

Assembly of Eloah

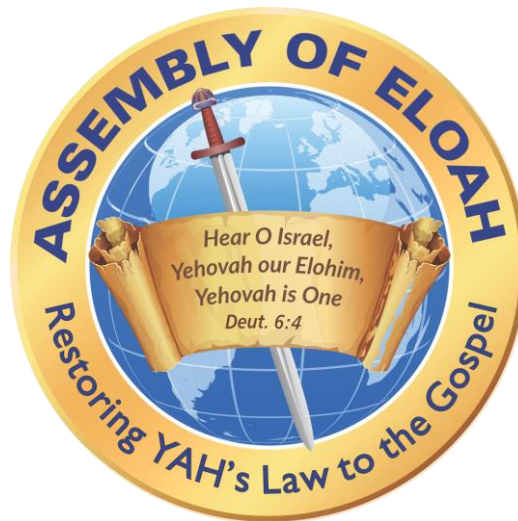
This is eternal life: that they may know you, the only true God, and the one you have sent -- Jesus Christ. Jn. 17:3

The Fourth Commandment

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Edition 5

The Fourth Commandment deals with the Sabbath or rest. This includes the weekly Seventh Day, the New Moons, the Holy Days, the seventh-year Land Sabbath and the Jubilee system. All of these are tied to the lunar astronomical calendar and they are required to be kept for the benefit of all mankind (Mark 2:27). They stand together or they fall together (Colossians 2:16-17).



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The Legislative Outline

There are weekly or seventh-day, monthly or New Moon, annual or Holy Day, seventh-year Land and Jubilee-restoration Sabbaths. They are all commanded and they must all be kept.

Deuteronomy 5:12-15 Observe the sabbath day, to keep it holy, as Y^ehovah (the LORD) your God has commanded you. ¹³ Six days you shall labor, and shall do all your work, ¹⁴ and the seventh day shall be a sabbath to Y^ehovah (the LORD) your God. You shall not do any work, you nor your son, nor your daughter, nor your male slave, nor your female slave, nor your ox, nor your ass, nor any of your livestock, nor your stranger that is within your gates; so that your male slave and your female slave may rest like yourself. ¹⁵ And remember that you were a slave in the land of Egypt, and Y^ehovah (the LORD) your God brought you from there by a mighty hand and by a stretched out arm. On account of this Y^ehovah (the LORD) your God has commanded you to keep the sabbath day. (GLT)

Exodus 20:8-11 "Remember the sabbath day, to keep it holy. ⁹ Six days you shall labor, and do all your work; ¹⁰ but the seventh day is a sabbath to Y^ehovah (the LORD) your God; in it you shall not do any work, you, or your son, or your daughter, your manservant, or your maidservant, or your cattle, or the sojourner who is within your gates; ¹¹ for in six days Y^ehovah (the LORD) made heaven and earth, the sea, and all that is in them, and rested the seventh day; therefore Y^ehovah (the LORD) blessed the sabbath day and hallowed it. (RSV used throughout except where noted).

The Hebrew word Shabbat (Strong's Hebrew Dictionary (SHD) 7676) has the meaning to *cease or rest*. It is a day of worship (Lev. 23:3) and a day of rest and refreshment.

Exodus 23:12 "Six days you shall do your work, but on the seventh day you shall rest; that your ox and your ass may have rest, and the son of your bondmaid, and the alien, may be refreshed.

The Sabbath is a sign of God's lordship over creation and was the first recorded blessing; it was sanctified or set apart from the Adamic creation.

Genesis 2:2-3 And on the seventh day God finished his work which he had done, and he rested on the seventh day from all his work which he had done. ³ So God blessed the seventh day and hallowed it, because on it God rested from all his work which he had done in creation.

It was made for mankind and its observance is tied to faith.

Mark 2:27 And he said to them, "The sabbath was made for man, not man for the sabbath;

The Sabbath was observed by Abraham.

Genesis 26:3-5 Sojourn in this land, and I will be with you, and will bless you; for to you and to your descendants I will give all these lands, and I will fulfil the oath which I swore to Abraham your father. ⁴ I will multiply your descendants as the stars of heaven, and will give to your descendants all these lands; and by your descendants all the nations of the earth shall bless themselves: ⁵ because Abraham obeyed my voice and kept my charge, my commandments, my statutes, and my laws."

Abraham was given the Truth by Y^ehovah,

Genesis 24:27 And he said, "Blessed be Y^ehovah (the Lord) God of my master Abraham, who has not forsaken His mercy and His truth toward my master. As for me, being on the way, Y^ehovah (the Lord) led me to the house of my master's brethren." (NKJV)

who also guided others in the way.

Genesis 24:48 "And I bowed low and worshiped Y^ehovah (the Lord), and blessed Y^ehovah (the Lord), the God of my master Abraham, who had guided me in the right way to take the daughter of my master's kinsman for his son. (NASB)

By observance of the Sabbath Israel confessed that they were God's redeemed people, being subject to His Law. By resting on this day we exhibit our trust in God. Sabbath observance is proclaimed as a blessing (Isa. 56:2-4; 58:13; 66:23; Ezek. 44:24; 45:17; 46:1, 3-4, 12). Israel was rebuked for neglecting it (Isa. 1:13; Jer. 17:21-27; Ezek. 20:12-24; Amos 8:5), and the length of Judah's Babylonian captivity was determined by the abuse of the sabbatical-year rest for the land (2Chr. 36:21). The length of our future captivity will be determined by this failure as well.

Sabbaths as Signs or Seals

The Sabbath day is covered by the Fourth Commandment, and is found in Exodus 20:8-11 and Deuteronomy 5:12-15. The Sabbath day is holy to Y^ehovah (the Lord) God (Elohim), according to the Fourth Commandment.

He made it so (Ex. 20:11) and we are all to keep it (Ex. 20:8). This is so that everyone, even the livestock, may rest (Deut. 5:14).

For six days we are to work (Deut. 5:13), dressing and keeping or maximizing and maintaining the creation (Gen. 2:15). We are not to be idle (2Thes. 3:6-11). "Whatsoever your hand

finds to do, do it with all your strength" (Eccl. 9:10), for "whatever you sow that you will reap" (Gal. 6:7).

The Seventh Day is the Sabbath and is calculated as the modern Saturday from the Adamic creation. It is noted by all nations that the Sabbath falls on Saturday of the current calendar. The Seventh Day is in a continuous cycle and cannot be allocated to another day regardless of when it falls in the luni-solar cycle. The decision by the Romans to call the Day of the Sun (Sunday) their Sabbath does not make it so.

The new World Calendar and its variants that are presently being proposed strike at the very heart of the Law. The World Calendar is a twelve-month perennial calendar with equal quarters, and is perennial because it remains the same every year. Our present calendar is not perennial but annual – it changes every year. It does so because its typical 365.24-day cycle is not evenly divisible by the number of days in the week. Neither is the astronomical lunar month of 29.5 days. The consequence of that one-day remainder is that the year typically begins and ends on the same weekday. Hence, the next year must begin on the following weekday and this requires a new calendar every year.

Technically our Gregorian calendar is a variously ordered cycle of fourteen calendars. The calendar for the year beginning on Sunday differs from the one for the year beginning on Monday, and so on for all seven weekdays. Since the occurrence of leap year can alter any of these seven calendars, the total is

raised. If we took that remainder day out of the calendar the New Year would typically begin on the very same weekday as the previous year; we would then have a perennial calendar.

It is proposed that we take a day out of the calendar without deviating from the solar cycle of approximately 365.24 days by simply regarding the day as a twenty-four hour waiting period before resuming the calendar again. These off-calendar days would be known as blank days or intercalary days, and they would not be considered as weekdays. It is proposed to treat them as holidays and that is part of the rationale behind the World Calendar. It and other proposals like the thirty-day month with three ten-day weeks, alter the sequence of the seven-day week from the Adamic creation. The seven-day cycle does not fit either into the lunar month or the annual solar year.

Leviticus 23:32 shows that days properly end at and begin at evening and not at midnight or morning or sundown.

[The Start of the Day](#)

Leviticus 23:32 It shall be to you a sabbath of solemn rest, and you shall afflict yourselves; on the ninth day of the month beginning at evening, from evening to evening shall you keep your sabbath."

The Seventh Day begins on the end of the Sixth Day of the week, our Friday at the end of evening nautical twilight (EENT), at dark. This is confirmed by Paul in Acts 27:27-34 and the Mishnah, which is a compilation of writings going back to the second century BCE. (Before Current Era) (See the second division, Moed, Sabbath 1:3, 15:3.)

The day does not commence at sunset or sundown, which has close to sixty minutes of twilight before dark. The scriptural definition for the start of the day is found in Genesis.

Genesis 1:5 And God called the light Day, and the darkness He called Night. And there was evening and there was morning, one day.

Twilight or half-light is in the same day, and a new day starts at dark at the end of evening nautical twilight. The day begins at dark with the nightfall, when the obvious distinction is clear.

Genesis 1:14-18 Then God said, "Let there be lights in the expanse of the heavens to separate the day from the night, and let them be for signs, and for seasons, and for days and years; ¹⁵ and let them be for lights in the expanse of the heavens to give light on the earth"; and it was so. ¹⁶ And God made the two great lights, the greater light to govern the day, and the lesser light to govern the night; He made the stars also. ¹⁷ And God placed them in the expanse of the heavens to give light on the earth, ¹⁸ and to govern the day and the night, and to separate the light from the darkness; and God saw that it was good. (NASV)

Psalm 104:20 Thou dost appoint darkness and it becomes night, In which all the beasts of the forest prowl about. (KJV)

There is to be no buying or selling or work that earns compensation on the Sabbath; however, this does not mean there is no activity. Nehemiah gives an example of work done on the Sabbath.

Nehemiah 10:28-31 The rest of the people, the priests, the Levites, the gatekeepers, the singers, the temple servants, and all who have separated themselves from the peoples of the lands to the law of God, their wives,

their sons, their daughters, all who have knowledge and understanding, ²⁹ join with their brethren, their nobles, and enter into a curse and an oath to walk in God's law which was given by Moses the servant of God, and to observe and do all the commandments of Y^ehovah (the Lord) and his ordinances and his statutes. ³⁰ We will not give our daughters to the peoples of the land or take their daughters for our sons; ³¹ and if the peoples of the land bring in wares or any grain on the sabbath day to sell, we will not buy from them on the sabbath or on a holy day; and we will forego the crops of the seventh year and the exaction of every debt.

The Sabbatical system must be understood as being representative of a system which is peculiar to the people of God.

Leviticus 19:30 You shall keep my Sabbaths and reverence my sanctuary: I am Y^ehovah (the Lord).

The Law of the Lord is a sign of God's people (Deut 6:8) and of His redemption of Israel (Deut. 6:10), which, through the sacrifice of Christ, extends to all of those in Christ (Rom. 9:6; 11:25-26). These signs guard Israel against idolatry (Deut. 11:16), being signs and seals of the Lord's elect (Rev. 7:3).

A sign, o^oth or ot (SHD 226), is a distinguishing mark or token reminder of one's duty. The Sabbaths are listed as signs of God's people. It is a sign between us and the One True God who makes us holy.

Exodus 31:12-14 And Y^ehovah (the Lord) said to Moses, ¹³ "Say to the people of Israel, 'You shall keep my sabbaths, for this is a sign between me and you throughout your generations, that you may know that I, Y^ehovah (the Lord), sanctify you. ¹⁴ You shall

keep the sabbath, because it is holy for you; every one who profanes it shall be put to death; whoever does any work on it, that soul shall be cut off from among his people.

It is often assumed that the Sabbaths referred to here are merely the plural of the singular weekly Sabbath. That is incorrect. In fact, the Sabbath rests are extended to the entire range of worship over the New Moons, Holy Days, land Sabbaths and the complete Jubilee system with its economic implications.

Being put to death is also spiritual, and continually protects the covenant people from idolatry. The Sabbath is not exclusively a sign of the Church of God; it is also a sign of the covenant people not yet called into the Church. If it were the sign of the elect, then Judaism and Sabbath-keeping or acknowledging Ditheists or Binitarians and Trinitarians would be part of the First Resurrection. They will not be. All keep the day from sunset instead of dark and the Jews have replaced God with Rabbinical authority.

The second sign is the Passover and the Feast of Unleavened Bread (cf. also Ex. 13:11-16).

Exodus 13:6-10 Seven days you shall eat unleavened bread, and on the seventh day there shall be a feast to Y^ehovah (the Lord). ⁷ Unleavened bread shall be eaten for seven days; no leavened bread shall be seen with you, and no leaven shall be seen with you in all your territory. ⁸ And you shall tell your son on that day, 'It is because of what Y^ehovah (the Lord) did for me when I came out of Egypt.' ⁹ And it shall be to you as a sign on your hand and as a memorial between your eyes, that the law of Y^ehovah (the Lord) may be in your mouth; for with a strong hand Y^ehovah (the Lord) has brought you out of

Egypt. ¹⁰ You shall therefore keep this ordinance at its appointed time [season: KJV] from year to year.

Atonement is another sign of the covenant people.

Leviticus 16:29-34 "And it shall be a statute to you for ever that in the seventh month, on the tenth day of the month, you shall afflict yourselves, and shall do no work, either the native or the stranger who sojourns among you; ³⁰ for on this day shall atonement be made for you, to cleanse you; from all your sins you shall be clean before Y^ehovah (the Lord). ³¹ It is a sabbath of solemn rest to you, and you shall afflict yourselves; it is a statute for ever. ³² And the priest who is anointed and consecrated as priest in his father's place shall make atonement, wearing the holy linen garments; ³³ he shall make atonement for the sanctuary, and he shall make atonement for the tent of meeting and for the altar, and he shall make atonement for the priests and for all the people of the assembly. ³⁴ And this shall be an everlasting statute for you, that atonement may be made for the people of Israel once in the year because of all their sins." And Moses did as Y^ehovah (the Lord) commanded him.

Failure to keep Atonement is punishable by removal from one's people, in other words, from the covenant body of Israel, which is the Church (Lev. 23:29; Rom. 9:6-8).

Leviticus 23:26-32 And Y^ehovah (the Lord) said to Moses, ²⁷ "On the tenth day of this seventh month is the day of atonement; it shall be for you a time of holy convocation, and you shall afflict yourselves and present an offering by fire to Y^ehovah (the Lord). ²⁸ And you shall do no work on this same day; for it is a day of atonement, to make atonement for you before Y^ehovah (the Lord) your God. ²⁹ For whoever is not afflicted on this same day shall be cut off from his people. ³⁰ And whoever does any work on this same day, that person I will destroy from

among his people. ³¹ You shall do no work: it is a statute forever throughout your generations in all your dwellings. ³² It shall be to you a Sabbath of solemn rest, and you shall afflict yourselves; on the ninth day of the month beginning at evening, from evening to evening shall you keep your Sabbath."

Atonement is also used to declare the Jubilee, for the Jubilee is the basis of God's system for regulating human affairs on Earth. It is a sabbatised Sabbath, a Shabbath Shabbathown, which emphasises its holiness (see *SHD 7677*). The spiritual significance of the Jubilee will be examined later (Lev. 25:8-12).

Atonement is specifically excluded from the category of offerings, which are related to bounty and individual blessing; so also is the Day of Trumpets. This is because neither of these days is related to human activity nor endeavor. The Holy Day of Atonement is specifically a census day with a levy applied (Ex. 30:11-16).

The tax or levy on Atonement was for the numbering of the elect of Israel. It is a set weight per person and is not to vary according to the circumstance of the individual. God did this numbering of Israel at the foundation of the world (Rev. 17:8), and Jesus Christ paid the set fee once and for all (Rom. 6:10). The set fee indicates that salvation is paid for, not according to the physical circumstance of the individual, but by the sacrifice of Christ once and for all (Heb. 7:27; 9:26; 10:10; 1Pet. 3:18). The taking up of a collection at Atonement strikes at the very adequacy of the sacrifice of Jesus Christ.

It is for this reason that there are three Feast collections only as specified in Exodus 23:14-18, Exodus 34:24, Deuteronomy 16:16 and 1Kings 9:25. They are not Holy Day offerings and are to be taken before morning of the first day of each Feast.

Exodus 23:14-18 "Three times in the year you shall keep a feast to me. ¹⁵ You shall keep the feast of unleavened bread; as I commanded you, you shall eat unleavened bread for seven days at the appointed time in the month of Abib, for in it you came out of Egypt. None shall appear before me empty-handed. ¹⁶ You shall keep the feast of harvest, of the first fruits of your labor, of what you sow in the field. You shall keep the feast of ingathering at the end of the year, when you gather in from the field the fruit of your labor. ¹⁷ Three times in the year shall all your males appear before Y^ehovah (the Lord) GOD. ¹⁸ "You shall not offer the blood of my sacrifice with leavened bread, or let the fat of my feast remain until the morning.

In verse 18 the fat of my feast is addressing our financial festival offerings at this time. We may not eat any animal fat.

Leviticus 3:17 It shall be a perpetual statute throughout your generations, in all your dwelling places, that you eat neither fat nor blood."

A sign or ovrth was first used in Genesis 9:12. The rainbow was God's token reminder of His promise that He would not destroy the Earth with water a second time. God uses signs that will identify those in a specific relationship with Him. The sign of wearing fringes (RSV) or bands (KJV) of blue are to be worn on the borders of our garments (Num 15:37-39). This is worn as a

personal reminder of the relationship between you and Eloah through the covenant. It does not have a penalty for not wearing them as do other breaches of the law. We will wear them as instructed, although they are not to be worn for show.

Mat. 23:5 They do all their deeds to be seen by men; for they make their phylacteries broad and their fringes long,

The initial and primary sign of the covenant people was circumcision (Gen. 17:10-14). This physical act was a seal of the covenant people, meaning covenant keeping people, who are entitled to receive the promised land from the Nile to the Euphrates rivers (Gen. 15:18). Non Covenant keeping people who attack, in order to possess and control this land, will be removed from it.

Covenant signs are now spiritually applied after baptism and also includes women. This was the intention from the beginning (Deut. 10:15-17) but it also requires God's participation.

Deuteronomy 30:6 And Y^ehovah (the Lord) your God will circumcise your heart and the heart of your offspring, so that you will love Y^ehovah (the Lord) your God with all your heart and with all your soul, that you may live.

This spiritual application of the law is according to what you think and not just what you do (Mat. 5:27-28).

Baptism with receipt of the Holy Spirit is the primary sign of the elect. This is received through the blood of Jesus Christ with those who are placed into the

one Spiritual Body (Mat. 28:19; Acts 1:5; 11:16; Rom. 6:3; 1Cor. 12:13; Heb. 9:11-28).

Having received and retained the Holy Spirit they form the basis of the sealing in Revelation 7:3 of the Last Days. The sign of the elect is centered on the First Commandment. Christ said, "You shall worship the Lord your God and Him only shall you worship [or serve]" (Mat. 4:10; Lk. 4:8). Our service is worship and this statement shows that there is only One, God the Father, Y^ehovah, who may be worshipped. Yahoshua, Jesus Christ His anointed, may not be worshipped.

