

# 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

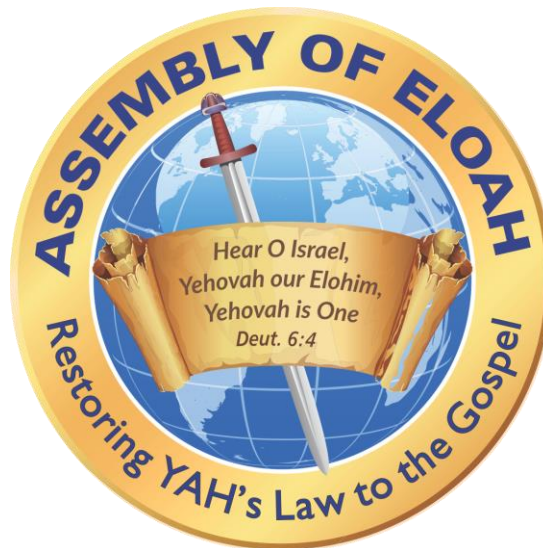
## The Three Feasts of God

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Edition 2

The three feasts of Y<sup>e</sup>hovah h<sup>w</sup>hy are a complete outline of the plan of salvation. They must be attended to improve understanding of the plan and your responsibilities. Tithes must be paid and offerings must be made in order to attend with Y<sup>e</sup>hovah, God Almighty.



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The outline of the three Feasts are all related to the plan of salvation for mankind. See [Plan of God Part 1](#)

The dates of the three Feasts are governed by the calendar set by the natural astronomical cycle. The year begins in the spring with the first day of the first month established from the New Moon conjunction during Jerusalem's time zone. (Ex. 12:1-5; Num. 9:1-3; 33:3; Josh. 4:19; Ezek. 45:18, 21).

This month is the first month which has the 15<sup>th</sup> day, the Passover, following the vernal (spring) equinox. (Passover is often categorized as a full moon as it usually falls on this day although the full moon can fall on the 14<sup>th</sup>, 15<sup>th</sup> or the 16<sup>th</sup> day and appear full on several days, if the actual time is near daybreak).

The months begin with the New Moon at the conjunction and these are Holy Days (Amos 8:5; Col. 2:16). The first day of the first month sets the three annual Feasts with the attendant Holy Days, as set apart for worship.

Deuteronomy 16:16-17 "Three times in a year all your males shall appear before Y<sup>e</sup>hovah (the LORD) your God in the place which He chooses, at the Feast (Chag SHD 2282) of Unleavened Bread and at the Feast of Weeks and at the Feast of Booths, and they shall not appear before Y<sup>e</sup>hovah (the LORD) empty-handed. <sup>17</sup> "Every man shall give as he is able, according to the blessing of Y<sup>e</sup>hovah (the LORD) your God which He has given you. (cf. 2Chron. 8:13) (NASB used though out except where noted)

<SHD 2282> (chag)

Meaning: a festival gathering, feast, pilgrim feast Origin: from 2287

The first Feast, of Passover or Unleavened Bread, shows that Jesus Christ's acceptable sacrifice on the 14<sup>th</sup> day paid the penalty in full. After baptism, preparation and self-judgment must be made by all annually for 13 days on our way to the Lord's Supper. This salvation event is held on the evening of the 14<sup>th</sup> and on no other time. In captivity, we needed to be in a location of safety, which is in our dwellings, to be temporarily saved by the blood of a lamb or Passed over the price of our bond. Now, we are in the land of physical promise and have title to our property. We must be out of this dwelling for the 36 hours of the 14<sup>th</sup> and until morning of the 15<sup>th</sup>. We may then return to our home and keep the complete Feast from our home but attending services. No one should be working at their normal jobs during this week.

The second Feast, of Pentecost or count fifty, is counted from the first day of the week within Unleavened Bread on the day of the Wave Sheaf Offering. We can see the spiritual linkage with the seven full Sabbaths. From the 3<sup>rd</sup> hour in 30 CE (Current Era), on this first day of the week, the Holy Spirit of God is being placed on all baptized repentant individuals on the planet. We now all have to keep the spiritual application of the Law (*tanac*) and not simply the letter of the same Law. The annual temporary sacrificial livestock covering has been removed.

