



For the earth shall be full of the knowledge
of YHWH, as the waters cover the sea.
(Isa 11:9 KJV)

The Feast of Tabernacles

Part 1

Background
History
Instructions

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Background, History and Instructions

Transcribed from Video

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*You shall observe the Feast of Tabernacles seven days, when you have gathered from your threshing floor and from your winepress. And you shall rejoice in your feast, you and your son and your daughter, your male servant and your female servant and the Levite, the stranger and the fatherless and the widow, who are within your gates.
(Deu 16:13-14 NKJV)*

This is a new version of the background, history and instructions and contains the basics of what the Feast of Tabernacles is about. If you don't know, you should get a good foundation

Agenda

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and understanding of what the feast is about and why we honor it and why it's important.

Of course we will start with the background. The most commonly used for the name of this day is the Feast of Tabernacles.

It's also known as Sukkot, and we will understand why we call it Sukkot as we get into the scriptures. Basically, Sukkot means tabernacle or hut.

Sukkot or Feast of Tabernacles is a week-long festival with an eighth day appended to the end. Largely, it commemorates the deliverance from forty years in the wilderness of the Israelites after the exodus from Egypt.

Background

- The Feast of Tabernacles - AKA Sukkot
 - Week-long fall festival
 - Deliverance from 40 years in the wilderness after Exodus
- One of three pilgrimage feasts
 - All Israelite males appear before YHWH
- First reference - Exodus 23:14-16 "feast of ingathering"
 - Based on agrarian culture of early Israelites
 - Ingathering - the gathering in of crops ^{H614=gathering in of crops}

- A joyous festival - a time of celebration
Harvest - at the end of the growing season
Israelites gave thanks for year's harvest
- Reminder of YHWH's protection, provision, and faithfulness
- Remembrance and hope
- Calendar
15th day of the 7th month is Ethanim - Tishri ^{means beginning} on the Babylonian calendar
United Monarchy - Saul, David, Solomon started the year with Ethanim
Southern Kingdom started the year with Ethanim ^{Tishri (E. Thiele - Mysterious Numbers of the Hebrew Kings pg. 51)}
Northern Kingdom started the year with Abib ^{Nissan}
Typically September or October on the Gregorian calendar
- Ethanim - one month MT

This season is one of three pilgrimage feasts. A pilgrimage feast is when people traveled, they become pilgrims in the land. They traveled to Jerusalem in the Old Testament and worshipped and honored YHWH at the Temple. Starting with the first Temple that Solomon dedicated, the scriptures tell us that all Israelite males were to and are to appear before YHWH.

The first reference we see about this Feast of Tabernacles is actually the "feast of ingathering" and we see that in Exodus 23. There is an agrarian theme that goes throughout all of YHWH's festivals and we will see that as this particular day unfolds.

This day is about the last ingathering, the ingathering of the fall crops. The Hebrew word in Strong's is number 614 and it means gathering in of crops. It's a joyous time, a joyous festival, a time to celebrate when the harvest is brought in at the end of the growing season. The Israelites give thanks for the year's harvest.

We have been doing that on our small farm, we have had crops that have come complete and we have harvested most of them but we still have yet some of the fruits, particularly apples yet to harvest. This particular day is about the agriculture. Agriculture in the Iron Age was the foundation of life. We give thanks for the agriculture, but there is a much deeper spiritual meaning which we will unpack.

This day is a reminder of YHWH's protection, His provision, and His faithfulness particularly as it applied to the Israelites when they were wandering after their exodus from Egypt. The day is about remembrance and hope.

On the calendar on this particular day is the fifteenth day of the seventh month. The seventh month on the Biblical calendar is commonly known as Tishri. Tishri was the Babylonian name for the seventh month that the Israelites brought out of Babylon when they returned to the Promised Land after the decree of Cyrus in 539 BCE. The original name that you see in the scriptures is Ethaniam. Ethaniam is only mentioned once and that is mentioned in 1 Kings.

Ethaniam is known as the seventh month, so when someone talks about the Feast of Tabernacles being in Tishri, just know that it is the same as Ethaniam and it's the seventh month. The calendar it is interesting to study. There is a lot of controversy about this, of course but the original United Monarchy under Saul, David and Solomon started the year with Ethaniam. Some people say that it starts in Abib, and some say Ethaniam but when you look at this in detail, you see that after the division of the Monarchy the Southern Kingdom started their regnal year in Ethaniam or Tishri, and the Northern Kingdom started theirs in Abib or Nissan. If you would like to study into this a little bit, there is a great book by Dr. Edward Thiel called the "Mysterious Numbers of the Hebrew Kings". This book will give you great insight into the calendar controversy. Under the United Kingdom, the evidence that Ethaniam was the year that started the regnal count was how they numbered their kings. There is a scripture in 1 Kings 6 that proves it.