The Sabbath is a sign of the Church of God but it is not the sign. The primary sign is the Godhead. The biblical Unitarian structure is that there is One God (Deut. 6:4; 1Cor. 8:4) whom we can know (Hos. 8:2; 13:4). We are required to know both Him (Gal. 4:8-9) and His will (Acts 22:14).

We are told to distinguish between The God and His Christ (Jn. 17:3), and it is to our eternal shame if we do not or cannot make that distinction (1Cor. 15:34).

Understanding that Y^ehovah Sabaoth, the Lord of the Host, is the One True God is fundamental to the Faith. Baptism is the second sign and the receipt of the Holy Spirit is the inner seal.

The outward signs are the Sabbaths, and the Lord's Supper/Passover, which is the sign of the Laws of God. These two signs of the Law are specifically designed to defend against idolatry (Deut. 11:6), and

act as the seals on the hand and the forehead of the Lord's elect.

Included in the Sabbaths are the New Moons and Holy Days, however, these are denied to humanity because of idolatry.

Ezekiel 20:16-20 because they rejected my ordinances and did not walk in my statutes, and profaned my sabbaths; for their heart went after their idols. ¹⁷ Nevertheless my eye spared them, and I did not destroy them or make a full end of them in the wilderness. ¹⁸ "And I said to their children in the wilderness, Do not walk in the statutes of your fathers, nor observe their ordinances, nor defile yourselves with their idols. ¹⁹ I Y^ehovah (the Lord) am your God; walk in my statutes, and be careful to observe my ordinances, ²⁰ and hallow my sabbaths that they may be a sign between me and you, that you may know that I Y^ehovah (the Lord) am your God.

The pollution of the Sabbaths stems from idolatry. The Sabbaths include all of the days set aside for worship by God according to His Calendar, based upon the correct observance of the New Moons at the conjunction of the natural astronomical cycle.

God punishes the nation for failing to honour Him and keep His Laws.

Ezekiel 20:21-24 But the children rebelled against me; they did not walk in my statutes, and were not careful to observe my ordinances, by whose observance man shall live; they profaned my sabbaths. "Then I thought I would pour out my wrath upon them and spend my anger against them in the wilderness. ²² But I withheld my hand, and acted for the sake of my name, that it should not be profaned in the sight of the nations, in whose sight I had brought them out. ²³ Moreover I swore to them in the wilderness that I would scatter them among

the nations and disperse them through the countries,²⁴ because they had not executed my ordinances, but had rejected my statutes and profaned my sabbaths, and their eyes were set on their fathers' idols.

The Sabbaths are inseparable from the First Commandment and the Law. The nation is punished for failing to keep all of the aspects of the Laws of God (Zech. 14:16-19).

The Sabbath is a sign of our faithfulness and of our redemption into God's rest. To abandon the Sabbath is to abandon our hope in God. This is the reason why we are presently persecuted for keeping the Sabbaths of Y^ehovah (the Lord). Anyone who defiles the Sabbath shall be put to death (Ex. 31:14; Num. 32:36). It is a sign between God and the children of Israel forever (Ex. 31:17). The word translated as forever is from Olam (SHD 5769), a word which carries the meaning of age abiding, as well as perpetual, a long duration, or everlasting. As the New or the Renewed Covenant-keeping followers of the Way, we are spiritual Israel (Rom. 9:4), and are therefore required to keep all of the Sabbaths.

Sabbath Preparations and Permitted Activities

The preparation for the Sabbath is to be undertaken on the previous day (Ex. 16:5). The food is to be gathered and prepared from the example of the manna. Everyone is to abide in his place (Ex. 16:29-30). The people are to rest both in earing time and in harvest time on the Sabbath day (Ex. 34:21). The actions of the Lord in picking ears of corn

on the Sabbath was condemned by those who had made the Sabbath into a burden by those adding numerous erroneous oral traditions.

We may not light industrial fires for doing work on Sabbaths. This is clear from Exodus 35:1-36:2. The fire lighting referred to in verse 3 was related to the heavy work in construction on the six working days that is forbidden on the Sabbaths; it does not refer to the preparation of hot food.

Exodus 35:1-35 Moses assembled all the congregation of the people of Israel, and said to them, "These are the things which Y^ehovah (the Lord) has commanded you to do. ² Six days shall work be done, but on the seventh day you shall have a holy sabbath of solemn rest to Y^ehovah (the Lord); whoever does any work on it shall be put to death; ³ you shall kindle no fire in all your habitations on the sabbath day." ⁴ Moses said to all the congregation of the people of Israel, "This is the thing which Y^ehovah (the Lord) has commanded..."

We must light fires in our homes as required for the necessary warmth in northern or extreme southern climates. We must light these fires for the sick or elderly or for those with infants. We are to keep warm and enjoy the Sabbath.

This is the mind of God, and His Commandments are not a burden (1Jn. 5:3; Isa. 43:23), but they can be made so by incorrect application (Lk. 11:46) and by our sins (Isa. 43:24).

.... ⁵ Take from among you an offering to Y^ehovah (the Lord); whoever is of a generous heart, let him bring Y^ehovah's (the Lord's) offering: gold, silver, and bronze; ⁶ blue and purple and scarlet stuff and fine twined linen;

goats' hair, ⁷ tanned rams' skins, and goatskins; acacia wood, ⁸ oil for the light, spices for the anointing oil and for the fragrant incense, ⁹ and onyx stones and stones for setting, for the ephod and for the breastpiece. ¹⁰ "And let every able man among you come and make all that Y^ehovah (the Lord) has commanded: the tabernacle, ¹¹ its tent and its covering, its hooks and its frames, its bars, its pillars, and its bases; ¹² the ark with its poles, the mercy seat, and the veil of the screen; ¹³ the table with its poles and all its utensils, and the bread of the Presence; ¹⁴ the lampstand also for the light, with its utensils and its lamps, and the oil for the light; ¹⁵ and the altar of incense, with its poles, and the anointing oil and the fragrant incense, and the screen for the door, at the door of the tabernacle; ¹⁶ the altar of burnt offering, with its grating of bronze, its poles, and all its utensils, the laver and its base; ¹⁷ the hangings of the court, its pillars and its bases, and the screen for the gate of the court; ¹⁸ the pegs of the tabernacle and the pegs of the court, and their cords; ¹⁹ the finely wrought garments for ministering in the holy place, the holy garments for Aaron the priest, and the garments of his sons, for their service as priests." ²⁰ Then all the congregation of the people of Israel departed from the presence of Moses. ²¹ And they came, every one whose heart stirred him, and every one whose spirit moved him, and brought Y^ehovah's (the Lord's) offering to be used for the tent of meeting, and for all its service, and for the holy garments. ²² So they came, both men and women; all who were of a willing heart brought brooches and earrings and signet rings and armlets, all sorts of gold objects, every man dedicating an offering of gold to Y^ehovah (the Lord). ²³ And every man with whom was found blue or purple or scarlet stuff or fine linen or goats' hair or tanned rams' skins or goatskins, brought them. ²⁴ Every one who could make an offering of silver or bronze brought it as Y^ehovah's (the Lord's) offering; and every man with whom was found acacia wood of any use in the work, brought it. ²⁵ And all women who had ability spun with their hands, and brought what they had spun in blue and purple and scarlet stuff and fine twined linen;

²⁶ all the women whose hearts were moved with ability spun the goats' hair. ²⁷ And the leaders brought onyx stones and stones to be set, for the ephod and for the breastpiece, ²⁸ and spices and oil for the light, and for the anointing oil, and for the fragrant incense. ²⁹ All the men and women, the people of Israel, whose heart moved them to bring anything for the work which Y^ehovah (the Lord) had commanded by Moses to be done, brought it as their freewill offering to Y^ehovah (the Lord). ³⁰ And Moses said to the people of Israel, "See, Y^ehovah (the Lord) has called by name Bezalel the son of Uri, son of Hur, of the tribe of Judah; ³¹ and he has filled him with the Spirit of God, with ability, with intelligence, with knowledge, and with all craftsmanship, ³² to devise artistic designs, to work in gold and silver and bronze, ³³ in cutting stones for setting, and in carving wood, for work in every skilled craft. ³⁴ And he has inspired him to teach, both him and Oholiab the son of Ahisamach of the tribe of Dan. ³⁵ He has filled them with ability to do every sort of work done by a craftsman or by a designer or by an embroiderer in blue and purple and scarlet stuff and fine twined linen, or by a weaver -- by any sort of workman or skilled designer.

Exodus 36:1-2 Bezalel and Oholiab and every able man in whom Y^ehovah (the Lord) has put ability and intelligence to know how to do any work in the construction of the sanctuary shall work in accordance with all that Y^ehovah (the Lord) has commanded." ² And Moses called Bezalel and Oholiab and every able man in whose mind Y^ehovah (the Lord) had put ability, every one whose heart stirred him up to come to do the work;

Verses 35:6 to 36:2 explain the extensive work being referred to in this industrial complex and for which no fires are to be lit on the Sabbaths. The correct preparation for the Sabbath is part of your worship.

The Lord demonstrated that he was Lord of the Sabbath not by intending that it

need not be kept, but rather by condemning the manner in which it was kept by the Pharisees.

Matthew 12:1-12 At that time Jesus went through the grainfields on the sabbath; his disciples were hungry, and they began to pluck heads of grain and to eat. ² But when the Pharisees saw it, they said to him, "Look, your disciples are doing what is not lawful to do on the sabbath." ³ He said to them, "Have you not read what David did, when he was hungry, and those who were with him: ⁴ how he entered the house of God and ate the bread of the Presence, which it was not lawful for him to eat nor for those who were with him, but only for the priests? ⁵ Or have you not read in the law how on the sabbath the priests in the temple profane the sabbath, and are guiltless? ⁶ I tell you, something greater than the temple is here. ⁷ And if you had known what this means, 'I desire mercy, and not sacrifice,' you would not have condemned the guiltless. ⁸ For the Son of man is lord of the sabbath." ⁹ And he went on from there, and entered their synagogue. ¹⁰ And behold, there was a man with a withered hand. And they asked him, "Is it lawful to heal on the sabbath?" so that they might accuse him. ¹¹ He said to them, "What man of you, if he has one sheep and it falls into a pit on the sabbath, will not lay hold of it and lift it out? ¹² Of how much more value is a man than a sheep! So it is lawful to do good on the sabbath."

From this text, and also from the clarification of the Law explained in the New or renewed Testament. It is lawful to pick enough food or prepare food to eat on the Sabbath. Verse 3 above refers to 1 Samuel 21:6 where David had eaten the prohibited shewbread (Ex. 25:30; Lev. 24:5-8). More particularly, the priests in the Temple profane or render common the Sabbath and are blameless (Mat. 12:5; cf. Num. 28:9-10; see also Neh. 13:7; Ezek. 24:21; Jn. 7:22-23).

Our work on the Sabbath as the elect in the worship of God is blameless; in fact, there were more sacrifices carried out on the Sabbath than on any other day. It is the certain kinds of activity we may involve ourselves in that can condemn us; it is not simply a matter of us being active on the Sabbath.

Christ also gave a command regarding the healing of the sick. This is to be conducted on the Sabbath, as it is lawful to heal and to feed the sick and maimed on the Sabbath (Lk. 6:8-10; 13:14-16; 14:3; Mat. 12:10-13).

John 7:23 If on the sabbath a man receives circumcision, so that the law of Moses may not be broken, are you angry with me because on the sabbath I made a man's whole body well?

Luke 14:5 shows that it is important to deal with emergencies on the Sabbath. In fact, this text deals with the concept of healing on the Sabbath, as the proper care and preparation for the sick and the afflicted on the Sabbath is a serious issue. That any one person should eat and remain alone on the Sabbath is to our shame and discredit. People must properly prepare for the Sabbath in order to confer maximum benefit on their brethren.

Mark 3:1-5 Again he entered the synagogue, and a man was there who had a withered hand. ² And they watched him, to see whether he would heal him on the sabbath, so that they might accuse him. ³ And he said to the man who had the withered hand, "Come here." ⁴ And he said to them, "Is it lawful on the sabbath to do good or to do harm, to save life or to kill?" But they were silent. ⁵ And he looked around at them with anger, grieved at their hardness of heart, and

said to the man, "Stretch out your hand." He stretched it out, and his hand was restored.

The lesson of the ox in a ditch is that of emergencies, but we must plan in advance. Asses are not to be laden (Neh. 13:15) and the gates are to be shut (Neh. 13:19). This means that we must stop even the opportunities for work. Burdens must not be borne (Jer. 17:21) and sticks may not be gathered (Num. 15:32-35). Sheaves may not be brought in and wine may not be pressed (Neh. 13:15). With preparation, all of this day-to-day work can and must be stopped; we must even remove it from our thinking (2Cor. 10:5).

Food and wares may be neither purchased (Neh. 10:31) nor sold (Neh. 13:15). We will not go to restaurants on any Sabbaths. Both buying and selling are prohibited activities.

The Sabbath system points to redemption, and so life is to be saved. (Mk. 3:4; Lk. 6:9). Rescues are to be made where it is possible (Mat. 12:11). Scripture does not present us with a Bill of Rights but with a Compact of Responsibilities.

We study and learn to keep this complete Sabbath system not because we are afraid of punishment but because we love our One and Only True God.

1John 5:3 For this is the love of God, that we keep his commandments. And his commandments are not burdensome.

The Sabbaths and New Moons and the Feasts are not burdensome, but they must be kept in spiritual purity,

Isaiah 1:13-14 Bring no more vain offerings; incense is an abomination to me. New moon and sabbath and the calling of assemblies -- I cannot endure iniquity and solemn assembly.

¹⁴ Your new moons and your appointed feasts my soul hates; they have become a burden to me, I am weary of bearing them.

they must not be polluted or profaned.

Isaiah 56:2-7 Blessed is the man who does this, and the son of man who holds it fast, who keeps the sabbath, not profaning it, and keeps his hand from doing any evil." ³ Let not the foreigner who has joined himself to Y^ehovah (the Lord) say, "Y^ehovah (the Lord) will surely separate me from his people"; and let not the eunuch say, "Behold, I am a dry tree." ⁴ For thus says Y^ehovah (the Lord): "To the eunuchs who keep my sabbaths, who choose the things that please me and hold fast my covenant, ⁵ I will give in my house and within my walls a monument and a name better than sons and daughters; I will give them an everlasting name which shall not be cut off. ⁶ And the foreigners who join themselves to Y^ehovah (the Lord), to minister to him, to love the name of Y^ehovah (the Lord), and to be his servants, every one who keeps the sabbath, and does not profane it, and holds fast my covenant -- ⁷ these I will bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices will be accepted on my altar; for my house shall be called a house of prayer for all peoples.

The Sabbath is a delight, not a day of mourning (Isa. 58:13-14). It will be kept by all when they come to worship before Y^ehovah (the Lord), as this worship will be from one New Moon to another and from one Sabbath to another (Isa. 66:23).

No burden is to be borne on the Sabbath, just as nothing was to be brought or

carried into Jerusalem on that day (Jer. 17:21). We are to rejoice in the Sabbath and bring joy to the house of God. Neither are we to carry any burden out of our houses on the Sabbath (Jer. 17:22). This shows that work on one's property is also forbidden on the Sabbath, which is to be hallowed and kept separate from the other days.

Christ was greater than the Temple as we also are greater than the physical Temple, because we are the living stones of the living Spiritual Temple (2Cor. 6:16). This living Temple with spiritual stones is made for us and using us (Mk. 2:27).

So too must we all keep the seventh-day Sabbath as a preparation for the home that we must be to God. This is for all of mankind, just as it was given as a test for or to prove Israel.

Exodus 16:4 Then Y^ehovah (the Lord) said to Moses, "Behold, I will rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may prove them, whether or not they will walk in my law or not.

The Sabbath is the prerequisite to the inheritance of the kingdom of Israel, providing that no burden is brought in through the gates of the city. Kings and princes shall sit upon the throne of David. However, if this warning is not heeded then the city shall be destroyed by fire.

Jeremiah 17:27 But if you do not listen to me, to keep the sabbath day holy, and not to bear a burden and enter by the gates of Jerusalem on the sabbath day, then I will kindle a fire in its gates, and it shall devour

the palaces of Jerusalem and shall not be quenched."

The heathen will mock at the Sabbaths (KJV; downfall: RSV) in the day of her affliction (Lam. 1:7). Thus the Sabbath is the sign and the source of scorn in affliction for those of the House of God.

The king and priest will bear the indignation of His anger for the profanation of the Sabbath.

Lamentations 2:6 And he hath violently taken away his tabernacle, as if it were of a garden: he hath destroyed his places of the assembly: Y^ehovah (the Lord) hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised in the indignation of his anger the king and the priest.

The Sabbaths are for mirth and rejoicing, but they have been forgotten; as a punishment the mirth of the Sabbaths is taken away (Hos. 2:11). The right attitude must be kept on the Sabbath. We must wait for it to be completed before undertaking business, because that will carry on into our attitude of honesty, sacrifice and giving (Amos 8:5). We must always be conscious of doing good and of healing the infirmities of all (Lk. 13:10-16).

Luke 23:54 shows that we must prepare for the Sabbath by thinking ahead and doing good to one another. We are to show that we love one another as Christ loves us. We are to grow in faith, as we are all made whole (Lk. 5:5-14). As it is lawful to circumcise on the Sabbath, so also is it lawful to circumcise our hearts with giving and with the power of the Spirit. We are to judge each other with

righteous judgment by the good we do on the Sabbath (Jn. 7:21-24).

Blessings will accrue to those who keep the Sabbath system properly (Isa. 56:2). However, to those who preach the profaning of the Sabbath, we read:

Jeremiah 10:21 For the shepherds are stupid, and do not inquire of Y^ehovah (the Lord); therefore they have not prospered, and all their flock is scattered.

Shepherds of spiritual Israel who do not inquire by diligent study of and obedience to the word will be judged and their flocks will be scattered. This judgment can mean death to individual shepherds who preach the profaning of the Law (Isa. 66:16-24).

In the period after Messiah we require adult baptism for acquiring the Spirit of God and the renewing of the covenant.

The Sabbatimos (SGD 4520) obligations remain.

Hebrews 4:9-11 So then, there remains a sabbath rest for the people of God; ¹⁰ for whoever enters God's rest, also ceases from his labors as God did from his. ¹¹ Let us therefore strive to enter that rest, that no one fall by the same sort of disobedience.

The seventh-day Sabbath rest remains in place. We who are baptised spiritual Israel and who have renewed the covenant with our God, will keep it and cease from our work.

Exodus 31:14-18 You shall keep the sabbath, because it is holy for you; every one who profanes it shall be put to death; whoever does any work on it, that soul shall be cut off from among his people. ¹⁵ Six days shall work be done, but the seventh day is a sabbath of

solemn rest, holy to Y^ehovah (the Lord); whoever does any work on the sabbath day shall be put to death. ¹⁶ Therefore the people of Israel shall keep the sabbath, observing the sabbath throughout their generations, as a perpetual covenant. ¹⁷ It is a sign for ever between me and the people of Israel that in six days Y^ehovah (the Lord) made heaven and earth, and on the seventh day he rested, and was refreshed."