The third Feast, of Tabernacles, called Booths, or temporary dwellings, is kept outside of the dwellings we now hold

under the promise of the land inheritance.

The purpose of Feast attendance is to 'hear' the terms of the covenant we all made and 'fear' the implications of not fulfilling our part of the agreement or contract.

Deuteronomy 31:12-13 "Assemble the people, the men and the women and children and the alien who is in your town, in order that they may hear and learn and fear Y<sup>e</sup>hovah (the LORD) your God, and be careful to observe all the words of this law. <sup>13</sup> "And their children, who have not known, will hear and learn to fear Y<sup>e</sup>hovah (the LORD) your God, as long as you live on the land which you are about to cross the Jordan to possess."

Males must be circumcised to inherit the lands promised under the Jubilee calendar.

Tabernacles culminates with the Last Great Day and attendance before the Great White Throne with the Books of Life read and revealed under corrective judgment.

Malachi 3:16 Then those who feared Y<sup>e</sup>hovah (the LORD) spoke to one another, and Y<sup>e</sup>hovah (the LORD) gave attention and heard *it*, and a book of remembrance was written before Him for those who fear Y<sup>e</sup>hovah (the LORD) and who esteem His name.

The book of life is a written record of your life under the application of the letter of the law. The book of the Lamb is a record of your life under the spiritual application of the Law.

That will be an interesting day for all of us.

Also we receive understanding of the New Heavens and New Earth with Y<sup>e</sup>hovah dwelling amongst His sinless people on earth.

Historically, no one could attend the Feasts unless they had paid their First Tithe, First Fruits and previous offerings, which were devoted through their words, as vows.

Nahum 1:15 Behold, on the mountains the feet of him who brings good news, Who announces peace! Celebrate (SHD 2287 chagag) your feasts (SHD 2282 chag), O Judah; Pay your vows. For never again will the wicked one pass through you; He is cut off completely.

The first century Church of God with gentiles included kept the festivals in their local areas and not necessarily at Jerusalem.

Acts 20:5-6 But these had gone on ahead and were waiting for us at Troas. <sup>2</sup> And we sailed from Philippi after the days of Unleavened Bread, and came to them at Troas within five days; and there we stayed seven days.

Phillippi was one of the principle cities of eastern Macedonia and Passover was kept there.

Some Christians did keep the Feasts at Jerusalem (Acts 18:18-21) and elsewhere in Judea.

Acts 2:1 And when the day of Pentecost had come, they were all together in one place.

We may not keep the Feasts at Jerusalem but still can gain a good understanding of the Plan of Salvation by our attendance wherever we are around

the planet. See the paper [What is Worship?](#)

John 4:20-24 "Our fathers worshiped in this mountain, and you *people* say that in Jerusalem is the place where men ought to worship." <sup>21</sup> Jesus said to her, "Woman, believe Me, an hour is coming when neither in this mountain, nor in Jerusalem, shall you worship the Father. <sup>22</sup> "You worship that which you do not know; we worship that which we know, for salvation is from the Jews. <sup>23</sup> "But an hour is coming, and now is, when the true worshipers shall worship the Father in spirit and truth; for such people the Father seeks to be His worshipers. <sup>24</sup> "God is spirit, and those who worship Him must worship in spirit and truth."

First, Y<sup>e</sup>hoshua paid the price for all by his acceptable sacrifice. This understanding is covered by Passover and the seven days of Unleavened Bread with no animal or other sacrificial offerings.

Second, the Spirit of God is made available to all who keep the spiritual terms of the Covenant we contracted with Y<sup>e</sup>hovah from our baptism. This understanding is covered by the day of Pentecost and the seven weeks of counting.

Third, we continually teach and learn to improve our understanding and correctly apply these terms. This understanding is covered by the seven days of Tabernacles.

It is generally and correctly understood by everyone that Jesus Christ's, Y<sup>e</sup>hoshuah Messiah's, sacrifice covered the penalty of sin.

1John 2:1-6 My little children, I am writing these things to you that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous; <sup>2</sup> and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world. <sup>3</sup> And by this we know that we have come to know Him, if we keep His commandments. <sup>4</sup> The one who says, "I have come to know Him," and does not keep His commandments, is a liar, and the truth is not in him; <sup>5</sup> but whoever keeps His word, in him the love of God has truly been perfected. By this we know that we are in Him: <sup>6</sup> the one who says he abides in Him ought himself to walk in the same manner as He walked.

