



I do.

I do.

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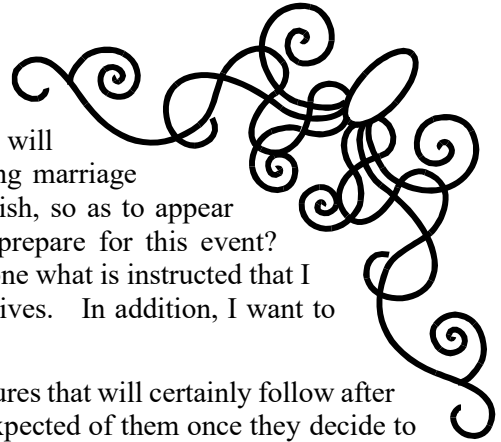
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INTRODUCTION

Joy will come to this world. The time is coming when this age will end. Blessed are they which are called unto the approaching marriage supper of the Lamb! The bride strives to remove any blemish, so as to appear spotless before her groom. Do you want to be wise and prepare for this event? I do. I want to understand the Scriptures so that I will have done what is instructed that I need to do – so I will be ready when that wonderful day arrives. In addition, I want to give that knowledge to you as well!

My desire is that through this book, and the study of the Scriptures that will certainly follow after it, that every reader will not be taken unaware as to what is expected of them once they decide to keep growing after making the choice to become engaged. May both of our names be written in the eternal Lamb's Book of Life.



TRANSLATION

All scripture quotations in this book are taken from the King James Version of the Bible. The purpose in using this particular English translation is simply because of its wide acceptance and the fact that it is public domain in the United States, allowing the text to be freely quoted without copyright restriction – this latter reason is especially important, as this book which you are about to read quotes scripture quite heavily. Although the use of the King James Version is very unlikely to change the overall meaning of the teachings within this book, each readers is encouraged to have his or her own preferred translation of their Bible alongside for reference while reading along.

*Study to shew thyself approved unto God,
a workman that needeth not to be ashamed,
rightly dividing the word of truth.*

2nd Timothy 2:15

~~Chapter 2~~ Chapter 1

Your first test occurs this week.

“Are we going to be tested on this?”

Psalm 66:10 For thou, O God, hast proved us: thou hast tried us, as silver is tried.

Proverbs 17:3 The fining pot *is* for silver, and the furnace for gold: but the LORD trieth the hearts.

“Yes. Absolutely.”

Romans 6:23 For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.

Passover represents that gift of salvation, where Christ, our Lamb, was sacrificed for us. He paid the price such that we may choose to live and begin our walk with Him. Much like the Ethiopian in the Acts chapter 8 passage (of whom you will read about in the next chapter), we, too, have come to believe in Jesus Christ. Many, like the children of Israel passing through the sea, have even gone on to become baptized.

Next, as with the children of Israel, our Heavenly Father tests us to see if we will walk in His ways or not.

Exodus 16:4 Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.

This first test was to determine if the people would obey the weekly Sabbath. It is just a guess on my part, but I will guess that a few hundred years spent in Egypt had most likely caused some among the children of Israel to lose track of the Sabbath, so they needed to be sure and learn to observe it at the correct time.

Exodus 16:5 And it shall come to pass, that on the sixth day they shall prepare *that* which they bring in; and it shall be twice as much as they gather daily.

Keeping (or “guarding” or “observing” or “obeying”, etc) the weekly Sabbath is something that one can begin doing right away... this week... without hesitation or delay.

Enjoying a Sabbath is perhaps the easiest of the commandments. It is the seventh day of the week – which, in modern terms, begins at sundown Friday night and ends at sundown Saturday night. It should be noted that the understanding of days falling between the evenings each week with the Sabbath on the seventh day is described immediately at the start of the book of Genesis. The creation of the Sabbath is directly alluded to when the commandment to observe the Sabbath is explicitly given in “The 10 Commandments” later on. This 7th day is a day not to work and not to buy or sell; it is a day to keep holy or set apart from other days. In Hebrew the word for holy, “Kadosh”, literally means “set apart”.

Exodus 20:8-11 Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work:

But the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates:

For *in* six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

Remembering the Sabbaths is not a hard commandment, and it comes with many blessings.

Isaiah 58:13-14 If thou turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words:

Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken *it*.

Many attempt to accept the gift of salvation, but then – very peculiarly – refuse to go on to love the One who is Salvation and keep His commandments. Often, those who reject His commandments call those commandments too grievous to follow. However, this is incorrect thinking.

1st John 5:1-3 Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous.

Like many New Testament scriptures, the scripture above is in reference to something previously spoken in the Old Testament:

Deuteronomy 30:11-16 For this commandment which I command thee this day, it *is* not hidden from thee, neither *is* it far off. It *is* not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither *is* it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word *is* very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. See, I have set before thee this day life and good, and death and evil; In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it.

There was a time during the age of the kings of Israel when a foreign commander came to the prophet Elisha in hopes of healing from leprosy. When Elisha heard, he simply informed the commander to go wash seven times in the Jordan River and be healed. Surprisingly, this particular commander was actually angry because the prophet had not done something more complicated and greater. Thankfully, his servants convinced the commander to follow the simple instructions, and he was made clean.

2nd Kings 5:13-14 And his servants came near, and spake unto him, and said, My father, *if* the prophet had bid thee *do some* great thing, wouldest thou not have done *it*? how much rather then, when he saith to thee, Wash, and be clean?

Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

If you were asked to start doing the simple commandment of keeping the weekly Sabbath, would you do it? Would you not hesitate and do it this week? Now that you have heard a little about the Sabbath, I hope you will obey this instruction. It is a commandment, not a suggestion.

James 1:22 But be ye doers of the word, and not hearers only, deceiving your own selves.

This is your first test: *If you have not done so already, begin keeping the weekly Sabbath day set apart from other days of the week.* Rest this day, do not buy, do not sell – remember this day as being set apart.

If you were to be asked next week, “Do you keep the Sabbath?” Will you say, “I do” ?

You *will* be tested on this... will you pass the test?

Job 23:10 But he knoweth the way that I take: *when* he hath tried me, I shall come forth as gold.

Author's Note:

What you have just read was originally the 2nd chapter of this book. However, to reinforce the fact that our faith is both a faith of hearing and doing, and not a deceptive religion of only hearing and not doing, this chapter was moved to the beginning of this book. As an author, I felt that it is important that you know very quickly what is expected from you, the reader, before taking your precious time in a lengthy introduction.

Also, I've not heard of an author telling anyone not to read their book... but, if you have chosen not to take this test of faith by hearing the very few words that I have written about the Sabbath and doing what is commanded, then this book is probably not for you (my guess is that this book will probably just annoy you – so, please just give it away to someone else). On the contrary, if you have passed this first test, continue reading and enjoy the blessing of understanding that your obedience brings you.

Chapter 1 Chapter 2

Are we going to be tested on this?

Typically, I tend to start any teaching such as the one you are about to read with the message of the first step to Salvation through explaining an aspect of our Messiah's death, burial, and resurrection. Somehow, I find a way to insert the famous scripture verse, [John 3:16](#) ("For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."), into the text. I could start this book by quoting [John 3:16](#) early on (if you are clever, you may have noticed that I just did), but I think I will just jump straight into teaching...

Although I eventually returned to my first career, there was a time in my life when I followed a compulsion to leave my career as an engineer and become a high school teacher in the American public schools for a short time. Quite likely, I think that I learned more about the subject of teaching from my experience than my students ever did about math.

One of the most common questions that students would ask me was, "Are we going to be tested on this?" The answer was always, "Yes." As is written about in the early books of the Bible, after Abraham's descendants were delivered from Egypt, their salvation was followed by a test:

[Deuteronomy 8:2](#) And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, *and* to prove thee, to know what *was* in thine heart, whether thou wouldest keep his commandments, or no.

It's no different for us modern people. His scriptures are eternal, and they are for us as well.

[Deuteronomy 8:6](#) Therefore thou shalt keep the commandments of the LORD thy God, to walk in his ways, and to fear him.

In my experience, the reason that my answer to my students was always "Yes" to inform them that the information that I was teaching would be on the test was because, as any modern teacher will tell you, that if I told them it would not be on the test, their brains would shut off and ignore everything that I was teaching them. And, being a math teacher, my answer of "Yes, this is going to be on the test" was very true because learning math is cumulative. Math is not that hard, but learning it is cumulative and does require that one build precept upon precept. Learning the scriptures is very much the same way.

[Isaiah 28:10](#) For precept *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little:

I truly hate to start out a discussion on a negative, as this book contains very many positives, but this experience needs to be told. My experience as a teacher was very shocking to me, as the overwhelming majority of my students simply had little to no desire to learn. Most students simply tried to get by with as little learning as possible. Instead of growing in their knowledge by learning the fundamental precepts of math, their refusal to learn would cause them to fall backward and fail. They were babies in adult sized bodies. Sadly, I often felt that being a teacher was a futile task. Consider the scripture above in greater context:

Isaiah 28:9-13 Whom shall he teach knowledge? and whom shall he make to understand doctrine? *them that are* weaned from the milk, *and* drawn from the breasts. For precept *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little: For with stammering lips and another tongue will he speak to this people. To whom he said, This *is* the rest *wherewith* ye may cause the weary to rest; and this *is* the refreshing; yet they would not hear. But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken.

As much as I would try to excite my students about learning, I simply could not. One very notable memory that I have was of teaching ratios... I asked a bicycle store for old gears and parts and displayed them in the classroom. I had this idea that by teaching students (who rode bicycles to school) how pedaling caused a bike to go different speeds in different gear ratios, that they would likewise understand how ratios worked. It was a phenomenal lesson plan, but a monumental failure in the classroom. My students were the Laodiceans of the public schools and simply could not be riled to learn due to their lukewarm apathy.

Revelation 3:14-22 And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches.

A student must not only grasp the basic precepts, but more importantly *want* to learn. As you have probably already guessed, I am using this classroom experience in my life as a metaphor to the classroom of the modern-day church, as sadly, many of the same issues that can be observed in the American public schools are problems in the church today. This was a problem during the days when the New Testament was written as well.

1st Corinthians 3:2 I have fed you with milk, and not with meat: for hitherto ye were not able *to bear it*, neither yet now are ye able.

Hebrews 5:11-14 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become

such as have need of milk, and not of strong meat. For every one that useth milk *is* unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil.

From my personal observation, the way that many teachers deal with this problem in the schools is simply to teach the easy baby lessons and push students through the system. If possible, difficult curriculum is replaced with easier curriculum and passing grades are given out indiscriminately and without warrant when, if graded on a proper scale, those same grades would have been failing. How valuable is a score, if that grade does not represent actual merit?

In the church, the way many teachers/preachers have dealt with this problem is very much the same way. They preach baby sermons to babies. In figurative terms, they sweeten the milk with lullabies and children's stories, chasing after fables and conspiracies to try to spark an interest from their lukewarm congregations, when they should instead be teaching precept upon precept to congregations whom are eager to learn the scriptures. But, we live in a time when most will not endure sound doctrine.

2nd Timothy 4:2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away *their* ears from the truth, and shall be turned unto fables.

Often, many will try to nullify the scriptures by claiming that the Word of today has changed somehow from the Word in the beginning. In my opinion, this is the same effect as giving a passing score on failing work. The claim that the Word has somehow changed into something different is simply *not* true.

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

Hebrews 13:8 Jesus Christ the same yesterday, and to day, and for ever.

Likewise, many teachers will even go as far as to make the claim that commandments given to man through the laws of God are somehow void through faith. That claim is also *not* true.

Romans 3:31 Do we then make void the law through faith? God forbid: yea, we establish the law.

As I said, I hate to start out with a negative discussion, so let's redirect our thoughts towards the positive. Consider the many stories that have been written and movies that have been made about teachers who attempt to change the American public school system. They are stories of hard work against great challenges and adversities, but in the end, the lives of a few good students are changed for the better. Although attempting to teach the scriptures properly in our modern day can sometimes feel very much the same way, the reward is very fulfilling.

Likewise, the few students who show the uncommon discipline and willingness to learn the scriptures can expect great reward and to not be ashamed. The Apostle Paul refers to this as running a race to win the crown:

1st Corinthians 9:24-27 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

In less metaphorical terms, Paul explains this a bit more simply and directly when teaching Timothy:

2nd Timothy 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

Sure, I may have painted a poor picture of the state of the education system today... in both the schools and churches..., but one observation that I have seen is that there are always a few good students out there willing to learn. And, I have the highest hopes for you! After all, why else would you spend your valuable time reading a book like this?

I do not view myself as a masterful teacher... truly, I find scriptures such as the following very intimidating:

James 3:1 My brethren, be not many masters, knowing that we shall receive the greater condemnation.