And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of YHWH. (1Ki 6:1 KJV)

Zif is another name for the second month. Actually, there are four months that have Hebrew names. The rest of them just have numbers. At the end of this account in verse 38 it says,

And in the eleventh year, in the month Bul, which is the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it. (1Ki 6:38 KJV)

- Inclusive counting
- Months numbered from Abib/Nissan
- Regnal years counted from Ethaniam/Tishri

When you examine this, you see that first there is inclusive counting of the years in this period of time, which would be around 950 BCE. In inclusive counting the months are numbered from Abib or Nissan and secondly, the regnal years are counted from Ethaniam or Tishri. In other words, the number one month isn't the beginning of the year. The seventh month is the beginning of the regnal year, certainly. I would argue that it was also the beginning of their agricultural year as the scriptures will point out. There is no other way you can get seven years

in the building starting the fourth year in the second month ending up in the eleventh year in the eighth month. There isn't any other way you can get the reconciliation of this unless you number the year count from Ethanin or Tishri. Keep in mind, in inclusive counting they used parts of years, so if there was even one month in a year; it was counted as a full year.

Ethanin only has one match in the Masoretic Text and that is in 1 Kings Chapter 8.

And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanin ^{H388=permanent brooks}, which is the seventh month. (1Ki 8:2 KJV)

Ethanin means permanent brooks in Hebrew, and it's interesting to see this terminology.

Ethanin in the Septuagint which is the Greek translation is pronounced "athanasia" and it means deathlessness or immortality. There are four matches for this word athanasia in the Septuagint translation including the New Testament. Here's what they are:

And it came to pass when Solomon had finished building the house of YHWH and his own house after twenty years, then king Solomon assembled all the elders of Israel in Sion, to bring the ark of the covenant of YHWH out of the city of David, this is Sion, in the month of Athanin ^{G110=athanasia=deathlessness, immortality}. (1Ki 8:1-2 Brenton)

The similarity between Ethanin and Athanin but the word is athanasia. When you look in other places that you find athanasia, you will find three places and they are in 1st Corinthians and 1st Timothy.

For this corruptible must put on incorruption, and this mortal must put on immortality ^{G110=same}. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. (1Co 15:53-54 KJV)

Keep in mind, we started with permanent brooks. I used to wonder what permanent brooks meant. Why was this month called permanent brooks? This month has to do with immortality when you translate it into the Greek and this was quite a discovery to me, and you see one more example of this in Timothy.

Who only hath immortality ^{G110=same}, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen. (1Ti 6:16 KJV)

When I read through this the lights start to come on for me. When I realized that the month of Ethanin which is translated in Hebrew to permanent brooks and in the Greek athanasia to

immortality, I remembered one of the scriptures that Yahushua spoke when he was at the Feast of Tabernacles back in what was probably 29 CE.

He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (Joh 7:38 KJV)

That sounds permanent to me, and it also sounds immortal. It's amazing that all of this has come together in the last couple of years as we have looked into some of the Greek translation, particularly of the Old Testament.

Background

- Seven day festival
 - Day 1 is Shabbathon holy convocation
 - Celebrates ingathering harvest of fruit, grapes and grain
 - Rejoice in environment of peace, joy, security
- The Eighth Day
 - AKA Last Great Day
 - Shabbathon holy convocation
 - Solemn Assembly H6116= atsarah=festival assembly, from H6113=restrain, hold back, withhold self
- YHWH revered and acknowledged as provider of all blessing
- Dwell in temporary shelters or booths
 - Memorialize YHWH's protection, provision and care during 40 years in the wilderness
 - Sukkot - plural
 - Sukkah - singular H5521=sukkah=hut, cottage, pavilion, tent, tabernacle
 - Booth constructed on Sukkot is called sukkah
 - Traditionally at least three walls and makeshift roof
 - Typically wood framed with woven tree branch for sides/top
- Shares characteristics of thanksgiving

This is a seven day festival and day one is a Shabbathon holy convocation. We will see what the difference between a Shabbat and a Shabbathon shortly.

Technically this day in Hebrew is Shabbathon, the first day. It celebrates the ingathering harvest of the fruits grapes and grain. We are to rejoice in an environment of peace, joy and security. Rejoicing is one of the key components and we will see that as we unpack this.

The eighth day is separate and distinct from the Feast of Tabernacles and has its own label. It's called the Eighth Day, some people call it the Last Great Day although I think that's a misnomer. I've gone through some detail particularly in the Eighth Day presentation series in Part 2. It's fine if you want to call it The Last Great Day but I think that's somewhat a misnomer. Also, the Eighth Day is a Shabbathon, a holy convocation; in addition the Eighth Day as we are going to see is a solemn assembly, an *atsarah*.

YHWH is revered and acknowledged as the provider of all of our blessings on the Eighth Day. We dwell in temporary booths shelters as the scriptures show us and we know that we are just sojourners on this earth so we dwell temporary every day. Some people like to go away this time of the year and stay in a campground and live in a tent or rent a motel, but it's about memorializing YHWH's protection, provision and care particularly during the forty years in the wilderness. I would say it's an extension in this very day in troublous times and the tribulation that is yet to come.