This means the penalty for breaking God's law.

1John 3:4 Everyone who practices sin also practices lawlessness; and sin is lawlessness.

That penalty is the last enemy, death.

1Corinthians 15:26 The last enemy that will be abolished is death.

The livestock sacrifices were temporarily added as a covering to keep Israel from being destroyed.

Jeremiah 7:21-23 Thus says Y<sup>e</sup>hovah (the LORD) of hosts, the God of Israel, "Add your burnt offerings to your sacrifices and eat flesh. <sup>22</sup> "For I did not speak to your fathers, or command them in the day that I brought them out of the land of Egypt, concerning burnt offerings and sacrifices. <sup>23</sup> "But this is what I commanded them, saying, 'Obey My voice, and I will be your God, and you will be My people; and you will walk in all the way which I command you, that it may be well with you.'

The holocausts or wholly burnt offerings are no longer required as Yeshua Messiah paid the full price for our bond.

This one sacrifice was made for all (*Romans 6:10; Hebrews 7:27, 10:10; 1Peter 3:18*).

All means all of the Adamic beings of the physical creation as well as all of the beings of the spirit creation. All now have the opportunity to receive life inherent in the kingdom of God. Only Jesus has received this gift from his Father, so far.

John 5:26 "For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself;

The spirit beings can die, as did Messiah.

Isaiah 14:12-20 "How you have fallen from heaven, O star of the morning, son of the dawn! You have been cut down to the earth, You who have weakened the nations! <sup>13</sup> "But you said in your heart, 'I will ascend to heaven; I will raise my throne above the stars of God, And I will sit on the mount of assembly In the recesses of the north. <sup>14</sup> 'I will ascend above the heights of the clouds; I will make myself like the Most High.' <sup>15</sup> "Nevertheless you will be thrust down to Sheol, To the recesses of the pit. <sup>16</sup> "Those who see you will gaze at you, They will ponder over you, saying, 'Is this the man (*Hebrew ish*) who made the earth tremble, Who shook kingdoms, <sup>17</sup> Who made the world like a wilderness And overthrew its cities, Who did not allow his prisoners to go home?' <sup>18</sup> "All the kings of the nations lie in glory, Each in his own tomb. <sup>19</sup> "But you have been cast out of your tomb Like a rejected branch, Clothed with the slain who are pierced with a sword, Who go down to the stones of the pit, Like a trampled corpse. <sup>20</sup> "You will not be united with them in burial.....,

The Feast of Passover is kept for eight days, including the Chagigah meal; the Feast of Pentecost is kept for two days; the Feast of Tabernacles is kept for eight days, including the last Great day.

There are three Feast offerings, which are not Holy Day offerings, and they were usually made weeks in advance.

Exodus 23:14-18 "Three times a year you shall celebrate a feast to Me. <sup>15</sup> "You shall observe the Feast of Unleavened Bread; for seven days you are to eat unleavened bread, as I commanded you, at the appointed time in the month Abib, for in it you came out of Egypt. And none shall appear before Me empty-handed. <sup>16</sup> "Also you shall observe the Feast of the Harvest of the first fruits of your labors from what you sow in the field; also the Feast of the Ingathering at the end of the year when you gather in the fruit of your labors from the field. <sup>17</sup> "Three times a year all your males shall appear before Y<sup>h</sup>ovah (the Lord) God. <sup>18</sup> "You shall not offer the blood of My sacrifice with leavened bread; nor is the fat of My feast to remain overnight until morning.

## Lord's Supper and Passover

We cannot keep the Lord's Supper with leavened bread, much like the two sacrifices that were made every day of the year, at the third and ninth hour, were made with unleavened bread.

We must make our financial Feast offerings before the morning of the 15<sup>th</sup> day. This is so that food and expenses for the feast can be covered. Festival offerings of grain and livestock were made weeks in advance.

As living spiritual offerings, we must also make financial and personal offerings.

1Peter 2:5 you also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.

There are three Feast offerings and no commanded Holy Day offerings. A financial offering on the Day of Atonement would correspond to us paying on top of the complete acceptable sacrifice already paid by Jesus Christ on our behalf.