I have no desire to be a master over anyone, or have anyone look to me as their teacher. However, I do understand that sometimes, students need a little help figuring things out. So, with this book, I'll step into the role of a professor for a short time, condensing together a good bit of information and presenting it to you as best as I am able to help give you a boost towards your own personal goal of beginning to master some of the information found in the scriptures for yourself.

May this book guide you well.

Acts 8:26-39 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, Was returning, and sitting in his chariot read Esaias the prophet. Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

And Philip ran thither to *him*, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. The place of the scripture which he read was this,

He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; what doth hinder me to be baptized?

And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

Chapter 3

What is righteousness?

One might ask, “What is righteousness? How does one live a righteous life pleasing to our Creator?” A simple answer would be, “Avoid sin.” That seems to be a good answer – So, what is sin?

1st John 3:4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

So, to begin living righteously, avoid transgressing our Creator’s law.

Surprisingly, from the very first commandment given in the Garden of Eden until present day, the validity of His law has been questioned. In Genesis 3:1, the serpent asks the woman, “*Hath God said...?*”:

Gen 3:1 Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

Well, did God say this or not? One can answer this question on a variety of subjects simply by knowing the scriptures.

Gen 2:16-17 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Hmmm... the first half of the verse does indeed say, “Of every tree of the garden thou mayest freely eat” – this was part of the truth – but, as you now know from reading the whole verse, there was more to the verse. Consider for a moment that the root of the English word “wicked” comes from “wick”, as candle wicks are made by the process of twisting threads together. The serpent in the Garden of Eden was wicked and twisted the meaning of God’s words through a half-truth lie. Whole truths are known by studying *all* of what is taught in the scriptures. But sadly, men have behaved wickedly... and often, to this very day, present that same question of “*Hath God said...?*” and deceive many into not obeying the scriptures.

Consider this advice given to Timothy, who had studied *all* of the scriptures from childhood:

2nd Timothy 3:13-17 But evil men and seducers shall wax worse and worse, deceiving, and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*; And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.

Over time, large sections of the scriptures have not been taught as “profitable for doctrine, for reproof, for correction, for instruction in righteousness” and have been removed via the same “*Hath God said...?*” wickedness. The portion of the scriptures most often not taught is called “The Law” in English – in Hebrew, “The Torah” is the common term used. The Torah is quite simply the first five books of the Bible; the word means “instruction” and is often translated as “law”. It is the foundation for all of the books that follow.

Although manmade doctrines are often taught by religion as law, it should be noted that manmade laws created by the Pharisees, Sadducees, Scribes, various teachers and preachers, religious men, and such are not “The Torah” – this is a very common misconception (see Mark 7:7 for more info). So, please understand that “The Torah” is not manmade traditions, but rather the statutes, testimonies, judgments, and commands spoken directly by our Heavenly Father to us, His people.

Although The Torah is not limited to just 10 commandments, “The Ten Commandments” are found in this part of scripture (Exodus 20 / Deuteronomy 5) known as The Torah. And, Christ our Messiah quoted The Torah very often (for an example or two, see Matthew 4:4 / Deuteronomy 8:3 and Matthew 22:39 / Mark 12:31 / Leviticus 19:18). A good student will understand that Christ, in fact, *is* the Living Word/Torah.

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

John 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

He does not change.

Hebrews 13:8 Jesus Christ the same yesterday, and to day, and for ever.

He did not come to destroy The Torah/Law or uncross a ‘t’ or undot an ‘i’, but rather he advised not only that we keep his commandments, but recommended teaching the commandments found in The Torah/Law.

Matthew 5:17-19 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

In fact, He told His disciples that obeying the commandments in His Torah/Law was how to love Him.

John 14:15 If ye love me, keep my commandments.

The weekly Sabbath introduced to you in this book was just the beginning of what you will learn. Do you keep the weekly Sabbath? This book that you are reading will present many scriptures associated with His commandments. Do you love Him enough to consider learning about *and* obeying them? Take some time to read Psalm 119, to help you understand how it feels to love and obey His law. Do you plan to continue to study on your own and grow far beyond the textbook highlights that I present in this book?

When reading The Torah, you may discover some ceremonies that *only* the priests were to perform. Obviously, we are not Levitical priests, and should not be performing ceremonies assigned specifically to them. However, when studying these priestly responsibilities, look for the deeper meaning. In The Torah for instance, the chiasmic structure – a literary structure that points the reader towards the center of the text – points towards how our God makes atonement for our sins. Hence, much meaning can be found through study of the duties that the Levitical priests performed.

Please know, also, that this book is not presenting The Torah/Law as a *replacement* for Salvation. On the contrary, The Torah gives us understanding of deliverance through the Feast of Passover, for example. We have all sinned, and we all need Salvation through the Passover Sacrifice of Christ, our Messiah!

Romans 3:23 For all have sinned, and come short of the glory of God;

To be very clear, it is because we each have sinned (transgressed The Torah/Law) that we each are cursed to die unless we receive that Salvation through Christ.

Galatians 3:10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

We are cursed because we have sinned. So, because we each have not done a very good job at keeping every single commandment perfectly, should we speak evil of The Law/Torah and just choose to just remain ignorant? NO! Can a person evade the results of sin by simply not reading the scriptures to know what sin is? NO! How are we supposed to understand righteousness, if we do not study *instruction in righteousness*?

Romans 7:7 What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

In the book of Romans, the Apostle Paul debates questions like this and brings forth the simple statement that this *instruction in righteousness* – this Law/Torah – is holy, and just, and good!

Romans 7:12 Wherefore the law is holy, and the commandment holy, and just, and good.

Some may call it heresy to love the One who is our Salvation and teaches us how to live an abundant life through His commandments and to trust Him with our very resurrection one day, but this is what Paul believed (and, I do, too).

Acts 24:14 But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:

Some may find these words of the Apostle Paul to be over-instructive. So, to keep it simple, consider something that Jesus said twice in the book of John:

Joh 5:14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

Joh 8:11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

“sin no more” – After coming to the knowledge of Salvation through Jesus the Christ, one must learn through study of the scriptures, specifically through the study of the Torah, to recognize the distinction between sin and righteousness.

Some may find the study of righteousness offending, but we are not to be offended by his righteousness.

Mat 11:6 And blessed is *he*, whosoever shall not be offended in me.

Psalms 119:97 O how love I thy law! *it is* my meditation all the day.

Some may try to insult those studiously keeping His commandments. However, any reference to *legalism* is a *great* compliment – as the *opposite* of keeping His laws is *lawlessness* (often called “iniquity” in the scriptures). Turning away from sin/lawlessness and following the commandments, statutes and ordinances of the One True God is what “repentance” means. Blessed is the one that walks in righteousness.

Psalms 1:1-6 Blessed *is* the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight *is* in the law of the LORD; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

The ungodly *are* not so: but *are* like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.

Indeed, righteousness and Salvation are definitely interconnected.

Proverbs 19:16 He that keepeth the commandment keepeth his own soul; *but* he that despiseth his ways shall die.

This is wisdom and understanding:

Proverbs 9:9 Give *instruction* to a wise *man*, and he will be yet wiser: teach a just *man*, and he will increase in learning. The fear of the LORD *is* the beginning of wisdom: and the knowledge of the holy *is* understanding. For by me thy days shall be multiplied, and the years of thy life shall be increased.

Chapter 4

More than just Faith?

There is a common concept out there that once one learns of the gift of Salvation, that faith is all that remains. Simply acknowledging the fact that Christ was crucified and rose again does not take into account the wisdom and knowledge that one should have to work out their salvation in proper obedience to the scriptures.

Philippians 2:12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

Proverbs 1:7 The fear of the LORD *is* the beginning of knowledge: *but* fools despise wisdom and instruction.

In the previous chapter of this book, 2nd Timothy 3:16-17 was presented. Below is this passage again:

2nd Timothy 3:16-17 All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.

Read James, below, to understand how this “works” concept relates to faith:

James 2:14-26 What *doth it* profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be *ye* warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way? For as the body without the spirit is dead, so faith without works is dead also.

This concept of “works” should not be something new. Indeed, the scriptures clearly and *repeatedly* tell us that we will each be judged according to our works.

Psalms 62:12 Also unto thee, O Lord, *belongeth* mercy: for thou renderest to every man according to his work.

Proverbs 24:12 If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider *it*? and he that keepeth thy soul, doth *not* he know *it*? and shall *not* he render to *every* man according to his works?

Jeremiah 17:10 I the LORD search the heart, *I* try the reins, even to give every man according to his ways, *and* according to the fruit of his doings.

Jeremiah 32:19 Great in counsel, and mighty in work: for thine eyes *are* open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings:

Matthew 16:27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

Romans 2:6 Who will render to every man according to his deeds:

Romans 14:12 So then every one of us shall give account of himself to God.

Revelation 2:23 And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

Revelation 22:12 And, behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be.

As you may have noticed, this is a book about DOING... not just hearing. This is why I immediately presented you with the test of keeping/doing the weekly Sabbath. Obviously, the weekly Sabbath is just one common starting point. As you learn the scriptures you will learn of many good things that one who lives by faith should *do*. This concept is not something new – it comes from the scriptures themselves.

James 1:22 But be ye doers of the word, and not hearers only, deceiving your own selves.

Only hearing the scriptures, but not doing what the scriptures instruct, is deceptive. Likewise, attempting to make The Law (The Torah) void through faith would be an error, as well.

Romans 3:31 Do we then make void the law through faith? God forbid: yea, we establish the law.

Do not speak evil of The Law; it is the Lawgiver who saves.

Isaiah 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Isaiah 33:22 For the LORD is our judge, the LORD is our lawgiver, the LORD is our king; he will save us.

Isaiah 51:4-5 Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people. My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust.

James 4:10-12 Humble yourselves in the sight of the Lord, and he shall lift you up. Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?

In order for one's prayers to be heard, it takes more than just faith... it takes righteous obedience. Consider the following scriptures:

Isaiah 59:2 But your iniquities have separated between you and your God, and your sins have hid *his* face from you, that he will not hear.

Proverbs 28:9 He that turneth away his ear from hearing the law, even his prayer *shall* be abomination.

James 5:16 Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

This is what it means to walk after the Spirit.

Romans 8:4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Through salvation, we have been reborn in Christ to walk out our lives unto good works of obedience to the scriptures. Hebrews chapter 11 is a famous chapter on faith – take a moment and read it now, if you are not familiar with it. After reading that famous chapter on faith, be sure to read a few sentences of the next chapter to encourage yourself to set aside sin and chase after righteousness.

Hebrews 12:1 Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

The Apostle Paul mentions this race repeatedly.

1st Corinthians 9:24-27 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

2nd Timothy 4:7-8 I have fought a good fight, I have finished *my* course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

There is a reward for living a righteous life.

Psalms 58:11 So that a man shall say, Verily *there is* a reward for the righteous: verily he is a God that judgeth in the earth.

You can overcome sin in this life through Him that is righteous.

Romans 8:37 Nay, in all these things we are more than conquerors through him that loved us.

Your God will not forget your works.

Hebrews 6:10 For God *is* not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

Chapter 5

Why Reject Righteousness?

Adam and Eve knew their Heavenly Father by name, but the serpent presented a partial rule of a God, rather than a guide Father, and deceived them into rejecting righteousness.

There are many wrong reasons that people reject righteousness... quite often, it's just for the usual pursuits of selfish worldly pleasures – righteousness is not all that popular. However, on a doctrinal level, many have embraced religious excuses for rejecting righteousness. This chapter will explore a handful of these problem areas by topic. Perhaps, a pattern will form.

Topic: False Teachers/Teachings

All throughout history, false teachers have misled people. The short one-chapter book of Jude, the next to last book of the New Testament, talks of similar problems with contemptible religious men and dates this error all the way back to the error of Balaam and the way of Cain (Jude 1:11). These false leaders serve themselves. We are instructed to avoid such people (Romans 16:17-18).

This topic is too huge to cover properly, but should be obvious enough.

Matthew 24:24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect.

2nd Timothy 4:3-4 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away *their* ears from the truth, and shall be turned unto fables.

The elect know the scriptures, which consistently agree with the statutes, testimonies, judgments, and commands given in the books of The Torah. The elect should be able to recognize sound teaching.

Topic: Few Good Teachers

Perhaps, the inverse of the reason above is also true... there are very few good sound teachers out there. The books of the Old Testament speak often of Israel being as sheep without a shepherd.

1st Kings 22:17 And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the LORD said, These have no master: let them return every man to his house in peace.

Ezekiel 34:5 And they were scattered, because *there is* no shepherd: and they became meat to all the beasts of the field, when they were scattered.

Zechariah 10:2 For the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore they went their way as a flock, they were troubled, because *there was* no shepherd.

We know that Christ is the good shepherd.

John 10:11 I am the good shepherd: the good shepherd giveth his life for the sheep.

But, there are just too few good workers.

Matthew 9:35-38 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, *The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.*

Perhaps YOU can learn and grow and become a better laborer for Christ as the harvest of the saints approaches.