The word "sukkot" is a plural noun, and there are two versions of this word. One which is *sukkot* which is plural and "sukkah" is singular. The *sukkah* is the tabernacle, the hut, the cottage, the pavilion, tent and it's also translated in the Authorized Version as tabernacle but you will see it translated as any of these other alternatives.

The booth that is constructed on Sukkot is the *sukkah* so at Tabernacles people can construct a tabernacle (single). Traditionally, at least three walls and a makeshift roof and there is a lot of rabbinic tradition that goes along with this. Typically this is a wood framed building with woven tree branches on the tops and sides. I will mention, although I certainly don't want to connect too strongly to the secular day of Thanksgiving which occurs at the end of November in our Gregorian calendar, there are some characteristics of Thanksgiving that this Festival of Tabernacles shares. When you research into who the pilgrims that came, you see they had a strong scriptural background. It's thought by some number of commentators that they were actually trying to keep the Feast of Tabernacles; certainly they knew of it in the early Thanksgivings that were harsh the first few years they were here, but they paused to give thanksgiving a couple of months earlier than when we celebrate on the Gregorian calendar today. There are some aspects of Thanksgiving that seem to point to a Feast of Tabernacles type of celebration.

Sukkot History

- Today's vernacular - basic "tent" or "pole barn"
Dates to 1400 BCE - prior to Israelites entering into Promised Land
Forty year sojourn - two or more called *sukkot* (plural)
During harvest season - constructed near edges of fields

The history of sukkot goes back to 1450 BCE and we would probably call this your basic tent building or pole barn in today's vernacular. In fact, if you go to Jerusalem during the Feast season, you will see these little square temporary constructed buildings that have sheets or rugs on the side of them and these are the sukkah that they build on balconies of the high rise apartments. They still do that today, you will see them in the streets and in the ways and on private property etc. It is a common occurrence and dates back to the fourteen hundreds or more, prior to the Israelites entering into the Promised Land.

There was a forty year sojourn after the Israelites left Egypt before they went into the Promised Land and the evidence points to the fact that they build tents and booths along the way. Maybe it isn't what they lived in, maybe they lived in more of a tent for better protection because the sukkah doesn't have great protection because it is more of a temporary building. The evidence seems to indicate that the Israelites lived in the sukkah along the way.

One is a sukkah; two or more are called a sukkot. The festival of sukkot is festival of booths and that is what you see when you look into it if you are new to this festival people will call it the Feast of Booths, Sukkot, Feast of Tabernacles are all interchangeable for the same thing.

Going back historically during the harvest season these sukkah were constructed near the edges of fields as temporary shelters for people that were farming. A few scriptures that show us the use of sukkah going back to Genesis 33 we find they were used to protect livestock.

- **Used to protect livestock**

And Jacob journeyed to Succoth ^{H5523=sukkot, plural of H5521,} and built him an house, and made booths ^{1st occurrence - H5521=sukkah=hut, cottage, pavilion, tent, tabernacle} for his cattle: therefore the name of the place is called Succoth ^{H5523=same}. (Gen 33:17 KJV)

Jacob made tents or tabernacles for his cattle so we see that he used them and they were also used in the United Monarchy in David's time.

- Shelter for Davidic kingdom military

And Uriah said unto David, The ark, and Israel, and Judah, abide in tents ^{H5521=same}; and my lord Joab, and the servants of my master, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? as thou livest, and as thy soul liveth, I will not do this thing. (2Sa 11:11 KJV)

This is evidence that sukkah were used in the time of the Davidic kingdom.

- Jonah awaits disposition of Nineveh

So Jonah went out of the city, and sat on the east side of the city, and there made him a booth ^{H5521=same}, and sat under it in the shadow, till he might see what would become of the city. (Jon 4:5 KJV)

Jonah was pouting under the tree. There are other uses if you want to go look on your own.

Rabbinic Traditions

- Mishnah traditions during the Feast of Tabernacles
Hallel - psalms of praise every day (Psa 113-118 ^{94 if 165 in Psa})
Praise ^{H1984=Halel} ye YHWH (Psa 146 - 150 ^{14 occurrences - 31 of 165})
- Menorah light ceremony
2 or 4 - 75 ft. menorahs erected outside the Temple
picturing Messiah's arrival - a light to all humanity (Mishnah - Sukkah 5)
- The Water Libation - fill golden flagon holding three logs with water drawn from Siloam
Priests parade to pool of Siloam - draw 1 quart of water in golden flagon
Return to the Temple Water Gate - blow shofar
Water libation offering at Temple alter flowed through pipe to the Kidron Valley eventually into the Dead Sea (Mishnah Sukkah 4:9)
- Four species ritual - from Lev 23:40
AKA Lulav and Etrog (citrus) - symbols of harvest blessing
Tie together 3 types of branches and one type of fruit - wave them in daily ceremony
Lulav bundle = Lulav ^{date/palm}, hadass ^{myrtle}, aravah ^{willow} - (Mishnah - Sukkah 4.2-5)
- Hoshana Rabbah ^{great salvation} ritual - 7th day of Feast of Tabernacles
AKA The Great Hoshana - Days of Judgment beginning Rosh Ha-shana
Psalms and Deuteronomy read
7 circuits around Synagogue with the four species (Mishnah - Sukkah 4.5)
Pictures White Throne Judgment - AKA Sheep and goats (Rev 20:11)
- Current activities at the Temple Institute

The Rabbinic traditions of sukkah or the Festival or Feast of Tabernacles are quite interesting. It's been in the last five years or so that I've started to see this because I have researched into the Mishnah and Talmud to see what it had to say about all of the Holy Days for that matter, but particularly the Feast of Tabernacles. It turns out that there is a lot mentioned in other secular history but particularly in the Mishnah. Psalms 113 to 118 are sung during the Feast of Tabernacles and that tradition is called the Hallel.