In the future, in His good time, God will take from the nations, individuals to be priests and Levites who will function according to the order of Melchizedek. They and everyone will come to worship Eloah on the Sabbath day.

Isaiah 66:18-21 "For I know their works and their thoughts, and I am coming to gather all nations and tongues; and they shall come and shall see my glory, ¹⁹ and I will set a sign among them. And from them I will send survivors to the nations, to Tarshish, Put, and Lud, who draw the bow, to Tubal and Javan, to the coastlands afar off, that have not heard my fame or seen my glory; and they shall declare my glory among the nations. ²⁰ And they shall bring all your brethren from all the nations as an offering to Y^ehovah (the Lord), upon horses, and in chariots, and in litters, and upon mules, and upon dromedaries, to my holy mountain Jerusalem, says Y^ehovah (the Lord), just as the Israelites bring their cereal offering in a clean vessel to the house of Y^ehovah (the Lord). ²¹ And some of them also I will take for priests and for Levites, says Y^ehovah (the Lord).

The Practical Application

The seventh-day Sabbath is to be kept as an express Commandment and one of the Ten Commandments. These are inviolate statutes forever for all people. The Sabbath is holy, meaning time set apart for a specific purpose. Anyone who profanes the Sabbath suffers death and is cut off from his people (Ex. 31:14-15).

The seventh-day Sabbath remains for the observers of the renewed covenant (Heb. 4:9; Col. 2:16-17). As previously mentioned, the seventh day begins on the end of the sixth day of the week (our Friday) at the end of the evening nautical twilight at dark (Gen. 1:5; Ps. 104:20; Lev. 23:32; Acts 27:27-33).

A practical means of determining dark is by winding red and blue thread or ribbon together and holding them to the west as the dusk deepens; it will be dark when the colours cannot be distinguished. This will be very close to the published local time of EENT depending on one's eyesight.

It is a perpetual covenant between the people of Israel and is a sign forever between them and God, acknowledging Him as Creator (Ex. 31:15-16). All true Christians are spiritual Israel and all Gentiles are ultimately to come into the nation of Israel (Rom 9:6; 11:16-25).

The punishment for profaning the Sabbath is the death entailed in forfeiting the Holy Spirit and being consigned to the Second Resurrection (Rev. 20:5).

The Sabbath is a delight and is to be honored as the Holy Day of the Lord. It is not a day of idle pleasure but one of sacred assembly (Isa. 58:13-14). No work done for income and no unnecessary burdens are to be carried on it (Jer. 17:21-22), and we are neither to buy (Neh. 10:31) nor sell (Neh. 13:15) on the Sabbath.

The New Moons

Isaiah 66:22-23 "For as the new heavens and the new earth which I will make shall remain before me, says Y^ehovah (the Lord); so shall your descendants and your name remain. ²³ From new moon to new moon, and from sabbath to sabbath, all flesh shall come to worship before me, says Y^ehovah (the Lord).

All humanity is commanded to attend the inner court and worship on both the seventh-day Sabbath and the New Moon Sabbath.

Ezekiel 46:1-10 "Thus says Y^ehovah (the Lord) GOD: The gate of the inner court that faces east shall be shut on the six working days; but on the sabbath day it shall be opened and on the day of the new moon it shall be opened. ² The prince shall enter by the vestibule of the gate from without, and shall take his stand by the post of the gate. The priests shall offer his burnt offering and his peace offerings, and he shall worship at the threshold of the gate. Then he shall go out, but the gate shall not be shut until evening. ³ The people of the land shall worship at the entrance of that gate before Y^ehovah (the Lord) on the sabbaths and on the new moons. ⁴ The burnt offering that the prince offers to Y^ehovah (the Lord) on the sabbath day shall be six lambs without blemish and a ram without blemish; ⁵ and the cereal offering with the ram shall be an ephah, and the cereal offering with the lambs shall be as much as he is able, together with a hin of oil to each ephah. ⁶ On the day of the new moon he shall offer a young bull without blemish, and six lambs and a ram, which shall be without blemish; ⁷ as a cereal offering he shall provide an ephah with the bull and an ephah with the ram, and with the lambs as much as he is able, together with a hin of oil to each ephah. ⁸ When the prince enters, he shall go in by the vestibule of the gate, and he shall go out by the same way. ⁹ "When the people of the land come before Y^ehovah (the Lord) at the appointed feasts, he who enters by the north gate to worship shall go out by the south gate; and he who enters by the

south gate shall go out by the north gate: no one shall return by way of the gate by which he entered, but each shall go out straight ahead. ¹⁰ When they go in, the prince shall go in with them; and when they go out, he shall go out.

The sacrifices on the New Moon were greater than that of the Sabbath (Ezek. 46:4, 6). There is no distinction made between the New Moon and the weekly Sabbath, as both days are holy and no trading is permitted on either day.

Amos 8:5 saying, "When will the new moon be over, that we may sell grain? And the sabbath, that we may offer wheat for sale, that we may make the ephah small and the shekel great, and deal deceitfully with false balances,

The significance of the sacrifices in regard to the New Moons relates to the Church and the councils of Israel. Unless the New Moons are kept it is impossible to understand God's Calendar. The modern Jewish calendar with its postponements and crescent observation is not a correct calendar and obstructs the restoration. God's Feasts are set by the natural astronomical cycle. When they are set incorrectly with postponements, the Feasts and the New Moons cannot be held on the correct day and so the restoration is delayed. Only by restoring the New Moons at the conjunction can the Calendar and the Feasts be kept correctly and therefore properly understood.

The New Moon is one of the memorials.

Numbers 10:10 On the day of your gladness also, and at your appointed feasts, and at the beginnings of your months, you shall blow the

trumpets over your burnt offerings and over the sacrifices of your peace offerings; they shall serve you for remembrance before your God: I am Y^ehovah (the Lord) your God."

The sacrifices were fulfilled in Christ. The Sabbaths, New Moons and set Feasts were not eliminated. We must not agree with those who bring us to a negative judgment regarding the keeping of the New Moons.

Colossians 2:16-17 Therefore let no one pass judgment on you in questions of food and drink or with regard to a festival or a new moon or a sabbath. ¹⁷ These are only a shadow of what is to come; but the substance belongs to Christ.

The Feast of the New Moon was treated as a Shabbatown or Holy Sabbath. Sacrifices were offered as a memorial, as we saw above.

Numbers 28:11-15 "At the beginnings of your months you shall offer a burnt offering to Y^ehovah (the Lord): two young bulls, one ram, seven male lambs a year old without blemish; ¹² also three tenths of an ephah of fine flour for a cereal offering, mixed with oil, for each bull; and two tenths of fine flour for a cereal offering, mixed with oil, for the one ram; ¹³ and a tenth of fine flour mixed with oil as a cereal offering for every lamb; for a burnt offering of pleasing odor, an offering by fire to Y^ehovah (the Lord). ¹⁴ Their drink offerings shall be half a hin of wine for a bull, a third of a hin for a ram, and a fourth of a hin for a lamb; this is the burnt offering of each month throughout the months of the year. ¹⁵ Also one male goat for a sin offering to Y^ehovah (the Lord); it shall be offered besides the continual burnt offering and its drink offering.

We know from this text (vv. 11, 14) that the New Moons were to be observed as holy on every month throughout the year, not just on the First and Seventh

Months. The same requirements apply to the New Moons as they do to the other Feasts and Sabbaths.

1Chronicles 23:31 and whenever burnt offerings are offered to Y^ehovah (the Lord) on sabbaths, new moons, and feast days, according to the number required of them, continually before Y^ehovah (the Lord).

New Moons are intermediary between the Sabbaths and the Feasts.

2Chronicles 31:3 The contribution of the king from his own possessions was for the burnt offerings: the burnt offerings of morning and evening, and the burnt offerings for the sabbaths, the new moons, and the appointed feasts, as it is written in the law of Y^ehovah (the Lord).

Ezra 3:5 also notes that the New Moons were restored. Both major restorations involved the restoration of the New Moons.

Ezra 3:5 and after that the continual burnt offerings, the offerings at the new moon and at all the appointed feasts of Y^ehovah (the Lord), and the offerings of every one who made a freewill offering unto Y^ehovah (the Lord).

The New Moon is the beginning or the First Day of the month (Num. 10:10; 28:11). The lunar calendar is the mark of the holy people. In its notation to Exodus 12:2, the Mekilta states that "the nations" reckon by the sun, but Israel by the moon (Ps. 104:19). The Sabbaths and the New Moons together both required rest from work as we read in Amos 8:5. It was to be a day of rejoicing. When kept on the wrong days, in the wrong ways, the mirth intended

for the Holy Days, New Moons and Sabbaths was removed.

Hosea 2:11 And I will put an end to all her mirth, her feasts, her new moons, her sabbaths, and all her appointed feasts.

This was because of unfaithfulness and idolatry. God destroys His people because they do not keep His Laws. The end result is that He will destroy the wealth of the nation.

Hosea 2:12 And I will lay waste her vines and her fig trees, of which she said, 'These are my hire, which my lovers have given me.' I will make them a forest, and the beasts of the field shall devour them.

Genesis 1:14 shows that God set the lights in the heavens to determine the days and the nights, and as signs and for seasons. The New Moons determine the order and timing of the Feasts and logically precede the Sabbath, which represents the act of completion as the Seventh Day, whereas the moons commenced from the Fourth Day. The lights are to separate light from darkness (Gen. 1:18). The moon demonstrates the light of the world within the darkness that rules it. The sun is used to depict Christ.

Malachi 4:2-4 But for you who fear my name the sun of righteousness shall rise, with healing in its wings. You shall go forth leaping like calves from the stall. ³ And you shall tread down the wicked, for they will be ashes under the soles of your feet, on the day when I act, says Y^ehovah (the Lord) of hosts. ⁴ "Remember the law of my servant Moses, the statutes and ordinances that I commanded him at Horeb for all Israel.

The term translated as *wings* above refers to the borders of Christ's garment which, when touched in faith, made one well (Mat. 9:20-22).

The fear of Y^ehovah (the Lord) is the remembrance of the Law of God. The Sabbaths and the New Moons were treated in the same way in regard to the conduct of business. The conduct of commerce or of buying and selling is and was prohibited on both the New Moon and the Sabbath. Profaning the New Moons and Sabbath is linked to a spiritual attitude of exploitation.

Amos 8:4-6 Hear this, you who trample upon the needy, and bring the poor of the land to an end, ⁵ saying, "When will the new moon be over, that we may sell grain? And the sabbath, that we may offer wheat for sale, that we may make the ephah small and the shekel great, and deal deceitfully with false balances, ⁶ that we may buy the poor for silver and the needy for a pair of sandals, and sell the refuse of the wheat?"

The months are twelve in all with a thirteenth or intercalary month added seven times in every nineteen-year cycle of the year. The sequence of the Calendar as established by God in the creation is determined by the movement and position of the heavenly bodies. This is developed throughout the Bible and is central to the Law.

Psalm 104:19 Thou hast made the moon to mark the seasons; the sun knows its time for setting.

The moon is the determinate factor, not the sun. The sun is operative for the day only and as a pivot for the beginning of the year from the equinox or turn of the

year at Exodus 34:22, from tequwphah [tek-oo-faw', or tekquphah] (SHD 8622) meaning:

- 1 1(a) coming round, circuit of time or space, a turning, circuit;
- 2 1(b) at the circuit (as an adverb).

For Israel and all people in the northern hemisphere, winter solstice is the time in December when the sun reaches its southernmost latitude. At this time we have the shortest day, typically around 21st/22nd December. Anciently the winter solstice was on our December 25th and false gods like Mithraism were assigned this day as a birthday. Summer solstice is the time in June when the sun reaches its northernmost latitude; at this time we have the longest day, typically around 21st /22nd June.

The vernal equinox is the time in March when the sun passes the equator moving from the southern to the northern hemisphere, when day and night have approximately the same length. The date for this equinox is typically around 20th/21st March. Anciently, the equinox was on March 25th and this was carried to Great Britain and was used as their false New Year's day until several hundred years ago. The autumnal equinox is the time in September when the sun passes the equator moving from the northern to the southern hemisphere, again when day and night have approximately the same length; the date is typically around 21st/22nd September.

A tropical year is 365.24219 days and a synodic month is 29.53059 days. Nineteen tropical solar years is close to

an integral number of synodic months. The actual length of a particular year may vary by several minutes due to the influence of the gravitational force from other planets. Similarly, the time between two New Moons may vary by several hours due to a number of factors, including changes in the gravitational force, the effects of the sun, and from the moon's orbital inclination.

Nineteen years mark the complete cycle. The moons themselves determine this period as they rotate through the seasons. The start of the month is not set from seeing a first crescent moon, which is extremely variable and makes it impossible to publish a calendar with the Holy Days identified.

The year begins in the spring with the First Day of the First Month established from the conjunction during Jerusalem time. This month is the First Month that has the Fifteenth Day, the Passover, categorized as the full moon, which follows the vernal equinox. The New Moon may thus be up to thirteen days before the equinox.

The Passover festival, to be celebrated at full moon in the month of Nisan (14 Nisan), should in any case fall after the vernal equinox [metaisemerian earinen] when the sun stood in the sign Aries. This explanation is characterized by Anatolius, in a fragment of decided importance in relation to the history of the Jewish calendar given in Eusebius Hist eccl. vii 32. 16-19, characterizes this as the unanimous view of all the Jewish authorities... With this also agree the statements of Philo and Josephus. If one therefore toward the close of the year noticed that the Passover would fall before the vernal equinox, the intercalation of a month before Nisan would have to be resorted to. (E.

Schürer, A History of the Jewish People in the Time of Jesus Christ, First Division, Volume II, Appendix III)

This important rule for determining the New Year will not be found in Scripture. This includes the Sabbath day and New Moon. Historical references must be evaluated and applied.

However, this start of the year rule is still followed by Roman Catholics after 1800 years in determining their Easter. In 2005 Easter coincided with the true Wave Sheaf on Sunday 27th of March. The European Trinitarians saw no conflict here, because the Jews were one month late for celebration of the Wave Sheaf, as in 1997. It was late in 1997 in order to accommodate the Rabbinically designated but astronomically meaningless "Blessing of the Sun". This is a modern tradition which causes all of Judah to sin. The Wave Sheaf, as first of the first-fruits, could not be kept in what was in fact the second month commencing in April. Judaism did not and could not keep it, as the barley harvest was completed by the middle of what was the second month of that year.

The start of the month at the conjunction is critical in understanding when the New Year begins. The start of the year is not contingent on the ripeness of barley in modern Israel, as this can vary by many weeks in any given year; this again makes it impossible to publish a calendar with the Holy Days identified.

This looking for a sign falls into the category of 'looking' for a crescent or 'looking' for a full moon on which to base

these critical cycles and days. People today are using modern grains that ripen at different rates and are very different to the primitive grains. Some people actually plant them in protected environments to be close to accommodating their assumptions. Even then, certain conditions can alter their desired effects.

Noah entered and the ark was closed (Gen. 7:16), but at the Flood's end he knew when New Year's Day occurred. He then removed the covering of the ark (Gen. 8:13). This knowledge of the New Year's Day was not based on visual signs and certainly was not based on a barley harvest near Jerusalem at the end of the Flood.

The year 2005 was the seventh or sabbatical year, in which we did not plant annuals. In the Millennium no one will plant an annual grain like barley; thus no one will be able to see what is the state of the growth of green ears during March or April in a seventh or a Jubilee Year. This knowledge is not, and cannot be, required to start the year or identify the subsequent Feasts and Holy Days.

The Practical Application

The New Moons are required to be kept under the Law (Num. 10:10; 28:11-15; 1Chr. 23:31; 2Chr. 2:4; 8:13; 31:3). Trading is suspended at this time as for the Sabbath (Amos 8:5).

Israel kept the New Moons (Isa. 1:13-14; Ezra 3:5; Neh. 10:33; Ps. 81:3; Hos. 2:11), as did the Church over the centuries. The Church kept the New

Moons with the Sabbath and Holy Days (Col. 2:16).

The New Moons will be kept as a Sabbath in the restoration under Messiah (Isa. 66:23; Ezek. 45:17; 46:1,3,6), and they are incumbent on us now.

The New Moons are a commanded observance even before the Holy Days, which they establish as a set time (Ps. 81:3). This day is observed from the conjunction of the lunar astronomical cycle which takes place during Jerusalem's time zone (Isa. 2:3) and is not according to observation (Ps. 104:19).

The Holy Days and Feasts

The annual Holy Days are found in Leviticus 23:1-44, Numbers 28:16-29:35 and in Deuteronomy 16:1-16. These annual Holy Days are mandatory days of sacred assembly (Lev. 23:4). They are memorials (Lev. 23:43) and they mirror the Plan of Salvation of the Lord.

The seven annual Holy Days are:

First Day of Unleavened Bread (Lev. 23:7; Num. 28:18; Deut. 16:1-8);
 Last Day of Unleavened Bread (Lev. 23:8, Num. 28:25; Deut. 16:3,8);
 Pentecost (Lev. 23:21; Num. 28:26; Deut. 16:9-12);
 Trumpets (Lev. 23:23; Num. 29:1);
 Atonement (Lev. 23:26; Num. 29:7);
 First Day of Tabernacles (Lev. 23:35; Num. 29:12; Deut. 16:13-15);
 Last Great Day (Lev. 23:36; Num. 29:35).

There are three annual Feasts (Ex. 3:14; Deut. 16:16-17). The timing of these Feasts is set or fixed (Ezra 3:5; Neh. 10:33). This word set is from mow'ed (SHD 4150) meaning an appointed time. The Feast days therefore cannot be postponed by back to back Sabbaths and Holy Days.

First is the Feast of Unleavened Bread, which has two Holy Days, namely Passover on the Fifteenth Day and the Last Day of Unleavened Bread on the Twenty-first Day of the First Month or Nisan (Abib). The first thirty-six hours of the Passover, including the Lord's Supper and the meal of the Fifteenth may not be held at home or within your gates (Deut. 16:5-7).

This meal is a physical representation of the spiritual declaration that our Father Eloah will reconcile and redeem all of His creation.

Second is the Feast of Harvest or Weeks or the Holy Day of Pentecost (Ex. 23:16), which is fifty days following the Wave Sheaf Offering on the first day of the week (the Roman Sunday) within Unleavened Bread.

Third is the Feast of Tabernacles or Ingathering (Ex. 23:16; see also Num. 29:12-40), with the Fifteenth Day of the Seventh Month as a Holy Day, as well as one on the Last Great Day as the Eighth Day of this Feast.