Topic: Rebellion

Some are just too rebellious and obstinate to obey the scriptures.

Acts 7:51 Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so *do* ye.

Saul, the first King of Israel, lost his kingdom because of rebellion. The prophet Samuel refers to this rebellion as witchcraft.

1st Samuel 15:23 For rebellion *is as* the sin of witchcraft, and stubbornness *is as* iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from *being* king.

Topic: “We don’t have to do the sacrifices [that were the duty of a Levitical Priest]!”

When reading The Torah, some may point at a specific duty of a Levitical Priest and say, “We don’t have to do the sacrifices [that were the duty of a Levitical Priest]!” When I have encountered this situation, I simply ask if there is a Levitical Priest in the room... pause for a bit... and then afterwards ask, “Although none of us are Levitical Priests who should be doing the things, what message is being conveyed to us today by this duty of the Levitical Priest?”

We are not Levites, and should not pretend to be so. There was a man named Korah, whose story can be found in Numbers chapter 16, who was jealous of the Levitical Priests and died because of it. But the multitude of learning to be gained from instructions given to the Levites in the book of Leviticus should not be rejected. For instance, how can one fully understand the atoning blood of Christ without understanding the Day of Atonement first taught to us in The Torah?

On the other hand, although not Levitical, we are called to a holy priesthood in the New Testament.

1st Peter 2:5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

And, we can (and should) offer up our prayers of our lips (instead of animals) as sacrifices.

Hosea 14:2 Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and receive *us* graciously: so will we render the calves of our lips.

We should remember that Samuel told Saul that, although our Heavenly Father delights in the sacrifice of our prayers and offerings, it is better to *obey*.

1Sa 15:22 And Samuel said, Hath the LORD *as great* delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey *is* better than sacrifice, *and* to hearken than the fat of rams.

Do not let anyone convince you *not* to obey the scriptures.

Topic: “Oh, that’s just for the Jews.”

Similar to the above problem, some people will speak of a particular scripture and say, “Oh, that’s just for the Jews” to imply that they themselves do not have to obey the words of the one true God. Clearly, the scriptures disagree with that opinion.

Exodus 12:49 One law shall be to him that is homeborn, and unto the stranger that sojourneth among you.

Lev 24:22 Ye shall have one manner of law, as well for the stranger, as for one of your own country: for I *am* the LORD your God.

As presented earlier, 2nd Timothy 3:16 states that “All scripture *is* given by inspiration of God...” There is simply no precedence to pick and choose what scriptures to give to Jews and which to apply to non-Jews. We need every instruction that our Heavenly Father has for us.

Mat 4:4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Topic: “The book of Galatians tells us that we’re not under the law!”

The book of Galatians addresses a situation that is discussed by a council of believers in Acts 15: circumcision. The basic idea is that some were teaching that a man could not come to know the Salvation of God without first being circumcised in the flesh. The book of Galatians is discussion by the Apostle Paul explaining that physical circumcision, which is described in the Torah, will not *save* anyone. Even Abraham was not circumcised for many years! The book of Galatians in no way “negates” the Torah.

Amazingly, Paul is *still* talking about this issue of circumcision in a much later letter to the Romans (2:25-29) where he is still trying to make people understand that a change in our hearts matters most of all.

Note, however, one should not negate the Torah knowledge of a Jewish person or criticize someone who has undergone physical circumcision.

Romans 3:1-2 What advantage then hath the Jew? or what profit *is there* of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God.

To describe this issue in more traditional Christian terms, being baptized as a baby is not a bad thing. In fact, it should be considered an advantage, as that child will most likely inherit some knowledge of baptism while growing up. However, the moral choices which that child makes over his or her lifetime will shape the heart of that child... the physical baptism as a baby does not “save” them from any bad choices made.

Topic: Once Saved, Always Saved (and, “Grace”, too)!

Life is not a game. There is no “get out of jail free” card. There is no “grace card” that allows one to sin and not face the wages of sin. It is “grace” that teaches us not to sin.

Titus 2:11-14 For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

As presented in the last chapter, each of us will be judged according to our own righteous works.

Topic: “We are New Covenant believers!”

Many times, I’ve heard people say that they are “New Covenant believers” in an attempt to reject the righteousness presented in the scriptures. When I have encountered this situation, I not only explain that I believe in the covenant, but I also explain that this covenant presented in both the Old and New Testaments informs me that not only should we be obeying the Torah now, but that this “New Covenant” promises that this same Torah they attempt to discredit will be put into our minds and written on our hearts. Below is this “New Covenant” in the Old Testament:

Jeremiah 31:31-34 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:

But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall

all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

And, it is repeated again in the New Testament:

Hebrews 8:10-12 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

I would like to note that this covenant also includes the bonus that people like me will not have to teach people to “Know the Lord” – for all will know Him and His ways.

Topic: Adding or Taking away from the scriptures

To use a math analogy, if you read where $2+2=4$, and you choose to believe that $2+2=3$ or less because you have taken a thing or two out here and there, or that $2+2=5$ or more because you have added a thing in here or there... that is your choice as a mathematician. Nonetheless, it doesn't make it right.

As you may have noticed, this book that you are reading does not use an abundance of words to coddle and persuade you on various topics – this book is more like a math textbook that briefly presents some facts from the scriptures that many disregard and leaves you to be the mathematician. This book that you are reading is for good teachable students who have a love for the truth, and I am assuming that you are reading this because you are this type of student. I'm assuming that you hold true that $2+2=4$ and nothing else.

Many have created their own doctrines in vain. This is nothing new.

Mark 7:7 Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men.

Sometimes this happens because of a cultural tradition and often because of a religious invention. Regardless of the source of the error, we are not to add or take away from the Word of God.

Deuteronomy 4:2 Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the LORD your God which I command you.

Revelation 22:18-19 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.

Topic: No love for the truth

Some are so apathetic that they simply do not care about the truth. Others are so consumed with non-scriptural traditions that they are unable to recognize the truth. This problem issue at its core is that many have rejected knowledge because they do not have a love of the truth.

Hosea 4:6 My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.

The solution is to learn knowledge by studying the scriptures and showing yourself approved by God.

2nd Timothy 2:15-16 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane *and* vain babblings: for they will increase unto more ungodliness.

All too often, truth and knowledge are rejected and fables and conspiracies and other false teachings are listened to in their place. This was predicted long ago. Shun those babblings.

2nd Timothy 4:3-4 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away *their* ears from the truth, and shall be turned unto fables.

Become one of the elect and prove all things, so that you will not be deceived.

1st Thessalonians 5:21 Prove all things; hold fast that which is good.

If people would receive a love of the truth, they could be saved.

2nd Thessalonians 2:9-12 *Even him*, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

Blessed are they that *do* the commandments of our God.

Revelation 22:12-15 And, behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For

without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

Topic: “Just Love People”

Christ once summarized the *Ten Commandments* by emphasizing that the commandments summarized the basics of both how to love God and how to love your neighbor.

Mat 22:37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second *is* like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.

Christ quoted Leviticus 19:18 above when speaking of the second portion of the *Ten Commandments* which are about loving one’s neighbor. This quote from Leviticus is often called “The Golden Rule” by Christianity and is well embraced. These commands guide us in how to love our neighbor, and are good for society – in the western world, in fact, the foundation of many of our laws can be found in the Torah. I also believe that people appreciate the positive feedback that they receive from their neighbors when adhering to these rules. This book which you are reading assumes that you are aware of these commandments on how to love your neighbor.

What is often ignored, however, is the first part of the *Ten Commandments* concerning how to love God. I believe this is because adherence to these rules require personal obedience, and the true positive feedback one receives comes from our Heavenly Father, and not from our physical neighbors. The remainder of this book will lean towards a focus on these commandments (especially the various Sabbaths), as these commandments are crucial to our loving relationship with Christ.

John 14:15 If ye love me, keep my commandments.

Topic: Groupthink and Laziness

Perhaps the most prevalent issue today is the excuse of just doing what the larger group does, even if they are wrong.

Exodus 23:2 Thou shalt not follow a multitude to *do* evil; neither shalt thou speak in a cause to decline after many to wrest *judgment*:

Worse yet, there is a “politically correct / don’t judge anyone culture” that exists which often prevents people from speaking up when they see a brother begin to go astray. Scripture clearly instructs us to correct one another when we see a brother go astray.

Leviticus 19:17 Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.

However, many have the misconception that if they do not correct their brother, then no one (including their Creator) will judge them in return. Quite often, some choose the “ignorance is bliss” concept of not even learning scripture. This is a lazy and simple-minded idea that rejects knowledge.

Proverbs 1:22 How long, ye simple ones, will ye love simplicity? and the scorers delight in their scorning, and fools hate knowledge?

Sadly, there are many in the church who will face judgment because of this.

Revelation 3:15-17 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

Conclusion... Why Reject Righteousness?

As you might expect, there are many reasons people hold on to such that they can walk in their own desires, rather than walk in righteousness. This chapter has touched only a few topics, *as examples*, and left many other similar topics out. Indeed, entire books can be, and probably have been, written on these excuses. But, to discuss many more in this book would be a distraction.

In conclusion, Adam and Eve were given a choice in Eden. They chose the knowledge to distinguish for *themselves* what good and evil are, rather than obeying the good instructions of their Creator. We, too, are given the choice of how we choose our walk to be in this life. Do not reject righteousness.

Psalms 1:1-6 Blessed *is* the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight *is* in the law of the LORD; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The ungodly *are* not so: but *are* like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.

Chapter 6

The 10 Commandments

The Ten Commandments, which instruct one how to treat his or her God and neighbor, can be found in Exodus chapter 20 and again repeated in Deuteronomy chapter 5. Take a moment to review them now.

As mentioned earlier, the latter portion of the 10 commandments instruct one in how to treat his or her neighbor. These commandments include things like not murdering, not committing adultery, not stealing, not bearing false witness, and not coveting your neighbor's possessions, etc. These are all the very commonly recognized laws that allow societies to live in peace with one another. Even if one's neighbor is of a completely different religion, one can be glad if that neighbor embraces these values. Indeed, much of the world, especially the western world of Christendom, embraces these values.

Psalm 133:1 Behold, how good and how pleasant *it is* for brethren to dwell together in unity!

However, there are more commandments than just how to treat your neighbors. When our Messiah reiterated teachings of the Torah, specifically Leviticus chapter 19 and Deuteronomy 6, as He was asked about the commandments, He did not limit His summarization to just one's neighbor.

Matthew 22:37-40 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second *is* like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.

Yes, He did remember one's neighbors...

Leviticus 19:34 *But* the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I *am* the LORD your God.

And, He also was summarizing many other commandments. For example...

Deuteronomy 6:5 And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

Leviticus 19:3 Ye shall fear every man his mother, and his father, and keep my sabbaths: I *am* the LORD your God.

Leviticus 19:30 Ye shall keep my sabbaths, and reverence my sanctuary: I *am* the LORD.

These, and many other instructions given in the scriptures teach us not only how to treat our neighbor, but also our God. It is because I feel that the first 4 commandments of the 10 commandments are often overlooked, that I personally decided to write this book. To begin, I will briefly examine the first three commandments, which are referenced in the following verse:

Isaiah 42:8 I *am* the LORD: that *is* my name: and my glory will I not give to another, neither my praise to graven images.

1st commandment – No other gods

There is only one God. There is no other. He will not share His glory with another!

Exodus 23:13 And in all *things* that I have said unto you be circumspect: and make no mention of the name of other gods, neither let it be heard out of thy mouth.

We should strive to completely remove paganism from our lives. Many do not see this as a problem, but paganism is still a problem to this very day. For example, terms like “Mother Earth” are simply offensive; there is no “Mother Nature” who controls the weather; our Messiah – who is our *Passover* Lamb – has *nothing* to do with any false goddess named “Easter”; and, “Mother Mary” nor any other “Saint” are not gods that anyone should be praying to. In addition, many of the world’s holidays are simply pagan in nature. As part of our restoration, it is prophesied that the names of false gods (“Baalim”) will one day be removed from our lips completely, and remembered no more.

Hosea 2:17 For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name.

2nd commandment – No graven images

Our God does not accept praise to graven images. Go ahead and throw out your crucifixes and your statues of Mary, as He does not like them. Simply put, one should question many of the ancient relics of Catholicism and other sources that are prevalent in Christian culture today.

3rd commandment – Do not take the name of Yehovah (יהוה) in vain

Consider the following Proverb:

Proverbs 18:10 The name of the LORD *is* a strong tower: the righteous runneth into it, and is safe.

Obviously, one meaning of the commandment to not take The Name of our God in vain is to not bring His name to nothing/void by not using it. Sadly, that has been an issue for quite some time.

Take for example the fact that The Name of our Heavenly Father has been translated from (יהוה) into English and rewritten thousands of times in the King James Version and numerous other versions as “LORD”. Note, however, that a transliteration of The Name did slip past translators a few times in the King James Version:

Exodus 6:3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of* God Almighty, but by my name JEHOVAH was I not known to them.

