

What do The Ten Days of Awe mean? T'Shuva, Repentance and Isaiah 66

 sightedmoon.com/what-do-the-ten-days-of-awe-mean-tshuva-repentance-and-isaiah-66/

By Joseph F. Dumond

September 17, 2011

News Letter 5847-027

17th day of the 6th month 5847 years after the creation of Adam
The 6th 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

September 17, 2011

Shabbat Shalom Brethren,

We have on face book a page where every one can come and ask questions and discuss The Prophecies of Abraham and the Sabbatical years. Please go to <http://www.facebook.com/messages/#!/groups/146639628762752/>

Brethren,

We are just days away from the start to the fall Festival Season. On Sept 30th we expect to see the New Crescent of the moon. We should all be out and looking for it to be a witness to this great event. Plan on doing this with your whole family.

Even if it is spotted in Western North America or Eastern Australia, we wait until we get word from Israel, the Headquarters to the Kingdom of Yehovah. Once we receive that word, when the First day of Seventh Month has been declared, then the Feast of Trumpets begins.

And this is exactly what Yehshua was speaking about in:

Mat 24:36 "But concerning that day and the hour no one knows, not even the messengers of the heavens, but My Father only. 1 Footnote: 1Mk. 13:32. 37 "And as the days of Noah?, so also shall the coming of the Son of Adam be. 38 "For as they were in the days before the flood, eating and drinking, marrying and giving in marriage, until the day that Noah? entered into the ark, 39 and they did not know until the flood came and took them all away, so also shall the coming of the Son of Adam be.

The reason no one will know the day or the hour is because we must have the sighted moon and witnesses must tell the Temple in order for this day to be declared. Of all the Holy Days this is the only one that no one knew which day it would come on. And as a result during the Diaspora Judah would keep two days.

This is another name for the Feast of Trumpets. The Feast no one knows.

Mat 24:43 “And know this, that if the master of the house had known what hour the thief would come, he would have watched and not allowed his house to be broken into. 44 “Because of this, be ready too, for the Son of Adam is coming at an hour when you do not expect Him.

Mat 24:50 the master of that servant shall come on a day when he does not expect it, and at an hour he does not know,

Mat 25:13 “Watch therefore, because you do not know the day nor the hour in which the Son of Adam is coming,

My good Friend Nehemiah Gordon has a few thoughts on the Feast of Trumpets that you should pay close attention to. Again The Feast No One Knows; including Judah.

http://www.karaite-korner.org/yom_teruah.shtml

Yom Teruah

How the Day of Shouting Became Rosh Hashanah
by Nehemia Gordon

On the 1st day of the Seventh month (Tishrei) the Torah commands us to observe the holy day of Yom Teruah which means “Day of Shouting” (Lev 23:23-25; Nu 29:1-6). Yom Teruah is a day of rest on which work is forbidden. One of the unique things about Yom Teruah is that the Torah does not say what the purpose of this holy day is. The Torah gives at least one reason for all the other holy days and two reasons for some. The Feast of Matzot (Unleavened Bread) commemorates the Exodus from Egypt but it is also a celebration of the beginning of the barley harvest (Exodus 23:15; Lev 23:4–14). The Feast of Shavuot (Weeks) is a celebration of the wheat harvest (Ex 23:16; 34:22). Yom Ha-Kippurim is a national day of atonement as described in great detail in Leviticus 16. Finally the Feast of Sukkot (Booths) commemorates the wandering of the Israelites in the desert but it is also a celebration of the ingathering of agricultural produce (Ex 23:16). In contrast to all these Torah festivals, Yom Teruah has no clear purpose other than that we are commended to rest on this day.

The name of Yom Teruah may provide a clue as to its purpose. Teruah literally means to make a loud noise. This word can describe the noise made by a trumpet but it also describes the noise made by a large gathering of people shouting in unison (Nu 10:5–6). For example, “And it shall come to pass when the ram’s horn makes a long blast, when you hear the sound of the shofar, the entire nation will shout a great shout, and the wall of the city shall fall in its place, and the people shall go up as one man against it.” (Joshua 6:5)

In this verse the word “shout” appears twice, once as the verb form of Teruah and a second time as the noun form of Teruah. Although this verse mentions the sound of the shofar (ram’s horn), the two instances of Teruah both refer to the shouting in unison of the Israelites which was followed by the fall of the walls of Jericho.

While the Torah does not explicitly tell us the purpose of Yom Teruah its name may indicate that it is intended as a day of public prayer. The verb form of Teruah often refers to the noise made by a gathering of the faithful calling out to the Almighty in unison. For example:

- “Clap hands, all nations, shout to God, with a singing voice!” (Ps 47:2)
- “Shout to God, all the earth!” (Ps 66:1)
- “Sing to God, our strength, shout to the God of Jacob!” (Ps 81:2)
- “Shout to YHVH, all the earth!” (Ps 100:1)

In Lev 23:24, Yom Teruah is also referred to as Zichron Teruah. The word Zichron is sometimes translated as “memorial” but this Hebrew word also has the meaning of “mentioning” often in reference to speaking the name of YHVH (e.g. Ex 3:15; Isa 12:4; ; 26:13; Ps 45:18). The day of Zichron Teruah, the “Mentioning Shout”, may refer to a day of gathering in public prayer in which the crowd of the faithful shouts the name of YHVH in unison.

Today few people remember the biblical name of Yom Teruah and instead it is widely known as “Rosh Hashanah” which literally means “head of the year” and hence also “New Years”. The transformation of Yom Teruah (Day of Shouting) into Rosh Hashanah (New Years) is the result of pagan Babylonian influence upon the Jewish nation. The first stage in the transformation was the adoption of the Babylonian month names. In the Torah the months are numbered as First Month, Second Month, Third Month, etc (Leviticus 23; Numbers 28). During their sojourn in Babylonia our ancestors began to use the pagan Babylonian month names, a fact readily admitted in the Talmud:

“The names of the months came up with them from Babylonia.” (Jerusalem Talmud, Rosh Hashanah 1:2 56d)

The pagan nature of the Babylonian month names is epitomized by the fourth month known as Tammuz. In the Babylonian religion Tammuz was the god of grain whose annual death and resurrection brought fertility to the world. In the book of Ezekiel, the prophet described a journey to Jerusalem in which he saw the Jewish women sitting in the Temple “weeping over Tammuz” (Ezekiel 8:14). The reason they were weeping over Tammuz is that according to Babylonian mythology Tammuz had been slain but had not yet been resurrected. In ancient Babylonia the time for weeping over Tammuz was the early summer, when the rains cease throughout the Middle East and green vegetation is burnt by the unrelenting sun. To this day the Fourth Month in the rabbinical calendar is known as the month of Tammuz and it is still a time for weeping and mourning.

Some of the Babylonian month names found their way into the later books of the Tanakh, but they always appear alongside the Torah month names. For example, Esther 3:7 says: “In the First Month, which is the month of Nissan, in the twelfth year of King Achashverosh.”

This verse starts off by giving the Torah name for the month (“First Month”) and then translates this month into its pagan equivalent (“which is the month of Nissan”). By the time of Esther all the Jews lived within the boundaries of the Persian Empire and the Persians had adopted the Babylonian calendar for the civil administration of their Empire. At first the Jews used these

Babylonian month names alongside the Torah month names but over time the Torah month names fell into disuse.

As the Jewish People became more comfortable with the Babylonian month names they became more susceptible to other Babylonian influences. This is similar to the way the American Jewish observance of Channukah has been influenced by Christmas. This influence began with the seemingly harmless custom of giving gifts on Channukah. Until the Jews arrived in America this custom was unknown and it is still a rarity in Israel where Channukah does not need to compete with Christmas for the hearts and minds of the Jewish youth. Once Channukah took on this relatively trivial aspect of Christmas it became ripe for more significant influences. Today many Jews have established the custom of setting up a “Channukah bush” as a Jewish alternative to the Christmas tree. These Jews did not want to adopt Christmas outright so they “Judaized” the Christmas tree and incorporated into Channukah. This example shows how easy it is to be influenced by the practices of a foreign religion, especially when there is some similarity to begin with. The fact that Channukah often falls out around the same time as Christmas made facilitated the American Jews in incorporating elements of Christmas into their observance of Channukah.