Numbers 29:12-40 "On the fifteenth day of the seventh month you shall have a holy convocation; you shall do no laborious work, and you shall keep a feast to Y^ehovah (the Lord) seven days; ¹³ and you shall offer a

burnt offering, an offering by fire, a pleasing odor to Y^ehovah (the Lord), thirteen young bulls, two rams, fourteen male lambs a year old; they shall be without blemish; ¹⁴ and their cereal offering of fine flour mixed with oil, three tenths of an ephah for each of the thirteen bulls, two tenths for each of the two rams, ¹⁵ and a tenth for each of the fourteen lambs; ¹⁶ also one male goat for a sin offering, besides the continual burnt offering, its cereal offering and its drink offering. ¹⁷ "On the second day twelve young bulls, two rams, fourteen male lambs a year old without blemish, ¹⁸ with the cereal offering and the drink offerings for the bulls, for the rams, and for the lambs, by number, according to the ordinance; ¹⁹ also one male goat for a sin offering, besides the continual burnt offering and its cereal offering, and their drink offerings. ²⁰ "On the third day eleven bulls, two rams, fourteen male lambs a year old without blemish, ²¹ with the cereal offering and the drink offerings for the bulls, for the rams, and for the lambs, by number, according to the ordinance; ²² also one male goat for a sin offering, besides the continual burnt offering and its cereal offering and its drink offering. ²³ "On the fourth day ten bulls, two rams, fourteen male lambs a year old without blemish, ²⁴ with the cereal offering and the drink offerings for the bulls, for the rams, and for the lambs, by number, according to the ordinance; ²⁵ also one male goat for a sin offering, besides the continual burnt offering, its cereal offering and its drink offering. ²⁶ "On the fifth day nine bulls, two rams, fourteen male lambs a year old without blemish, ²⁷ with the cereal offering and the drink offerings for the bulls, for the rams, and for the lambs, by number, according to the ordinance; ²⁸ also one male goat for a sin offering; besides the continual burnt offering and its cereal offering and its drink offering. ²⁹ "On the sixth day eight bulls, two rams, fourteen male lambs a year old without blemish, ³⁰ with the cereal offering and the drink offerings for the bulls, for the rams, and for the lambs, by number, according to the ordinance; ³¹ also one male goat for a sin offering; besides the continual burnt offering, its cereal offering, and its drink offerings. ³² "On the seventh day seven bulls, two rams,

fourteen male lambs a year old without blemish, ³³ with the cereal offering and the drink offerings for the bulls, for the rams, and for the lambs, by number, according to the ordinance; ³⁴ also one male goat for a sin offering; besides the continual burnt offering, its cereal offering, and its drink offering. ³⁵ "On the eighth day you shall have a solemn assembly: you shall do no laborious work, ³⁶ but you shall offer a burnt offering, an offering by fire, a pleasing odor to Y^ehovah (the Lord): one bull, one ram, seven male lambs a year old without blemish, ³⁷ and the cereal offering and the drink offerings for the bull, for the ram, and for the lambs, by number, according to the ordinance; ³⁸ also one male goat for a sin offering; besides the continual burnt offering and its cereal offering and its drink offering. ³⁹ "These you shall offer to Y^ehovah (the Lord) at your appointed feasts, in addition to your votive offerings and your freewill offerings, for your burnt offerings, and for your cereal offerings, and for your drink offerings, and for your peace offerings." ⁴⁰ And Moses told the people of Israel everything just as Y^ehovah (the Lord) had commanded Moses.

The tithe system is tied to the Feasts and operates within the complete Jubilee system.

Deuteronomy 14:22-29 "You shall tithe all the yield of your seed, which comes forth from the field year by year. ²³ And before Y^ehovah (the Lord) your God, in the place which he will choose, to make his name dwell there, you shall eat the tithe of your grain, of your wine, and of your oil, and the firstlings of your herd and flock; that you may learn to fear Y^ehovah (the Lord) your God always. ²⁴ And if the way is too long for you, so that you are not able to bring the tithe, when Y^ehovah (the Lord) your God blesses you, because the place is too far from you, which Y^ehovah (the Lord) your God chooses, to set his name there, ²⁵ then you shall turn it into money, and bind up the money in your hand, and go to the place which Y^ehovah (the Lord) your God chooses, ²⁶ and spend the money for whatever you desire, oxen, or sheep, or wine

or strong drink, whatever your appetite craves; and you shall eat there before Y^ehovah (the Lord) your God and rejoice, you and your household. ²⁷ And you shall not forsake the Levite who is within your towns, for he has no portion or inheritance with you. ²⁸ "At the end of every three years you shall bring forth all the tithe of your produce in the same year, and lay it up within your towns; ²⁹ and the Levite, because he has no portion or inheritance with you, and the sojourner, the fatherless, and the widow, who are within your towns, shall come and eat and be filled; that Y^ehovah (the Lord) your God may bless you in all the work of your hands that you do.

The second tithe is to be used for attendance at the Feasts except in the third year where the distance is too great.

Deuteronomy 12:21 If the place which Y^ehovah (the Lord) your God will choose to put his name there is too far from you, then you may kill any of your herd or your flock, which Y^ehovah (the Lord) has given you, as I have commanded you; and you may eat within your towns as much as you desire.

Those who are not prepared to take the Passover, or who are traveling, are to take the Passover in the Second Month (Num. 9:6-12; 2Chr. 30:2-4).

Numbers 9:1-23 And Y^ehovah (the Lord) spoke to Moses in the wilderness of Sinai, in the first month of the second year after they had come out of the land of Egypt, saying, ² "Let the people of Israel keep the passover at its appointed time. ³ On the fourteenth day of this month, in the evening, you shall keep it at its appointed time; according to all its statutes and all its ordinances you shall keep it." ⁴ So Moses told the people of Israel that they should keep the passover. ⁵ And they kept the passover in the first month, on the fourteenth day of the month, in the evening, in the wilderness of Sinai; according to all that Y^ehovah (the Lord) commanded Moses, so the people of Israel did. ⁶ And there were

certain men who were unclean through touching the dead body of a man, so that they could not keep the passover on that day; and they came before Moses and Aaron on that day; ⁷ and those men said to him, "We are unclean through touching the dead body of a man; why are we kept from offering Y^ehovah's (the Lord's) offering at its appointed time among the people of Israel?" ⁸ And Moses said to them, "Wait, that I may hear what Y^ehovah (the Lord) will command concerning you." ⁹ Y^ehovah (The Lord) said to Moses, ¹⁰ "Say to the people of Israel, If any man of you or of your descendants is unclean through touching a dead body, or is afar off on a journey, he shall still keep the passover to Y^ehovah (the Lord). ¹¹ In the second month on the fourteenth day in the evening they shall keep it; they shall eat it with unleavened bread and bitter herbs. ¹² They shall leave none of it until the morning, nor break a bone of it; according to all the statute for the passover they shall keep it. ¹³ But the man who is clean and is not on a journey, yet refrains from keeping the passover, that person shall be cut off from his people, because he did not offer Y^ehovah's (the Lord's) offering at its appointed time; that man shall bear his sin. ¹⁴ And if a stranger sojourns among you, and will keep the passover to Y^ehovah (the Lord), according to the statute of the passover and according to its ordinance, so shall he do; you shall have one statute, both for the sojourner and for the native." ¹⁵ On the day that the tabernacle was set up, the cloud covered the tabernacle, the tent of the testimony; and at evening it was over the tabernacle like the appearance of fire until morning. ¹⁶ So it was continually; the cloud covered it by day, and the appearance of fire by night. ¹⁷ And whenever the cloud was taken up from over the tent, after that the people of Israel set out; and in the place where the cloud settled down, there the people of Israel encamped. ¹⁸ At the command of Y^ehovah (the Lord) the people of Israel set out, and at the command of Y^ehovah (the Lord) they encamped; as long as the cloud rested over the tabernacle, they remained in camp. ¹⁹ Even when the cloud continued over the tabernacle many days, the people of Israel kept the charge of Y^ehovah

(the Lord), and did not set out. ²⁰ Sometimes the cloud was a few days over the tabernacle, and according to the command of Y^ehovah (the Lord) they remained in camp; then according to the command of Y^ehovah (the Lord) they set out. ²¹ And sometimes the cloud remained from evening until morning; and when the cloud was taken up in the morning, they set out, or if it continued for a day and a night, when the cloud was taken up they set out. ²² Whether it was two days, or a month, or a longer time, that the cloud continued over the tabernacle, abiding there, the people of Israel remained in camp and did not set out; but when it was taken up they set out. ²³ At the command of Y^ehovah (the Lord) they encamped, and at the command of Y^ehovah (the Lord) they set out; they kept the charge of Y^ehovah (the Lord), at the command of Y^ehovah (the Lord) by Moses.

It is important for everyone to keep the Passover, and even strangers who are living in Israel are also to celebrate the Passover (Ex. 12:48-49; Num. 9:14).

Exodus 12:29-51 At midnight Y^ehovah (the Lord) smote all the first-born in the land of Egypt, from the first-born of Pharaoh who sat on his throne to the first-born of the captive who was in the dungeon, and all the first-born of the cattle. ³⁰ And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt, for there was not a house where one was not dead. ³¹ And he summoned Moses and Aaron by night, and said, "Rise up, go forth from among my people, both you and the people of Israel; and go, serve Y^ehovah (the Lord), as you have said. ³² Take your flocks and your herds, as you have said, and be gone; and bless me also!" ³³ And the Egyptians were urgent with the people, to send them out of the land in haste; for they said, "We are all dead men." ³⁴ So the people took their dough before it was leavened, their kneading bowls being bound up in their mantles on their shoulders. ³⁵ The people of Israel had also done as Moses told them, for they had asked of the Egyptians jewelry of silver and of gold, and clothing; ³⁶ and

Y^ehovah (the Lord) had given the people favor in the sight of the Egyptians, so that they let them have what they asked. Thus they despoiled the Egyptians. ³⁷ And the people of Israel journeyed from Ram'ses to Succoth, about six hundred thousand men on foot, besides women and children. ³⁸ A mixed multitude also went up with them, and very many cattle, both flocks and herds. ³⁹ And they baked unleavened cakes of the dough which they had brought out of Egypt, for it was not leavened, because they were thrust out of Egypt and could not tarry, neither had they prepared for themselves any provisions. ⁴⁰ The time that the people of Israel dwelt in Egypt was four hundred and thirty years. ⁴¹ And at the end of four hundred and thirty years, on that very day, all the hosts of Y^ehovah (the LORD) went out from the land of Egypt. ⁴² It was a night of watching by Y^ehovah (the Lord), to bring them out of the land of Egypt; so this same night is a night of watching kept to Y^ehovah (the Lord) by all the people of Israel throughout their generations. ⁴³ And Y^ehovah (the Lord) said to Moses and Aaron, "This is the ordinance of the passover: no foreigner shall eat of it; ⁴⁴ but every slave that is bought for money may eat of it after you have circumcised him. ⁴⁵ No sojourner or hired servant may eat of it. ⁴⁶ In one house shall it be eaten; you shall not carry forth any of the flesh outside the house; and you shall not break a bone of it. ⁴⁷ All the congregation of Israel shall keep it. ⁴⁸ And when a stranger shall sojourn with you and would keep the passover to Y^ehovah (the Lord), let all his males be circumcised, then he may come near and keep it; he shall be as a native of the land. But no uncircumcised person shall eat of it. ⁴⁹ There shall be one law for the native and for the stranger who sojourns among you." ⁵⁰ Thus did all the people of Israel; as Y^ehovah (the Lord) commanded Moses and Aaron, so they did. ⁵¹ And on that very day Y^ehovah (the Lord) brought the people of Israel out of the land of Egypt by their hosts.

Their salvation includes the salvation of the Gentiles, meaning all of mankind, who will be in the congregation. If we are

baptized and in receipt of the Holy Spirit, then we are circumcised and clean. This includes all women, who are not to be excluded from the Lord's Supper, the Passover meal, or the Sabbaths and Feasts because of their natural menstrual cycle.

The Feast is to be celebrated at a place designated by God through the Melchizedek priesthood (Deut. 16:5-7), and is to be celebrated with unleavened bread (Ex. 12:8,15-20; 12:3,6; 23:15; Lev. 23:6; Num. 9:11; 28:17; Deut. 16:3-4; Mk. 14:12; Lk. 22:7; Acts 12:3; 1Cor. 5:8).

The penalty for neglecting to observe the Feast is to be cut off from the people or the congregation (Num. 9:13), except where unclean or on a journey. There is one statute for both stranger and sojourner (Num. 9:14), and it is not to be kept at home.

Deuteronomy 16:5-7 You may not offer the passover sacrifice within any of your towns which Y^ehovah (the Lord) your God gives you; ⁶ but at the place which Y^ehovah (the Lord) your God will choose, to make his name dwell in it, there you shall offer the passover sacrifice, in the evening at the going down of the sun, at the time you came out of Egypt. ⁷ And you shall boil [roast, KJV; cf. Ex. 12:8] it and eat it at the place which Y^ehovah (the Lord) your God will choose; and in the morning you shall turn and go to your tents.

The law of Deuteronomy 16:5 was the reason why Christ sent the disciples out to find the room described in Matthew 26.

Matthew 26:17-19 Now on the first day of Unleavened Bread the disciples came to Jesus, saying, "Where will you have us

prepare for you to eat the Passover?" ¹⁸ He said, "Go into the city to a certain one, and say to him, 'The Teacher says, My time is at hand; I will keep the Passover at your house with my disciples.'" ¹⁹ And the disciples did as Jesus had directed them, and they prepared the Passover.

On the Wave Sheaf Offering, the sign of Jonah, required that it be completed exactly in all of its phases. The first phase was that Christ was in the grave for three days and three nights: no more, no less. Christ also had to be resurrected before the morning of the first day of the week following the weekly Sabbath, because he was the wave or sheaf offering, which was the first-fruits of all the harvests (Ex. 29:24-27; see also Lev. 7:30,34; 8:27,29; 9:21; 10:14-15; 14:12,24; 23:11-20; Num. 5:25; 6:20; 18:11,18).

Exodus 29:24-27 and you shall put all these in the hands of Aaron and in the hands of his sons, and wave them for a wave offering before Y^ehovah (the Lord). ²⁵ Then you shall take them from their hands, and burn them on the altar in addition to the burnt offering, as a pleasing odour before Y^ehovah (the Lord); it is an offering by fire to Y^ehovah (the Lord). ²⁶ And you shall take the breast of the ram of Aaron's ordination and wave it for a wave offering before Y^ehovah (the Lord); and it shall be your portion. ²⁷ And you shall consecrate the breast of the wave offering, and the thigh of the priests' portion, which is waved, and which is offered from the ram of ordination, since it is for Aaron and for his sons.

The Wave Sheaf was offered at 9:00 a.m. or the third hour. He was waiting to ascend, which is the reason Christ said to Mary when she came to see him, "Do not hold or touch me"

John 20:1, 15-17 1 Now on the first day of

the week Mary Magdalene came to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb ...

¹⁵ Jesus said to her, Woman why are you weeping? whom do you seek? Supposing him to be the gardener, she said to him, 'Sir if you have carried him away, tell me where you have laid him, and I will take him away'.

¹⁶ Jesus said to her 'Mary.' She turned and said to him in Hebrew, 'Rab-bo'ni' (which means Teacher). ¹⁷ Jesus said to her, 'Do not hold me, for I have not yet ascended to the Father; but go to my brethren and say to them, I am ascending to my Father and your Father, to my God and your God.'

Only after his acceptance as the sacrifice and his subsequent return did he allow himself to be touched (Jn. 20:27).

The First Day of the week, or Sunday Wave Sheaf Offering, is not a Holy Day but must be kept as it commences the count to Pentecost. The Assemblies of Eloah keep the time as your local 9:00 a.m. for uniformity of worship throughout the world. Neither of the Holy Days of Trumpets nor Atonement is part of the festivals that include the offertory systems.

There are three Feasts a year.

Exodus 23:14 "Three times in the year you shall keep a feast to me.

Deuteronomy 16:16 "Three times a year all your males shall appear before Y^ehovah (the Lord) your God at the place which he will choose: at the feast of unleavened bread, at the feast of weeks, and at the feast of booths.

Those attending the Feast shall not appear before Y^ehovah (the Lord) empty-handed.

Deuteronomy 16:16-17 They shall not appear

before Y^ehovah (the Lord) empty-handed; ¹⁷ every man shall give as he is able, according to the blessing of Y^ehovah (the Lord) your God which he has given you.

The Feasts are the Passover, Pentecost and Tabernacles, and are the three times a year to make an offering. This must be done at the beginning (before morning) of the first day of each of the three Feasts (cf. Ex. 23:18).

Commanded offerings may not be demanded of Christians on every Holy Day, or at weekly meetings. Freewill offerings are between the individual and God and may be made at any time, but are to be without any form of compulsion. The Feast offerings were made weeks in advance with the livestock and grain and fruit selections taking place. In this way suitable offerings could be used at the Feast.

Cash and cheques are perfectly acceptable as freewill offerings and for the commanded festival offerings and tithes.

Ezra 8:25-30 And I weighed out to them the silver [keseph (SHD 3701) meaning: silver, money] and the gold and the vessels, the offering for the house of our God which the king and his counselors and his lords and all Israel there present had offered; ²⁶ I weighed out into their hand six hundred and fifty talents of silver, and silver vessels worth a hundred talents, and a hundred talents of gold, ²⁷ twenty bowls of gold worth a thousand darics, and two vessels of fine bright bronze as precious as gold. ²⁸ And I said to them, "You are holy to Y^ehovah (the Lord), and the vessels are holy; and the silver and the gold are a freewill offering [terumah (SHD 8641) meaning: contribution, offering for sacred uses] to Y^ehovah (the Lord), the God of your fathers. ²⁹ "Watch and keep them

until you weigh them before the leading priests, the Levites, and the heads of the fathers' households of Israel at Jerusalem, in the chambers of the house of Y^ehovah (the Lord)." ³⁰ So the priests and the Levites accepted the weighed out silver and gold and the utensils, to bring them to Jerusalem to the house of our God. (NASV)

Numbers 31:50-54 and we have brought Y^ehovah's (the Lord's) offering [qorban (SHD 7133) (898d) meaning: offering, oblation], what each man found, articles of gold, armlets and bracelets, signet rings, earrings, and beads, to make atonement for ourselves before Y^ehovah (the Lord)." ⁵¹ And Moses and Eleazar the priest received from them the gold, all wrought articles. ⁵² And all the gold of the offering [terumah (SHD 8641)] that they offered to Y^ehovah (the Lord), from the commanders of thousands and the commanders of hundreds, was sixteen thousand seven hundred and fifty shekels. ⁵³ (The men of war had taken booty, every man for himself.) ⁵⁴ And Moses and Eleazar the priest received the gold from the commanders of thousands and of hundreds, and brought it into the tent of meeting, as a memorial for the people of Israel before Y^ehovah (the Lord).