It turns out that the word Hallel means praise and when you look up the Hebrew equivalent for praise, you see that it is number H1984 and it is pronounced Hallel. Of interest, when we were recently doing a review for this presentation, we discovered that there are really a high number of uses of this word Hallel in the scripture. Even though the Mishnah talks about narrowing the reading of the Psalms from 113 to 118, you will find that there are 94 of 165 uses of this word Hallel.

There are a dozen of them that are used in this group but in 146 through 150, in other words the last five Psalms of the book, the Hallel is used some 31 times. And specifically, there are 14 occurrences of this term "Praise you YHWH". The Masoretic Text will say "Praise you the Lord" but the "Lords" name is YHWH and "praise" is Hallel, so praise YHWH is used 14 times in the last five short chapters.

If you want to do a word study on "Praise", read the last five Psalms. You can do it in one sitting and you are going to see that 31 of the 165 uses occur just in these narrow five books. It's amazing to look at the word Hallel and relate it to praising YHWH.

Another tradition during this time is the Menorah light ceremony. Apparently these menorah lights were 75 ft. tall and were erected outside of the Temple in the first century period of time. There were either two or four of them, the description isn't absolutely clear; it probably means there were four depending on how you parse out the words. It could have only been two, but these menorah were a picture of Messiah's arrival, and interestingly enough, Yahushua came in 29 CE to the feast when these menorah were lit. It is intended to show as an analogy a light to all humanity, expecting Messiah to be a light to all humanity. They were expecting the Messiah to come and they didn't recognize him when he was there.

The water libation is another one of these rabbinic traditions that were occurring during the time of Yahushua in the first century, probably dating back to the second century BCE also. This is during the time that they filled a golden flagon consisting of what is called three logs of water drawn from the Pool of Siloam.

The priests would make a big ceremony and parade going to Siloam, draw one quart of water in and then return to the Temple Water Gate and blow the shofar. The water libation was offered at the Temple altar that had a pipe at the end of it that supposedly flowed down into the Kidron Valley and then made its way to the Dead Sea.

They would ask a blessing to YHWH with this water libation and eventually, if they poured enough water it would go through the pipe to the Kidron Valley and eventually to the Dead Sea. Of course they are only pouring small amounts.

Another ritual in this time of the year in the first century was the four species. It's also known as the Lulav and Etrog or citrus ritual. They are symbols of harvest blessing and what they did was to tie three bunches of this fruit stems into a bundle. They would then wave them in a ceremony and it was called the Lulav bundle. The Lulav were the date and palm, the arcah was the willow and the hadass was the Myrtle tree. That is all in the Mishnah and you can see that if you want to look in Sukkah 4.2 - 5.

One of the last rituals that we have discovered is something called Hoshana Rabbah and it means great salvation. That is a ritual that they performed on the 7th day of the Feast of Tabernacles. Not the Eighth Day, but the Seventh Day. When we get into John Chapter 7 and it is talking about "That Day, that Great Day", many have thought that is pointing to the Last Great Day as they have called it. I used to think the same thing, by the way. I don't think that anymore, I think the Great Day of the Feast is a celebration that has rabbinic tradition going back to Hoshana Rabbah. We detail all of this in much greater depth in Part 2 of the Eighth Day series that is on my website. www.answersoflife.com

Hoshana Rabbah, the great salvation is the end of judgment beginning at Rosh Hoshana. These are not scriptural rituals or traditions; this is what the Jews were doing in the first century and what the Temple authorities were doing as well.

Psalms and Deuteronomy were read during Hoshana Rabbah, they make seven circuits around the Synagogue with these four species, the Lulav and the Etrog. This pictures the White Throne Judgment. Of course you see this in Revelation 20 and it's called the "Great White Throne" and judgment is what's happening. It is also known as the sheep and the goats when you look at it.

I have added current activities, there is quite a bit going on currently at the Temple here on the earth today. Of course the Temple hasn't been reconstructed but there is a website that would probably give you a lot of information about the high priests that have been assigned, and the traditions that are being fulfilled today.

Shofars are being blown, and the Feast of Tabernacles is being observed by the Sanhedrin which has been put in place. There isn't a physical Temple but there is a portable altar that has been constructed and if you are interested go www.templeinstitute.org to see what they are doing. They have a newsletter that looks interesting. That's a bit about the rabbinic side.