Psalm 83:18 That *men* may know that thou, whose name alone *is* JEHOVAH, *art* the most high over all the earth.

Isaiah 12:2 Behold, God *is* my salvation; I will trust, and not be afraid: for the LORD JEHOVAH *is* my strength and *my* song; he also *is* become my salvation.

Isaiah 26:4 Trust ye in the LORD for ever: for in the LORD JEHOVAH *is* everlasting strength:

The Name of our “LORD” is *Yehovah*. Note of course, that the “J” in Jehovah is pronounced as a “Y” in Hebrew in the same way “Hallelujah” (meaning “Praise Yehovah”) is pronounced with a “Y” sound, not a “J” sound. Translators sometimes have a tough time with such words; for instance, don’t expect to find either “Halleluyah” or “Hallelujah” in the King James Version – as, the translators spelled it “Alleluia” !!!

Yehovah written in Modern Hebrew is יהוה. Noting that Hebrew words are written from right to left, the meaning of the name can be seen in the following Hebrew expression:

יהי	הוה	יהיה
Hayah	Hoveh	Yihyeh
<i>He Who Was</i>	<i>He Who Is</i>	<i>He Who Will Be</i>

This is like saying that He is the same yesterday, today, and forever, and is an explanation of the statement made in Hebrews 13:8 and the “I AM” (“Ehyeh Asher Ehyeh”) expression found in Exodus 3:14.

Also, scriptures like Isaiah 12:2 above, which relay that *Yehovah is become our salvation*, help us in understanding that when He came in the flesh as our Saviour and Lord, Jesus Christ, He was known by the Hebrew name *Yeshua*, which means *Yehovah is our Salvation*.

We are not to deny His name!

Revelation 3:8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

Another meaning of the commandment to not take The Name of our God, Yehovah, in vain can be understood from marriage. When a bride becomes betrothed to her groom, as agreed to in covenant, she then takes on the name of her husband. As his wife, she now bears his name in all she does. If she then is known as a prostitute or an evil woman, then she takes her husband’s name in vain... that is, she ruins his good name. So, you are not to ruin the name of Yehovah by evil actions. Anyone desiring to become the bride of Yeshua, must understand that they have entered into such an agreement. If you overcome, He is going to give you a new name (this is told to us in Revelation 2:17).

Now, consider the Proverb above again, written a bit more accurately:

Proverbs 18:10 The name of Yehovah (יהוה) is a strong tower: the righteous runneth into it, and is safe.

Doesn't that make a bit more sense?

For a deeper understanding of the The Name, I recommend researching the teachings of Keith Johnson and Nehemia Gordon, who are all far greater teachers than I on the subject.

4th commandment – Remember the Sabbaths

Remember all of the Sabbaths of Yehovah, our God.

Beginning with the *weekly* Sabbath (which is *not* Sunday), I have chosen to make this particular commandment of remembering the Sabbaths as the focus of this book you are reading. Sure, there are many other important commandments, statutes and other instructions given in the pages of scripture as well; however, as I stated the following on the first page:

Keeping (or “guarding” or “observing” or “obeying”, etc.) the weekly Sabbath is something that one can begin doing right away... this week... without hesitation or delay.

Enjoying a Sabbath is perhaps the easiest of the commandments.

Whereas the latter portion of the Ten Commandments teaches us how to love our neighbors, the initial portion of the Ten Commandments specifically teaches us how we are to show our love to our Creator. Enjoying the Sabbaths is a great starting point.

Keep reading to learn more.

Chapter 7

The Weekly Sabbath

This chapter will examine some simple facts about the Sabbath day that occurs each week.

What and When is the Weekly Sabbath?

Let's start from the beginning... literally, the first weekly sabbath was created in the beginning:

Genesis 1:1 In the beginning God created the heaven and the earth.

Genesis 2:2-3 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

Consider for a moment that along with the other marvelous deeds of creation, the 7-day week itself was *created*, and not a calculation:

- A Day is based on astronomy (rotation of the earth on its axis)
- A Year is based on astronomy (rotation of the earth around the sun)
- A Month is based on astronomy (lunar phases from one new moon till the next)
- The very *concept* of the 7-day week was ***created***

The weekly Sabbath begins on what in modern times is “Friday evening” until “sundown Saturday”. An understanding from the account of Creation is that each new day begins at sundown. For example:

Genesis 1:13 And the evening and the morning were the third day.

Also, it is important to remember that our direction to regard each Sabbath as holy (which, in Hebrew is “Kadosh”, which means “set apart”) is a commandment, and not a suggestion. It is a day not to work and a day not to buy and sell. It is a set-apart day of rest.

Leviticus 23:3 Six days shall work be done: but the seventh day is the Sabbath of rest, an holy convocation; ye shall do no work *therein*: it is the Sabbath of the LORD in all your dwellings.

Exodus 20:8-11 Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the Sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates: For *in* six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the Sabbath day, and hallowed it.

This commandment is also stated in Deuteronomy chapter 5 and is heavily referenced in various other parts of scripture. It is a very personal commandment, that does not require a special building, group attendance, or any particular ceremony on the part of the individual observer.

Isaiah 56:1-2 Thus saith the LORD, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. Blessed is the man *that* doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.

The Sabbath is in the New Testament

The Sabbath began at Creation, and did not end in the New Testament. The New Testament, in fact, records various accounts of the Sabbath:

- Christ Himself is called Lord of the Sabbath (Matthew 12:8, Mark 2:28, Luke 6:5)
- Christ heals on the Sabbath (Matthew 12:13, Mark 3:5, Luke 6:10 & 13:12, John 5:9 & 9:14)
- Christ was recorded as going to the synagogue and teaching on the Sabbath (Mark 1:21, Mark 6:2, Luke 4:16 & 4:31 & 13:10)
- In the book of Acts alone, Paul the apostle, goes to synagogues on the Sabbath (Acts 13:14 & 18:4), teaches on the Sabbath (Acts 13:42-45 & 17:2), baptizes on the Sabbath (Acts 16:13-15), and even declares that scripture has been taught from earliest times on the Sabbath (Acts 15:21)

Sunday is not The Sabbath

As already stated, the weekly Sabbath begins on what in modern times is sundown Friday until sundown Saturday. Quite simply stated: Sunday is *not* the Sabbath.

Many religious leaders attempt to sell the lie that Christ, our Messiah, died on Friday evening, was in the grave three nights and three days, and then arose early Sunday morning, and hence the Sabbath was somehow changed to Sunday. Obviously, this logically does not make sense, as three days and three nights do not occur during this time:

Sun	Mon	Tue	Wed	Thu	Fri	Sat	Sun	Mon	Tue	Wed	Thu	Fri	Sat
						1	2	3					

This is an important observation that a child can figure out. It's also an observation that takes lie after lie to attempt to hide the truth. However, this deception by religious men was foreseen, and an observation – often referred to as “The Sign of Jonah” – was given to dispel that lie.

Matthew 12:40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth.

Jonah 1:17 Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

And, the authorities at the time made entirely sure that Christ stayed in the grave the entire allotted time:

Matthew 27:63-66 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

So, why do religious men attempt, rather successfully I might add, to convince people that Sunday, named as the venerable day of the sun, is the Sabbath?

Matthew 15:3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

Quite simply put, the practice of observing Sunday instead of the Sabbath day is a religious tradition that has roots deep into paganism and sun worship. As the explanation of how this has happened and the details of what those traditions are have been taught by many others, and that information is readily available if one searches for it, a conscious choice has been made not to allow the scope of this book to go in that direction, but rather focus on what one should do... rather than what not to do... and allow the Holy Spirit to guide your learning in this area, if need be.

2nd Timothy 2:24-25 And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient, In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

There are many Sabbaths

As you will learn in following chapters, there are more Sabbaths than just the weekly Sabbath. As many do not observe the Sabbaths, it is understandable that they might be deceived and not understand that there are times in the year when more than one Sabbath day will occur in the same week. One who observes all of the Sabbaths can easily recognize that at the time that our Messiah was examined and crucified on Passover (a Wednesday), the yearly high Sabbath day known as the Festival of Unleavened Bread was about to begin at sundown during the middle of the week.

John 19:31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.

Then, three nights and three days later, we read of the account where Mary Magdalene approached the empty grave on the first day of the week after the weekly Sabbath had just ended.

Mark 16:1 And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.

Hence, the three days and three nights known as the “Sign of Jonah” are clearly evident in the truthful representation of the timeline associated with Christ’s death, burial, and resurrection.

Sun	Mon	Tue	Wed	Thu	Fri	Sat	Sun	Mon	Tue	Wed	Thu	Fri	Sat
				1	2	3							

The Sabbath is a Mark/Sign

The Sabbath is a sign, or mark, on each of us throughout our generations, and is a perpetual covenant.

Exodus 31:15-17 Six days may work be done; but in the seventh *is* the sabbath of rest, holy to the LORD: whosoever doeth any work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, *for* a perpetual covenant. It *is* a sign between me and the children of Israel for ever: for *in* six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.

Ezekiel 20:20 And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I *am* the LORD your God.

I highly recommend reading all of Ezekiel chapter 20, paying careful attention to the important references of our Heavenly Father’s Sabbaths and statutes. The keeping of these things marks us as His.

There is much talk these days of what the “Mark of the Beast” might be (see Revelation 13:16 and 20:4); however, it is more important to know what the mark or seal of our God is, and that He is indeed the one who marks both the righteous and the unjust.

Psalms 37:37 Mark the perfect man, and behold the upright: for the end of that man is peace.

Job 10:14 If I sin, then thou markest me, and thou wilt not acquit me from mine iniquity.

Rather than focusing on what that sign might be upon the hand or the forehead of the unjust, I recommend learning and doing the commandments of our God, by which He will place upon the hand or the forehead of His righteous people.

Deuteronomy 6:6-8 And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes

Deuteronomy 11:18 Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.

This seal is what is seen on the foreheads of the righteous in the book of Revelation.

Revelation 7:3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

Revelation 9:4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

Revelation 14:1 And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, having his Father's name written in their foreheads.

The Sabbath Continues

It can feel exhausting at times to remind people of this, but the Sabbath was not changed to another day and was not done away with. It is the enemy that tries to convince the world that the times and laws have changed.

Daniel 7:25 And he shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

Our God, who is our loving Savior, does not change and is the same yesterday, today, and forever.

Malachi 3:6 For I *am* the LORD, I change not; therefore ye sons of Jacob are not consumed.

Hebrews 13:8 Jesus Christ the same yesterday, and to day, and for ever.

The Sabbath continues in the new heavens and the new earth.

Isaiah 66:22-23 For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain. And it shall come to pass, *that* from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.









And, we should call the Sabbath a delight.

Isaiah 58:13-14 If thou turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words: Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken *it*.

Chapter 8

The Yearly Sabbaths

Depending on what translation is being read, the various Sabbaths, other than the weekly Sabbath, that occur throughout the year are often called Feasts, Festivals, Appointed Times, Holy Convocations, Sacred Assemblies, or other similar terms. Although described in Numbers chapters 29 and also Deuteronomy chapter 16, as well as various other mentions throughout the scriptures, Leviticus chapter 23 lists both the weekly and yearly Sabbath days all in one place.

THE YEARLY HOLY TIMES AS LISTED IN LEVITICUS 23		
 Passover	(Hebrew: “Pesach”)	Leviticus 23:4-8
 Unleavened Bread	(Hebrew: “Hag HaMatzah”)	Leviticus 23:4-8
 Firstfruits	(Hebrew: “Bikkurim”)	Leviticus 23:9-14
 Weeks	(Hebrew: “Shavuot”)	Leviticus 23:15-22
 Trumpets	(Hebrew: “Shofarim” or “Yom Teruah”)	Leviticus 23:23-25
 Atonement	(Hebrew: “Yom Kippur”)	Leviticus 23:26-32
 Tabernacles	(Hebrew: “Sukkot”)	Leviticus 23:33-44
 8 th Day (Dedication)	(Hebrew: “Shemini Atzeret”)	Leviticus 23:36

Other than specific instructions described in scripture concerning each holy day, this book that you are reading does not and will not promote any ceremonies, rituals, or other traditions associated with these holy days, nor does it *judge* one’s personal observance of any Sabbath days.

Colossians 2:16-17 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath *days*: Which are a shadow of things to come; but the body is of Christ.

One should also understand that all of the Sabbaths given to us are for everyone, not just descendants of the tribe of Judah (Jews). In fact, in the description of the Exodus, a “mixed multitude” were converted and left with the Hebrews out of Egypt:

Exodus 12:38 And a mixed multitude went up also with them; and flocks, and herds, even very much cattle.

The meaning behind the word “Hebrew” is associated with traversing or coming out. Whether Jew or non-Jew, all are encouraged to come out of their old ways and follow the ways that Heavenly Father spelled out for us in the pages of the scriptures.