Just as the Jews of America have been influenced by Christmas the ancient Rabbis were influenced by the pagan Babylonian religion. Although many Jews returned to Judea when the Exile officially ended in 516 BCE, the forebears of the Rabbis remained behind in Babylonia where rabbinical Judaism gradually took shape. Many of the earliest known Rabbis such as Hillel I were born and educated in Babylonia. Indeed Babylonia remained the heartland of Rabbinical Judaism until the fall of the Gaonate in the 11th Century CE. The Babylonian Talmud abounds with the influences of Babylonian paganism. Indeed, pagan deities even appear in the Talmud recycled as genuine angels and demons.¹

One field of Babylonian religious influence was in the observance of Yom Teruah as a New Year’s celebration. From very early times the Babylonians had a lunar-solar calendar very similar to the biblical calendar. The result was that Yom Teruah often fell out on the same day as the Babylonian New Year’s festival known as “Akitu”. Akitu fell out on the 1st day of Tishrei which coincided with Yom Teruah on the 1st day of the Seventh Month. The fact that the Jews had started calling the Seventh Month by the Babylonian name Tishrei paved the way for turning Yom Teruah into a Jewish Akitu. At the same time the Rabbis did not want to adopt Akitu outright so they Judaized it by changing the name of Yom Teruah (Day of Shouting) to Rosh Hashanah (New Year’s). The fact that the Torah did not give a reason for Yom Teruah no doubt made it easier for the Rabbis to proclaim it the Jewish New Year’s.

It may seem bizarre to celebrate Yom Teruah as New Year’s considering that it falls out on the first day of the Seventh Month, but in the context of the Babylonian culture this was perfectly natural. The Babylonians actually celebrated Akitu, New Year’s, twice every year, once on the first of Tishrei and again six months later on the first of Nissan. The first Babylonian Akitu celebration coincided with Yom Teruah and the second Akitu coincided with the actual New Years in the Torah on the first day of the First Month. While the Rabbis proclaimed Yom Teruah to be New Year’s they readily admitted that the 1st day of the “First Month” in the

Torah was, as its name implied, also a New Year's. They could hardly deny this based on Exodus 12:2 which says:

"This month shall be for you the beginning of months; it is first of the months of the year."

The context of this verse speaks about the celebration of the Feast of Unleavened Bread which falls out in the First Month. In light of this verse the Rabbis could not deny that the first day of the First Month was a biblical New Year. But in the cultural context of Babylonia where Akitu was celebrated as New Year's twice a year, it made perfect sense that Yom Teruah could be a second New Year's even though it was in the Seventh Month.

In contrast to Babylonian paganism, the Torah does not say or imply that Yom Teruah has anything to do with New Years. On the contrary, the Feast of Sukkot (Booths) which takes place exactly two weeks after Yom Teruah is referred to in one verse as "the going out of the year" (Ex 23:16). No one would ever call January 15 in the modern Western calendar "the going out of the year" and the Torah would not describe Sukkot in this manner if it intended Yom Teruah to be celebrated as a New Years.

Some modern Rabbis have argued that Yom Teruah is actually referred to as Rosh Hashanah in Ezekiel 40:1 which describes a vision that the prophet had, "At the beginning of the year (Rosh Hashanah) on the tenth of the month". The fact that Ezekiel 40:1 refers to the tenth day of the month proves that in this context Rosh Hashanah could not mean "New Years". Instead it must retain its literal sense of "the head of the year" referring to the First Month in the Torah calendar. Therefore, the 10th day of Rosh Hashanah in Ezekiel 40:1 must refer to the 10th day of the First Month.

Yom Teruah is mentioned in the following biblical passages:

- Lev 23:23-25 "And YHVH spoke unto Moses saying, Speak to the Children of Israel saying, In the Seventh month on the first of the month will be a day of rest (Shabbaton) for you, a Remembrance Shouting, a holy convocation. You shall do no work and you will bring a fire sacrifice to YHVH."
- Nu 29:1-6 "And in the Seventh month on the first of the month will be a holy convocation for you; you shall do no work, it will be a Day of Shouting for you. [List of Sacrifices for Yom Teruah]."

Yom Teruah FAQ

Q: What about Leviticus 25:9?

A: Some people have argued that Yom Teruah should be considered New Years because it is the beginning of the Sabbatical year. However, the Torah does not say that Yom Teruah is the beginning of the Sabbatical year and all indications are that the Sabbatical year begins on the 1st day of the First Month. The Torah does say the following:

"And you shall pass a shofar of blasting in the Seventh Month on the tenth of the month; on the Day of Atonement you shall pass a shofar throughout all your land." (Lev 25:9)

This verse is saying that a shofar should be used to announce the arrival of the Jubilee year, the 50th year in the Sabbatical system. It does not say that the Jubilee begins on the Day of Atonement only that the impending arrival of the Jubilee year is announced on the Day of Atonement. Indeed the shofar may be passed through the land on Yom Kippur of the 49th year, six months before the beginning of the coming Jubilee year. This interpretation is supported by the immediate context in Leviticus 25. Verse 8 says to count forty nine years, verse 9 says to pass the shofar throughout the land, and verse 10 says to proclaim the 50th year as the Jubilee. This shows that the shofar announcing the coming Jubilee in verse 9 is passed through the land before the Jubilee is actually proclaimed in verse 10.

Q: Isn't the Seventh Month the beginning of the agricultural cycle?

A: In the Torah the middle of the Seventh Month is actually the end of the agriculture cycle, specifically of the grain cycle. In the Land of Israel, grains are planted in Autumn and harvested in Spring. The new agricultural cycle would not actually begin until the plowing of the fields. This would not take place until the first light rains which moisten the ground enough to be broken by iron and wooden plows. In the Land of Israel this could be as early as the middle of the Seventh Month but is usually in the Eighth Month or later. By the above logic the Eighth Month should be considered the beginning of the year, not the Seventh Month.

1 Zvi Cahn, *The Rise of the Karaite Sect*, New York 1937, pages 98–101. Cahn's central thesis is that the refusal of rabbinical leaders to repudiate the deep-rooted Babylonian paganism that had infiltrated Babylonian Judaism led to the rise of the Karaite back-to-the-Bible movement in the early Middle Ages. In this context Cahn gives a detailed list of various pagan influences in rabbinical Judaism.

End of Nehemiah's article

Once this Feast is declared then and only then can we know the rest of the Fall Holy Days.

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 ?????.' " 26 And ????? spoke to Mosheh, saying, 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 ?????.

Once we know when the Day of trumpets is, the day no one knows, then we can count Ten Days to the Day of Atonement.

This week we are going to look at these ten days and show you things about this teaching you will not have considered. Especially in Prophecy.

On the 9th of Av or the 9th day of the 5th month the curse was given to Israel to wander in the wilderness for 40 years before being allowed into the Promised Land.

This is very significant. 50 Days later using the month as a 29 day month would bring you to the Feast of Trumpets. 20 Days for the remainder of the 5th month and 29 for the 6th month.

The Feast of Trumpets and the day of Pentecost and The Jubilee year are all related in the meaning and importance thereof. And for that matter so is The Eight Day.

Let's take a quick look at each one again.

Shavuot, the Feast of Pentecost:

Exo 19:15 And he said to the people, "Be prepared by the third day. Do not come near a wife."
16 And it came to be, on the third day in the morning, that there were thunders and lightnings, and a thick cloud on the mountain. And the sound of the ram's horn was very loud, and all the people who were in the camp trembled. 17 And Mosheh brought the people out of the camp to meet with Elohim, and they stood at the foot of the mountain. 18 And Mount Sinai was in smoke, all of it, because ????? descended upon it in fire. And its smoke went up like the smoke of a furnace, and all the mountain trembled exceedingly. 19 And when the blast of the ram's horn sounded long and became louder and louder, Mosheh spoke, and Elohim answered him by voice. 20 And ????? came down upon Mount Sinai, on the top of the mountain. And ????? called Mosheh to the top of the mountain, and Mosheh went up.