Feasts of YHWH - Three types of Holy Convocations (Lev 23:2)

Feasts of YHWH 3 Types of Holy Convocations (Lev 23:2)		
Shabbath - H7676 Intermission	Shabbathon – H7677 Special Holy Day	Holy Convocation Sacred Meeting
<ul style="list-style-type: none"> • H7676 - Shabbat= intermission, specifically the Sabbath • Seventh day Sabbath Lev 23:3 No work of any kind – Sabbath ^{H7676} of rest ^{H7677} • Atonement - Lev 23:27-32 No work of any kind – Sabbath ^{H7676} of rest ^{H7677} • Sabbatical – Lev 25:2-8 – Sabbath ^{H7676} of rest ^{H7677} – Last occurrence H7677 • Note: Wave sheaf day Lev 23:11 Day after Sabbath ^{H7676} 	<ul style="list-style-type: none"> • H7677 – Shabbathon=from H7676 – a Sabbatism, special holiday • Trumpets – Lev 23:24 No servile <small>service, bond servant, tillage, office</small> work • FOT – Lev 23:34-35, 39 no servile work • 8th day – Lev 23:36, 39 No servile work – Solemn assembly H6116=atsarah Num 29:35 	<ul style="list-style-type: none"> • Not specified as Sabbath • Passover – Lev 23:5 • IDOUB – Lev 23:6-7 No servile work – that sabbath day was an high day - Joh 19:31 • IDOUB – Lev 23:8 No servile work – Solemn assembly H6116=atsarah Deu 16:8 • Shavuot – Lev 23:21 no servile work • Spring feasts not identified as Sabbaths - cf. 1Ch 23:31, Neh 10:33, Eze 45:17

The first place I want to go to because this is a foundational 101 presentation is to look at the Holy Convocations. It turns out that not all of the days that we call Holy Days are the same. We think of, for instance, The Days of Unleavened Bread, these are Sabbaths, but they really aren't technically called Sabbaths in the scriptures.

Sabbath itself or Shabbat H7676 means intermission and it is specifically talking about the Sabbath day in the Hebrew language. There are three applications of Shabbat. The first is the 7th day Sabbath itself, the evidence of that can be found in Leviticus 23:3 and in other places. We are to do no work of any kind as the instruction says.

All three of these Shabbat types are also Shabbathons. If you look in Leviticus 23 you would see that the Shabbat is a Sabbath of rest. When you look at that, the Sabbath of rest, the word rest is a Shabbathon and that means that it's a special holy day. The Sabbath is a Sabbath of Shabbathon.

The Day of Atonement is also a Sabbath of Shabbathon, and the Sabbatical year itself is a Sabbath of Shabbathon. The last occurrence of the word Shabbathon appears in Leviticus 25 so

you don't see it after you get through Leviticus 25, the Israelites were at Sinai when Leviticus when Leviticus 25 was penned. The last occurrence of this is at the end of the instructions or during the instructions for the Sabbatical year itself.

In this first type group of Shabbat or Sabbath day that the wave sheaf offering that you see outlined, it's important to some of us in terms of determining the start of the first month of the calendar, the word for Wave Sheaf Day is after the Sabbath, the Shabbat, not the Shabbathon. It should be obvious, and that is just one of a number of proofs that you can see of when the Wave Sheaf Day is. There is lots of controversy about making the Wave Sheaf Day after the First day of Unleavened Bread. The First Day of Unleavened Bread as we are going to see is described as a Sabbath or Shabbathon in the scriptures.

The second category is about Shabbathon and has close relation to Shabbat. H7677 comes from Sabbatism or Shabbat. It really means a special holy day or a special holiday. We see Trumpets is referenced as a Shabbathon and we are to do no servile work. This is in contrast to no work of any kind. Servile work is somewhat a question, but the word servile itself means service or bondservant. Service work or Servant work, tillage or office I take to be you occupational type of work and is what servile work is and what it would be referred to today. This was written in the agrarian society and of course it had what to do with your crops.

Trumpets and Feast of Tabernacles are mentioned as Shabbathon with no servile work, and the Eighth Day, is mentioned as Shabbathon. The Eighth Day incidentally is also mentioned as a solemn assembly, or an atsarrah.

The third category are mentioned as Holy Convocations and Sacred Meetings so it would be easy to say these are Sabbaths, the only thing is that nowhere are they described as Sabbaths or Shabbathons. They are described as Holy Convocations and Sacred Meetings. Not specifically of either type of Sabbath. They include the Passover and The First and Last Days of Unleavened Bread. The Last Day of Unleavened Bread is also specified as an atsarrah. Effectively the Eighth Day of the Feast of Tabernacles cycle is an atsarrah and the Eighth Day of the Passover season, the Last Day of Unleavened Bread is an atsarrah. Shavuot is a Holy Convocation/Sacred Meeting so it may be a surprise to see these not labeled as Sabbaths or Shabbathons but that is what the scriptures are showing.