Later in this book, a chapter on the calendar is presented to help you as the reader understand exactly when these holy days occur throughout the year. For now however, rather than focusing on every characteristic also often associated with these particular days, this chapter very briefly focuses on how these Holy Days are connected to Christ, our Messiah, such that you, as a believer in Christ, will begin to better understand the relevance of these special times as you observe them each year.

Passover (Pesach)

Passover is a meal that is prepared on a special working day that occurs two weeks into the spring of each new year. The first four books of the New Testament, known as the gospels, each present what has become known as “The Passion of Christ” where Christ performed a mighty work for us. The following are the chapters where this “Passion of Christ” begins in each of the four gospels: Matthew 26, Mark 14, Luke 22, and John 13. Take a moment to read at least one of these accounts. While reading, take special note that every account begins with a phrase similar to “it was Passover.” This Jesus, named Yeshua, is the same “Lamb of God” spoken of in the book of Revelation and introduced in the very first chapter of John:

John 1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

Revelation 5:12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

Quite simply put, Jesus the Christ is our Passover Lamb. On this day where the Passover Lamb is prepared, Christ our King was crucified.

John 19:14-15 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.

His sacrifice was payment for our sins. The cost of our sin is death, but because of the gift of our Messiah’s sacrifice, we can have life.

Romans 6:23 For the wages of sin is death; but the gift of God *is* eternal life through Jesus Christ our Lord.

Passover is a reminder of Christ’s Sacrifice for us. Consider His statements on earth in Matthew 7:7-8 and Luke 11:9-10 about us knocking and the door being opened. At the preparation of this last Passover meal, Christ said that He would not eat the Passover supper with them until it finds an even greater future fulfillment in the coming Kingdom of God.

Luke 22:16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

Could this future fulfillment be the Wedding Supper of the Lamb spoken of in Revelation 19:9?

Revelation 19:9 And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

Revelation 3:20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

We should remember and prepare the Passover meal and celebrate the feasts each year. Will you hear His voice and open the door and let Him in? In the New Testament, we are told to keep the feast.

1st Corinthians 5:7-8 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

So, keep and enjoy the Feast of Passover. Indeed, observe all of the special set-apart times, remembering that all of these special times of the year are intimately associated with attributes of Christ, our Messiah.

Unleavened Bread (Hag HaMatzah)

The Festival of Unleavened Bread begins after the preparation day of Passover with the meal that was prepared during the preparation day of Passover being eaten at its onset in the evening. The festival of Unleavened Bread lasts a week, with the first day and the seventh day being treated as non-working Sabbath days. Although it is not accurate to say, some often casually referred to the week of Unleavened Bread as the “Week of Passover” because of its timing just after Passover. These days of Unleavened Bread are seven days of time to remember that your Messiah brought you out of sin and into righteousness.

1st Corinthians 11:26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

It is a time to attempt to identify and remove the leaven of sin from one's life such that it does not grow into something much worse in one's life.

1st Corinthians 5:6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?

It is an annual reminder that we can all benefit from by remembering not to willfully continue in our sins.

Hebrews 10:26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

Firstfruits (Bikkurim)

The fifteenth chapter of the first letter to the Corinthians deals greatly with the issue of resurrection from the dead. Having an intimate knowledge of the annual holidays, Paul used the Feast of Firstfruits to explain that not only has Christ – a man born of Adam (the genealogy of Christ from Adam is recorded in Luke 3:23-38) – risen from the dead as “the *firstfruits* of them that slept,” but that every man in his own order that belongs to Christ shall be made alive when He returns:

1st Corinthians 15:20-23 But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

A later chapter of this book will look at the timing of the holy days in detail; for now, wisdom can be gained from understanding that Firstfruits is when the very first of the harvest each year is to be presented to our Heavenly Father. It is a working appointed time that begins just after the sunset of the weekly Sabbath that occurs after Passover. This is the dawning of the first day of the week on the Saturday evening when Christ arose from the grave and, being the first of three times a year where an offering is presented to our Heavenly Father, Firstfruits is a reminder of the first resurrection of the saints that occurred two millennia ago after Yeshua, our Messiah, rose first.

Deuteronomy 16:16-17 Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty: Every man *shall give* as he is able, according to the blessing of the LORD thy God which he hath given thee. *(see also: Exodus 23:14-17)*

Christ, who kept all of the Holy Days and knowing not to appear empty-handed, did indeed bring with him the offering of the Firstfruits of the saints at that appointed time.

Matthew 27:52-53 And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

As we receive benefits of the many blessings given to us each year, we should also remember not to present ourselves empty handed by blessing others from the abundance of the blessings bestowed upon us.

Deuteronomy 24:19-21 When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD thy God may bless thee in all the work of thine hands. When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow. When thou gatherest the grapes of thy vineyard, thou shalt not glean *it* afterward: it shall be for the stranger, for the fatherless, and for the widow.

Weeks (Shavuot)

The Feast of Weeks occurs on the day after seven weekly Sabbaths have occurred since the Firstfruits offering was presented. It is often referred to by its Greek term, Pentecost which means 50, as this is the 50th day since Firstfruits. Many casually refer to this day as “Pentecost Sunday” as this 50th day always falls on a Sunday. We are instructed to count out these days, as there is much anticipation associated with this time. After Christ arose from the dead, He commanded His disciples to stay there until the Feast of Weeks:

Acts 1:4-5 And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

In order to handle the awesome responsibilities that they were about to take on, they needed the power of the Holy Spirit that Yehovah would send!

Acts 1:8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

After counting up to that Festival of Weeks, known as the day of Pentecost, a mighty thing happened.

Acts 2:1-4 And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

In order to receive precious gifts from our God, it is important that we, too, obey His commands. We learn of His commands from His word, which becomes a lamp that provides light in our lives.

Psalms 119:105 Thy word *is* a lamp unto my feet, and a light unto my path.

The famous 23rd Psalm reminds us of who anoints our head with oil.

Psalms 23:5 Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

The oil of the Holy Spirit that anoints us and fills our lamps comes from *doing* His Word!

Of note, whereas the timing of Firstfruits is associated with the early occurrence of the barley harvest each spring, the timing of the day of Pentecost is associated with the wheat harvest that comes into fullness in late spring or early summer. Pentecost is the second time in the year associated with a particular holy day that we are commanded to present an offering to our God. It represents the coming resurrection of the saints.

As one can guess, many passages in the New Testament cause readers to look forward to being changed or resurrected into the coming kingdom. With an understanding through keeping the Feast of Weeks, various parables in the gospels of the New Testament associated with the wheat harvest should have deeper meaning. In a parable where wheat is separated from dandelion tare weeds, one might think of judgment and another resurrection of the saints. In another parable (Matthew 25:1-13) where only 5 of 10 virgins have their lamps full of oil because of their obedience to the Words of God, one can understand why they can't

give that oil to another... each must not only know the words of our Messiah, our God, but also individually be obedient to them.

Trumpets (Shofarim or Yom Teruah)

The Day of Trumpets occurs each year when the first sliver of the new moon appears at the start of the seventh month of the year. This seventh month begins the seasonal change each year between the warm growing season part of the year and the approaching winter marked by hurricanes, typhoons, and other seasonal changes. The Day of Trumpets is the first of the fall/winter appointed times.

As you may already be noticing, these Sabbath days that you are learning about have great prophetic significance. The believers we read about in the New Testament surely knew this, as the Apostle Paul states this directly.

Colossians 2:16-17 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ.

In fact, the New Testament begins with the gospels of Christ which, without argument, record the most significant change so far: The birth, death, and resurrection of our Messiah. One can read about the birth of our Messiah on the Feast of Trumpets in Luke chapter 2.

Luke 2:11-20 For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen *it*, they made known abroad the saying which was told them concerning this child. And all they that heard *it* wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered *them* in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

The Feast of Trumpets also reminds us of the next time in the future when our Messiah will visit us here on Earth. The birth of a child is both predictable and unpredictable, as the actual birth comes at a day and hour that one cannot know, but it occurs at a very predictable and remarkable season. It is a time of pain followed by a time of rejoicing. Matthew 24:8 compares the times that we now find ourselves in as birth pains, and reminds us three times of the timing of the Feast of Trumpets:

Matthew 24:36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

Matthew 24:42 Watch therefore: for ye know not what hour your Lord doth come.

Matthew 25:13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

The Feast of Trumpets each year is both a reminder of our Savior's birth and a reminder of His promise to return.

Atonement (Yom Kippur)

The Day of Atonement is a time each year 10 days after the awe of the Feast of Trumpets when we afflict ourselves, usually by fasting, to remind us not only of the cost of sin, but also the hope of when sin will be removed from the world completely, as our iniquities and sins can create a barrier between us and our God.

Isaiah 59:2 But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.

A chiastic structure is a literary style of writing by which concepts and ideas are repeated in a pattern at the beginning and end and again in the middle of the text. With a brief examination of the Torah, one will find that the book of Leviticus is at the center of the Torah. This book of Leviticus both starts and ends with sacrifices, but at the center one will find a description of the details associated with the Day of Atonement.

Christ Yeshua is our High Priest who makes atonement for us. Where His sacrifice on Passover allowed us personal redemption for all who accept Him, in His role as High Priest, He makes atonement (often nicely translated as "reconciliation") for all of His *people's sins* as a whole:

Hebrews 2:17 Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

Through having an understanding of the patterns presented to us in the Law (the Torah), one can understand what our Messiah has done for us.

Hebrews 9:22-28 And almost all things are by the law purged with blood; and without shedding of blood is no remission. *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

Only His blood is able to redeem us. Christ, The Lamb, is our High Priest who makes Atonement for us.

Revelation 5:3-10 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth.

Tabernacles (Sukkot)

The Festival of Tabernacles is the next festival that occurs each fall. In the same pattern presented in the beginning of Spring with Unleavened Bread, this festival also lasts a week long. It is a celebration of dwelling at peace with Yehovah.

In the gospels, when Christ appeared transformed with Moses and Elijah (Matthew 17:4, Luke 9:33), the three disciples thought to build tabernacles for each of them. Perhaps they thought the new heaven and earth had finally come, and the tabernacle of God was then to be with men. It was not that time yet, but that time will indeed come:

Revelation 21:1-3 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God.

The Feast of Tabernacles is the third time each year that an offering is to be presented. This time of year is the final harvest of the earth each year. This harvest feast represents the final harvest of mankind and the celebration that follows.

In the traditional Hebrew wedding ceremony, the bride and groom are married under a tabernacle/sukka. Our Messiah, who is often called the bridegroom, will return for His bride. Several parables in the gospel accounts allude to this special wedding event. This event is often called “The Wedding Supper of the Lamb.” The Feast of Tabernacles is a yearly reminder of this event that is yet to come.

This earth may pass away, but the Word of God will last forever. This includes His holy days... from the weekly Sabbath...

Isaiah 66:23 And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.

...to the yearly Sabbaths, such as the last feast, the Feast of Tabernacles.

Zechariah 14:16 And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.

But, what comes next?

8th Day (Dedication / Shemini Atzeret)

The 8th Day, an assembly of dedication, is the last great holy day each year and the last feast in the winter. It is the next day after the week-long Feast of Tabernacles. The New Testament accounts Jesus the Christ keeping this time of year with the Feast of Tabernacles beginning in John 7:2, and then concluding with keeping this 8th Day dedication a week later.

John 10:22-23 And it was at Jerusalem the feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon's porch.

It is important to notice verse 23 concerning Solomon's porch in the scripture quote above, as Christ was standing in the same place where Solomon dedicated the temple. Perhaps take a few minutes to read the account of Solomon's prayer and keeping the 8th Day when he dedicated the temple – which can be found in 2nd Chronicles chapters 6 through 7 (while reading this account, pay close attention to the many times that forgiveness is asked for throughout Solomon's prayer). Christ is the One that this Feast of Dedication speaks of. An example is below:

2 Chronicles 6:39-40 Then hear thou from the heavens, *even* from thy dwelling place, their prayer and their supplications, and maintain their cause, and forgive thy people which have sinned against thee. Now, my God, let, I beseech thee, thine eyes be open, and *let* thine ears be attent unto the prayer *that is* made in this place.

To the reader of the scriptures who keeps all of the yearly Sabbaths, just as Christ did, it truly is exciting to recognize that our Messiah stood in this very exact spot where Solomon spoke his dedication prayer to become the fulfillment of that prayer.

Chapter 9

The Sabbath Years

Shortly after the Ten Commandments are given in Exodus 20, the following instructions are given concerning a Sabbath year, which is then compared to the weekly Sabbath:

Exodus 23:10-12 And six years thou shalt sow thy land, and shalt gather in the fruits thereof: But the seventh *year* thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, *and* with thy oliveyard. Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.

What is a Sabbatical year?

The commandment above is repeated again in Leviticus 25 – every seventh year is a Sabbath of rest unto the land.