John 7:37 Now on the last day, the great day of the feast, Jesus stood and cried out, saying, "If any man is thirsty, let him come to Me and drink.

The first Feast is called Passover or the Feast of Unleavened Bread, which lasts seven days. It includes the preparation day or 14<sup>th</sup> day of the New Year, also known as the Lord's Supper service, which is a salvation event.

Edersheim's work: The Temple, its Ministry and Services; the Preparations for the Passover; The Three Things (pages 170-171) with references to the Mishnah. The Mishnah is a commentary of the general understanding of Scripture and the Traditions of the elders, which Christ opposed and which was compiled between close to 200 BCE and 200 CE.

We have already explained that according to the Rabbis (Chag. ii, 1; vi. 2), three things were implied in the festive command to 'appear before the Lord' -- 'Presence,' the 'Chagigah,' and 'Joyousness.' As specially applied to the Passover, the first of these terms meant, that every one was to come up to Jerusalem and to offer a burnt-offering, if possible on the first, or else on one of the other six days of the feast. This burnt-offering was to be taken only from 'Cholin' (or profane substance), that is, from such as did not otherwise belong to the Lord, either as tithes, firstlings, or things devoted, etc. The Chagigah, which was strictly a peace-offering, might be twofold. This first Chagigah was

offered on the 14th of Nisan, the day of the Paschal sacrifice, and formed afterwards part of the Paschal Supper. The second Chagigah was offered on the 15th of Nisan, or the first day of the feast of unleavened bread. It is this second Chagigah which the Jews were afraid they might be unable to eat, if they contracted defilement in the judgment-hall of Pilate (John 18:28). In reference to the first Chagigah, the Mishnah lays down the rule, that it was only to be offered if the Paschal day fell on a week-day, not on a Sabbath, and if the Paschal lamb alone would not have been sufficient to give a satisfying supper to the company which gathered around it (Pes. vi. 4). As in the case of all other peace-offerings, part of this Chagigah might be kept, though not for longer than one night and two days from its sacrifice. Being a voluntary offering, it was lawful to bring it from sacred things (such as tithes of the flock). But the Chagigah for the 15th of Nisan was obligatory, and had therefore to be brought from 'Cholin.' Thus the sacrifices which every Israelite was to offer at the Passover were, besides his share in the Paschal lamb, a burnt-offering, the Chagigah (one or two), and offerings of joyousness--all as God had blessed each household.

The reason understanding this is important is because Christ changed the 14<sup>th</sup> evening preparation meal called chagigah or hagagia to an annual and sacred salvation service with very specific and necessary symbols. This is a salvation activity that must be kept on the correct day and in the correct way.

John 6:53-54 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; <sup>54</sup> he who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day.

You will have no inherent life in you unless you attend the Lord's Supper on the night of the 14<sup>th</sup> day of the first

month. You must have your feet washed first for an annual re-cleansing and then eat the symbolic body and drink the symbolic blood of the Covenant.

Exodus 12:14 And this day shall be to you a memorial, and ye shall keep it a feast to Y<sup>e</sup>hovah (*in Hebrew, rendered the Lord in Greek*) through all your generations; ye shall keep it a feast for a perpetual ordinance. (LXX)

Exodus 12:14-20 'Now this day will be a memorial to you, and you shall celebrate (SHD 2287 chagag) it as a feast (SHD 2282 chag) to Y<sup>e</sup>hovah (the LORD); throughout your generations you are to celebrate (SHD 2287 chagag) it as a permanent ordinance. <sup>15</sup> 'Seven days you shall eat unleavened bread, but on the first day you shall remove leaven from your houses; for whoever eats anything leavened from the first day until the seventh day, that person shall be cut off from Israel. <sup>16</sup> 'And on the first day you shall have a holy assembly, and *another* holy assembly on the seventh day; no work at all shall be done on them, except what must be eaten by every person, that alone may be prepared by you. <sup>17</sup> 'You shall also observe the *Feast of Unleavened Bread*, for on this very day I brought your hosts out of the land of Egypt; therefore you shall observe this day throughout your generations as a permanent ordinance. <sup>18</sup> 'In the first *month*, on the fourteenth day of the month at evening, you shall eat unleavened bread, until the twenty-first day of the month at evening. <sup>19</sup> 'Seven days there shall be no leaven found in your houses; for whoever eats what is leavened, that person shall be cut off from the congregation of Israel, whether *he is* an alien or a native of the land. <sup>20</sup> 'You shall not eat anything leavened; in all your dwellings you shall eat unleavened bread.'"