Numbers 3:44-51 Then Y^ehovah (the Lord) spoke to Moses, saying, ⁴⁵ "Take the Levites instead of all the first-born among the sons of Israel and the cattle of the Levites. And the Levites shall be Mine; I am Y^ehovah (the Lord). ⁴⁶ "And for the ransom of the 273 of the first-born of the sons of Israel who are in excess beyond the Levites, ⁴⁷ you shall take five shekels apiece, per head; you shall take them in terms of the shekel of the sanctuary (the shekel is twenty gerahs), ⁴⁸ and give the money, [keseph (SHD 3701)] the ransom of those who are in excess among them, to Aaron and to his sons." ⁴⁹ So Moses took the ransom money [keseph (SHD 3701)] from those who were in excess, beyond those ransomed by the Levites; ⁵⁰ from the first-born of the sons of Israel he took the money [keseph (SHD 3701)] in terms of the shekel of the sanctuary, 1,365. ⁵¹ Then Moses gave the ransom money [keseph (SHD 3701)] to

Aaron and to his sons, at the command of Y^ehovah (the Lord), just as Y^ehovah (the Lord) had commanded Moses. (NASV)

The priests used this source of cash to hire the workmen, the choir, and others in the Temple service. They were paid in cash and they would have tithed in cash (2Kgs. 12:1-19; Ezra 6:8; Jer. 22:13; Jas. 5:4).

Exodus 25:1-3 Y^ehovah (the Lord) said to Moses, ²"Speak to the people of Israel, that they take for me an offering; from every man whose heart makes him willing you shall receive the offering for me. ³ And this is the offering which you shall receive from them: gold, silver, and bronze,

That is, gold, silver and bronze or copper coins. These are much easier to carry and had an assigned value that worked bowls, utensils and similar items did not have (Deut. 14:24-25).

Trumpets is called a Memorial Sabbath and a Holy Gathering (cf. Lev. 23:24; Num. 29:1-6).

Numbers 29:1-6 "On the first day of the seventh month you shall have a holy convocation; you shall do no laborious work. It is a day for you to blow the trumpets, ² and you shall offer a burnt offering, a pleasing odor to Y^ehovah (the Lord): one young bull, one ram, seven male lambs a year old without blemish; ³ also their cereal offering of fine flour mixed with oil, three tenths of an ephah for the bull, two tenths for the ram, ⁴ and one tenth for each of the seven lambs; ⁵ with one male goat for a sin offering, to make atonement for you; ⁶ besides the burnt offering of the new moon, and its cereal offering, and the continual burnt offering and its cereal offering, and their drink offering, according to the ordinance for them, a pleasing odor, an offering by fire to Y^ehovah (the Lord).

Atonement is called a Sabbatised Sabbath and a Holy Gathering (Lev. 23:27-32; Num. 29:7-11).

Numbers 29:7-11 "On the tenth day of this seventh month you shall have a holy convocation, and afflict yourselves; you shall do no work, ⁸ but you shall offer a burnt offering to Y^ehovah (the Lord), a pleasing odor: one young bull, one ram, seven male lambs a year old; they shall be to you without blemish; ⁹ and their cereal offering of fine flour mixed with oil, three tenths of an ephah for the bull, two tenths for the one ram, ¹⁰ a tenth for each of the seven lambs: ¹¹ also one male goat for a sin offering, besides the sin offering of atonement, and the continual burnt offering and its cereal offering, and their drink offerings.

Both Trumpets and Atonement are called Holy Days and not Feasts.

Numbers 10:10 gives the occasions when Trumpets were blown: on all of the New Moons and all of the Holy Days and Sabbaths when the burnt and peace offerings were made. We also blow the Shofar as a summons to the army of God to receive its battle orders during the Sabbath services.

The biblical Holy Days and Feasts are found in Leviticus 23 and there we find a fuller explanation than the extension of Exodus. Exodus 23 expands on Exodus 20, and Leviticus 23 amplifies Exodus. Numbers 15, 28 and 29 amplify both, including the New Moons. Further reiteration and amplification occur in Deuteronomy 5 and 14.

The power of Christ relates to the power to keep the Law in the Holy Spirit and, hence, through grace. Being under God's

grace is being under His favor because we keep His Commandments and so do not sin (Rom. 6). Christ kept all the Sabbaths, New Moons and the Feasts. The apostolic Church also kept the Sabbaths, New Moons and the Feasts (Col. 2:16), as has the Church for over two thousand years. The nations in the Millennium will also keep these Sabbaths, New Moons and Feasts (Isa. 66:23; Zech. 14:16-19).

The important connection between the Feasts and the sacrifices noted in Deuteronomy 12:8-14 was abolished along with the connection between the sacrifices and the weekly Sabbath. One cannot link the Calendar and Feasts and the sacrificial law without applying the same concept to all other aspects of the Law, including the Sabbath. All of the system of God's government was freed from the sacrificial requirements, including the Sabbath and Holy Day systems. The Passover itself was introduced before the Law was given at Sinai. Christ is the Passover sacrifice (1Cor. 5:7), and no animal sacrifice can now be made to cover our sin.

The entire process of the introduction of the elect within Christianity is predicated on the Holy Day sequence occurring up until the general resurrection. The Holy Days cannot be abolished until the Last Great Day completes this portion of the Plan. Each Feast represents an ongoing part of the Plan of God that is still unfolding. By definition of the harvest system they are still required and unfolding.

1Peter 2:5 and like living stones be

yourselves built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ.

The elect presently are the sacrificial offering.

The Law was the shadow of things to come (Heb. 10:1). The shadow shows the reality, it is not removed from it. There can be no shadow without that which is casting it. The shadow was tied specifically to the sacrifice (Heb. 10:1-10) and not to the Feasts.

The Bible holds that the blemishes on the Feasts, are caused by those in the body who abandon themselves for the sake of gain to Balaam's error, and perish in Korah's rebellion (Jude 1:11-12). In other words, they teach for hire and they pervert the Feasts and the understanding of the Law and the Testimony. There is no light (Isa. 8:20, KJV) or dawn (RSV) in them; they are twice dead and uprooted. These people, devoid of the Spirit, set up divisions in the Last Days (Jude 19). Korah's rebellion is an ongoing assault.

The elect are judged by their knowledge of the One True God. Through the knowledge of God (Jer. 9:24) the understanding of the Law flows and becomes entrenched within the mind and heart of the individual. The issue is not the Sabbath, the New Moons, the Feasts, or the Law in the keeping of the covenant. It is the fact that God the Father is the only One and True God (Jn. 17:3; 1Jn. 5:20) and that He alone is immortal or has life inherent (1Tim. 6:16).

One can keep the Sabbath and still be a heretic. If we do not hold fast to this truth, we will be removed from the elect and be given over to "strong delusion" and the belief in a lie (2Thes. 2:11). Marshall's Interlinear translates this part of the verse as "an operation of error" so that they believe a lie, that is, they cannot help themselves any longer, and cannot understand even if they wanted to see their error. The purpose and Plan of God is revealed by the structure and sequence of the Feasts, established as ordinances in the Bible.

Trinitarian Christianity does not adhere to these Feasts and consequently is without direction and understanding concerning the biblical Plan. These churches are disregarding the instructions, which the Bible commands for the protection of society through the family structure. Centralized government cannot replace the family and the protective Jubilee land system (Mic. 4:3-4).

The laws governing the Feasts occur in four sequences in the Pentateuch from Exodus to Deuteronomy. The first sequence is found in Exodus over multiple chapters. Exodus 20 deals with the Ten Commandments, which are repeated in Deuteronomy 5. Exodus 21 deals with the question of marriage, households and family responsibility, which amplifies the structure of the Commandments within all types of societies. Exodus 22 deals with the extension of property rights and obligation under the Commandments. Exodus 23 deals with false witness and

respect of persons and the extension of the Tenth Commandment. Exodus 23:10 then takes the Fourth Commandment and broadens it to show its application in the structure of the society. Not only does it relate to the week, but also it involves the Jubilee and the complete Sabbatical system. Exodus 12 deals with the Passover.

These were Feasts of the Lord and he called them "my feasts" (Lev. 23:2). They are referred to as "the feasts of the Lord" in Leviticus 23 and 2Chronicles 2:4. The term "your feasts" was also used in Numbers 15:3 and 29:39. The term "their feasts" is used in Isaiah 1:14 and 5:12 in a negative aspect as below. The Feasts were not of secular or earthly provenance. They could not logically be changed or abandoned unless the Plan of Salvation, which they represent, had been changed or abandoned.

Leviticus 23:1-44 Y^ehovah (The Lord) said to Moses, ² "Say to the people of Israel, The appointed feasts of Y^ehovah (the Lord) which you shall proclaim as holy convocations, my appointed feasts, are these. ³ Six days shall work be done; but on the seventh day is a sabbath of solemn rest, a holy convocation; you shall do no work; it is a sabbath to Y^ehovah (the Lord) in all your dwellings. ⁴ "These are the appointed feasts of Y^ehovah (the Lord), the holy convocations, which you shall proclaim at the time appointed for them. ⁵ In the first month, on the fourteenth day of the month in the evening, is Y^ehovah's (the Lord's) passover. ⁶ And on the fifteenth day of the same month is the feast of unleavened bread to Y^ehovah (the Lord); seven days you shall eat unleavened bread. ⁷ On the first day you shall have a holy convocation; you shall do no laborious work. ⁸ But you shall present an offering by fire to Y^ehovah (the Lord) seven days; on the seventh day is a holy

convocation; you shall do no laborious work." ⁹ And Y^ehovah (the Lord) said to Moses, ¹⁰ "Say to the people of Israel, When you come into the land which I give you and reap its harvest, you shall bring the sheaf of the first fruits of your harvest to the priest; ¹¹ and he shall wave the sheaf before Y^ehovah (the Lord), that you may find acceptance; on the morrow after the sabbath the priest shall wave it. ¹² And on the day when you wave the sheaf, you shall offer a male lamb a year old without blemish as a burnt offering to Y^ehovah (the Lord). ¹³ And the cereal offering with it shall be two tenths of an ephah of fine flour mixed with oil, to be offered by fire to Y^ehovah (the Lord), a pleasing odor; and the drink offering with it shall be of wine, a fourth of a hin. ¹⁴ And you shall eat neither bread nor grain parched or fresh until this same day, until you have brought the offering of your God: it is a statute for ever throughout your generations in all your dwellings. ¹⁵ "And you shall count from the morrow after the sabbath, from the day that you brought the sheaf of the wave offering; seven full weeks shall they be, ¹⁶ counting fifty days to the morrow after the seventh sabbath; then you shall present a cereal offering of new grain to Y^ehovah (the Lord). ¹⁷ You shall bring from your dwellings two loaves of bread to be waved, made of two tenths of an ephah; they shall be of fine flour, they shall be baked with leaven, as first fruits to Y^ehovah (the Lord). ¹⁸ And you shall present with the bread seven lambs a year old without blemish, and one young bull, and two rams; they shall be a burnt offering to Y^ehovah (the Lord), with their cereal offering and their drink offerings, an offering by fire, a pleasing odor to Y^ehovah (the Lord). ¹⁹ And you shall offer one male goat for a sin offering, and two male lambs a year old as a sacrifice of peace offerings. ²⁰ And the priest shall wave them with the bread of the first fruits as a wave offering before Y^ehovah (the Lord), with the two lambs; they shall be holy to Y^ehovah (the Lord) for the priest. ²¹ And you shall make proclamation on the same day; you shall hold a holy convocation; you shall do no laborious work: it is a statute for ever in all your dwellings throughout your generations. ²² "And when you reap the harvest of your land, you shall

not reap your field to its very border, nor shall you gather the gleanings after your harvest; you shall leave them for the poor and for the stranger: I am Y^ehovah (the Lord) your God." ²³ And Y^ehovah (the Lord) said to Moses, ²⁴ "Say to the people of Israel, In the seventh month, on the first day of the month, you shall observe a day of solemn rest, a memorial proclaimed with blast of trumpets, a holy convocation. ²⁵ You shall do no laborious work; and you shall present an offering by fire to Y^ehovah (the Lord)." ²⁶ And Y^ehovah (the Lord) said to Moses, ²⁷ "On the tenth day of this seventh month is the day of atonement; it shall be for you a time of holy convocation, and you shall afflict yourselves and present an offering by fire to Y^ehovah (the Lord). ²⁸ And you shall do no work on this same day; for it is a day of atonement, to make atonement for you before Y^ehovah (the Lord) your God. ²⁹ For whoever is not afflicted on this same day shall be cut off from his people. ³⁰ And whoever does any work on this same day, that person I will destroy from among his people. ³¹ You shall do no work: it is a statute for ever throughout your generations in all your dwellings. ³² It shall be to you a sabbath of solemn rest, and you shall afflict yourselves; on the ninth day of the month beginning at evening, from evening to evening shall you keep your sabbath." ³³ And Y^ehovah (the Lord) said to Moses, ³⁴ "Say to the people of Israel, On the fifteenth day of this seventh month and for seven days is the feast of booths to Y^ehovah (the Lord). ³⁵ On the first day shall be a holy convocation; you shall do no laborious work. ³⁶ Seven days you shall present offerings by fire to Y^ehovah (the Lord); on the eighth day you shall hold a holy convocation and present an offering by fire to Y^ehovah (the Lord); it is a solemn assembly; you shall do no laborious work. ³⁷ "These are the appointed feasts of Y^ehovah (the Lord), which you shall proclaim as times of holy convocation, for presenting to Y^ehovah (the Lord) offerings by fire, burnt offerings and cereal offerings, sacrifices and drink offerings, each on its proper day; ³⁸ besides the sabbaths of Y^ehovah (the Lord), and besides your gifts, and besides all your votive offerings, and besides all your freewill offerings, which you give to Y^ehovah (the

Lord).³⁹ "On the fifteenth day of the seventh month, when you have gathered in the produce of the land, you shall keep the feast of Y^ehovah (the Lord) seven days; on the first day shall be a solemn rest, and on the eighth day shall be a solemn rest.⁴⁰ And you shall take on the first day the fruit of goodly trees, branches of palm trees, and boughs of leafy trees, and willows of the brook; and you shall rejoice before Y^ehovah (the Lord) your God seven days.⁴¹ You shall keep it as a feast to Y^ehovah (the Lord) seven days in the year; it is a statute forever throughout your generations; you shall keep it in the seventh month.⁴² You shall dwell in booths for seven days; all that are native in Israel shall dwell in booths,⁴³ that your generations may know that I made the people of Israel dwell in booths when I brought them out of the land of Egypt: I am Y^ehovah (the Lord) your God."⁴⁴ Thus Moses declared to the people of Israel the appointed feasts of Y^ehovah (the Lord).

Messiah was indeed the primary and essential part of the harvests of God, as portrayed by the Passover and the Wave Sheaf Offering. He had a pre-existence as the Elohim of Israel, subordinate to his Elohim, who was Eloah. It was in this capacity that he gave the Law to Moses and with whom he spoke face to face. Moses did not speak with God the Father, as Eloah or ton Theon; rather, he spoke to the Elohim termed the Angel of the Presence or the Angel of Great Counsel (Isa. 9:6 LXX).

God gives the Feasts to Christ, and Christ maintains and enforces those structures within his elect as first fruits and ultimately throughout the nations for the millennial structure. Numbers 28 and 29 contain the only complete list, which includes the daily, weekly, monthly and annual sacrifices and offerings. The sacrifices were made because of what we are, that is sinful, and offerings were

made as a payment or fine for what we do wrongly.

Christ is the same yesterday, today and tomorrow (Heb. 13:8); God is immutable (Mal. 3:6; Jas. 1:17). Neither change, therefore, the days they hold as sacred for humanity as given by Law, do not change.

The Sabbaths, New Moons, Holy Days and the Feasts are impugned deliberately. This is a promise that God Himself had made through the prophets. God spoke through the prophet Amos and likened Israel in the Last Days to a basket of summer fruit (Amos 8:1). The failure to obey God is the key element. The punishment for the failure to obey God is that the Sabbaths and the Feasts are turned into mourning and felt to be a burden.

This is followed by the famine of hearing the word of Jehovah (Amos 8:11-14). Because of the failure to understand the nature of the One True God (Jn. 17:3; 1Jn. 5:20) the people are punished (Hos. 8:5-9). Even the demons know that there is One God and they tremble (Jas. 2:19). The great things of God's Law were written for Israel, however, they counted them as strange through their breach of the First Commandment and their proliferation of sin in worship (Hos. 8:11-14).

The whole chapter of John 6 is a sequence of symbolism leading up to the preparation and to the Passover. There is specific meaning in every single sentence of John 6 and how it prepares everyone for their calling, their placement in the

elect, and their placement in the tribes as part of the 144,000 and the multitude under the twelve Apostles as judges of the tribes.

There are three elements to eternal life that are not normally dealt with in the Lord's Supper.

The first two elements are from John 17:3.

- The first element: "And this is eternal life: to have knowledge of you, the only true God, and of him whom you have sent, even Jesus Christ" (BBE).
- The second element of eternal life is faith in Jesus Christ through knowledge of the One True God (1Cor. 15:34).
- The third element of eternal life is participation in the Passover and the eating of the body and blood of Jesus Christ (Jn. 6:53-54).

These are the three elements that we require to have eternal life. All of these three elements are predicated upon obedience. Obedience is to the One True God by the keeping of His Commandments (Deut. 4:2; 6:17; 8:6; 10:13; 28:9; Ps. 119:115; Mat. 19:17).

The Saints are those who keep the Commandments, which include the statutes and judgments (Rev. 3:10; 12:17; 14:12). Failure to keep the Law brings condemnation.

Romans 2:27 Then those who are physically uncircumcised but keep the law will condemn you who have the written code and circumcision but break the law.

Commandment keeping is the necessary prerequisite to the retention of the Holy Spirit. Without the Holy Spirit we cannot enter the Kingdom of God and thus have eternal life; so it is with these three elements of faith. We are then required to participate from obedience. Obedience to this festival entails keeping the laws and regulations that Christ set for the participation in the Lord's Supper and Passover meal, and if we do not take this ceremony we have no part with Jesus Christ (Jn. 13:8).

The first ceremony of the Lord's Supper is the act of foot washing. Foot washing was conducted as an act of hospitality by a host when the guest arrived. People had normally bathed, but they had walked through the streets and foot washing made them feel comfortable. It was the job of the lowliest servant to wash feet. The guest was provided with a towel and an urn of water. This washing normally took place on arrival, or before the beginning of a meal, while the guests were reclining at the table. The dislike of this task symbolized the fact that nobody likes doing menial things for other people.

John 13:6-8 He came to Simon Peter; and Peter said to him, "Lord, do you wash my feet?"⁷ Jesus answered him, "What I am doing you do not know now, but afterward you will understand."⁸ Peter said to him, "You shall never wash my feet." Jesus answered him, "If I do not wash you, you have no part in me."

We probably all know these words by heart. Peter did not want him to wash his feet, as he wanted a King Messiah. He did not understand that the High Priest firstly walked dressed in linen garments

to atone and sacrifice, as seen during the Day of Atonement ceremonies (Lev. 16:4). There were to be two Messianic advents: one who was lowly in plain linen garments; the other who would be dressed in the apparel of a king. He wanted to sit Jesus Christ on the throne of the Caesars and rule this world just as the Caesars had unjustly done, but from Jerusalem (Isa 2:3, Mic. 4:2).