The time is the First Day of Unleavened Bread and during the time of Yahushua and his crucifixion. A scripture in John 19:31 that is somewhat puzzling and I don't have the answer to it but I put it out here on the table so you can consider it yourself. What John 19:31 says, and the context is that the Believers and Temple authorities were concerned about getting Yahushua off the post because the next day was the Sabbath Day and that Sabbath Day was a High Day is what it says in John. My question is, if we don't have any tracks of the Last Day of

Unleavened Bread being a Sabbath Day in the Torah, why would it be called the Sabbath day in the New Testament.

The obvious and easy explanation is that that Sabbath day is a weekly Sabbath. However, if you think that's a great solution, the problem then becomes that the crucifixion was on Friday not on Thursday or Wednesday. This scripture is somewhat an enigma to me and I haven't gotten to the bottom of it but perhaps someone else knows the answer.

Finally in this section on Holy Convocations and Sacred Meetings you see evidence in maybe more than three places, there are categories, for example 1 Chronicles 23:31 and Nehemiah 10:33 as a sample.

And to offer all burnt sacrifices unto YHWH in the (1) Sabbaths ^{H7676=intermission}, in the (2) new moons, and on the (3) set feasts ^{H4150=moade=appointment, fixed time, festival, assembly}, by number, according to the order commanded unto them, continually before YHWH: (1Ch 23:31 KJV)

There are three categories being talked about here and they are in this order: Sabbaths, New Moons and Set Feasts. Nehemiah says the same thing.

Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our Elohim; For the shewbread, and for the continual meat offering, and for the continual burnt offering, of the (1) Sabbaths ^{H7676=same}, of the (2) new moons, for the (3) set feasts, and for the holy things, and for the sin offerings to make an atonement for Israel, and for all the work of the house of our Elohim. (Neh 10:32-33 KJV)

There is a third example that I didn't include Ezekiel 45:17 that you can look at and to see that the Hebrew words are translated into English. You will see it's the same set of categories. It would appear that Shabbathons, New Moons and other appointments were known about. Not all of the appointments are Sabbaths because the distinction has been made in these scriptures. Hopefully this is enlightening as you look into the meaning of these particular kinds of Holy Days. What would be fair to say is all Shabbats are Holy Convocations but not all Holy Convocations are Shabbats. Maybe that gets the meaning across.

Feast of YHWH - Fixed Time Appointments

Overall in YHWH's feasts that are talked about are on page 1 and actually all you really need is Chapter 1 and you have to make the conclusion that there are festivals and appointments to be kept. I like that, there is an appointment. If you have a ticket to fly from LA to NY, you have an appointment to show up at the airport at a certain time. If you are late you don't get on the flight. Guess what? If you don't show up at YHWH's Holy Days, they go by anyway.

- Feast appointments set at creation

And Elohim said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for ¹signs^{H226=signal, flag, beacon}, and for ²seasons^{H4150=moade=appointment, fixed time, festival, assembly}, and for ³days, and ⁴years: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And Elohim made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day. (Gen 1:14-19 KJV)

Keep the words signs and signals. We have signs, signals, days and years. When he said “He made the stars also,” I would consider that a parenthetical insertion. Some people like to say that the stars were made to rule the day, and the night also, and then the appointments. I think not, I think the stars are an insertion that the greater light, the sun and the lesser light, or the moon is what rules the day and the night.

The sun and moon have these four purposes that we see for signs, seasons, for days and for years. When we get to Leviticus Chapter 23 the instructions that talk about the feast days and notice what the words in Hebrew translate to.

*And YHWH spake unto Moses, saying, Speak unto the children of Israel, and say unto them, Concerning the **feasts**^{H4150=moade, appointment, fixed time, festival, assembly} of YHWH, which ye shall proclaim to be holy convocations, even these are my **feasts**^{H4150=same}. Six days shall work be done: but the seventh day is the Sabbath^{H7676=shabbath} of rest^{H7677=Shabbathon}, an holy convocation; ye shall do no work therein: it is the sabbath^{H7676=shabbath} of YHWH in all your dwellings. These are the **feasts**^{H4150=same} of YHWH, even holy convocations, which ye shall proclaim in their **seasons**^{H4150=same}. (Lev 23:1-4 KJV)*

In Genesis 1 “concerning the feasts” were called seasons, the moade.

Instructions

We will examine Leviticus 23 to see what the moades are. In the instructions that are provided for the Holy Days, the feast of ingathering is one of the themes. It is in contrast to the feast of first fruits in the spring.

- Feast of Ingathering
 Contrast feast of fruits in spring at Pentecost
 Old Covenant version 1
 Exo 23:14-17^{eternal law}
 from H622=to gather for any purpose

- Old covenant version 2-3
Exo 34:22-23
Deu 14: 23-26 - enjoy your increase
Lev 23:33-44 stipulations - solemn assembly

Ingathering is gathering in the main part of the harvest. The feast in the spring is about first fruits. The appointment before that is Passover and it's about the first of first fruits. Some have looked into the question of what the Old Covenant is and obviously we have made a number of presentations on this topic.