We see that Unleavened Bread is to be eaten every day of the Feast and all leavened products are removed for this period. As spiritual offerings, we must

make offerings all seven days as well. Chagag is understood to include a pilgrimage that has celebratory meals and chag has the sacrificial component.

Presently, we use our second tithe for costs of travel and food at the Feasts although in the future, a 2.5% offering will be made in each nation and the food will be obtained and provided by the Prince or an official (Ezekiel 45:21-24).

We all meet with God by appointment there at the feasts, in the appointed place and way.

In Hezekiah, we have a reference to the 13-day self-preparation required and which the Cohens and Levites failed to honor. 2Chronicles, chapters 29 & 30, shows that a non-priest's prayer, Hezekiah's, was responsible for obtaining a reprieve for those failing their duties.

The Levites' prayers were heard and they actually fulfilled the duties of the negligent priests. The northern tribes held the Feast in the second month as they had corrupted the calendar and kept the year beginning with the New Moon falling after the vernal equinox, which aligned with the correct second month. Today the Samaritans do the same on Mount Gerizim. These times are appointed and must be published to be known by all (Ex. 25:22, 23:14-17; 29:42-46; 34:22-24; 40:34-35).

The young Yeshua attended the Passover in Jerusalem and stated that he was about his father's business and so should we be. (See Luke 2:40-50)

Jesus Christ, as the Wave Sheaf Offering, is neglected by most modern Feast keepers. They then miss the correct count to Pentecost from the first day of the week, Sunday, during Unleavened Bread. Pentecost is not on Sivan 6.

Leviticus 23:1-2, 4 Y<sup>e</sup>hovah (the LORD) spoke again to Moses, saying <sup>2</sup> "Speak to the sons of Israel, and say to them, Y<sup>e</sup>hovah's (the LORD's) appointed times which you shall proclaim as holy convocations-- My appointed times are these: ..... <sup>4</sup> 'These are the appointed times of Y<sup>e</sup>hovah (the LORD), holy convocations which you shall proclaim at the times appointed for them...

We see above that it is our responsibility to correctly discern the appointed times and proclaim or publish them.

Jesus Christ is the first of the first fruit offerings.

.....<sup>10</sup> "Speak to the sons of Israel, and say to them, 'When you enter the land which I am going to give to you and reap its harvest, then you shall bring in the sheaf of the first fruits of your harvest to the priest.<sup>11</sup> 'And he shall wave the sheaf before Y<sup>e</sup>hovah (the LORD) for you to be accepted; on the day after the sabbath the priest shall wave it. <sup>12</sup> 'Now on the day when you wave the sheaf, you shall offer a male lamb one year old without defect for a burnt offering to Y<sup>e</sup>hovah (the LORD). <sup>13</sup> 'Its grain offering shall then be two-tenths of an *ephah* of fine flour mixed with oil, an offering by fire to Y<sup>e</sup>hovah (the LORD) for a soothing aroma, with its libation, a fourth of a hin of wine. <sup>14</sup> 'Until this same day, until you have brought in the offering of your God, you shall eat neither bread nor roasted grain nor new growth. It is to be a perpetual statute throughout your generations in all your dwelling places...

From then is the count to the Pentecost first fruit offerings who are the converted of Israel and the Gentiles.