Leviticus 25:3-5 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard. That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land.

In addition to a time of rest for the land, the Sabbath year is also a time of release and forgiveness of debts.

Deuteronomy 15:1-2 At the end of every seven years thou shalt make a release. And this *is* the manner of the release: Every creditor that lendeth *ought* unto his neighbour shall release *it*; he shall not exact *it* of his neighbour, or of his brother; because it is called the LORD'S release.

Consider this simple math... each year, you rest for 52 Sabbaths. Over 7 years, there are 364 Sabbaths... that's equal to a whole year of Sabbaths! Understand, while you rest each weekly Sabbath, the land itself is still working to produce the food that has been planted into the ground that year by our farmers. For each 7 years, the land is owed back its Sabbaths and needs to rest – this is a commandment of Yehovah!

It is highly recommended that both Leviticus 25 and Deuteronomy 15 be read in their entirety and studied in detail for a greater understanding of this special Sabbath rest unto the land.

What do I eat during the Sabbatical year?

Although one can eat milk, dairy, clean meats and what grows on its own this year (see Leviticus 11 and 25:5-7 for more information), you may have noticed that this commandment says not to *plant* (sow) or *harvest* (reap) during that year, which affects one's eating habits. Hence, one might pose a question:

Leviticus 25:20 And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase:

The answer is that a blessing will be given during the 6th year.

Leviticus 25:21 Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years.

This means that one should store up and plan for the Sabbatical year ahead of time. Plant products that require planting (sowing) in the ground that year and later harvesting (reaping) are something that you will need to store up ahead of time such that the land can rest. From personal experience, I can tell you that – although a bit outside of our culture in this modern society of fast food and other restaurants available at a moment’s notice – this is very possible to do. During the Sabbatical year, I have eaten both very healthily and economically due to having thoughtfully planned for it ahead of time.

The Jubilee year

After 7 cycles of these 7 years periods (a total of 49 years), the 50th year – which is also the first year of the new cycle of years – is a special Sabbath year called the Jubilee year:

Leviticus 25:10-13 And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. For it *is* the jubile; it shall be holy unto you: ye shall eat the increase thereof out of the field. In the year of this jubile ye shall return every man unto his possession.

Scriptural accounts of this special year, the only time two Sabbath years occur in a row, can be found in the instructions given in Leviticus 25:2 concerning entering the land of Israel (1386 & 1387 BC) and in a special account of events in King Hezekiah’s life in Isaiah 37:30 and 2nd Kings 19:29 (700 & 701 BC). The first 2500 years of Creation (which led up to 1387 BC) can be calculated from the early pages of the Torah in the books of Genesis and Numbers. The Sabbath year of 701 BC and the following Jubilee year of 700 BC in King Hezekiah’s life is literally written in stone in museums around the world on the Assyrian King Sennacherib’s stone pillar annals.

Both recorded events of the Jubilee years above are very valuable in placing dates on biblical events. And, as one can imagine, this special year is a year of release and forgiveness and are key in understanding prophetic timelines – a subject covered later in this book.

When are these Sabbatical and Jubilee Years?

As of the writing of this book, the next *Sabbatical* year starts in spring 2023 and goes through the spring of 2024. The following three *Sabbatical* years will each start in 2030, 2037, and 2044. The next *Jubilee* year will start in 2045. Although there are now very many proofs of the Sabbatical and Jubilee years throughout history, one can simply start counting seven years at a time from 700 BC up to modern times, marking each seventh year as a Sabbath year and marking the year after each 49th year as a Jubilee – note: maybe use a spreadsheet program, and be sure to skip over the non-existent “year zero” when you get to it.

Some 7-Year Time Periods mentioned in the Scriptures

Below are just a few specific seven-year periods of time mentioned in the scriptures:

Genesis 29:20-30	Jacob served 7 years for each Leah and Rachel
Genesis 41:26-54	Joseph, Pharaoh's dream of 7 years
Leviticus 25	Description of 7 (and 49) year periods of time as Sabbath Years
Leviticus 26	Choice of blessings for obedience or 7-year curses associated with disobedience
Judges 6:1-25	Israel oppressed by Midian for 7 years
Judges 12:9	Ibzan judged Israel 7 years
2 Samuel 24:13	David presented with choice of 7 years of famine
2 Kings 8:1-3	Elisha speaks of the 7 years of famine
Jeremiah 34:14	At the end of 7 years, release from slavery
Ezekiel 29:9	A prophecy of fire for 7 years against Gog

Read your Bible!

It seems that mankind has a tendency to forget some of the details written about in the scriptures. To help remedy this situation, we are given instructions to read our Bibles! During the Feast of Tabernacles (Sukkot) every Sabbatical year, we should read The Law (The Torah):

Deuteronomy 31:10-12 And Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles, When all Israel is come to appear before the LORD thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing. Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law:

It is amazing the details that one needs to be reminded of. Yes, there are three times a year that we are to bring offerings on the feasts... but, did you know that we should be sure to remember the widow and the orphans and such in each third year of the Sabbatical cycles (see Deuteronomy 14:28-29 and 26:12)? Are you aware of the blessings and curses associated with keeping the Sabbaths each week, throughout each year, and every seventh and Jubilee year (see Leviticus 26 and compare it to Psalm 91)?

Through a consistent review of the scriptures, we study and show ourselves approved.

2nd Timothy 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

Chapter 10

A more visual look at the calendar

Because showing where something is directly in the “words” scriptures, this book has focused on presenting some basic scriptures that one needs to know concerning the calendar, but without much visualization. This “visual” chapter is added because it is important that we understand the days presented in the scriptures.

Psalm 90:12 So teach *us* to number our days, that we may apply *our* hearts unto wisdom.

The *words* of the scriptures allow us to calculate, but as it is often necessary when using math... a little visual representation always seems to help. This chapter will attempt to use scriptures related to *timing* as well as charts to display the calendar in a manner that may make it easier to visualize the Sabbaths that are presented in Leviticus chapters 23 and 25.

The Weekly Sabbath

Leviticus 23:3 Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the LORD in all your dwellings.

1	2	3	4	5	6	7
						Weekly Sabbath

In Genesis chapter 1, “*And the evening and morning were the _____ day*” is repeated at the conclusion of each of the six days of creation work before the seventh day of rest is created in chapter 2. This, as well as other mentions in the scriptures, informs us that each day begins and ends as the sun sets in the evening. Hence, the headings of seven days shown above are shifted slightly in the following chart to represent this:

S	M	T	W	T	F	S
						Weekly Sabbath (sunset Friday to sunset Saturday)

What/When is the First Month of the Year?

After understanding the timing of the Weekly Sabbaths, the next progression is to ask, “Well, when does the year begin? When is the first month?” In order to know when to observe the various special annual Sabbaths throughout the year, and even when to begin the feasts each year, one must know when the year, and hence the first month, begins.

The first month of the year is known as “Abib” (or “Aviv”, depending on pronunciation) in the spring which begins after the first crescent of the new moon is sighted in Israel when the first fruits year’s early barley crops are ripe, or abib/aviv, and ready to be presented at the time of the Firstfruits offering after the weekly Sabbath during the week of Unleavened Bread after Passover.

Our modern word for “month” comes from the word “moon” – hence why each biblical month begins with the sighting of the moon.

Genesis 1:14 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
			1	2	3	4				1	2	3	4				1	2	3	4				1	2	3	4				1	2	3	4
5	6	7	8	9	10	11	5	6	7	8	9	10	11	5	6	7	8	9	10	11	5	6	7	8	9	10	11	5	6	7	8	9	10	11
12	13	14	15	16	17	18	12	13	14	15	16	17	18	12	13	14	15	16	17	18	12	13	14	15	16	17	18	12	13	14	15	16	17	18
19	20	21	22	23	24	25	19	20	21	22	23	24	25	19	20	21	22	23	24	25	19	20	21	22	23	24	25	19	20	21	22	23	24	25
26	27	28	29	30			26	27	28	29				26	27	28	29				26	27	28	29	30			26	27	28	29			

S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
			1	2	3	4				1	2	3	4				1	2	3	4				1	2	3	4				1	2	3	4
5	6	7	8	9	10	11	5	6	7	8	9	10	11	5	6	7	8	9	10	11	5	6	7	8	9	10	11	5	6	7	8	9	10	11
12	13	14	15	16	17	18	12	13	14	15	16	17	18	12	13	14	15	16	17	18	12	13	14	15	16	17	18	12	13	14	15	16	17	18
19	20	21	22	23	24	25	19	20	21	22	23	24	25	19	20	21	22	23	24	25	19	20	21	22	23	24	25	19	20	21	22	23	24	25
26	27	28	29	30			26	27	28	29				26	27	28	29				26	27	28	29	30			26	27	28	29			

Although attempts have been made to calculate approximate days as to when the holy days occur, – the yearly Sabbaths such as Passover in the spring and Trumpets at the start of fall/winter, that is – the only way to know when the first month (or any other month) begins is to watch for it. Using any sort of calendar that was printed months (or even years!) ahead of time to calculate when such holy days occur will most likely lead you to keep the holy days at the wrong time.

Genesis 1:14 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

Because a moon cycle is approximately 29 and ½ days or so, it is impossible to predict when exactly the new month will begin. Quite literally, no man knows the day nor the hour.

Because one must wait and watch for a small amount of the first fruits of the barley harvest to be announced as ripe enough to present for the festival of Firstfruits, it is impossible to predict when exactly the year will begin. If an extra 13th leap year month needs to be added to the calendar, then an extra month needs to be added to the calendar. Quite literally, no man knows the day nor the hour.

By the way, if you find the expression, “no man knows the day nor the hour” to be somewhat familiar... then, you are at a starting point to understanding how biblical prophecy is connected to the Sabbaths and the calendar.

Colossians 2:16-17 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ.

Because the early followers of our Messiah guarded the Sabbaths, they understood the times and seasons.

1st Thessalonians 5:1 But of the times and the seasons, brethren, ye have no need that I write unto you.

Many in our modern age, however, do not keep the Sabbaths and must learn to do so again... even learning when the year begins...

The scriptures tell us that this month of Abib is the first month of the year:

Exodus 13:4 This day came ye out in the month Abib.

Passover and other Holy Days are in the First month of the year

Passover, the first yearly Sabbath day, occurs in the first month of the year.

Deuteronomy 16:1 Observe the month of Abib, and keep the passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night.

Exodus 12:1-6 And the LORD spake unto Moses and Aaron in the land of Egypt, saying, This month *shall* be unto you the beginning of months: it shall be the first month of the year to you.

Speak ye unto all the congregation of Israel, saying, In the tenth *day* of this month they shall take to them every man a lamb, according to the house of *their* fathers, a lamb for an house: And if the household be too little for the lamb, let him and his neighbour next unto his house take *it* according to the number of the souls; every man according to his eating shall make your count for the lamb.

Your lamb shall be without blemish, a male of the first year: ye shall take *it* out from the sheep, or from the goats: And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

Likewise, the Feast of Unleavened Bread is in the month of Abib.

Exodus 23:15 Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:)

Exodus 34:18 The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt.

The first month of the year is called “Abib” or “Aviv” in Hebrew.

Leviticus 23 - Timing

The working day of Passover is on the 14th day of the first month.

Leviticus 23:5 In the fourteenth *day* of the first month at even *is* the LORD'S passover.

The restful days of Unleavened Bread are on the 15th day of the first month and 7 days beyond that.

Leviticus 23:6 And on the fifteenth day of the same month *is* the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.

The offering of Firstfruits is the day after the weekly Sabbath that occurs during this week.

Leviticus 23:10-11 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

First Month Example

Below is an example of an arbitrary* first month of the year:

						<i>Weekly Sabbath</i>
				1 1 st Day of the Year	2	3
4	5	6	7	8	9	10
11	12	13	14 Passover (meal at conclusion)	15 1 st Day of Unleavened Bread	16	17
18 Firstfruits	19	20	21 7 th Day of Unleavened Bread	22	23	24
25	26	27	28	29	30	

* This example is “arbitrary” because the 1st day of the year may fall on any day of the week, but the counting pattern remains the same, regardless. (I chose this example, as one can also see how our Messiah was crucified in the middle of the week at the conclusion of Passover that week on a Wednesday in 31 C.E., and arose 3 full days later at the end of the Weekly Sabbath to present the Firstfruits of the resurrection at the proper time.)

Leviticus 23 - Timing

Firstfruits is the day after the weekly Sabbath that occurs during this week.

Leviticus 23:10-11 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

The Feast of Weeks is the day that occurs after 7 Sabbaths/Weeks have been completed beyond Firstfruits.

Leviticus 23:15-16 And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:
Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD.