The Feast of Trumpets depicts nothing less than the return of Yehshua to the earth to establish the Kingdom of Yehovah! The book of Revelation reveals a sequence of earthshaking events heralded by angels sounding a series of seven trumpet blasts.

Rev 11:15 And the seventh messenger sounded, and there came to be loud voices in the heaven, saying, "The reign of this world has become the reign of our Master, and of His Messiah, and He shall reign forever and ever!"¹ Footnote: ¹See 12:10, Ps. 2:8, Ps. 22:28, Dan. 2:44, Dan. 7:13-14, Obad. 15-21, Hag. 2:22, Zech. 14:9. .

Actually, the word "trumpet" does not appear in this verse. The phrase "trumpet blasts" translates a single Hebrew word, *teruah*, which means a loud, resounding noise—a great shout or blaring, or an awakening blast. This was the sound of a "trumpet," but not the metal, musical kind also used by the Israelites.

So this Feast is properly called Yom Teruah or Day of Shouting.

So notice that at Shavuot there were trumpets blasting and at the Feast of Trumpets also.

On the Feast of Trumpets the nations of the world gather to war with the Messiah.

Zec 14:1 See, a day shall come for ?????, and your spoil shall be divided in your midst. 2 And I shall gather all the gentiles to battle against Yerushalayim¹. And the city shall be taken, the houses plundered, and the women ravished. Half of the city shall go into exile, but the remnant of the people shall not be cut off from the city. Footnote: ¹Joel 3:2, Zeph. 3:8, Rev. 16:14. 3 And ????? shall go forth, and He shall fight against those gentiles, as He fights in the day of battle. 4 And in that day His feet shall stand upon the Mount of Olives, which faces

Yerushalayim on the east. And the Mount of Olives shall be split in two, from east to west, a very great valley, and half of the mountain shall move toward the north and half of it toward the south.

Rev 19:19 And I saw the beast, and the sovereigns of the earth, and their armies, gathered together to fight Him who sat on the horse and His army.

Paul also shows us that the entire earth waits this very day. And you will notice that he uses the term first fruits; Another reference to Shavuot.

Rom 8:19 For the intense longing¹ of the creation eagerly waits for the revealing of the sons of Elohim. Footnote: ¹Lit. anxiously looking with outstretched head. ²⁰ For the creation was subjected to futility, not from choice, but because of Him who subjected it, in anticipation, ²¹ that the creation itself also shall be delivered from the bondage to corruption into the esteemed freedom of the children of Elohim. ²² For we know that all the creation groans together, and suffers the pains of childbirth together until now. ²³ And not only so, but even we ourselves who have the first-fruits of the Spirit, we ourselves also groan within ourselves, eagerly waiting for the adoption, the redemption of our body.

The Jubilee (Hebrew Yov-el) year is the year at the end of seven cycles of Sabbatical years (Hebrew Shmita), and according to Biblical regulations had a special impact on the ownership and management of land in the territory of the kingdoms of Israel and of Judah. The English term Jubilee derives from the Hebrew term yobel (via Latin Jubilaeus), which in turn derives from yobhel, meaning ram; the Jubilee year was announced by a blast on an instrument made from a ram's horn called a shofar, during that year's Yom Kippur.

The shofar was used to announce holidays (Psa 81:3 Blow the ram's horn at the time of the New Moon, At the full moon, on our festival day.), the Jubilee year (Lev. 25. 9), and to tear down walls in Jericho. The first day of the seventh month (Tishri) is termed "a memorial of blowing" (Lev. 23. 24), or "a day of blowing" (Num 29:1 'And in the seventh month, on the first day of the month, you have a set-apart gathering, you do no servile work, it is a day of blowing the trumpets for you.), the shofar. They were for signifying the start of a war (Josh. 6. 4; Judges 3. 27; 7. 16, 20; I Sam. 8. 3).

As you study this day of Yom Teruah keep in mind how it relates to the other Holy Days and the Jubilee years.

Many of us have come out of Christian faiths and realized the many lies we were taught there. We then jump into the other ditch of Judaism as we seek our Hebraic roots. Then after a while we again see the things that Judah does that can't be supported by scriptures.

Then some of you want to throw out everything Jewish. Please do not throw out the baby with the bath water. There are some awesome teachings to be found in Judaism who have been keeping Torah for some 3388 years since the Exodus while we, the northern Ten lost tribes have been keeping every pagan tradition we could find.

Now that we are returning and rediscovering our true roots, we must sift through it all and keep that which is good.

One such teaching is The Ten Days of Awe. These are the days between Yom Teruah and Yom Kippur.

<http://www.jewfaq.org/holiday3.htm>

Days of Awe

Level: Basic

Significance: A time of introspection

Length: 10 Days (including Rosh Hashanah and Yom Kippur)

Customs: Seeking reconciliation with people you have wronged; Kapparot

The ten days starting with Rosh Hashanah and ending with Yom Kippur are commonly known as the Days of Awe (Yamim Noraim) or the Days of Repentance. This is a time for serious introspection, a time to consider the sins of the previous year and repent before Yom Kippur.

One of the ongoing themes of the Days of Awe is the concept that G-d has “books” that he writes our names in, writing down who will live and who will die, who will have a good life and who will have a bad life, for the next year. These books are written in on Rosh Hashanah, but our actions during the Days of Awe can alter G-d’s decree. The actions that change the decree are “teshuvah, tefilah and tzedakah,” repentance, prayer, good deeds (usually, charity). These “books” are sealed on Yom Kippur. This concept of writing in books is the source of the common greeting during this time is “May you be inscribed and sealed for a good year.”

Among the customs of this time, it is common to seek reconciliation with people you may have wronged during the course of the year. The Talmud maintains that Yom Kippur atones only for sins between man and G-d. To atone for sins against another person, you must first seek reconciliation with that person, righting the wrongs you committed against them if possible. Another custom observed during this time is kapparot. This is rarely practiced today, and is observed in its true form only by Chasidic and occasionally Orthodox Jews. Basically, you purchase a live fowl, and on the morning before Yom Kippur you wave it over your head reciting a prayer asking that the fowl be considered atonement for sins. The fowl is then slaughtered and given to the poor (or its value is given). Some Jews today simply use a bag of money instead of a fowl. Most Reform and Conservative Jews have never even heard of this practice.

Work is permitted as usual during the intermediate Days of Awe, from Tishri 3 to Tishri 9, except of course for Shabbat during that week.

Two lesser special occasions occur during the course of the Days of Awe.

The Shabbat that occurs in this period is known as Shabbat Shuvah (the Sabbath of Return). This is considered a rather important Shabbat.

End of quote

I want you to take special notice of what this article says; that these 10 days are the Days of Repentance and that This is a time for serious introspection.

Why?

The answer is found in of all places Lev 26 where we read about the curses for not keeping the Sabbatical years. Amazing. This was a shocker to me to see this, this week.

Lev 26:33 'And I shall scatter you among the gentiles and draw out a sword after you. And your land shall be desert and your cities ruins, 34 and the land enjoy its Sabbaths as long as it lies waste and you are in your enemies' land. Then the land would rest and enjoy its Sabbaths. 35 'As long as it lies waste it rests, for the time it did not rest on your Sabbaths when you dwelt in it. 36 'And as for those of you who are left, I shall send faintness into their hearts in the lands of their enemies, and the sound of a shaken leaf shall cause them to flee. And they shall flee as though retreating from a sword, and they shall fall when no one pursues. 37 'And they shall stumble over one another, as from before a sword, when no one pursues. And you shall be unable to stand before your enemies. 38 'And you shall perish among the gentiles, and the land of your enemies shall eat you up, 39 and those of you who are left rot away in their crookedness in your enemies' lands, and also in their fathers' crookednesses rot away with them.

The first curse of Terrorism,

the second curse of Drought and severe weather,

the third curse of pestilence and famine and earthquakes,

the fourth curse of war, and

the fifth curse of captivity

are all declared to you in verses 14-39.

But now we are about to read something. Yehovah says that if we repent and are humbled and we accept our punishment, then and only then will He remember us and not destroy us. Read this very carefully.