I will start with the first version of the Old Covenant. That would be the version that was given when the Israelites first showed up at Sinai. You see in the instructions that YHWH gave the Israelites and they said "Yes we will do all these things", but they didn't, they broke the covenant. Therefore YHWH had to come up with the second version and then a third version at Moab. The original version of the covenant which was broken by the Israelites has instructions between Exodus 19 and Exodus chapter 23.

The first time we see the instruction to have an assembly for the Feast of Tabernacles is mentioned in the first version of the covenant in Exodus 23.

*Three times thou shalt keep a feast unto me in the year. Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall **appear** ^{H7200= to see, meet} before me **empty** ^{H7387=ineffectually, undeservedly} :) And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of **ingathering** ^{H614= gathering in of crops - 2 occurrences, from H622=collector}, which is in the **end** ^{H3318=to go out} **of the year** ^{H8141=shana=a year as a revolution of time}, when thou hast gathered in thy labours out of the field. Three times in the year all thy males shall **appear** ^{H7200=same} before YHWH your Elohim. (Exo 23:14-17 KJV)*

- No other stipulations

The Israelites had just gotten done with the Feast of Unleavened Bread two and a half months earlier. They had just received all of that instruction as he commanded them when they were leaving Egypt. "firstfruits of thy labours" is talking about Shavuot is about to happen with the Israelites as they are camping at Mt. Sinai in this account. Then finally, the feast of ingathering, ingathering means the gathering in of crops. Actually there are only 2 occurrences of this term "ingathering".

There are three times, the Passover season, the Feast of First fruits, and the Feast of Ingathering. Notice that *“The feast of ingathering which is in the end of the year”*, the going out of the year. This is the end of the agrarian cycle, again, I believe that is what Solomon was doing when he talked about the going out of the cycle and the coming in of the new cycle, happens during the month of Ethanim. It’s not day one, it’s not on Trumpets as the new year, it’s a month of new year as Abib is a month of a new barley harvest, and it’s the whole month. Ethanim or Tishri is that way also.

The feast of ingathering is at the end of the year. Complete is a revolutionary is a revolution of time. *“Three times in the year all your males shall appear before YHWH your Elohim”*. There are no other stipulations in this; it’s a simple explanation to the Israelites of keeping these feast days. I would argue that this was what YHWH had intended, to give them this simple instruction to keep these feast days. Because the Israelites rejected it they got a lot more added to it, keep in mind also that there wasn’t a Levitical system at this point. There was a Tabernacle, these were a kingdom of priests and that is what YHWH wanted them to be, the kingdom of priests and teach the rest of the world but they rejected the initial version of the covenant.

Going on to the second and third version of the old covenant, and we will lump the two together for the purpose of explanation. The second version of the covenant started a month or two later in Exodus chapter 34. Moses made at least two 40 day trips up the mountain during this period of time.

*And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of **ingathering** ^{H614=gathering in of crops - 2 occurrences, from H622=collector} at the **year's** ^{H8141=shana=a year as a revolution of time} **end** ^{H8622=tequphah=revolution of the sun}. Thrice in the year shall all your men children appear ^{H7200=to see, literal or figurative} before the Sovereign YHWH, the Elohim of Israel.*
(Exo 34:22-23 KJV)

We have two witnesses that this is at year’s end, and the year’s end means tequphah, the revolution of the sun. Tequphah has four representations in the Tanakh, and people like to bend this to make seasons out of it, the two equinox’s and the two solstices, and a whole dialogue of how the tequphah is what the calendar is about and the ecliptic and astronomical formula that goes along with it and so forth. Actually you will find it in the Mishnah and Talmud, and that is some of what the rabbinic traditions included. However, it doesn’t have much Biblical scriptural foundation. At least from our standpoint a Tequphah is a complete revolution of some set of scheduled events. The birth of a child is mentioned as a tequphah in 1 Samuel, and that is a nine month cycle and not a twelve month cycle.

We see in Exodus 34 they are still at Mt. Sinai and they are being given other instructions. When we fast forward forty years to Moab, just before they go into the Promised Land, we see several examples in Deuteronomy of the Feast of Tabernacles.

*And thou shalt eat before YHWH thy Elohim, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear YHWH thy Elohim always. And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which YHWH thy Elohim shall choose to set his name there, when the YHWH thy Elohim hath blessed thee: Then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which YHWH thy Elohim shall choose: And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before YHWH thy Elohim, and **thou shalt rejoice**, thou, and thine household, (Deu 14:23-26 KJV)*

I like the command to rejoice. Every time I read this it reminds me that several years ago I had to take something to one of our neighbors. When I got there I started talking to the guy and we exchanged pleasantries and then he asked me what I had been doing and I told him we were getting ready for the Feast of Tabernacles. He had a puzzling look on his face and asked me what that was. I was more than happy that he asked and told him a little about the Feast of Tabernacles, it's about the agrarian thank you that we give YHWH for the bounty that he has provided and there are a lot of tracks in the Old Testament and what the Israelites did when they left Egypt and going into the Promised Land. I also said that we are required to rejoice. He said "how hard can that be?" How hard can it be that we are commanded to rejoice? This is one of those times of the year that we HAVE to rejoice.

