay Concise Hebrew and Aramaic Lexicon defines it as watching in the sense of looking. Vine’s Complete Expository Dictionary of Old and New Testament Words includes the definitions “mark, watchman, wait, watch, look narrowly.” The command is to look for, wait for, watch and mark the new moon.

The problem is that you cannot see a moon that is completely black or dark, as it is during a conjunction. It would be lunacy sending out new moon watchers on the night of a conjunction to look for a moon they cannot see. To visually confirm the new moon there must be something to identify. Obviously, the invisible conjunction is not that something.

Judah now uses the conjunction to begin each month. Because of this each of the Holy Days when they count to them as we are instructed in Lev 23, are off by one to three days. As such in some years they are keeping most of the Holy Days at the wrong time.

20 Shabbat — The Sabbath — ??? Jewish law accords Shabbat the status of a holiday, a day of rest celebrated on the seventh day of each week. Jewish law defines a day as ending at nightfall, which is when the next day then begins. Thus, Shabbat begins at sundown Friday night, and ends at nightfall Saturday night.

In many ways halakha (Jewish law) gives Shabbat the status of being the most important holy day in the Jewish calendar.

It is the first holiday mentioned in the Tanakh (Hebrew Bible), and God was the first one to observe it.

This day is the first one mentioned in Lev 23:1 And Yehovah spoke to Mosheh, saying, 2
“Speak to the children of Yisra’?l, and say to them, ‘The appointed times of Yehovah, which
you are to proclaim as set-apart gatherings, My appointed times, are these: 3 ‘Six days work is
done, but the seventh day is a Sabbath of rest, a set-apart gathering. You do no work, it is a
Sabbath to Yehovah in all your dwellings.

Now you understand why Yehovah calls Jerusalem Sodom for all her abominations in
changing the set apart times. By changing the way we sight the moon to begin each count to
the Holy Day, by adding other days and making them semi holy. By postponing the Holy Days.

Do not add to nor take away from the Torah. Do what you are told to do in Lev 23 and do not
add to it. Period.