Lev 26:40 'But if they confess their crookedness and the crookedness of their fathers, with their trespass in which they trespassed against Me, and that they also have walked contrary to Me, 41 and that I also have walked contrary to them and have brought them into the land of their enemies – if their uncircumcised heart is then humbled, and they accept the punishment of their crookedness, 42 then I shall remember My covenant with Ya'aqob, and also My covenant with Yitsh'aq, and also remember My covenant with Abraham, and remember the land. 43 'For the land was abandoned by them, and enjoying its Sabbaths while lying waste

without them, and they were paying for their crookedness, because they rejected My right rulings and because their being loathed My laws. 44 'And yet for all this, when they are in the land of their enemies, I shall not reject them, nor shall I loathe them so as to destroy them and break My covenant with them. For I am ???? their Elohim. 45 'Then I shall remember for their sake the covenant of the ancestors whom I brought out of the land of Mitsrayim before the eyes of the nations to be their Elohim. I am ?????.' ”

We read the very same thing when Solomon asked the dedication prayer when the Temple was first finished.

1Ki 8:29 “For Your eyes to be open toward this House night and day, toward the place of which You said, ‘My Name is there,’ to listen to the prayer which Your servant makes toward this place. 30 “Then, shall You hear the supplication of Your servant and of Your people Yisra’?I when they pray toward this place, when You hear in Your dwelling place, in the heavens? And shall You hear, and forgive? 31 “If anyone sins against his neighbour, and he has lifted up an oath on him, to cause him to swear, and comes and swears before Your altar in this House, 32 then hear in the heavens, and act and rightly rule Your servants, declaring the wrongdoer wrong, bringing his way on his head, and declaring the righteous right by giving him according to his righteousness. 33 “When Your people Yisra’?I are smitten before an enemy, because they have sinned against You, and they shall turn back to You and confess Your Name, and pray and make supplication to You in this House, 34 then hear in the heavens, and forgive the sin of Your people Yisra’?I, and bring them back to the land which You gave to their fathers. 35 “When the heavens are shut up and there is no rain because they sin against You, when they pray toward this place and confess Your Name, and turn from their sin because You afflict them, 36 then hear in the heavens, and forgive the sin of Your servants, Your people Yisra’?I – for You teach them the good way in which they should walk – and shall give rain on Your land which You have given to Your people as an inheritance. 37 “When there is scarcity of food in the land; when there is pestilence, blight, mildew, locusts, grasshoppers; when their enemy distresses them in the land of their cities; any plague, any sickness, 38 whatever prayer, whatever supplication made by anyone of all Your people Yisra’?I, each knowing the plague of his own heart, and shall spread out his hands toward this House, 39 then hear in the heavens, Your dwelling place, and forgive, and act, and render unto everyone according to all his ways, whose heart You know. Because You – You alone – know the hearts of all the sons of men, 40 so that they fear You all the days that they live in the land which You gave to our fathers. 41 “Also, concerning a foreigner, who is not of Your people Yisra’?I, but has come from a far land for Your Name’s sake – 42 since they hear of Your great Name and Your strong hand and Your outstretched arm – and he shall come and pray toward this House, 43 hear in the heavens Your dwelling place, and do according to all for which the foreigner calls to You, so that all peoples of the earth know Your Name and fear You, as do Your people Yisra’?I, and know that this House which I have built is called by Your Name. 44 “When Your people go out to battle against their enemy, in the way that You send them, and they shall pray to ???? toward the city which You have chosen and toward the House which I have built for Your Name, 45 then shall You hear in the heavens their prayer and their supplication, and maintain their cause? 46 “When they sin against You – for there is

no one who does not sin – and You become enraged with them and give them to the enemy, and they take them captive to the land of the enemy, far or near; 47 and they shall turn back unto their heart in the land where they have been taken captive, and shall turn, and make supplication to You in the land of those who took them captive, saying, ‘We have sinned and acted crookedly, we have committed wrong,’ 48 and they shall turn back to You with all their heart and with all their being in the land of their enemies who led them away captive, and shall pray to You toward their land which You gave to their fathers, the city which You have chosen and the House which I have built for Your Name, 49 then shall You hear in the heavens Your dwelling place their prayer and their supplication, and maintain their cause, 50 and forgive Your people who have sinned against You, and all their transgressions which they have transgressed against You? And give them compassion before those who took them captive, and they shall have compassion on them. 51 ‘For they are Your people and Your inheritance, whom You brought out of Mitsrayim, out of the iron furnace. 52 “Let Your eyes be open to the supplication of Your servant and the supplication of Your people Yisra’?l, to listen to them whenever they call to You. 53 “For You have separated them unto Yourself for an inheritance, out of all the peoples of the earth, as You spoke by the hand of Your servant Mosheh, when You brought our fathers out of Mitsrayim, O Master ?????.”

When we find ourselves surrounded by the plagues that beset us then we are to stop and turn to Jerusalem and pray for forgiveness with earnest hearts.

This is exactly what Daniel did, and the resulting revelations were amazing.

Dan 9:1 In the first year of Dareyawesh the son of Ah?ashw?rosh, of the seed of the Medes, who was set up as sovereign over the reign of the Chaldeans – 2 in the first year of his reign I, Dani’el, observed from the Scriptures the number of the years, according to the word of ????? given to Yirmeyah the prophet, for the completion of the wastes of Yerushalayim would be seventy years. 3 So I set my face toward ????? the Elohim to seek by prayer and supplications, with fasting, and sackcloth, and ashes. 4 And I prayed to ????? my Elohim, and made confession, and said, “O ?????, great and awesome ?l, guarding the covenant and the kindness to those who love Him, and to those who guard His commands. 5 “We have sinned and did crookedness, and did wrong and rebelled, to turn aside from Your commands and from Your right-rulings. 6 “And we have not listened to Your servants the prophets, who spoke in Your Name to our sovereigns, our heads, and our fathers, and to all the people of the land. 7 “O ?????, to You is the righteousness, and to us the shame of face, as it is this day – to the men of Yehud’ah, to the inhabitants of Yerushalayim and all Yisra’el, those near and those far off in all the lands to which You have driven them, because of their trespass which they have trespassed against You. 8 “O Master, to us is the shame of face, to our sovereigns, to our heads, and to our fathers, because we have sinned against You. 9 “To ????? our Elohim are the compassions and forgivenesses, for we have rebelled against Him. 10 “And we have not obeyed the voice of ????? our Elohim, to walk in His Torot, which He set before us through His servants the prophets. 11 “And all Yisra’?l have transgressed Your Torah, and turned aside, so as not to obey Your voice. So the curse and the oath written in the Torah of Mosheh the

servant of Elohim have been poured out on us, for we have sinned against Him. 12 “And He has confirmed His words, which He spoke against us and against our rulers who judged us, by bringing upon us great evil. For under all the heavens there has not been done like what was done to Yerushalayim. 13 “As it is written in the Torah of Mosheh, all this evil has come upon us, and we have not entreated the face of ???? our Elohim, to turn back from our crookednesses, and to study Your truth. 14 “Hence ???? has watched over the evil and has brought it upon us. For ???? our Elohim is righteous in all the works which He has done, but we have not obeyed His voice. 15 “And now, O ???? our Elohim, who brought Your people out of the land of Mitsrayim with a strong hand, and made Yourself a Name, as it is this day – we have sinned, we have done wrong! 16 “O ????, according to all Your righteousness, I pray, let Your displeasure and Your wrath be turned away from Your city Yerushalayim, Your set-apart mountain. For, because of our sins, and because of the crookednesses of our fathers, Yerushalayim and Your people have become a reproach to all those around us. 17 “And now, our Elohim, hear the prayer of Your servant, and his supplications, and for the sake of ???? cause Your face to shine on Your set-apart place, which is laid waste. 18 “O my Elohim, incline Your ear and hear. Open Your eyes and see our wastes, and the city which is called by Your Name. For we do not present our supplications before You because of our righteous deeds, but because of Your great compassions. 19 “O ????, hear! O ????, forgive! O ????, listen and act! Do not delay for Your own sake, my Elohim, for Your city and Your people are called by Your Name.” 20 And while I was speaking, and praying, and confessing my sin and the sin of my people Yisra’?l, and presenting my supplication before ???? my Elohim for the set-apart mountain of my Elohim, 21 while I was still speaking in prayer, the man Gab’ri’El, whom I had seen in the vision at the beginning, came close to me, in swift flight about the time of the evening offering.