Peter said, "You are not going to wash my feet!" We must allow our feet to be washed, symbolizing our lives being washed clean by Christ on a continuing basis, if we are to have our part with him in the Kingdom and, indeed, everything that he does. If we do, we will inherit the Kingdom as he did. Peter realized the necessity of the act but not its significance.

John 13:9-11 Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" ¹⁰ Jesus said to him, "He who has bathed does not need to wash, except for his feet, but he is clean all over; and you are clean, but not every one of you." ¹¹ For he knew who was to betray him; that was why he said, "You are not all clean."

We need only to have our feet rewashed as we were first bathed in the waters of baptism and so we were cleaned then. At the Lord's Supper we all need our feet to be annually rewashed. This re-cleanses our thinking before and about God (1Pet. 3:18-21) in order that we may then symbolically eat the body and drink the blood.

Spiritually speaking every year we collect sin (often unknowingly) as we walk the path of life, and so we need to have that

baptism covenant renewed. We need to be rewashed, and we symbolically accept that rewashing as we go through the foot washing. From John 13:12-17 we look again at that concept.

John 13:12-17 When he had washed their feet, and taken his garments, and resumed his place, he said to them, "Do you know what I have done to you?" ¹³ You call me Teacher and Lord; and you are right, for so I am. ¹⁴ If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. ¹⁵ For I have given you an example, that you also should do as I have done to you. ¹⁶ Truly, truly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him. ¹⁷ If you know these things, blessed are you if you do them.

These words are here so that we understand that there is a symbolism that they and we have to know. We are not proving our humility by performing this task but we are participating with our brethren in this critical annual event.

The concept is of the Lord and Teacher having washed his disciples' feet, so we also ought to wash one another's feet as an injunction of Christ. We must do it annually on the Fourteenth Day of the First Month. It is not a Holy Day, but it must be performed on the night he was betrayed, along with eating the bread and drinking the wine to receive eternal life.

John 6:53-56 So Jesus said to them, "Truly, truly, I say to you, unless you eat the flesh of the Son of man and drink his blood, you have no life in you; ⁵⁴ he who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. ⁵⁵ For my flesh is food indeed, and my blood is drink indeed. ⁵⁶ He who eats my flesh and drinks my blood

abides in me, and I in him.

1Corinthians 11:23-28 For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, ²⁴ and when he had given thanks, he broke it, and said, "This is my body which is for you. Do this in remembrance of me." ²⁵ In the same way also the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." ²⁶ For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes. ²⁷ Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord. ²⁸ Let a man examine himself, and so eat of the bread and drink of the cup. ²⁹ For any one who eats and drinks without discerning the body eats and drinks judgment upon himself. ³⁰ That is why many of you are weak and ill, and some have died. ³¹ But if we judged ourselves truly, we should not be judged.

The night was the Fourteenth Day of the First Month and we must discern and participate with the body. We must judge ourselves, as neglecting this carries its penalties. Leavened bread may not be used at this service (Ex. 23:18). Exodus 34:25 also shows that although the Feast days of Unleavened Bread have not begun, the bread eaten at this service must be unleavened.

Exodus 34:25 "You shall not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left until the morning.

Unleavened bread was offered every day as part of the sacrificial system. Messiah was the acceptable sacrifice and now we covenant-keepers are the sacrifices. Using leavened bread and/or grape juice

at this service is totally unacceptable; this is a salvation issue.

This proceeds into the Passover and the days of Unleavened Bread. From the Wave Sheaf we commence the count to Pentecost. Here we have a period of sevenfold completion of weeks and a Feast and Holy Day on the fiftieth day. The word Pentecost means count to fifty. Both the Wave Sheaf and Pentecost have their services at the third hour or 9:00 a.m. Pentecost is the harvest of the first-fruits. It is spiritually expecting the remaining human harvest from Tabernacles and God's new world order from the Last Great Day.

This is carried on in the period of the cycle of seven annual land Sabbaths, with its sevenfold completion that leads up to the Year of the Jubilee. This completion of seven full weeks or complete Sabbaths to Pentecost, and the cycle of seven years sevenfold to Jubilee are significant.

The Practical Application

The annual Holy Days are found in Leviticus 23, at Numbers 28 and 29, and in Deuteronomy 16.

Deuteronomy 16:1-16 "Observe the month of Abib, and keep the passover to Y^ehovah (the Lord) your God; for in the month of Abib Y^ehovah (the Lord) your God brought you out of Egypt by night. ² And you shall offer the passover sacrifice to Y^ehovah (the Lord) your God, from the flock or the herd, at the place which Y^ehovah (the Lord) will choose, to make his name dwell there. ³ You shall eat no leavened bread with it; seven days you shall eat it with unleavened bread, the bread of affliction--for you came out of the land of Egypt in hurried flight--that all the days of

your life you may remember the day when you came out of the land of Egypt. ⁴ No leaven shall be seen with you in all your territory for seven days; nor shall any of the flesh which you sacrifice on the evening of the first day remain all night until morning. ⁵ You may not offer the passover sacrifice within any of your towns which Y^ehovah (the Lord) your God gives you; ⁶ but at the place which Y^ehovah (the Lord) your God will choose, to make his name dwell in it, there you shall offer the passover sacrifice, in the evening at the going down of the sun, at the time you came out of Egypt. ⁷ And you shall boil [roast, KJV; cf. Ex. 12:8] it and eat it at the place which Y^ehovah (the Lord) your God will choose; and in the morning you shall turn and go to your tents. ⁸ For six days you shall eat unleavened bread; and on the seventh day there shall be a solemn assembly to Y^ehovah (the Lord) your God; you shall do no work on it. ⁹ "You shall count seven weeks; begin to count the seven weeks from the time you first put the sickle to the standing grain. ¹⁰ Then you shall keep the feast of weeks to Y^ehovah (the Lord) your God with the tribute of a freewill offering from your hand, which you shall give as Y^ehovah (the Lord) your God blesses you; ¹¹ and you shall rejoice before Y^ehovah (the Lord) your God, you and your son and your daughter, your manservant and your maidservant, the Levite who is within your towns, the sojourner, the fatherless, and the widow who are among you, at the place which Y^ehovah (the Lord) your God will choose, to make his name dwell there. ¹² You shall remember that you were a slave in Egypt; and you shall be careful to observe these statutes. ¹³ "You shall keep the feast of booths seven days, when you make your ingathering from your threshing floor and your wine press; ¹⁴ you shall rejoice in your feast, you and your son and your daughter, your manservant and your maidservant, the Levite, the sojourner, the fatherless, and the widow who are within your towns. ¹⁵ For seven days you shall keep the feast to Y^ehovah (the Lord) your God at the place which Y^ehovah (the Lord) will choose; because Y^ehovah (the Lord) your God will bless you in all your produce and in all the work of your hands, so that you will be

altogether joyful. ¹⁶ "Three times a year all your males shall appear before Y^ehovah (the Lord) your God at the place which he will choose: at the feast of unleavened bread, at the feast of weeks, and at the feast of booths. They shall not appear before Y^ehovah (the Lord) empty-handed;

These annual Holy Days mirror the Plan of Salvation or Redemption of God. They are mandatory and carry specific requirements as signs between God and His people. The Holy Day is treated as a Sabbath. There are three annual Feasts and this is recorded in Exodus 23:14. An offering is to be made before morning of the first day of each Feast at Exodus 23:18, Deuteronomy 16:16-17 and 2Chronicles 8:13.

The Lord's Supper is not a Holy Day and is preliminary to the Feast of Unleavened Bread. It must be kept in order to inherit eternal life in the First Resurrection (Jn. 6:53-54). Pentecost is to be kept as a Feast (of Weeks), (Ex. 34:22; Deut. 16:10,16). We are required to keep the Feast of Tabernacles so that all may listen and learn (Lev. 23:34; Deut. 16:13,16; 31:12). Trumpets and Atonement are called [Holy] Days and not Feasts (Lev. 23:24, 27). The Day of Atonement begins the Jubilee (Lev. 25:9-10).

Where possible we are to hold Holy Day services at the third hour or 9:00 a.m. and the ninth hour or 3:00 p.m. local time to accommodate the times of the morning and afternoon sacrifices.

Seventh-Year Land Rest

This includes:

1. The seventh-year release of servitude (Ex. 21:2-6; Deut. 15:12-18);
2. The forgiveness of debts (Deut. 15:1-6); and
3. The Land Sabbath or rest (Ex. 23:10-11; Lev. 25:1-7, 19-24).

This body of legislation combines economics and environmental issues with morality.

At the end of these seven-year cycles, called the septenate or shemittah, we must read God's Law during the Feast of Tabernacles.

Deuteronomy 31:10-13 And Moses commanded them, "At the end of every seven years, at the set time of the year of release, at the feast of booths, ¹¹ when all Israel comes to appear before Y^ehovah (the Lord) your God at the place which he will choose, you shall read this law before all Israel in their hearing. ¹² Assemble the people, men, women, and little ones, and the sojourner within your towns, that they may hear and learn to fear Y^ehovah (the Lord) your God, and be careful to do all the words of this law, ¹³ and that their children, who have not known it, may hear and learn to fear Y^ehovah (the Lord) your God, as long as you live in the land which you are going over the Jordan to possess."

All of God's system of Law protects the tribe, the family and the individual. The Jubilee and its tithe system, its sabbaticals, and the prohibition on the compounding of debt are the greatly neglected framework. We read the Law every seventh year so that people who have not understood it may hear it.

All of the land is God's and we only hold it in trust.

Leviticus 25:23 The land shall not be sold in perpetuity, for the land is mine; for you are strangers and sojourners with me.

This does not mean just the land in what is generally termed the Holy Land; all of planet Earth is God's. The Jubilee system is for the benefit of all of mankind and it is to be kept in place wherever we are given our family boundaries (Deut. 28:32).

We are not to claim that the land or the rivers are ours.

Ezekiel 29:9 and the land of Egypt shall be a desolation and a waste. Then they will know that I am Y^ehovah (the Lord). "Because you said, 'The Nile is mine, and I made it,'

The land is God's, and if we do not give the land its Sabbath rests every seventh year then God will provide it at our expense.

Leviticus 26:34-35 "Then the land shall enjoy its sabbaths as long as it lies desolate, while you are in your enemies' land; then the land shall rest, and enjoy its sabbaths. ³⁵ As long as it lies desolate it shall have rest, the rest which it had not in your sabbaths when you dwelt upon it.

The land will be given the rest which we have neglected to provide, by our being taken over and made desolate as a people. This is part of the complete sabbatical system that, like the seventh-day Sabbath, may not be changed or neglected. What is the reason for this extreme measure?

Leviticus 26:14-15 "But if you will not hearken to me, and will not do all these commandments, ¹⁵ if you spurn my statutes, and if your soul abhors my ordinances, so

that you will not do all my commandments, but break my covenant,

Our personal conduct, as well as our misuse of the land and the environment, can cause us to be vomited off the lands.

Leviticus 18:25-30 and the land became defiled, so that I punished its iniquity, and the land vomited out its inhabitants. ²⁶ But you shall keep my statutes and my ordinances and do none of these abominations, either the native or the stranger who sojourns among you ²⁷ (for all of these abominations the men of the land did, who were before you, so that the land became defiled); ²⁸ lest the land vomit you out, when you defile it, as it vomited out the nation that was before you. ²⁹ For whoever shall do any of these abominations, the persons that do them shall be cut off from among their people. ³⁰ So keep my charge never to practice any of these abominable customs which were practiced before you, and never to defile yourselves by them: I am Y^ehovah (the Lord) your God."

Covenant breaking, which includes so much more than not keeping the Ten Commandments, carries its penalties.

Leviticus 26:43 But the land shall be left by them, and enjoy its sabbaths while it lies desolate without them; and they shall make amends for their iniquity, because they spurned my ordinances, and their soul abhorred my statutes.

The breach of the complete covenant that all of our forefathers made with God at Sinai (Ex. 24:3) carries the penalties. We reconfirmed it with Him in the Spirit once again at our baptism and desire to keep it because we love the One and Only God.

Flavius Josephus in The Antiquities of the Jews (Book XIV, Chapter X, Section vi) records:

"Caius Caesar, emperor of the second time, hath ordained, that all the country of the Jews, excepting Joppa, do pay a tribute yearly for the city of Jerusalem, excepting the seventh which they call the Sabbatical Year, because thereon they neither receive the fruits of their trees, nor do they sow their land; and that they pay their tribute to Sidon on the second year of [that Sabbatic period] the fourth part of what was sown." (cf. 3:12:3; 12:9:5; 13:8:1; 15:1:2)

We are told that this ancient law in Leviticus 26:3-4 (cf. 2Chr. 36:21) had fallen into disuse and that the exile of Judah would compensate the land for its neglect. God will give His land a rest if we refuse to do it.

2Chronicles 36:20-21 He took into exile in Babylon those who had escaped from the sword, and they became servants to him and to his sons until the establishment of the kingdom of Persia, ²¹ to fulfil the word of Y^ehovah (the Lord) by the mouth of Jeremiah, until the land had enjoyed its sabbaths. All the days that it lay desolate it kept sabbath, to fulfil seventy years.

Jeremiah 29:10 "For thus says Y^ehovah (the Lord): When seventy years are completed for Babylon, I will visit you, and I will fulfil to you my promise and bring you back to this place.

As promised, they were returned to the Promised Land after the land had received its neglected Sabbaths. Many of God's promises are contingent upon our keeping of His Law in the manner and at the times prescribed. We cannot alter anything based on suppositions that we know better, or on any oral traditions.

We can see from Josephus that the Jews had commenced to keep the seventh-

year Sabbaticals in some form, yet it was not properly kept in the correct years. Although the Jews kept the weekly Sabbath they did not keep the Law.

Galatians 6:13 For even those who receive circumcision do not themselves keep the law, but they desire to have you circumcised that they may glory in your flesh.

God does everything on time.

Exodus 12:41 And at the end of four hundred and thirty years, on that very day, all the hosts of Y^ehovah (the Lord) went out from the land of Egypt.

We must do what God desires on His schedule. We must stop devising our own systems that contravene His Laws, which are in place for our benefit.

The socio-economic legislation that is being dealt with here sees that everyone is to receive a piece of family private property, which is held in trust in perpetuity. It is received for nothing; it is free.

The land may not be sold forever (Lev. 25:23) but reverts to the family in the Jubilee year. The lands were apportioned by lot, after an environmental assessment was completed and evaluated.

Joshua 18:1-10 Then the whole congregation of the people of Israel assembled at Shiloh, and set up the tent of meeting there; the land lay subdued before them. ² There remained among the people of Israel seven tribes whose inheritance had not yet been apportioned. ³ So Joshua said to the people of Israel, "How long will you be slack to go in and take possession of the land, which Y^ehovah (the Lord), the God of your fathers, has given you? ⁴ Provide three men from each tribe, and I will send them out that they

may set out and go up and down the land, writing a description of it with a view to their inheritances, and then come to me. ⁵ They shall divide it into seven portions, Judah continuing in his territory on the south, and the house of Joseph in their territory on the north. ⁶ And you shall describe the land in seven divisions and bring the description here to me; and I will cast lots for you here before Y^ehovah (the Lord) our God. ⁷ The Levites have no portion among you, for the priesthood of Y^ehovah (the Lord) is their heritage; and Gad and Reuben and half the tribe of Manasseh have received their inheritance beyond the Jordan eastward, which Moses the servant of Y^ehovah (the Lord) gave them." ⁸ So the men started on their way; and Joshua charged those who went to write the description of the land, saying, "Go up and down and write a description of the land, and come again to me; and I will cast lots for you here before Y^ehovah (the Lord) in Shiloh." ⁹ So the men went and passed up and down in the land and set down in a book a description of it by towns in seven divisions; then they came to Joshua in the camp at Shiloh, ¹⁰ and Joshua cast lots for them in Shiloh before Y^ehovah (the Lord); and there Joshua apportioned the land to the people of Israel, to each his portion.

The description of the assignment of lands by lot continues up to Joshua 19:51.

Joshua 19:51 These are the inheritances which Eleazar the priest and Joshua the son of Nun and the heads of the fathers' houses of the tribes of the people of Israel distributed by lot at Shiloh before Y^ehovah (the Lord), at the door of the tent of meeting. So they finished dividing the land.

The cities of refuge were included in this assignment of tribal inheritance.

Joshua 20:2-9 "Say to the people of Israel, 'Appoint the cities of refuge, of which I spoke to you through Moses, ³ that the manslayer who kills any person without intent or

unwittingly may flee there; they shall be for you a refuge from the avenger of blood. ⁴ He shall flee to one of these cities and shall stand at the entrance of the gate of the city, and explain his case to the elders of that city; then they shall take him into the city, and give him a place, and he shall remain with them. ⁵ And if the avenger of blood pursues him, they shall not give up the slayer into his hand; because he killed his neighbour unwittingly, having had no enmity against him in times past. ⁶ And he shall remain in that city until he has stood before the congregation for judgment, until the death of him who is high priest at the time: then the slayer may go again to his own town and his own home, to the town from which he fled." ⁷ So they set apart Kedesh in Galilee in the hill country of Naphtali, and Shechem in the hill country of Ephraim, and Kiriatharba (that is, Hebron) in the hill country of Judah. ⁸ And beyond the Jordan east of Jericho, they appointed Bezer in the wilderness on the tableland, from the tribe of Reuben, and Ramoth in Gilead, from the tribe of Gad, and Golan in Bashan, from the tribe of Manasseh. ⁹ These were the cities designated for all the people of Israel, and for the stranger sojourning among them, that anyone who killed a person without intent could flee there, so that he might not die by the hand of the avenger of blood, till he stood before the congregation.

The Levites also received their city houses and pasture by lot with certain families associating with certain tribes (Josh. 21:1- 45).

Tithes are paid on the produce of the land, excluding what the family consumed. The land itself is free of tax on the property, of inheritance taxes, and all forms of our present tax systems. We pay on net and not gross increase.

These are nothing but piecemeal confiscation; in other words, theft. So are the long-term and compounding

interest charges made by the financial lending institutions (Ex. 22:25; Lev. 25:36-37; Deut. 23:19-20; Neh. 5:7,10; Ps. 15:5; Pro. 28:8; Isa 24:2; Jer. 15:10; Ezek. 18:8,13,17; 22:12; Mat. 25:27; Lk. 19:23).

Exodus 22:25 "If you lend money to any of my people with you who is poor, you shall not be to him as a creditor, and you shall not exact interest from him.

Leviticus 25:36-37 Take no interest from him or increase, but fear your God; that your brother may live beside you. ³⁷ You shall not lend him your money at interest, nor give him your food for profit.

Deuteronomy 23:19 "You shall not lend upon interest to your brother, interest on money, interest on victuals, interest on anything that is lent for interest.

Who will live in God's house in the First Resurrection?