Counting the Weeks

Below is an example of how the weeks from Firstfruits until the Feast of Weeks are counted:

						<i>Weekly Sabbath</i>
				1 1 st day of the year	2	3
4	5	6	7	8	9	10
11	12	13	14 Passover	* 1 st Day of U.B.	*	*
* Firstfruits	*	*	* 7 th Day of U.B.	*	*	* Sabbath 1
*	*	*	*	*	*	* Sabbath 2
*	*	*	*	*	*	* Sabbath 3
*	*	*	*	*	*	* Sabbath 4
*	*	*	*	*	*	* Sabbath 5
*	*	*	*	*	*	* Sabbath 6
*	*	*	*	*	*	* Sabbath 7
* Weeks/Pentecost	*	*	*	*	*	*
*	*	*	*	*	*	*

Note: Counting from Firstfruits until the Feast of Weeks, often called Pentecost (or Shavuot in Hebrew), is a process many refer to as "Counting the Omer" – some people choose to read passages from the book of Psalms each day during this time.

Leviticus 23 - Timing

The Day of Trumpets announces the season of the year which begins at the first sighting of the moon which begins the seventh month. This coincides with the winter or wetter part of the year.

Leviticus 23:24 Speak unto the children of Israel, saying, In the seventh month, in the first *day* of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.

Ten days later (these days are often referred to as “the ten days of awe” – which are a time for repentance), the day of Atonement occurs.

Leviticus 23:27 Also on the tenth *day* of this seventh month *there shall* be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.

The final two annual Sabbaths each year are the first day of Tabernacles and the Eight Day of dedication.

Leviticus 23:39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day *shall be* a sabbath, and on the eighth day *shall be* a sabbath.

Seventh Month Example

Below is an example of an arbitrary* seventh month of the year:

						Weekly Sabbath
			1 Trumpets	2	3	4
5	6	7	8	9	10 Atonement	11
12	13	14	15 1 st Day of Tabernacles	16	17	18
19	20	21	22 8 th Day Feast of Dedication	23	24	25
26	27	28	29	30		

* This example is “arbitrary” because the 1st day of the month may occur on any day of the week; however, the counting pattern remains the same.

Leviticus 25 – Timing of the Sabbath Years and the Jubilee Years

Noting that each year begins in spring and continues until the following spring, the following charts present an example of the Sabbath (or “Sabbatical”) Years and the Jubilee Year:

						<i>Sabbath Year</i>
1	2	3	4	5	6	7 Sabbath Year 1
8	9	10	11	12	13	14 Sabbath Year 2
15	16	17	18	19	20	21 Sabbath Year 3
22	23	24	25	26	27	28 Sabbath Year 4
29	30	31	32	33	34	35 Sabbath Year 5
36	37	38	39	40	41	42 Sabbath Year 6
43	44	45	46	47	48	49 Sabbath Year 7
1 Jubilee Year						

One should understand that the Jubilee years become both the last year and the first year as they occur:

						<i>Sabbath Year</i>
1 (Previous Jubilee)	2	3	4	5	6	7 Sabbath Year 1
8	9	10	11	12	13	14 Sabbath Year 2
15	16	17	18	19	20	21 Sabbath Year 3
22	23	24	25	26	27	28 Sabbath Year 4
29	30	31	32	33	34	35 Sabbath Year 5
36	37	38	39	40	41	42 Sabbath Year 6
43	44	45	46	47	48	49 Sabbath Year 7
1 Jubilee Year	2	3	4	5	6	7 Sabbath Year 1

In Modern Years, the current 120th Sabbatical Year cycle and upcoming Jubilee year appears as follows:

						<i>Sabbath Year</i>
1996 (Previous Jubilee)	1997	1998	1999	2000	2001	2002 Sabbath Year 1
2003	2004	2005	2006	2007	2008	2009 Sabbath Year 2
2010	2011	2012	2013	2014	2015	2016 Sabbath Year 3
2017	2018	2019	2020	2021	2022	2023 Sabbath Year 4
2024	2024	2026	2027	2028	2029	2030 Sabbath Year 5
2031	2032	2033	2034	2035	2036	2037 Sabbath Year 6
2038	2039	2040	2041	2042	2043	2044 Sabbath Year 7
2045 Jubilee Year						

A Quick Retrospective on the Calendar

An insightful person might study the last few pages and realize that each year when one counts the days between the Feast of Firstfruits and Weeks each spring, they are rehearsing the larger pattern of the Sabbatical and Jubilee years. Is it any surprise that we count out sevens each week by keeping the Sabbath set apart and holy? This process is often referred to as “sevening”, as derives from the Hebrew for making an oath – in the same way that a bride will circle around her groom seven times at a traditional Hebrew wedding.

This process of times of seven may seem unusual or new to many... this is because there is an enemy who speaks against the most High and thinks to change times and laws. *(Note: If you are thinking of a holiday/holyday not mentioned in this book, that is probably because the day you are thinking of may not actually be a holy day... but, rather, a work of the enemy. One should avoid pagan holidays and cumbersome traditions that wear out the saints of the most High and lead them away from good works. If you have found yourself to be a person that was led astray, perhaps follow up this study with Psalm 25.)*

Daniel 7:25 And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

On the contrary, one should ask: Has our Yehovah, our Yeshua, changed? Or, is He the same yesterday, today, and forever? The answer can be found in the scriptures:

Hebrews 13:8 Jesus Christ the same yesterday, and to day, and for ever.

Do not be deceived into thinking that the calendar of Sabbaths presented in this chapter has changed over time and is no longer relevant. Our Heavenly Father says to walk in His statutes, keep His judgments, and *do* them! When we guard Sabbaths, we are marked as His.

Ezekiel 20:19-20 I am the LORD your God; walk in my statutes, and keep my judgments, and do them; And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the LORD your God.

Chapter 11

How much time have we got left?

With understanding of the Sabbaths, comes understanding of prophecy. By observing all of the Sabbaths, the prophecy timelines presented in this chapter will also bring understanding.

A Deeper Retrospective on the Calendar

As you may have noticed, time is calculated in sevens. So, let's compare days to years in terms of sevens.

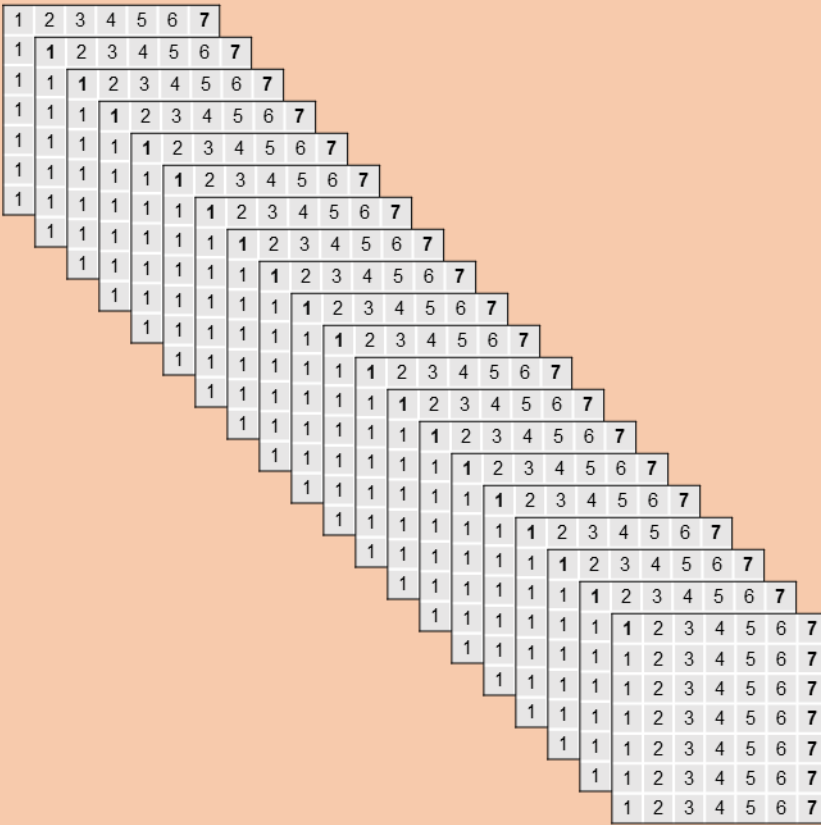
Sabbath Days	Sabbath Years																																																																																																		
<p>7 days, 7th is Sabbath day</p> <table><tr><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td><td>6</td><td>7</td></tr></table>	1	2	3	4	5	6	7	<p>7 years, 7th is Sabbatical year</p> <table><tr><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td><td>6</td><td>7</td></tr></table>	1	2	3	4	5	6	7																																																																																				
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<p>49 days, or 7 full weeks</p> <table><tr><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td><td>6</td><td>7</td></tr><tr><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td><td>6</td><td>7</td></tr><tr><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td><td>6</td><td>7</td></tr><tr><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td><td>6</td><td>7</td></tr><tr><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td><td>6</td><td>7</td></tr><tr><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td><td>6</td><td>7</td></tr><tr><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td><td>6</td><td>7</td></tr></table>	1	2	3	4	5	6	7	1	2	3	4	5	6	7	1	2	3	4	5	6	7	1	2	3	4	5	6	7	1	2	3	4	5	6	7	1	2	3	4	5	6	7	1	2	3	4	5	6	7	<p>49 years, or 7 weeks of years, with a Sabbatical year every 7</p> <table><tr><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td><td>6</td><td>7</td></tr><tr><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td><td>6</td><td>7</td></tr><tr><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td><td>6</td><td>7</td></tr><tr><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td><td>6</td><td>7</td></tr><tr><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td><td>6</td><td>7</td></tr><tr><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td><td>6</td><td>7</td></tr><tr><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td><td>6</td><td>7</td></tr></table> <p>note: the Jubilee year occurs the first year of the next cycle.</p>	1	2	3	4	5	6	7	1	2	3	4	5	6	7	1	2	3	4	5	6	7	1	2	3	4	5	6	7	1	2	3	4	5	6	7	1	2	3	4	5	6	7	1	2	3	4	5	6	7
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<p>From the beginning there have been 7 days in a week, with the Sabbath on day 7 (Genesis 1:1-2:3).</p> <p>The commandment tells us to keep this 7th day holy (Exodus 20:8-11, Deuteronomy 5:12-15). During the year, 7 Sabbaths, or 49 days, are counted between the Feasts of Firstfruits and Pentecost (Leviticus 23:15).</p>	<p>Not only is it important to keep the weekly Sabbath and the annual Sabbath feast days that occur throughout the year, but it is also very important to keep the Sabbatical years described in Leviticus 25 which explains that every 7th year is a Sabbatical year and that there are 49 years, or 7 weeks of years, between each Jubilee year.</p>																																																																																																		

Next, consider the perspective of our Creator, who thinks in terms of millennia (*thousands of years!*).

Psalms 90:4 For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

2nd Peter 3:8 But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

How long is one millennium (one “*millennial day*”)?



Each square represents seven Sabbatical years which compose what is known as a Jubilee cycle, due to the Jubilee year occurring the year following the 49th year.

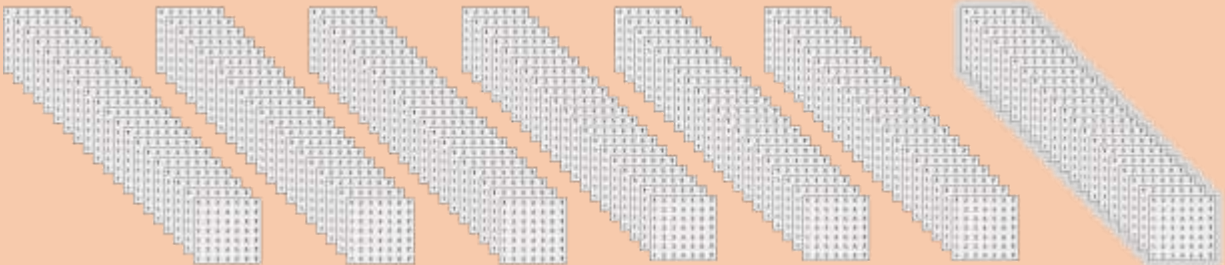
This overall period of time is one “millennial day” from a scriptural point of view.

Our Heavenly Father has a plan for mankind. Mankind has six millennial days to work and is given the Sabbath to rest. Since creation, mankind has been laboring for nearly six millennia in a constant struggle against sin.

Revelation 20:2 describes a **7th** “millennial day” where that serpent who deceived mankind in the garden (Genesis 3) is locked away. That **7th** millennium will be a Sabbath of rest.

These six millennia represent the six millennial days that mankind has labored on this earth.