Brethren it was when I was caught in sin and I saw it and only when I repented of it and confessed it and cry out to Yehovah for help and forgiveness; then and only then were things revealed to me. First was the revelation of the sighted moon as the calendar we are to follow. Second were the Sabbatical years, and third was the Prophecies of Abraham.

Had I not repented I would never have been shown any of this. Had Daniel not repented and asked for forgiveness for all of Israel, Yehovah would not have sent the angel to tell him some of the greatest prophecies of the bible.

During these ten days of Awe; from the time of the judgement begins on the world on the Feast of Yom Teruah, we should seek to humble ourselves and repent of all the evil that we do against Torah. You want to seek forgiveness before the books are sealed on the Day of Atonement.

Knowing these things now, step up to the next higher level of understanding.

The Ten Days of Awe are not days but years. These are ten years of judgement. Israel has already been judged and was destroyed in the Sabbatical cycle of war from 2017-2023. Israel all 12 tribes go into captivity together as Hoshea 5:5 tell us. Hos 5:5 “And the Excellency of Yisra’?l shall witness to his face, and Yisra’?l and Ephrayim stumble in their crookedness.

Yehud'ah shall also stumble with them.

Now while both houses are in captivity and are suffering the horrors of decapitation, sexual enslavement for women and children and young boys, cannibalism beatings and starvation, freezing cold and blistering heat with no place to call home that is safe; it while in this state enduring the punishments for her sins that Yehshua stands up and begins to judge the world who did this to His bride.

These ten years of judgement are on the rest of the world. The first seven come while Israel is in captivity during the Sabbatical cycle of captivity from 2024-2030.

During those Ten Days of Awe there is always a Shabbat that comes at some point. It is called Shabbat Shuva and it falls on the Sabbath that comes between the Feast of Trumpets and the Day of Atonement.

When you go to the charts at

https://sightedmoon.com/sightedmoon_2015/files/jubilees_corrected.pdf you will see on the opening page the current Jubilee cycle.

It is during the years of captivity that the two witnesses come on the world scene and demand the Beast to release all the Israelite captives. Much like Moses and Aaron did in Egypt. After three years of drought around the world and $\frac{1}{4}$ of the earth's population dying; only then are all the Israelites released and brought back to the Land of Israel. And they all arrive by Passover 2030.

2030 just so happens to be the Sabbatical year at the end of the 5th Sabbatical cycle.

Here is when the martyrdom of the saints begins. Satan has allowed all the Israelites to be brought back to Israel for one reason and it only. To get them in one spot to completely kill them all off.

This is when the two witnesses are killed at Passover and this then is the beginning of the last $3\frac{1}{2}$ years of the Great Tribulation. Up until this point we have only been following the Sabbatical cycle and their curses.

Now the last $3\frac{1}{2}$ years begin just as it did in Noah's Day and also in Sodom's day. They both concluded in the middle of this 6th Sabbatical cycle which also matches when the Day of Atonement comes at the end of these ten years. That year is 2033.

And it is on The Day of Atonement in 2033 that Satan will finally be bound and cast into darkness for the 7th millennium.

Shabbat Shuva is the Shabbat between Rosh Hashana, The Feast of Trumpets and Yom Kippur, the Day of Atonement. It is called thus after the Haftara from Hoshea 14 which reads: "Shuva Yisrael – Return, O Israel, unto Hashem your G-d."

During these days we are obligated to do tshuva, to repent. In fact, some people call this Shabbat Tshuva since it is the Shabbat of the Ten Days of repentance. It is customary in all congregations for the Rabbi to give a sermon calling upon the people to repent before Yom Kippur. He also reviews the laws of Yom Kippur.

And this is what each of us needs to do at this time of year as we approach the Day of Atonement.

<http://www.torah.org/learning/parsha/hsummary/shuva.html>

Haftorah Shuva

Hoshea 14:2-10; Yoel 2:11-27; Micha 7:18-20

This Shabbos is known as Shabbos Shuva – the Shabbos of Return because the Haftorah begins with the words, “Shuva (Return) Yisroel to G-d” Gleaned from both Hoshea and Yoel, the prophets describe G-d’s desire to forgive His children, if only they will repent. The fast of Yom Kippur is mentioned as well as the rewards awaiting us if we proclaim G-d in our midst. The Shabbat that occurs in this period is known as Shabbat Shuvah (the Sabbath of Return). This is considered a rather important Shabbat.

End of quote.

HOS 14:1 O Israel, return unto the LORD thy God; for thou hast fallen by thine iniquity. We have sinned and been removed from the land for our sins. Yahweh is now calling for us to return to Him. To return to the land of Canaan, to our promised land. He then tells us what to bring;

Verse 2 Take with you words, and turn to the LORD:

That is we are to bring the Torah Scrolls with us when we come back to the land.

We are told in Joel when this occurs. At the Feast of Trumpets, Blow the trumpet, and at the Day of Atonement, sanctify a fast. Notice where, in Zion.

JOEL 2:15 Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: 16 Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet.

Again looking at the chart you can see that after this Shabbat Shuva there are only three days left which represent the last 3 ½ years before Satan is locked away on the Day of Atonement in 2033.

Again for some of you this is all new and others may want to review it in the following articles at

News Letter 5844-011 3517 Captivity and Cannibalism The Fifth Curse

News Letter 5844-012 3578 Understanding the 10 Days Of Awe

News Letter 5844-013 3601 Exactly when are the Two Sticks of Israel joined together? 2030!

News Letter 5844-014 3696 Why Israel Returns to the Land in 2030 and Why they Leave

Again, and How the Two Witnesses Cause this to Happen

The Ten Days of Awe represent the last ten years when Babylon is destroyed and the captives of Israel are freed and then some martyred. It concludes with the binding of Satan represented by the Goat on the day of Atonement that is led out to the wilderness bearing all the guilt for all the wrong he has brought into the world; The Tree of Knowledge of good and evil.

The conclusion of all of these things is just 22 years from this fall.

We continue this weekend with our regular Triennial Torah reading which can be found at

https://sightedmoon.com/sightedmoon_2015/files/TriennialCycleBeginningAviv.pdf

17/09/2011 Ex 33 Isaiah 66 Prov 4-5 Acts 3

Ex 33

<http://bible.ucg.org/bible-commentary/default.aspx>

Following the incident with the golden calf, God told Moses to go ahead and lead the people to the Promised Land, and that His angel would go before them (32:34; compare 23:20-23)—a statement He repeats in this chapter (33:1-2). It is not clear whether this “angel” (Hebrew malach, “messenger”) refers to the preincarnate Christ (as He sometimes conveyed the words of the Father) or to an angel such as Michael, who stands watch over Israel (compare Daniel 12:1). In favor of the latter is God’s statement that He Himself would not go up in Israel’s midst (Exodus 33:3) and Moses’ complaint to God: “You have not let me know whom You will send with me” (verse 12). Understandably, the people having to go to the Promised Land without God’s presence is perceived as “bad news” by them (verse 4). However, if this is what God meant, He relents and agrees to accompany the people after Moses intercedes for them (verses 12-17).

Yet there is, perhaps, another explanation—one in which God intended to go with them all along. The Lord, we see, informs Moses that His presence would be with him (verse 14). And as Moses was leading the people, God’s presence would necessarily be going before them. The key to this explanation is God’s statement that He would not go up to the Promised Land in the midst of the people. The pillar of cloud and fire would lead them, but it would not come right down into the camp. Rather, the Lord descended in the pillar to meet Moses outside the camp. This is why Moses set up His own tent outside the camp and called it the “tabernacle of meeting” (verse 7)—God, at this time, would not meet with the nation. Moses’ intercession is that it is not enough that He alone have God’s presence with Him—all the people needed it (verses 15-16). So God responds that He will do as Moses has spoken. Thus, we later see that the tabernacle of the sanctuary is set up right in the midst of the people—and it becomes known as the “tabernacle of meeting” (40:2; Numbers 2:17), where God would, in a sense, meet with the entire nation. Of course, God’s promise that His Presence would go in the midst of His people was ultimately fulfilled in the coming of Jesus Christ as a human being and then dwelling in His people through the Holy Spirit—eventually to bring them permanent rest in His Kingdom.