Psalm 15:1-5 A Psalm of David. O Y^ehovah (Lord), who shall sojourn in thy tent? Who shall dwell on thy holy hill? ² He who walks blamelessly, and does what is right, and speaks truth from his heart; ³ who does not slander with his tongue, and does no evil to his friend, nor takes up a reproach against his neighbor; ⁴ in whose eyes a reprobate is despised, but who honors those who fear Y^ehovah (the Lord); who swears to his own hurt and does not change; ⁵ who does not put out his money at interest, and does not take a bribe against the innocent. He who does these things shall never be moved.

That is, the blameless person shall not be moved to the Second Resurrection. Yahoshua Messiah did not overturn his Father's protective legislation. The Old Testament Scriptures quoted above all condemn the activity of taking

interest/usury. Interest is unearned, pre-assigned, contractual theft.

Usury/interest, from tokos (SGD 5110), is used twice in the New Testament Greek: in Mat. 25:27 and Luke 19:23 in the parable of the talents.

5110 to,koj tokos [tok'-os]
 Meaning: 1) birth 1a) the act of bringing forth 1b) that which has been brought forth, offspring 2) interest of money, usury (because it multiplies money, and as it were "breeds")
 Origin: from the base of 5088; n m
 Usage: AV - usury 2; 2.

This is from a root word tikto (SGD 5088), speaking about the productive interest that requires work and is not an assigned added value required for repayment.

5088 ti,ktw tikto [tik'-to]
 Meaning: 1) to bring forth, bear, produce (fruit from the seed) 1a) of a woman giving birth 1b) of the earth bringing forth its fruits 1c) metaph. to bear, bring forth
 Origin: a strengthened form of a primary teko [tek'-o] (which is used only as alternate in certain tenses);
 Usage: AV - bring forth 9, be delivered 5, be born 3, be in travail 1, bear 1; 19.

In Word Studies in the New Testament (Marvin R. Vincent, DD, published by Charles Scribner's Sons, New York, 1911; p.134) we see this comment on tikto:

A very graphic word, meaning first child-birth and then offspring. Hence of interest, which is the produce or offspring of capital. Originally it was only what was paid for the use of money; hence usury; but it became synonymous with extortionate interest. The Jewish law distinguished between interest and increase. The law of Moses denounced usury in the transactions of Hebrews with Hebrews,

but permitted it in dealing with strangers (Deut 23:19-20; Ps 15:5).

Matthew 25:27 Then you ought to have invested my money [SGD 694] with the bankers [5132], and at my coming I should have received what was my own with interest [5110; usury: KJV].

Matthew 25:27 then you ought to have invested my money with the financial investors, and at my return I should have received what was my own with a profit. (JPD)

Luke 19:23 Why then did you not put my money into the bank, and at my coming I should have collected it with interest?' (RSV)

Luke 19:23 Why then did you not put my money with the financial investors in the bank, and at my return I might have collected it with a dividend?' (JPD)

Modern interest is what we demanded from God, instead of living under His wonderful Laws that provide liberty and its economic security.

1Samuel 8:4-20 Then all the elders of Israel gathered together and came to Samuel at Ramah, ⁵ and said to him, "Behold, you are old and your sons do not walk in your ways; now appoint for us a king to govern us like all the nations." ⁶ But the thing displeased Samuel when they said, "Give us a king to govern us." And Samuel prayed to Y^ehovah (the Lord). ⁷ And Y^ehovah (the Lord) said to Samuel, "Hearken to the voice of the people in all that they say to you; for they have not rejected you, but they have rejected me from being king over them..

We rejected God through rejecting His legislative structure to govern us. We have received what we demanded.

... ⁸ According to all the deeds which they have done to me, from the day I brought up out of Egypt even to this day, forsaking me and serving other gods, so they are also

doing to you. ⁹ Now then, hearken to their voice; only, you shall solemnly warn them, and show them the ways of the king who shall reign over them." ¹⁰ So Samuel told all the words of Y^ehovah (the Lord) to the people who were asking a king from him. ¹¹ He said, "These will be the ways of the king who will reign over you: he will take your sons and appoint them to his chariots and to be his horsemen, and to run before his chariots; ¹² and he will appoint for himself commanders of thousands and commanders of fifties, and some to plow his ground and to reap his harvest, and to make his implements of war and the equipment of his chariots. ¹³ He will take your daughters to be perfumers and cooks and bakers. ¹⁴ He will take the best of your fields and vineyards and olive orchards and give them to his servants. ¹⁵ He will take the tenth of your grain and of your vineyards and give it to his officers and to his servants. ¹⁶ He will take your menservants and maidservants, and the best of your cattle and your asses, and put them to his work. ¹⁷ He will take the tenth of your flocks, and you shall be his slaves. ¹⁸ And in that day you will cry out because of your king, whom you have chosen for yourselves; but Y^ehovah (the Lord) will not answer you in that day." ¹⁹ But the people refused to listen to the voice of Samuel; and they said, "No! but we will have a king over us, ²⁰ that we also may be like all the nations, and that our king may govern us and go out before us and fight our battles."

Whether to an individual kingship or to the centralized governing system, we will be in servitude. This is because of excessive government taxation and the accrued debts owed to the governments' financial monopolies. Although financial, this is true slavery and few are ever free.

God's tithes are based only on net annual productive increase and not on property, nor the means of making your living. Neither are they based on the accumulative burden that eventually falls upon the ones described as the ultimate

consumer. This generates tax on sales, tax on goods and tax on services, none of which is able to support the present centralized governing system. This is prophetic.

Release of Debts

Almost everyone lives with stress-filled debt financing and the cloud of uncertainty it produces. God's socio-economic contract prohibits the compounding of long-term debt. It legislates interest-free capital.

Deuteronomy 15:1-18 "At the end of every seven years you shall grant a release. ² And this is the manner of the release: every creditor shall release what he has lent to his neighbour; he shall not exact it of his neighbour, his brother, because Y^ehovah's (the Lord's) release has been proclaimed...

Presently all debts amongst the elect must be forgiven in this seventh year. The manner of release is a complete release of the requirement to repay the remaining principle owed.

... ³ Of a foreigner you may exact it; but whatever of yours is with your brother your hand shall release. ⁴ But there will be no poor among you for Y^ehovah (the Lord) will bless you in the land which Y^ehovah (the Lord) our God gives you for an inheritance to possess), ⁵ if only you will obey the voice of Y^ehovah (the Lord) your God, being careful to do all this commandment which I command you this day...

We may collect debts owed to us by those who are not of the elect verse 3 (Israel), and, if this legislation is followed properly, we will have no poor amongst us.

.... ⁶ For Y^ehovah (the Lord) your God will bless you, as he promised you, and you shall lend to many nations, but you shall not borrow; and you shall rule over many

nations, but they shall not rule over you...

Our obedience to this complete socio-economic system will provide blessings and protection.

.... ⁷ "If there is among you a poor man, one of your brethren, in any of your towns within your land which Y^ehovah (the Lord) your God gives you, you shall not harden your heart or shut your hand against your poor brother, ⁸ but you shall open your hand to him, and lend him sufficient for his need, whatever it may be...

The law that we are discussing prohibits the creation and funding of long-term debts and is the only source that legislates credit. This credit is only what is required for a need and is not for what may be desired.

.... ⁹ Take heed lest there be a base thought in your heart, and you say, 'The seventh year, the year of release is near,' and your eye be hostile to your poor brother, and you give him nothing, and he cry to Y^ehovah (the Lord) against you, and it be sin in you. ¹⁰ You shall give to him freely, and your heart shall not be grudging when you give to him; because for this Y^ehovah (the Lord) your God will bless you in all your work and in all that you undertake...

This granting of credit is required even if it is near to the seventh year of release and likely the person will not be able to repay much, if any. We must still give as we are able to, but suitable for the need: what is required, not what is desired.

When the third tithe year is properly established, the community as a group will play a part in this credit and play a part in its reasonable recovery. Nonetheless, the caution is given, as the love of money is a source of all kinds of sin.

.... ¹¹ For the poor will never cease out of the

land; therefore I command you, You shall open wide your hand to your brother, to the needy and to the poor, in the land...

In this verse, the word poor is 'ebyown [eb-yone'] (SHD 034, from SHD 014), in the sense of want (especially in feeling):

1. in want, needy, chiefly poor, needy person;
2. subject to oppression and abuse;
3. needing help, deliverance from trouble, especially as delivered by God.

Our obligation is to lend according to the proximity of the seventh year of release. This means we lend according to recipients' ability to repay as the seventh year draws to an end. We must lend (or loan) as we are able, not according to unreasonable demands and we must forgive what cannot be repaid, regardless of the circumstances that follow.

.... ¹² "If your brother, a Hebrew man, or a Hebrew woman, is sold to you, he shall serve you six years, and in the seventh year you shall let him go free from you...

Some individuals may find themselves unable to handle their finances responsibly. In some cases they may lose their lands and the ability to provide for themselves or for their families. They may end up in servitude to another, but they also are to be compensated upon their release in the seventh year. This is not slavery as generally portrayed, but is a period of instruction for the employee, who must be paid for the labor on release.

... ¹³ And when you let him go free from you, you shall not let him go empty-handed; ¹⁴ you shall furnish him liberally out of your flock, out of your threshing floor, and out of your wine press; as Y^ehovah (the Lord) your God has blessed you, you shall give to him. ¹⁵ You shall remember that you were a slave in

the land of Egypt, and Y^ehovah (the Lord) your God redeemed you; therefore I command you this today...

If several sabbaticals remain until the Jubilee and the recovery of the family lands, the individual may request that the employment be extended in perpetuity.

....¹⁶ But if he says to you, 'I will not go out from you,' because he loves you and your household, since he fares well with you,¹⁷ then you shall take an awl, and thrust it through his ear into the door, and he shall be your bondman forever. And to your bondwoman you shall do likewise.¹⁸ It shall not seem hard to you, when you let him go free from you; for at half the cost of a hired servant he has served you six years. So Y^ehovah (the Lord) your God will bless you in all that you do.

This visible 'hole on the ear' was a sign to the males, who were unable to provide for themselves. It is also a sign for married females who have gone from their father's house to the house of their husband to provide children for the family inheritance and who are not available.

Aside from forbidding planting and harvesting in the seventh year, there are other statutes that deal with planting and harvesting (cf. Lev. 19:23-25). When fruit trees are planted they may not be harvested for the first three years, as this helps strengthen the newly-growing trees. In the fourth year the complete harvest of first-fruits is handed over to the priests, who were the administrators.

Numbers 5:9-10 And every offering, all the holy things of the people of Israel, which they bring to the priest, shall be his;¹⁰ and every man's holy things shall be his; whatever any

man gives to the priest shall be his."

The debilitating effects of debt that almost everyone lives with should condemn the present system, which has not changed (cf. Neh. 5:1-5).

The Practical Application

The land is God's and it may not be sold (Lev. 25:23).

It is apportioned by lot (Josh. 19:51) in family lines (Josh. 18:2).

The land is to rest or lay fallow in the seventh year (Ex. 23:10-11; Lev. 25:1-7, 19-24).

Our financial planning is to be made over a seven-year cycle and not from year to year.

We receive a triple harvest in the sixth year, consequent to our obedience as a nation, and this stored food will be eaten during the seventh year:

Leviticus 25:18-22 "Therefore you shall do my statutes, and keep my ordinances and perform them; so you will dwell in the land securely.¹⁹ The land will yield its fruit, and you will eat your fill, and dwell in it securely.²⁰ And if you say, 'What shall we eat in the seventh year, if we may not sow or gather in our crop?'²¹ I will command my blessing upon you in the sixth year, so that it will bring forth fruit for three years.²² When you sow in the eighth year, you will be eating old produce; until the ninth year, when its produce comes in, you shall eat the old.

There is to be no sowing of annual crops. The perennial produce of the land is not to be harvested, but it can be eaten from day to day (Ex. 23:10-11; Lev. 25:1-7, 19-22). There is no tithe of produce due in the seventh year as there is no

harvest. Pruning or working of vines or fruit trees must cease (Lev. 25:3-6).

At the end of this year all financial debts amongst spiritual Israel must be forgiven (Deut. 15:1-6), but outsiders may be held accountable for their debts (Deut. 15:3). Those in servitude for debt repayment must be released with double the payment of a hired hand (Deut. 15:18). Credit is part of this economic legislation (Deut. 15:9-10) but only to support what is needed (Deut. 15:8). This must be free of interest (Ex. 22:25; Lev. 25:36-37; Deut. 23:19-20; Ps. 15; Neh. 5:7,10; Ezek. 18:8,13,17; 22:12; Mat. 25:27; Lk. 19:23).

Dividends are paid as a share of investments.

The Jubilee

Under our New Covenant relationship with the One True God through His Messiah we are required to observe the complete structure of the Jubilee system.

It is the complete economic, environmental and moral social system for all of mankind. Since we are required to observe this system today, when does it occur and what are our obligations in the present circumstances?

Above we saw that the seventh-year Sabbaths required the lands to be given rest. Since the people have no harvest, no tithes are required to be paid. All of our debts are to be cancelled and all Israelite slaves or indebted employees are to be released at its conclusion. Many of us also forgave the debts of the

unconverted in the last cycle. The perennial produce that grew could be eaten but not harvested.

The Jubilee year overlaps the seventh year of the seventh cycle and further requires the lands to return to the original family owners and continue the rest without taking even the daily meal from the perennial produce (Lev. 25:11).

On the Tenth Day of the Seventh Month is the proclaimed Jubilee. This means that in the seventh year of the last seventh-year cycle, or the forty-ninth year, a ram's horn or Yobel is to sound throughout the land and proclaim liberty for all the inhabitants. Strong's Hebrew Dictionary gives the following:

SHD 3104 yowbel, yo-bale'; or yobel, yo-bale'; apparently from SHD 2986; the blast of a horn (from its continuous sound); spec. the signal of the silver trumpets; hence the instrument itself and the festival thus introduced: Jubilee, ram's horn, trumpet.

In Joshua chapter 6, the yobel, a trumpet of a ram's horn, was also used by seven priests around Jericho.

Leviticus 25:9-10 Then you shall send abroad the loud trumpet on the tenth day of the seventh month; on the day of atonement you shall send abroad the trumpet throughout all your land. ¹⁰ And you shall hallow the fiftieth year, and proclaim liberty throughout the land to all its inhabitants; it shall be a jubilee for you, when each of you shall return to his property and each of you shall return to his family.

Leviticus 25:9-10 And you shall let a ram's horn resound, a signal in the seventh month, in the tenth of the month; in the day of atonement, less a ram's horn pass throughout all your land; ¹⁰ and you shall make the fiftieth year holy, a year. And you

shall proclaim liberty in the land to all its inhabitants; it shall be a jubilee to you. And you shall return every man to his possession; yea, you shall turn back each to his family. (Green's Literal Translation)

The effect of having the Jubilee conclude at the Tenth Day of the Seventh Month is so that planting, sowing and pruning can now prepare for the spring harvest of the upcoming first year of the next sabbatical cycle. The Jubilee/sabbatical system is for all of mankind and it protects all the families of the Earth and all the individuals within it. It protects all of the life-providing aspects of the planet completely. It requires the entire sabbatical system to be kept and it will keep mankind free from the effects of idolatry. God alone is sovereign over His creation.

The Jubilee commences at Atonement in the Seventh Month of the forty-ninth year of the cycle, which is a Sabbatical Year. This produces two land Sabbaths, which must overlap. Because the Sabbath Year does not permit harvesting when it begins in the spring, in the previous autumn or fall (Lev. 25:20) there would not have been any sowing done. As the Jubilee ends in the northern autumn/fall, the crops will be sown then for harvest the following northern spring and still covers the two-year cycle for the forty-ninth and fiftieth years of the Jubilee.

Everything is God's in all the Earth.

Exodus 19:5 Now therefore, if you will obey my voice and keep my covenant, you shall be my own possession among all peoples; for all the earth is mine,

The fish and game animals and trees may be harvested for our consumption and use and therefore tithed upon They may not be taken in Sabbath and Jubilee years. This is also a harvest rest for the natural environment. The Jubilee system is for the benefit all of mankind. The land is God's, and if we do not give the land its Sabbath rest every seventh year, then God will provide it at our expense (Lev. 26:34-35).

This seven sevens of land Sabbath years culminates with the Jubilee and the reconciliation of the family inheritance. The Encyclopedia Americana says:

The [Jubilee] law as a whole was distinctly Theocratic; it vindicated the absolutism of Yahveh; it meant that Hebrews were the servants of Him, and could not therefore continue to be the slaves of their fellowmen; the land belonged to Him, and was only lent to the Hebrew tribes and families, who could not therefore be driven out by any human arrangement.

Israelites regarded the keeping of ancestral real estate in the family line as a sacred duty. This is evident in Naboth's reason for his refusal to sell King Ahab his vineyard.

1 Kings 21:2-3 ² And after this Ahab said to Naboth, "Give me your vineyard, that I may have it for a vegetable garden, because it is near my house; and I will give you a better vineyard for it; or, if it seems good to you, I will give you its value in money." ³ But Naboth said to Ahab, "Y^ehovah (the Lord) forbid that I should give you the inheritance of my fathers."

Some in Israel have always believed in Y^ehovah (the Lord), and in keeping the Law as it was given to Moses.

All of God's system of Law protects the family or tribe and the individual. The Jubilee and its tithe system, its sabbaticals and the prohibition on the compounding of debt are the neglected framework. This Law is a family compact with God, which will protect us and the planet that supports us; however, God is the true landowner (Lev. 25:23).

In the fiftieth year, the land reverts to its owner or trustee and to its delegated tribe (cf. Lev. 25:10).

Leviticus 25:13 "In this year of jubilee each of you shall return to his property.

There is an exception for the tribe of Levi.

Deuteronomy 18:1-8 "The Levitical priests, that is, all the tribe of Levi, shall have no portion or inheritance with Israel; they shall eat the offerings by fire to Y^ehovah (the Lord), and his rightful dues.² They shall have no inheritance among their brethren; Y^ehovah (the Lord) is their inheritance, as he promised them.³ And this shall be the priests' due from the people, from those offering a sacrifice, whether it be ox or sheep: they shall give to the priest the shoulder and the two cheeks and the stomach.⁴ The first fruits of your grain, of your wine and of your oil, and the first of the fleece of your sheep, you shall give him.⁵ For Y^ehovah (the Lord) your God has chosen him out of all your tribes, to stand and minister in the name of Y^ehovah (the Lord), him and his sons for ever.⁶ "And if a Levite comes from any of your towns out of all Israel, where he lives--and he may come when he desires--to the place which Y^ehovah (the Lord) will choose,⁷ then he may minister in the name of Y^ehovah (the Lord) his God, like all his fellow-Levites who stand to minister there before Y^ehovah (the Lord).⁸ They shall have equal portions to eat, besides what he receives from the sale of his patrimony.

A question arose regarding the inheritance of family estates in Israel.