.....<sup>15</sup> 'You shall also count for yourselves from the day after the sabbath, from the day when you brought in the sheaf of the wave offering; there shall be seven complete sabbaths. <sup>16</sup> 'You shall count fifty days to the day after the seventh sabbath; then you shall present a new grain offering to Y<sup>e</sup>hovah (the LORD). <sup>17</sup> 'You shall bring in from your dwelling places two *loaves* of bread for a wave offering, made of two-tenths of an *ephah*; they shall be of a fine flour, baked with leaven as first fruits to Y<sup>e</sup>hovah (the LORD). <sup>18</sup> 'Along with the bread, you shall present seven one year old male lambs without defect, and a bull of the herd, and two rams; they are to be a burnt offering to Y<sup>e</sup>hovah (the LORD), with their grain offering and their libations, an offering by fire of a soothing aroma to Y<sup>e</sup>hovah (the LORD). <sup>19</sup> 'You shall also offer one male goat for a sin offering and two male lambs one year old for a sacrifice of peace offerings. <sup>20</sup> 'The priest shall then wave them with the bread of the first fruits for a wave offering with two lambs before Y<sup>e</sup>hovah (the LORD); they are to be holy to the Lord for the priest...

This Pentecost day is also to be proclaimed and published.

.....<sup>21</sup> 'On this same day you shall make a proclamation as well; you are to have a holy convocation. You shall do no laborious work. It is to be a perpetual statute in all your dwelling places throughout your generations.

Tabernacles then follows.

Leviticus 23:34-44 "Speak to the sons of Israel, saying, 'On the fifteenth of this seventh month is the Feast of Booths for seven days to Y<sup>e</sup>hovah (the LORD). <sup>35</sup> 'On the first day is a holy convocation; you shall do no laborious work of any kind. <sup>36</sup> 'For seven days you shall present an offering by fire to Y<sup>e</sup>hovah (the LORD). On the eighth day you



shall have a holy convocation and present an offering by fire to Y<sup>e</sup>hovah (the LORD); it is an assembly. You shall do no laborious work. <sup>37</sup> 'These are the appointed times of Y<sup>e</sup>hovah (the LORD) which you shall proclaim as holy convocations, to present offerings by fire to Y<sup>e</sup>hovah (the LORD)-- burnt offerings and grain offerings, sacrifices and libations, *each* day's matter on its own day-- <sup>38</sup> besides *those of* the sabbaths of Y<sup>e</sup>hovah (the LORD), and besides your gifts, and besides all your votive and freewill offerings, which you give to Y<sup>e</sup>hovah (the LORD). <sup>39</sup> 'On exactly the fifteenth day of the seventh month, when you have gathered in the crops of the land, you shall celebrate the feast of Y<sup>e</sup>hovah (the LORD) for seven days, with a rest on the first day and a rest on the eighth day. <sup>40</sup> 'Now on the first day you shall take for yourselves the foliage of beautiful trees, palm branches and boughs of leafy trees and willows of the brook; and you shall rejoice before Y<sup>e</sup>hovah (the LORD) your God for seven days. <sup>41</sup> 'You shall thus celebrate it as a feast to Y<sup>e</sup>hovah (the LORD) for seven days in the year. It *shall be* a perpetual statute throughout your generations; you shall celebrate it in the seventh month. <sup>42</sup> 'You shall live in booths for seven days; all the native-born in Israel shall live in booths, <sup>43</sup> so that your generations may know that I had the sons of Israel live in booths when I brought them out from the land of Egypt. I am Y<sup>e</sup>hovah (the LORD) your God.'" <sup>44</sup> So Moses declared to the sons of Israel the appointed times of Y<sup>e</sup>hovah (the LORD). (cf Num. 29, Eze. 45:25)

The seven days of Tabernacles are followed by the eighth day, which is the Last Great Day.

The sequence of the first month is a holy day on the first day of the New Year with our sanctification in the fast on the seventh day. This is followed with the Wave Sheaf Offering of Jesus Christ and the count to Pentecost with the converted, as Offerings, now receiving the Holy Spirit.

After that is the first day of the seventh month, Trumpets, and the fast of Atonement on the tenth day to sanctify the adamic creation with the binding of Satan.

We must keep these Feasts on the correct days and in the correct ways. Use the [Feast Checklist](#) to assist in preparation for the Feasts.

Your second tithe covers these Feast costs but is given for Feast assistance in the third year of the seven year cycle. You must save from other years and keep it available for your attendance.