Indeed, Moses, the intercessor, was himself a type of Jesus Christ. In this chapter we see quite clearly the very special relationship that developed between this man and the Everliving One. God, the preincarnate Jesus, spoke to Moses face to face as to a friend (verse 11). Perhaps this was similar to the way Christ was manifested to Abraham. But Moses was allowed to see even more of God than is recorded of Abraham's experience. When Moses requested to see God's glory, God explained to him that no physical person could see His glory as it blazed from His face and survive—so He would let Moses see His back, proving that God does have form and shape, even as a Spirit Being. Indeed, God later says, "Hear now My words: If there is a prophet among you, I, the Lord, make Myself known to him in a vision; I speak to him in a dream. Not so with My servant Moses; he is faithful in all My House. I speak with him face to face, even plainly, and not in dark sayings; and he sees the form of the Lord" (Numbers 12:6-8).

Isaiah 66

In Acts 7:49-50, Stephen quotes from the first two verses of Isaiah 66. They are the last words he says before exasperation takes over and he says things that directly result in his being stoned. Jesus also referred to heaven and earth as God's throne and footstool (Matthew 5:34-35).

The contrast between those who obey God and those who don't continues. In verse 2, God says He is looking for those that are "poor and of a contrite spirit" (lowly and repentant in mind) and who tremble at His Word (properly fear to disobey God's instructions in Scripture). Service, gifts and prayers to God from those of a wrong heart and attitude are actually loathsome to God (verse 3). Those who "tremble at His word" will rejoice to see Christ appear, while those who don't will be ashamed (verse 5). Indeed, the rebellious in heart will see their worst fears become reality (verse 4).

Verses 7-9 use an analogy of Zion in childbirth. The time of birth pangs is seen elsewhere to symbolize the period of trial and tribulation on Israel leading up to Christ's second coming. With that in mind, notice that the "male child" is born before the time of pain and that the rest of Zion's "children" are born from "the earth" as a nation "at once" after she experiences the birth pangs. The "birth" here, then, appears to refer to the spiritual glorification of God's people, resurrected from the grave to immortality. The spirit birth of the "male child"—Christ's resurrection from the earth—occurred long before Israel's tribulation. But the rest of His brethren, will not be spiritually born (i.e., changed into Spirit beings like Him) until the time of the resurrection of the just at Christ's return.

God will reward His servants and destroy His enemies. All nations will at last learn to honor God. Israelites will be returned to God from around the world by nations that have not known Him before (verses 18-21). Verse 22 is perhaps a reference to the ultimate new heavens and new earth, which God "will make" after the Millennium and Last Judgment period—its permanence being used to parallel the permanence of God's redeemed people. In verse 23, "all flesh" of the Millennium and last judgment period will come to honor God according to His

timekeeping scheme—the new moons (which define the beginning of months on His calendar) and Sabbaths.

The end of those who continue to transgress against God will see their flesh consumed by worms (maggots) and burned up by fire (verse 24; see also Mark 9:47-48). We will consider the specific wording here further when we come to the New Testament. Says The Nelson Study Bible: “Although the Book of Isaiah depicts God’s coming salvation, it closes with a strong statement of the judgment of the wicked.” Indeed, it is a rather sobering conclusion.

Prov 4-5

The fourth exhortation (4:1-27) is initially addressed to “my children” or “my sons” (NIV), but later returns to the singular address. This plurality may denote Solomon addressing multiple children. Yet it also may be a nod to the fact that the words here are intended as a collective address for a broader audience and are to be part of the instruction of all homes.

We earlier read verses 4-9 in conjunction with the life of David, as these words; if this chapter was written by Solomon, as it appears to be; constitute David’s instructions to him. Wisdom is exalted here as the principal thing to pursue, keep faith with, love, exalt and embrace. “The metaphor of 4:1-9 is that of obtaining a wife, and verse 9 is a reference to the wedding when the bride placed a garland on the head of the bridegroom” (Hassell Bullock, *An Introduction to the Old Testament Poetic Books*, 1988, p. 169, note on 4:1?5:6). That is, David seemed to be telling Solomon to, in a figurative sense, marry wisdom. And David’s instruction was heeded initially. When presented with a choice of blessings from God, Solomon asked for wisdom and God was extremely pleased. Sadly, Solomon’s later marriages to foreign women, who led him away from God, was a betrayal of his figurative marriage to wisdom.

We may notice that there is no mention of God here, but He is of course integral to the true wisdom that sons are exhorted to seek. The NIV Application Commentary has this to say: “It is noteworthy that in contrast with chapter 3, there are no references to the presence or teaching of Yahweh, but this does not indicate that an earlier, nonreligious form of wisdom instruction has been preserved here. If anything, the verbal link between the father’s ‘instruction’ (4:1, *musar*) and Yahweh’s ‘discipline’ (3:11, also *musar*) indicates a tradition of teaching that begins with God and is passed from generation to generation. A series of additional verbal links suggests that the first half of this chapter is to be read in relation to the last half of the preceding chapter.

“The significance of the comparison becomes clear when we observe that there is no mention of Yahweh in chapter 4 whereas he takes center stage in chapter 3. In chapter 3 we have the view from above; Yahweh is the one who teaches and disciplines, looks out and protects, and blesses the righteous. Chapter 4 gives us the view from below, in which fathers teach sons to observe the ways of both the righteous and wicked. It is a signal that this teaching comes from God. By placing chapters 3 and 4 next to one another, the sages who gave us these instructions [most likely Solomon here] meant to show that it would be a mistake to separate the wisdom instruction of the home from the wisdom teaching of the Lord. The picture of

Yahweh teaching and correcting as a loving father (3:12) makes a theological statement that is key to all of the instructions in Proverbs 1:9, revealing the larger picture of what the parents are doing as they teach their son(s). They pass on what they have received from Yahweh, the source, the beginning of wisdom teaching. Therefore, the stress in this chapter is on the transmission of wisdom” (note on 4:1-27).

Note also the emphasis on the “path” or “way” one chooses to go. To get to the right destination, one must stay exactly on the only path that leads there. Verse 18 is especially significant and inspiring.

The end of the chapter (verses 20-27) tells us to keep all these principles firmly in mind and to watch where we’re going so as to stay on the right path.

This fifth exhortation (5:1-23) instructs the son (verse 1) or sons (verse 7, NIV) to avoid the seductress and enjoy sexual affection only in the marriage relationship with a loving wife; wherein is safety and much greater joy.

“The Hebrew of v. 6 is difficult.... The verse can be translated without changing the Hebrew as, ‘In order that you not pay attention to the path of life; her ways wander (from it), but you will not know it.’ Taken in this way, the point of v. 6 is not that the [promiscuous] woman is a lost and wayward soul [as in the NIV] (however true that might be). In other words, she is not made an object of pity. To the contrary, she is an agent of temptation who deliberately contrives to draw her prey off the path of life (cf. 2:19) and down to destruction. The whole point of 5:1-6 is that the young man should heed wisdom and be preserved; one would therefore expect the text to warn of how the prostitute [or immoral woman] draws him away from the path of life. This is the perspective Proverbs always takes with regard to the adulteress (cf. 6:26; 7:6-26; 9:17-18). She is the hunter, not the victim” (New American Commentary, note on 5:1-6).

A wife’s sexual charms are portrayed as a cistern or well of drinking water (verse 15; compare Song of Solomon 4:15). There is some disagreement as to the meaning in Proverbs 5:16 of the dispersed fountains and streams of water in the streets. Some take these to be the wicked, polluted women the man might figuratively drink from. Others see these as the man’s own sexual affections wrongly spread abroad. Likewise verse 17 is seen as referring either to a man not sharing his own sexual affections with other women besides his wife or to a man not sharing his wife’s sexual charms with other men. The former seems more likely given the conclusion in verse 20. In any case, it is clear that the only proper sexual relationship; and the only one that will yield lasting happiness; is that between a man and a woman in the sacred bond of marriage.