Numbers 27:1-11 Then drew near the daughters of Zelophehad the son of Hopher, son of Gilead, son of Machir, son of Manasseh, from the families of Manasseh the son of Joseph. The names of his daughters were: Mahlah, Noah, Hoglah, Milcah, and Tirzah.² And they stood before Moses, and before Eleazar the priest, and before the leaders and all the congregation, at the door of the tent of meeting, saying,³ "Our father died in the wilderness; he was not among the company of those who gathered themselves together against Y^ehovah (the Lord) in the company of Korah, but died for his own sin; and he had no sons.⁴ Why should the name of our father be taken away from his family, because he had no son? Give to us a possession among our father's brethren."⁵ Moses brought their case before Y^ehovah (the Lord).⁶ And Y^ehovah (the Lord) said to Moses,⁷ "The daughters of Zelophehad are right; you shall give them possession of an inheritance among their father's brethren and cause the inheritance of their father to pass to them.⁸ And you shall say to the people of Israel, 'If a man dies, and has no son, then you shall cause his inheritance to pass to his daughter.⁹ And if he has no daughter, then you shall give his inheritance to his brothers.¹⁰ And if he has no brothers, then you shall give his inheritance to his father's brothers.¹¹ And if his father has no brothers, then you shall give his inheritance to his kinsman that is next to him of his family, and he shall possess it. And it shall be to the people of Israel a statute and ordinance, as Y^ehovah (the Lord) commanded Moses."

This ordinance requires that the inheritance of the lands remain in the father's line through the daughters. Whoever they marry, and from their tribe, will then take the female's family name. The inheritance is based on the family lineage. If there are no offspring it goes to the female's next of kin.

Where there are children, the first-born is of the female and not the male.

Exodus 13:2 "Consecrate to me all the first-born; whatever is the first to open the womb among the people of Israel, both of man and of beast, is mine."

The first-born are to be redeemed.

Exodus 13:13-22 Every firstling of an ass you shall redeem with a lamb, or if you will not redeem it you shall break its neck. Every first-born of man among your sons you shall redeem. ¹⁴ And when in time to come your son asks you, 'What does this mean?' you shall say to him, 'By strength of hand Y^ehovah (the Lord) brought us out of Egypt, from the house of bondage. ¹⁵ For when Pharaoh stubbornly refused to let us go, Y^ehovah (the Lord) slew all the first-born in the land of Egypt, both the first-born of man and the first-born of cattle. Therefore I sacrifice to Y^ehovah (the Lord) all the males that first open the womb; but all the first-born of my sons I redeem.' ¹⁶ It shall be as a mark on your hand or frontlets between your eyes; for by a strong hand Y^ehovah (the Lord) brought us out of Egypt." ¹⁷ When Pharaoh let the people go, God did not lead them by way of the land of the Philistines, although that was near; for God said, "Lest the people repent when they see war, and return to Egypt." ¹⁸ But God led the people round by the way of the wilderness toward the Red Sea. And the people of Israel went up out of the land of Egypt equipped for battle. ¹⁹ And Moses took the bones of Joseph with him; for Joseph had solemnly sworn the people of Israel, saying, "God will visit you; then you must carry my bones with you from here." ²⁰ And they moved on from Succoth, and encamped at Etham, on the edge of the wilderness. ²¹ And Y^ehovah (the Lord) went before them by day in a pillar of cloud to lead them along the way, and by night in a pillar of fire to give them light, that they might travel by day and by night; ²² the pillar of cloud by day and the pillar of fire by night did not depart from before the people.

The first-born male will inherit a double portion.

Deuteronomy 21:17 But he shall acknowledge the first-born, the son of the disliked, by giving him a double portion of all that he has, for he is the first issue of his strength; the right of the first-born is his.

This legislation requires correct, verifiable, family genealogies be kept.

Ezekiel 46:16-18 "Thus says Y^ehovah (the Lord) GOD: If the prince makes a gift to any of his sons out of his inheritance, it shall belong to his sons, it is their property by inheritance. ¹⁷ But if he makes a gift out of his inheritance to one of his servants, it shall be his to the year of liberty; then it shall revert to the prince; only his sons may keep a gift from his inheritance. ¹⁸ The prince shall not take any of the inheritance of the people, thrusting them out of their property; he shall give his sons their inheritance out of his own property, so that none of my people shall be dispossessed of his property."

Land may be gifted to a servant, but it returns to the family in the Jubilee and no one may displace the inheritance. Neglecting the Jubilee carries severe penalties.

Jeremiah 34:17 Therefore, thus says Y^ehovah (the Lord): You have not obeyed me by proclaiming liberty, every one to his brother and to his neighbor; behold, I proclaim to you liberty to the sword, to pestilence, and to famine, says Y^ehovah (the Lord). I will make you a horror to all the kingdoms of the earth.

Numbers 36:1-13 The heads of the fathers' houses of the families of the sons of Gilead the son of Machir, son of Manasseh, of the fathers' houses of the sons of Joseph, came near and spoke before Moses and before the leaders, the heads of the fathers' houses of the people of Israel; ² they said, "Y^ehovah (the Lord) commanded my lord to give the

land for inheritance by lot to the people of Israel; and my lord was commanded by Y^ehovah (the Lord) to give the inheritance of Zelophehad our brother to his daughters. ³ But if they are married to any of the sons of the other tribes of the people of Israel then their inheritance will be taken from the inheritance of our fathers, and added to the inheritance of the tribe to which they belong; so it will be taken away from the lot of our inheritance. ⁴ And when the jubilee of the people of Israel comes, then their inheritance will be added to the inheritance of the tribe to which they belong; and their inheritance will be taken from the inheritance of the tribe of our fathers."...

The inheritance system is based on the Jubilee structure, which protects future offspring in the family lines. It may be assigned by lot, according to the productivity of the land. The question arose if Zelophehad's daughters (who were declared to be correct in Numbers 27:6) married outside the tribe, and whether the land would then go to another tribe's estate.

.... ⁵ And Moses commanded the people of Israel according to the word of Y^ehovah (the Lord), saying, "The tribe of the sons of Joseph is right. ⁶ This is what Y^ehovah (the Lord) commands concerning the daughters of Zelophehad, 'Let them marry whom they think best; only, they shall marry within the family of the tribe of their father. ⁷ The inheritance of the people of Israel shall not be transferred from one tribe to another; for every one of the people of Israel shall cleave to the inheritance of the tribe of his fathers. ⁸ And every daughter who possesses an inheritance in any tribe of the people of Israel shall be wife to one of the family of the tribe of her father, so that every one of the people of Israel may possess the inheritance of his fathers. ⁹ So no inheritance shall be transferred from one tribe to another; for each of the tribes of the people of Israel shall cleave to its own inheritance.'"...

All of the inheritance is to remain in the immediate family lines and within the tribe itself. The daughters of Zelophehad complied.

... ¹⁰ The daughters of Zelophehad did as Y^ehovah (the Lord) commanded Moses; ¹¹ for Mahlah, Tirzah, Hoglah, Milcah, and Noah, the daughters of Zelophehad, were married to sons of their father's brothers. ¹² They were married into the families of the sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of the family of their father. ¹³ These are the commandments and the ordinances which Y^ehovah (the Lord) commanded by Moses to the people of Israel in the plains of Moab by the Jordan at Jericho.

God's system, if complied with, often has benefits that we cannot envision.

Jeremiah 35:19 Therefore thus says Y^ehovah (the Lord) of hosts, the God of Israel: Jonadab the son of Rechab shall never lack a man to stand before me."

This is quite a promise. Someone in this family line of Rechab through Jonadab will always be able to stand before God. The Rechabites will remain. Why would that be?

Jeremiah 35:16-18 The sons of Jonadab the son of Rechab have kept the command which their father gave them, but this people has not obeyed me. ¹⁷ Therefore, thus says Y^ehovah (the Lord), the God of hosts, the God of Israel: Behold, I am bringing on Judah and all the inhabitants of Jerusalem all the evil that I have pronounced against them; because I have spoken to them and they have not listened, I have called to them and they have not answered." ¹⁸ But to the house of the Rechabites Jeremiah said, "Thus says Y^ehovah (the Lord) of hosts, the God of Israel: Because you have obeyed the command of Jonadab your father, and kept all his precepts, and done all that he commanded you,

This family line will remain because they followed their father's command. We must make every effort to follow the commands of our Father in Heaven, none of which are done away (Mat. 5:18).

Messiah's acceptable sacrifice opened the next phase in the Plan and allowed the Gentiles access to the Spirit of God and adoption into spiritual Israel. The Plan is not yet accomplished and the Law remains complete. The Law (or parts of it) has not been abolished from Messiah's sacrifice, which places us in a state of grace from the penalties.

Long-term benefits will also accrue to our children from our obedience. What did these descendants of Rechab do?

Jeremiah 35:12-15 Then the word of Y^ehovah (the Lord) came to Jeremiah: ¹³ "Thus says Y^ehovah (the Lord) of hosts, the God of Israel: Go and say to the men of Judah and the inhabitants of Jerusalem, Will you not receive instruction and listen to my words? says Y^ehovah (the Lord). ¹⁴ The command which Jonadab the son of Rechab gave to his sons, to drink no wine, has been kept; and they drink none to this day, for they have obeyed their father's command. I have spoken to you persistently, but you have not listened to me. ¹⁵ I have sent to you all my servants the prophets, sending them persistently, saying, 'Turn now every one of you from his evil way, and amend your doings, and do not go after other gods to serve them, and then you shall dwell in the land which I gave to you and your fathers.' But you did not incline your ear or listen to me.

Virtually all of humanity is concerned with whom, when and how we are to worship.

1 Who we worship: as it relates to the One True God, His Commandments and promises.

2 When we worship: as it relates to the natural astronomical calendrical cycle.

3 How we worship: as it relates to government and Law and our individual responsibilities.

All of these are clearly expressed in the use of the Jubilee system, which has been lost and will be re-instituted on Messiah's return (cf. Lev. 27:14-24).

Houses in walled cities are not owned by families in perpetuity and are not subject to the Jubilee legislation.

Leviticus 25:29-31 "If a man sells a dwelling house in a walled city, he may redeem it within a whole year after its sale; for a full year he shall have the right of redemption. ³⁰ If it is not redeemed within a full year, then the house that is in the walled city shall be made sure in perpetuity to him who bought it, throughout his generations; it shall not be released in the jubilee...

However, country dwellings are to be released.

... ³¹ But the houses of the villages which have no wall around them shall be reckoned with the fields of the country; they may be redeemed, and they shall be released in the jubilee.

A house dedicated to Y^ehovah requires twenty percent added to its assigned value if it is to be redeemed. The priests were the ones who valued the house.

Leviticus 27:14-15 "When a man dedicates his house to be holy to Y^ehovah (the Lord), the priest shall value it as either good or bad; as the priest values it, so it shall stand. ¹⁵ And if he who dedicates it wishes to redeem his house, he shall add a fifth of the valuation

in money to it, and it shall be his.

The complete Jubilee legislation is given in Leviticus 25:9-55.

New Testament Confirmation

John commenced to teach in the fifteenth year of Tiberius (Lk. 3:1), which commenced in the Seventh Month of the Jubilee Year. From this time, Messiah was also brought by the Holy Spirit from Nazareth and baptized. After his temptation, he returned to Nazareth in this Jubilee Year of 27/28 CE (Current Era) and prior to 1 Nisan (or Abib) of 28 CE and taught in the synagogue there. Luke 4:16 shows that Christ entered the synagogue of Nazareth and the scroll of Isaiah was delivered to him and he opened it and read.

He read Isaiah 61:1-2 and proclaimed the Acceptable Year of the Lord. This is a direct reference to the Jubilee. That Acceptable Year of the Lord, with the proclaiming of liberty from Leviticus 25:10, is the Jubilee.

Isaiah 61:1-2 The Spirit of Y^ehovah (the Lord) GOD is upon me, because Y^ehovah (the Lord) has anointed me to bring good tidings to the afflicted; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; ² to proclaim the year of Y^ehovah's (the Lord's) favor, and the day of vengeance of our God; to comfort all who mourn;

This act of Messiah was a direct reference to the proclamation of the Jubilee year and system. By this act he confirmed the Jubilee and confined it in time. He did this prior to 1 Nisan 28 CE. The Jubilee therefore had to be 27-

28 CE, and this confirms Ezekiel 1:1ff. If it was not the Jubilee then he is a false prophet and not the Messiah, as this Scripture was not fulfilled and Scripture would have been broken.

The thirty years mentioned by Ezekiel is the thirtieth year of the Jubilee cycle or 594 BCE. This produces a 574 BCE Jubilee and is reproduced in the reading and restoration of the Law by Ezra and Nehemiah in 374 BCE. This reading in the forty-ninth year of the cycle also commences the Jubilee Year from Atonement. This is not given to us in the manner of the manna miracle that identified the seventh-day Sabbath to Israel, when they came out of Egypt. God has provided the promised double harvest of the sixth year to those who keep the cycle in the year, which He has ordained.

Messiah had come in the flesh, died for our sins and was resurrected in 30 CE. When Paul wrote Colossians 2:16, he says the festivals, New Moon and Sabbaths are (and still are) a shadow, that is, a shadow of things to come. The grammar makes a decisive case for our observance of these assemblies and rests, not so that we can earn salvation but, to foreshadow events yet to unfold in God's Plan.

There is an ongoing obligation to keep the Law that does not pass away or become altered (Mat. 5:17-19; Lk. 16:17). At the time of Christ the Jews did not keep it correctly (Jn. 7:19). It was being altered by tradition (Mat. 15:2-3,6; Mk. 7:3,5,8-9,13) and made into a burden or a yoke by the

Jewish teachers of the day, making a trial of God (Acts 15:10).

The Practical Application

The Jubilee begins in the autumn/fall of the year at the Day of Atonement (Lev. 25:9). Everyone returns to his inheritance property (Lev. 25:10). If we do not keep it we will be under penalty (Jer. 34:17). The land is held in family and tribal lines and is distributed by lot (Num. 36:1-12; Ezek. 46:16-19). The eldest son receives a double portion (Deut. 21:17). Only the produce of the land may be sold until the Jubilee and it is to be valued (Lev. 27:18) adding twenty percent for redemption (Lev. 27:19). The land itself may not be sold (Lev. 25:23). Therefore, there may be no tax on lands or property, only on its productive increase.

Expropriation of lands is prohibited.

Micah 4:4 but they shall sit every man under his vine and under his fig tree, and none shall make them afraid; for the mouth of Y^ehovah (the Lord) of hosts has spoken.

All of this legislation read and reviewed above works according to the tithing system. There is a first and a second tithe, with the first tithe being payable to the priesthood (Neh. 10:36-38). Under the first covenant it was payable to the Levites who in turn paid a tithe of the tithe to the Temple priesthood (Num. 18:26; 10:38). The tithe was collected on an area basis and administered on a local basis. Only the tithe of the Levitical tithe, or one percent of the net domestic produce, went to the Temple priesthood.

The second tithe was used by the family for attendance at the Feasts at the place designated for such purpose (Deut. 14:22-23). It was also shared with the less fortunate, which included the Levites (Deut. 14:27). The second tithe was allocated entirely to the poor at the end of the third year; this was the third-year assistance tithe. It was to be converted to money for reasons of practicality (Deut. 14:24-25) and thus has direct relationship with the wage and cash society. It formed the store of support for the Sabbath cycle. This was supplemented by the gleanings of the corners of the fields (Lev. 19:9).

The Law must be kept in its entirety or else the people of the world will find themselves subject to the penalties spelled out, as either blessings or curses.

Deuteronomy 30:19 I call heaven and earth to witness against you this day, that I have set before you life and death, blessing and curse; therefore choose life, that you and your descendants may live,

We as spiritual Israel, as well as physical Joseph and all who are yet to be called, must keep this complete social system. The Law is in place to protect the planet and all who dwell upon it. We have been given the neglected responsibility to keep and dress or manage and maintain it.

The results from failing to follow God's family-protecting system are evident. From our baptism we renew the covenant; a second covenant that is the same body of Law, which is spiritually applied (cf. Deut. 29:1-13).

All of this way of living is summarized in the two Great Commandments (Deut. 6:4-5; Lev. 19:18).

Deuteronomy 6:4-5 "Hear, O Israel: Y^ehovah (the Lord) our God is one; ⁵ and you shall love Y^ehovah (the Lord) your God with all your heart, and with all your soul, and with all your might.

Leviticus 19:18 You shall not take vengeance or bear any grudge against the sons of your own people, but you shall love your neighbor as yourself: I am Y^ehovah (the Lord).

The complete Jubilee and tithing system will protect the population from life-destroying interest and debt.

This causes us all to be in financial slavery and constant duress from the lack of the land's productivity.

May Y^ehovah our Elohim have His Messiah quickly return and institute this Law that is in place for our benefit.

We keep this Law in appreciation and because we love our God and Father Y^ehovah.

Amen, Y^ehovah

Appendix 1

Most English translations of Scripture have been corrupted by replacing the Name of God which was altered from the Hebrew consonants YHVH to the word adonai and anglicized to Jehovah or Yahwey. This word YHVH is changed to the pseudonym LORD. Every place you see the false word LORD understand it is

the name Y^ehovah (SHD 3068). Y^ehovih (SHD 3069) is changed to elohim not adonai. (See the papers [The Third Commandment](#) and [The Name of God](#)).

This refusal to pronounce the name of Y^ehovah was commenced when the Jews returned from the Babylonian captivity and has caused the greatest damage to translations and confusion to all in the Plan of God.

Using it as is commanded caused the murder of Messiah and is a death sentence and believed to be a removal from the resurrections or world tomorrow to all those who use it. It could only be used by the High Priest in the Temple, on the Day of Atonement, according to the false traditions of the elders.

See Mishnah (*Sanhedrin 7:5 & 8, 10:1; Tamid 7:2*) and the paper [Abracadabra](#)

Malachi 3:16 Then those who feared Y^ehovah (the Lord) spoke to one another, and Y^ehovah (the Lord) gave attention and heard it, and a book of remembrance was written before Him for those who fear Y^ehovah (the Lord) and who esteem His name. (*NASB used throughout except where noted*).

Isaiah 42:8 "I am YHVH, that is My name; I will not give My glory to another, Nor My praise to graven images.

We should all be using the name YHVH (Y^ehovah) in our prayers to correctly identify the being we are calling upon or giving thanks and praise to. Our prayers may not be answered for failure to use His name correctly however it is pronounced.

Psalm 103:1-2 A Psalm of David. Bless YHVH,

O my soul; And all that is within me, bless His holy name. ² Bless YHVH, O my soul, And forget none of His benefits;

Jeremiah 16:21 "Therefore behold, I am going to make them know-- This time I will make them know My power and My might; And they shall know that My name is YHVH."

Isaiah 52:5-6 "Now therefore, what do I have here," declares YHVH, "seeing that My people have been taken away without cause?" Again YHVH declares, "Those who rule over them howl, and My name is continually blasphemed all day long. ⁶ "Therefore My people shall know My name; therefore in that day I am the one who is speaking, 'Here I am.'"

It was commonly used anciently as can be seen in Ruth as it was used by used by Boaz and the workers.

Ruth 2:4 Now behold, Boaz came from Bethlehem and said to the reapers, "May Y^ehovah (the Lord) be with you." And they said to him, "May Y^ehovah (the Lord) bless you."