Deuteronomy 14:22-28 "You shall surely tithe all the produce from what you sow, which comes out of the field every year. <sup>23</sup> "And you shall eat in the presence of Y<sup>e</sup>hovah (the LORD) your God, at the place where He chooses to establish His name, the tithe of your grain, your new wine, your oil, and the first-born of your herd and your flock, in order that you may learn to fear Y<sup>e</sup>hovah (the LORD) your God always. <sup>24</sup> "And if the distance is so great for you that you are not able to bring *the tithe*, since the place where Y<sup>e</sup>hovah (the LORD) your God chooses to set His name is too far away from you when Y<sup>e</sup>hovah (the LORD) your God blesses you, <sup>25</sup> then you shall exchange *it* for money, and bind the money in your hand and go to the place which Y<sup>e</sup>hovah (the LORD) your God chooses. <sup>26</sup> "And you may spend the money for whatever your heart desires, for oxen, or sheep, or wine, or strong drink, or whatever your heart desires; and there you shall eat in the presence of Y<sup>e</sup>hovah (the LORD) your God and rejoice, you and your household. <sup>27</sup> "Also you shall not neglect the Levite who is in your town, for he has no portion or inheritance among you. <sup>28</sup> "At the end of every third year you shall bring out all the tithe of your produce in that year, and shall deposit *it* in your town.

God despises our using incorrect calendar calculations with using postponements and adding the oral law to override His law.

Isaiah 1:12-20 "When you come to appear before Me, Who requires of you this trampling of My courts? <sup>13</sup> "Bring your worthless offerings no longer, Incense is an abomination to Me. New moon and sabbath, the calling of assemblies-- I cannot endure iniquity and the solemn assembly. <sup>14</sup> "I hate your new moon *festivals* and your appointed feasts, They have become a burden to Me. I am weary of bearing *them*. <sup>15</sup> "So when you spread out your hands *in prayer*, I will hide My eyes from you, Yes, even though you multiply prayers, I will not listen. Your hands are covered with blood. <sup>16</sup> "Wash yourselves, make yourselves clean; Remove the evil of your deeds from My sight. Cease to do evil, <sup>17</sup> Learn to do good; Seek justice, Reprove the ruthless; Defend the orphan, Plead for the widow. <sup>18</sup> "Come now, and let us reason together," Says Y<sup>e</sup>hovah (the LORD), "Though your sins are as scarlet, They will be as white as snow; Though they are red like crimson, They will be like wool. <sup>19</sup> "If you consent and obey, You will eat the best of the land; <sup>20</sup> "But if you refuse and rebel, You will be devoured by the sword." Truly, the mouth of Y<sup>e</sup>hovah (the LORD) has spoken.

We can see the Feasts of the Almighty God improperly kept throughout the world as a curse because of their idolatry.

Hosea 2:11 "I will also put an end to all her gaiety, Her feasts, her new moons, her sabbaths, And all her festal assemblies.

We and others will keep His three Feasts and all His Covenant correctly and constantly ask for His loving correction, where necessary.

Therefore, we will wash ourselves, make ourselves clean and remove the evil of our deeds from your sight, Y<sup>e</sup>hovah. We will cease to do evil, learn to do good, seek justice, reprove the ruthless, defend the orphan and plead for the widow. We will reason together with you, Y<sup>e</sup>hovah.

Though our sins are as scarlet, please make them as white as snow; though they are red like crimson, they will be like wool. We consent and obey, and will eat the best of the land with your blessing and our appreciation.

With thanks,

Amen, Y<sup>e</sup>hovah

## 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 anglicised to Yahovah 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<sup>e</sup>hovah (SHD 3068). Y<sup>e</sup>hovih (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<sup>e</sup>hovah YHVH 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<sup>e</sup>hovah spoke to one another, and Y<sup>e</sup>hovah gave attention and heard it, and a book of remembrance was written before Him for those who fear Y<sup>e</sup>hovah and who esteem His name.

Isaiah 42:8 "I am Y<sup>e</sup>hovah 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<sup>e</sup>hovah 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. <sup>2</sup> Bless Y<sup>e</sup>hovah 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 Y<sup>e</sup>hovah YHVH."

Isaiah 52:5-6 "Now therefore, what do I have here," declares Y<sup>e</sup>hovah YHVH, "seeing that

My people have been taken away without cause?" Again Y<sup>e</sup>hovah YHVH declares, "Those who rule over them howl, and My name is continually blasphemed all day long. <sup>6</sup> "Therefore My people shall know My name; therefore in that day I am the one who is speaking, 'Here I am.'"