Verse 19 clearly expresses God’s approval of intimate love play and physical affection between a husband and wife. For thorough commentary on this subject, see the Bible Reading Program commentary on the Song of Solomon.

As we read through these instructions, besides the direct counsel they give we should also keep in mind the background through all these chapters of wisdom portrayed as a woman we should figuratively marry (intimately bond with) and folly portrayed as a harlot we should avoid.

The chapter ends with sin portrayed as entrapment (verses 21-23). The temporary pleasure of sin will lead to misery and death in the end.

Acts 3

In Acts 3 I find it amazing to see just how Peter and John were given the ability to heal the lame man. They did not do it for the glory as some today do. They just did it and then Yehovah caused it to be a drawing card to those in the Temple so that Peter and John could preach to them and witness to them about the one they had just killed only a few months earlier.

Act 3:16 “And by the belief in His Name, this one whom you see and know, His Name made strong, and the belief which comes through Him has given him this perfect healing before all of you.

We then read something in Act 3:21 whom heaven needs to receive until the times of restoration of all matters, of which Elohim spoke through the mouth of all His set-apart prophets since of old.

The restoration of all things. Have you considered where we are in this?

The Sabbath has been restored to the House of Israel. Judah had kept this since the Babylonian captivity having let it slip before that time.

In recent years many of us have to understand and begin to keep the Holy Days of Lev 23 and only them. Some still add to this list and in so doing a breaking the Torah. Many of you reading this will be keeping the fall Holy Days for th very first time this year.

And now we have concrete proof as to when the Sabbatical years were and when the next ones will come. And many people in the Hebraic roots movement and other groups are talking about it and beginning to learn about this Holy Time which when Judah ignored it was the reason why they went into captivity for 70 years. One year for each Sabbatical year they did not keep. These Holy times are important to Yehovah and if they are important to Him they should be important to you as well. Are they though?

<http://www.jewfaq.org/613.htm>

We are doing 7 laws each week. We shall study laws 542-548 We also have commentary, with editing from me, again from

[http://theownersmanual.net/The Owners Manual 02 The Law of Love.Torah](http://theownersmanual.net/The_Owners_Manual_02_The_Law_of_Love.Torah)

(542)Offer up an additional sacrifice on Sukkot. “On the fifteenth day of the seventh month you shall have a holy convocation. You shall do no customary work, and you shall keep a feast to Yahweh seven days. You shall present a burnt offering, an offering made by fire as a sweet aroma to Yahweh: thirteen young bulls, two rams, and fourteen lambs in their first year. They shall be without blemish. Their grain offering shall be of fine flour mixed with oil: three-tenths of an ephah for each of the thirteen bulls, two-tenths for each of the two rams, and one-tenth for each of the fourteen lambs; also one kid of the goats as a sin offering, besides the regular burnt offering, its grain offering, and its drink offering.” (Numbers 29:12-16) Sukkot, or the

Feast of Tabernacles, is prophetic of the Millennial reign of Yahshua the Messiah. Like Unleavened Bread, it's an eight-day feast, from Sabbath to Sabbath inclusive. Note that it begins just five days after Israel's great awakening predicted by Yom Kippur. For reasons I explained in Future History, I believe they'll both be fulfilled in the same year—2033.

Though the types of sacrificial animals and other offering elements are the same as we saw for the other six miqrym, the numbers are off the map. Numbers 29:17-38 provides the schematic, as we saw in Mitzvah #522: (1) a declining number of bulls from 13 on the first day to seven on the seventh, down to one on the eighth; (2) two rams each day with one on the eighth; (3) 14 lambs each day with seven on the eighth day; and (4) one goat per day. As usual, we (or is it just me?) need to ask why.

The answer, I believe, lies in the nature of the Millennium. Its original population will be the survivors of the Great Tribulation—believers one and all, but theological greenhorns—neophytes in the fine points (or even the broad outlines) of Biblical doctrine. The scriptures will almost certainly be suppressed during the Tribulation, so they'll be operating for the most part on conscience alone, with a little assistance from 144,000 messengers and a bit of angelic preaching. They'll escape death during the Tribulation for the most part, for multiplied millions of their fellow neo-believers will have been slain for their new faith, and multitudes more will have died in the generalized mayhem of the times. They'll be deemed worthy to enter the Millennial Kingdom as mortal survivors primarily because they stuck out their necks to aid other believers during the darkest days of earth's history. But it wasn't an altruism calculated to gain them an advantage. They simply did what their consciences told them was the right thing to do. These will repopulate the earth with mortal children, who, like everybody else who's ever lived, will have to be born again—born from above with Yahweh's Spirit—if they are to enjoy the eternal life God wishes to grant us all.

What does all that have to do with sacrificial bulls—a diminishing number of them as the week of the Feast of Tabernacles wears on? As the Millennium begins, knowledge among mortals of King Yahshua's character—and even His identity—will be sketchy. And mistakes will be made, errant doctrines will be put forward concerning who He is. But as time goes on, “many shall run to and fro, and knowledge will increase.” (Daniel 12:4) So by the end of the Millennium—by the commencement of the eternal state—error in spiritual matters will have been greatly reduced. On the other hand, the rest of the sacrifices all continue unabated until the final Sabbath (see #543)—notably including the goat for the sin offering. As long as mortals populate the earth, sin will have to be dealt with, and the salvation story of Yahshua's atoning sacrifice will have to be taught to each succeeding generation.

(543)Offer up an additional offering on Shemini Atzeret, which is a festival by itself. “On the eighth day you shall have a sacred assembly. You shall do no customary work. You shall present a burnt offering, an offering made by fire as a sweet aroma to Yahweh: one bull, one ram, seven lambs in their first year without blemish, and their grain offering and their drink offerings for the bull, for the ram, and for the lambs, by their number, according to the ordinance; also one goat as a sin offering, besides the regular burnt offering, its grain offering, and its drink offering.” (Numbers 29:35-38) Shemini Atzeret means “the eighth (day) of

assembly,” referring to the last day of the Feast of Tabernacles. One question looms large here: why does the number of lambs and rams get halved on the last day? The eighth day—the last Sabbath—represents the commencement of the eternal state following the Millennium. Since the Levitical sacrifices representing the Messiah were to be split up between the morning and evening (see Mitzvot #536-7), it’s clear what is being prophesied: we will never reach the time of the evening sacrifice; the eternal “day” will never end.

LOCATION, LOCATION, LOCATION

(544)Bring all offerings, whether obligatory or freewill, on the first festival after these were incurred. “But you shall seek the place where Yahweh your God chooses, out of all your tribes, to put His name for His dwelling place; and there you shall go. There you shall take your burnt offerings, your sacrifices, your tithes, the heave offerings of your hand, your vowed offerings, your freewill offerings, and the firstborn of your herds and flocks. And there you shall eat before Yahweh your God, and you shall rejoice in all to which you have put your hand, you and your households, in which Yahweh your God has blessed you.” (Deuteronomy 12:5-7) Maimonides has made an extrapolation here, but I think he’s right. All the men of Israel were required to journey to the central place of worship (which of course eventually settled at Jerusalem) three times a year, for the Feasts of Passover/Unleavened Bread, the Feast of Weeks, and finally the Feast of Tabernacles. (This wasn’t really the hardship it sounds like, for practically everybody in Israel lived within 70 or 80 miles of the central worship location, and the appointed times are all in typically fair-weather months.) Yahweh had said quite clearly that He didn’t want any do-it-yourself religious practice going on in Israel (see the following few mitzvot). Any formalized rituals were to be done as He said, when He said, and where He said. This would tend to cut down on Satanic and man-made encroachments into their worship practices—something specifically dealt with in the sacrifices themselves as the offering up of bulls. As we realize in retrospect, the sacrifices and offerings specified for Israel all prophesied the coming Messiah, one way or the other—picturing either what He would be, what He would do, or from what He would rescue us.