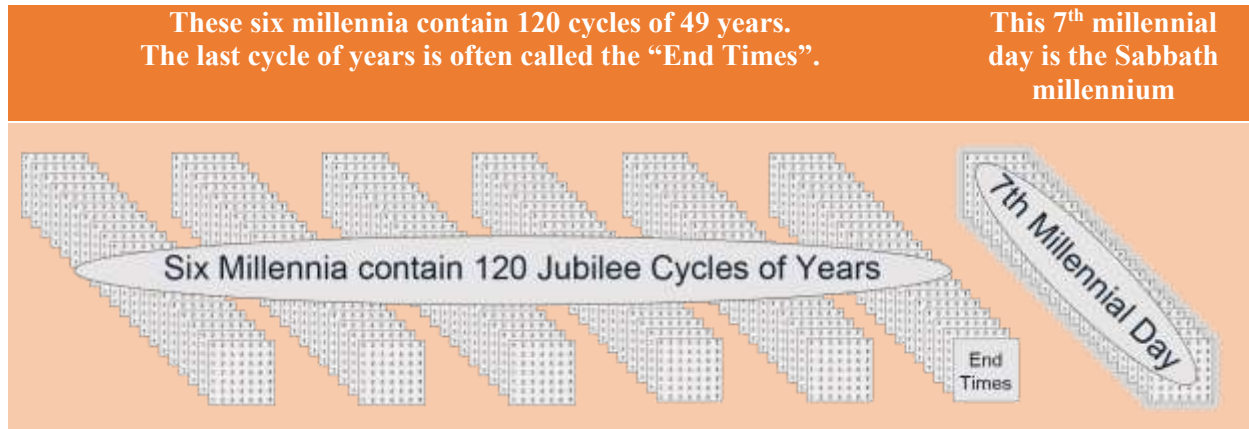
This 7th millennial day is the Sabbath millennium



Do you want to enter into this time of peace and rest? I do.

Hebrews 4:3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

The table below places some labels on the 7 millennial days spoken of in prophecy:



In the book of Genesis, the corruption of the earth became so bad that our Creator flooded the Earth. Before this flood, He stated that He would only strive with man for 120 cycles of time (Genesis 6:3). The prophet Daniel was reminded of this when he was told that 70 cycles of time would follow from the time since Moses was commanded at the burning bush (which occurred at the end of the first 50 cycles of time). After these 120 Jubilee Cycles are complete, sin will come to an end, reconciliation will be made for iniquity (lawlessness/torahlessness), and everlasting righteousness will be brought in (Daniel 9:24). The 7th millennial day will be a time of true peace on Earth.

49-Year Jubilee Cycles (in columns sorted by “Millennial Days”)													
Years Counting from Creation							Modern Counting of Years						
Day 1	Day 2	Day 3	Day 4	Day 5	Day 6	Day 7	Day 1	Day 2	Day 3	Day 4	Day 5	Day 6	Day 7
49	1029	2009	2989	3969	4949	5929	-3788	-2808	-1828	-848	133	1113	2093
98	1078	2058	3038	4018	4998	5978	-3739	-2759	-1779	-799	182	1162	2142
147	1127	2107	3087	4067	5047	6027	-3690	-2710	-1730	-750	231	1211	2191
196	1176	2156	3136	4116	5096	6076	-3641	-2661	-1681	-701	280	1260	2240
245	1225	2205	3185	4165	5145	6125	-3592	-2612	-1632	-652	329	1309	2289
294	1274	2254	3234	4214	5194	6174	-3543	-2563	-1583	-603	378	1358	2338
343	1323	2303	3283	4263	5243	6223	-3494	-2514	-1534	-554	427	1407	2387
392	1372	2352	3332	4312	5292	6272	-3445	-2465	-1485	-505	476	1456	2436
441	1421	2401	3381	4361	5341	6321	-3396	-2416	-1436	-456	525	1505	2485
490	1470	2450	3430	4410	5390	6370	-3347	-2367	-1387	-407	574	1554	2534
539	1519	2499	3479	4459	5439	6419	-3298	-2318	-1338	-358	623	1603	2583
588	1568	2548	3528	4508	5488	6468	-3249	-2269	-1289	-309	672	1652	2632
637	1617	2597	3577	4557	5537	6517	-3200	-2220	-1240	-260	721	1701	2681
686	1666	2646	3626	4606	5586	6566	-3151	-2171	-1191	-211	770	1750	2730
735	1715	2695	3675	4655	5635	6615	-3102	-2122	-1142	-162	819	1799	2779
784	1764	2744	3724	4704	5684	6664	-3053	-2073	-1093	-113	868	1848	2828
833	1813	2793	3773	4753	5733	6713	-3004	-2024	-1044	-64	917	1897	2877
882	1862	2842	3822	4802	5782	6762	-2955	-1975	-995	-15	966	1946	2926
931	1911	2891	3871	4851	5831	6811	-2906	-1926	-946	35	1015	1995	2975
980	1960	2940	3920	4900	5880	6860	-2857	-1877	-897	84	1064	2044	3024

The previous chart shows both the counting of the cycles of years from year 1 of creation on the left and modern Gregorian years on the right. Dating the scriptures is made easy because of the fact that two Sabbath years occur in a row at the end and beginning of these 49-year Jubilee cycles. Two such “Sabbath year followed by a Jubilee sabbath year” events are directly mentioned in scripture:

2500 years after creation, or 1337 BC (the year Joshua entered the promised land):

Leviticus 25:2-4 Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the LORD. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.

3136 years after creation, or 701 BC (Hezekiah is given knowledge of the Jubilee year as a sign):

2nd Kings 19:29 And this *shall* be a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof.

More can be read about this king, Hezekiah, and his dealings with the king of Assyria, Sennacherib, by reading the accounts in Isaiah 37 and 2nd Chronicles 32.

Of special note, some very appealing pieces of archeology worthy of researching are Sennacherib’s Annals, which are stone artifacts preserved in museums from this time period. Although numerous accounts of other Sabbatical years have been discovered, Sennacherib’s Annals are most notable for describing the Scriptural account of the siege of Jerusalem during Hezekiah’s reign and thus dating the particular Sabbatical and Jubilee year at that time. Hence, historians are able to place modern dates on these particular events described in scripture.

The Assyrian King, Sennacherib, recorded his troubles with King Hezekiah on stone pillars. This is one way we can date the Jubilee Year that occurred in 700 BC.



Taylor Prism
(London)

Oriental Institute Prism
(Chicago)

Jerusalem Prism
(Israel)

images source: [wikipedia.org](https://www.wikipedia.org)

To explain: A Jubilee Year occurs the year immediately following the 49th year (which is the 7th Sabbatical year) in a Jubilee Cycle described in Leviticus 25. As one can see, a Sabbatical Year (Leviticus 25:4-8) followed by a Jubilee Year (Leviticus 25:11) is being described in Isaiah 37:30 and 2nd Kings 19:29, and thanks to the record keeping on Sennacherib’s Annals, we can date these two years as 701 BC and 700 BC.

Also of very special note, the website sightedmoon.com, created by Joseph Dumond, has documented numerous proofs of the dates of the Sabbatical and Jubilee years via historical records and artifacts allowing the dating of numerous biblical events and describes the calendar in much greater terms than you are reading now. Through his research, Joseph Dumond has put together some amazing hypotheses that connect prophetic writings with historical and modern-day events. I strongly encourage you to visit the website and various online media outlets of [sightedmoon](https://sightedmoon.com) and learn more on this subject for yourself.

Blessings, Curses, and an honest question or two

Take some time and read Leviticus 26 and Deuteronomy 28. The blessings for obedience bestowed on the people of Yehovah are breathtaking and wonderous. On the other hand, the curses for disobedience – although they are meant to guide one to repentance – are terrifying. Looking back at just this current 120th Jubilee cycle, which began in 1996, do you see the blessings of obedience being bestowed on the world?

Or, do you see the curses of disobedience?

Beginning at verse 14, Leviticus 26 describes 7-year periods of curses starting with terror, followed by drought and severe weather, followed by pestilence, followed by the sword, and eventually coming to a climax of captivity and desolation. Looking back to the 7 years including and following 1996, do you remember the start of modern-day terrorism? After that, do you remember when the talk of climate change began – meant to mask where this curse originated? Have you noticed the increase in childhood diseases, mention of uncommon afflictions such as swine/bird flu, traces of bubonic plague, etc.? *Have you heard of a disease called Covid?* Have you heard of any wars or rumors of wars and talk of famine recently (or, were events such as the outbreak of war in Ukraine and related food shortages just random events to you)?

Do you see the blessings of obedience being poured out, or do you see the curses of disobedience?

Prophetic message for the End Times

1st Chronicles chapter 21 gives an account of a time when David, King of Israel, sins and is presented the choice between the curse of the famine, sword, or pestilence. David then sees an angel coming with a sword which brings on a terrible disease. David's *immediate* response was to repent! The curse *immediately* ended.

Likewise, the prophet Daniel saw the curses upon his people and recognized their sins. When he understood this alongside calculating the calendar years to understand the time in which he lived, he prayed a prayer of repentance (take time to compare Leviticus 26:40-45 to Daniel's prayer of repentance in Daniel 9:1-19).

Many curses have come upon the world in this last Jubilee cycle. The year 2020 was the middle year, and yet another curse, Covid, came upon people all around the world, and many died (see Daniel 9:27 concerning the timing of this middle year). Think back on the many curses that have come upon the world and ask these questions: Has the world sought out repentance as King David did? Has the world recognized the times they are in and prayed a prayer like Daniel did?

Many people look and listen for a Prophetic message or word for the "End Times" (this 120th Jubilee Cycle in which we are living)...

The message or word for the Last Days of The End Times is this: ***Repent.***

The time to seek repentance is now... and, as you can now see, there is not much time left.

Isaiah 55:6 Seek ye the Lord while he may be found, call ye upon him while he is near:

Chapter 12

I do.

Most notably, one tends to think of the abiding moment in a wedding ceremony when the words, “I do” are spoken. So, let’s examine some parables of our Messiah spoken concerning a wedding ceremony:

Matthew 22:1-14 And Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, which made a marriage for his son, And sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* killed, and all things *are* ready: come unto the marriage. But they made light of *it*, and went their ways, one to his farm, another to his merchandise: And the remnant took his servants, and entreated *them* spitefully, and slew *them*. But when the king heard *thereof*, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few *are* chosen.

The title of this book that you have read, *I do*, is also a parable. To fully understand the parable, one must understand that “I do” is not just an agreement, but also an understanding and an action of *do*-ing.

“*I do*” should be the answer to some of the following questions:

- Do you know what that wedding garment is, spoken about in the parable above?

Isaiah 61:10 I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh *himself* with ornaments, and as a bride adorneth *herself* with her jewels.

If so, say out loud: “I do.”

- Do you clearly understand that sin is the transgression of His law?

1st John 3:4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

If so, say out loud: “I do.”

- Do you actively show that you love Him by keeping His commandments?

John 14:15 If ye love me, keep my commandments.

If so, say out loud: “I do.”

As an example of keeping His commandments, this book that you are reading has primarily focused on one of the commandments as a starting point: the commandment to guard closely all of the Sabbaths.

- Do you keep His Sabbaths?

Ezekiel 20:12 Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I *am* the LORD that sanctify them.

If so, say out loud: “I do.”

- To be clear, do you walk in His statutes, keep His judgments, and DO them?

Ezekiel 20:20 I *am* the LORD your God; walk in my statutes, and keep my judgments, and do them; And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I *am* the LORD your God.

If so, say out loud: “I do.”

In the modern wedding, many people say “I do” without first discussing what the expectations of the marriage covenant are to be. However, in the scriptures, the One we hope to join ourselves to has put forth very clear expectations *before* the marriage occurs. After being given the Ten Commandments, Moses was instructed to go to the people and speak all of the words of the marriage agreement to them.

Exodus 24:3 And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do.

Just as you have been doing by saying “I do”, they also agreed multiple times, saying that they will *do* what the marriage agreement requires.

- Do you understand that your Bridegroom has expectations of you?

If so, say out loud: “I do.”

Learn what these expectations are! In this book, you have learned that our walk is about more than just faith. Many try to present a form of godliness and attempt to draw near to Yehovah, our Yeshua, with their lips, but their hearts are far from Him (this statement is paraphrase of Isaiah 29:13, Matthew 15:8 and 2nd Timothy 3:5). They believe that there is a God, but simply do not do the good works of righteousness that are described in the scriptures.

James 2:18-20 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?

The following words of our Messiah should cause many to tremble to their core (see also Philippians 2:10):

Matthew 7:21-23 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Indeed, many understand that the scriptures are a lamp unto their feet and a light unto their path...

Psalms 119:105 Thy word *is* a lamp unto my feet, and a light unto my path.

But, having a lit lamp requires the oil of the Holy Spirit that only comes through obedience. If you had trouble saying “*I do*” to any of the “*Do you...?*” questions presented in this chapter, then you may need to fill your lamp with oil by becoming a *doer* of the word, and not just a hearer before our Bridegroom comes!

James 1:22 But be ye doers of the word, and not hearers only, deceiving your own selves.

- Do you have oil in your lamp?

Matthew 25:1-13 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five *were* foolish. They that *were* foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

*If so, then you will one day say, “**I do.**”*