But there were reasons for worship that didn’t naturally fall on the three festivals of gathering. Ewes bore their firstborn lambs. Things happened that made folks thankful to Yahweh. Wealth increased, making tithes an imperative. Were the Israelites to drop everything they were doing and scamper off to Jerusalem every time something came up? No. That would have made life chaotic and unproductive. Instead, Yahweh’s system of annual national gatherings brought everyone’s focus onto God’s blessings at the same time. The result? The three biggest parties you’ve ever seen: sort of like spring break, summer vacation, and Thanksgiving, on a national scale. The whole country shut down for a couple of weeks three times a year, and a good time was had by all—including Yahweh.

If your religious experience consists of dull, boring, seemingly pointless rituals and traditions, something’s wrong. If your idea of “worship” is everybody dressing up in their best clothes and sitting, all prim and proper, in pews designed by the Marquis de Sade while a man in a black suit stands behind a pulpit, shakes a stern finger in your face, and tells you (1) You’re going to burn in hell if you don’t start living a sinless life, (2) God needs more of your money, (3)

Tolerance of other people's beliefs is a virtue because we're all children of the same God, (4) God needs more of your money, (5) Meritorious and charitable deeds are a shortcut to heaven, or (6) There's going to be a bake sale next Saturday ('cause God needs more of your money) then something's very wrong. Here in Deuteronomy, Yahweh has told us what worship is supposed to look like: "You shall eat before Yahweh your God, and you shall rejoice in all to which you have put your hand, you and your households, in which Yahweh your God has blessed you." That's God's idea of worship: feasting, celebration, gathering together both as a family and a called-out assembly, and joyfully giving thanks to Yahweh for His blessings.

(545)Do not offer up sacrifices outside the Sanctuary. "Take heed to yourself that you do not offer your burnt offerings in every place that you see..." (Deuteronomy 12:13) Like I said, do-it-yourself religion was forbidden in Israel. Note that Yahweh specifically names the olah, or burnt offering. This, if you'll recall, was to be completely burned on the altar in homage to God. Unlike the selem, for example, there was no participatory feasting with the olah. In other words, it was unquestionably an act of worship (whether to Yahweh or some false god) and thus could not be mistaken for an innocent backyard barbeque (which was explicitly permitted in verse 15).

Why would a God who purports to be omnipresent object to a sacrifice of homage performed somewhere other than one specific place of His choosing? There is only one possible explanation: the sacrifice—the olah—was supposed to be indicative of something besides the devotion of the worshipper. It was the subject as well as the object. It was a prophecy as well as an offering. And the location was a significant component of that prophecy. Yahweh insisted the place had to be Mount Moriah in Jerusalem, for that was where His own Sacrifice—His firstborn son—would be offered up.

(546)Offer all sacrifices in the Sanctuary. "...but in the place which Yahweh chooses, in one of your tribes, there you shall offer your burnt offerings, and there you shall do all that I command you." (Deuteronomy 12:14) God gave His servant David the privilege of "choosing" the location for God's capitol city. The fortress of Jebus (Jerusalem) was a perfect spot for the warrior king, situated on high ground a mere five miles from his boyhood home. Within the city, the site of the Temple was determined when a plague upon Israel (precipitated by one of David's rare spiritual lapses) swept through Jerusalem, stopping abruptly at the threshing floor of Arunah (a.k.a. Ornan). The Temple was placed where the plague stopped, or should I say, the plague stopped where the Temple was to be—for as we have seen, the Temple is a picture of God's redemptive covenant with man—first through the Law, and then through the grace personified by the Messiah. Where Yahshua is, the plague of sin ceases. In reality, of course, Yahweh had chosen the site a millennium before this, when He had sent Abraham there to offer up his son Isaac on Mount Moriah. There is nothing accidental (or even incidental) in the Torah. Yahweh had everything planned long before He told any of us about it.

Once again, we are reminded that the Jews are between a rock and a hard place when it comes to trying to keep the Law today. There is no sanctuary, though they know precisely where it belongs (and worse, a Muslim shrine now stands mocking their disbelief right where the temple is supposed to be)(Actually the true Temple site is above the Gihon Spring south of

the Muslim Al Aksa Mosque). There is no priesthood, though they claim to have evidence of an unbroken line of Kohanim going back 3,000 years. Today's Jews dare not ask themselves why their God has allowed this horrible state of affairs to stand for so long. If they did, they would be forced to admit one of two devastating propositions: either Yahshua of Nazareth actually was the Messiah—and when they crucified Him, they precipitated two millennia of exile and persecution upon themselves—or the God they claim to worship isn't capable of keeping His promises. Zechariah 12:10 describes which option Israel will eventually embrace, painful as it will be. It will be the definitive Day of Atonement, the ultimate affliction of the collective national soul of Israel: the long-overdue recognition of their Messiah.

(547) Redeem cattle set apart for sacrifices that contracted disqualifying blemishes, after which they may be eaten by anyone. "However, you may slaughter and eat meat within all your gates, whatever your heart desires, according to the blessing of Yahweh your God which He has given you; the unclean and the clean may eat of it, of the gazelle and the deer alike." (Deuteronomy 12:15) Maimonides' mitzvah bears no resemblance to what Yahweh actually said here, except for identifying who may eat the meat in question—i.e., anybody. The rabbis have cooked up a little revenue-enhancing twist that isn't even hinted at in the text. Yahweh's point is this: even though Israel was not to offer homage to God (or anybody else) by offering sacrifices (specifically burnt offerings, or olah) except in the central place of meeting, it was perfectly okay to slaughter and eat meat wherever you lived in Israel, whether clean domestic animals like cattle or sheep, or wild game like gazelle and deer. And one didn't have to be ceremonially undefiled to eat such meat. In fact, there was no symbolic connotation, no great truth associated with it at all. It was just food. Moses clarified the whole thing a few verses later: "When Yahweh your God enlarges your border as He has promised you, and you say, 'Let me eat meat,' because you long to eat meat, you may eat as much meat as your heart desires." There was always lots of this sort of feasting going on at the three annual central gatherings, of course, but one didn't have to travel to Jerusalem or wait for the next miqra to have a barbeque. "If the place where Yahweh your God chooses to put His name is too far from you, then you may slaughter from your herd and from your flock which Yahweh has given you, just as I have commanded you, and you may eat within your gates as much as your heart desires. Just as the gazelle and the deer are eaten, so you may eat them; the unclean and the clean alike may eat them." (Deuteronomy 12:20-22)

As long as we're on the subject, let's address a side issue. Did you notice that wild game was never mentioned in the lists of animals that could be offered up to Yahweh? I believe this may have ramifications beyond the obvious matter of ready availability. First, the animal being offered had to belong to you, or it wouldn't actually be a sacrifice on your part (though it certainly was on the animal's). But also, hunting for wild game involves skill, and maybe a little luck. And I'm certain Yahweh didn't want to leave the impression that you had to be talented, intelligent, skillful, fortunate, or gifted in any other way in order to be worthy of His grace or thankful for His provision. Yes, you had to be clean and holy, but those are things He provides. All we have to do is accept them.

(548) Do not eat of the unblemished firstling outside Jerusalem. “You may not eat within your gates the tithe of your grain or your new wine or your oil, of the firstborn of your herd or your flock, of any of your offerings which you vow, of your freewill offerings, or of the heave offering of your hand. But you must eat them before Yahweh your God in the place which Yahweh your God chooses.” (Deuteronomy 12:17-18) Continuing the train of thought established by the previous few mitzvot, here we see a specific list of the things not to be offered except in the chosen place of central worship—which has been Jerusalem for the past three millennia. Moses has employed many of the generalized terms for sacrifices and offerings we reviewed near the end of Chapter 12: ma’aser, the tithe; bekor, the offering of firstborn animals or men; neder: the votive offering that consecrates a vow; nedabah: a voluntary or “freewill” offering; and the t’rumah: a contribution or heave offering. As usual, Maimonides has used the presence of a list as an opportunity to generate a whole series of separate mitzvot (#548-552), in this one stressing the bekor, or firstborn offering. Yahweh, however, was making but one point: sacrifice happens in Jerusalem. That is where Yahshua would perform His atoning work. He was God’s “firstborn,” the One Yahweh had vowed would save us from our sins, and the One who voluntarily left His heavenly throne, becoming the wave-offering of firstfruits to ensure our eventual harvest.