Going on in Deuteronomy chapter 16:

*Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine: And **thou shalt rejoice** in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates. Seven days shalt thou keep a solemn feast ^{H2287=chagag=festival, celebration (not atsarrah)} unto YHWH thy Elohim in the place which YHWH shall choose: because YHWH thy Elohim shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice. (Deu 16:13-15 KJV)*

I have mentioned the word "atsarah" before and it being associated with the Last Day of Unleavened Bread, also associated with the Eighth Day during the Feast of Tabernacles. You have to be somewhat careful because those are solemn feasts or solemn assemblies. The

English translation of this “chagag” is solemn feast also but in this case, this is not an atsarah. Seven days you shall keep a “chagag” a festival, a celebration. It’s not atsarah that is mentioned here depending on the translation you are using.

Jumping back to Leviticus we will go on. We started at Mt. Sinai, we jumped forward 40 years to Moab and now we will jump back 40 years to Leviticus during the eleventh months stay at Mt. Sinai before they moved on into their other journey.

*And YHWH spake unto Moses, saying, Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto YHWH. On the first day shall be an holy convocation: ye shall do no servile work therein. Seven days ye shall offer an offering made by fire unto YHWH: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto YHWH: it is a **solemn assembly** ^{H6116=atsarah=from H6113=hold back, restrain, refrain, withhold} ;(talking about the Eighth Day) and ye shall do no servile work therein. These are **the feasts** ^{H4150=moade=appointment, fixed time, festival, assembly} of YHWH, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto YHWH, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day: Beside the sabbaths of YHWH, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto YHWH. (Lev 23:33-38 KJV)*

This solemn assembly is talking about an atsarah and it comes from another Hebrew word witch it means to old back, restrain, refrain, withhold. We have taken this literally and so the Eighth Day of the spring festival and the Eighth Day of the fall festival, we think have a different tone and demeanor and characteristic. To be restrained, refrained and withheld and one of the explanations of this is that it’s a change in demeanor. We have been rejoicing for seven days and now when we get to the Eighth Day and we have a somewhat withheld or restrained personality at that point in time.

One of the first stipulations that we see when we examine Leviticus 23 on this subject is that it’s a solemn assembly. Going on we see some other stipulations associated with keeping this day.

*Also in the fifteenth day of the seventh month, ² **when ye have gathered in the fruit of the land**, ye shall keep a feast ^{H2282=chag=festival} unto YHWH seven days: on the first day shall be a Sabbath ^{H7677=shabbathon}, and on the eighth day shall be a Sabbath ^{H7677=same}. And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook ^{4 species ritual=AKA Lulav and Etrog (citrus) - symbols of harvest blessings}; and ye shall ³ **rejoice** before YHWH your Elohim seven days. And ye shall keep it a feast unto YHWH seven days in the year. It shall be a statute for ever in your generations: ye shall celebrate it in the seventh month. Ye shall ⁴ **dwelt in booths***

seven days; all that are Israelites born shall dwell in booths: ⁵ **That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am YHWH your Elohim. And Moses declared unto the children of Israel the feasts of YHWH. (Lev 23:39-44 KJV)**

You may not be able to gather everything for this feast but some things are ripe and need to be picked. Some of the harvest may not be ready but most of the harvest has been gathered in.

The stipulations would be as numbered above:

1. Solemn assembly
2. Gather fruit of the land
3. Rejoice
4. Dwell in booths
5. Generations remember

This section of Numbers would have been written in Moab just before they crossed into the Promised Land. Now we jump forward again some 40 years and this is the Old Covenant so these are the specifics of what the Israelites were to do according to Torah during the Feast of Tabernacles.

Feast of Tabernacles and Eighth Day Offerings

Old covenant version 2-3

Num 29:12-40

*And **on the fifteenth day** of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto YHWH seven days: And ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto YHWH; thirteen young bullocks, two rams, and fourteen lambs of the first year; they shall be without blemish: **And their meat offering shall be of flour mingled with oil, three tenth deals unto every bullock of the thirteen bullocks, two tenth deals to each ram of the two rams, And a several tenth deal to each lamb of the fourteen lambs:** And one kid of the goats for a sin offering; beside the continual burnt offering, his meat offering, and his drink offering. And on the **second day** ye shall offer twelve young bullocks, two rams, fourteen lambs of the first year without spot: And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner: (Num 29:12-18 KJV)*

The several tenth deal, when you parse it out I think it only means 1 tenth deal when you look at it in the Septuagint. He just gave the formula in the previous discussion of 3 tenth deals for each bullock and so forth. You have one less bullock on the next day.

*And one kid of the goats for a sin offering; beside the continual burnt offering, and the meat offering thereof, and their drink offerings. And on **the third day** eleven bullocks, two rams, fourteen lambs of the first year without blemish; And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner: And one goat for a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering. And on **the fourth day** ten bullocks, two rams, and fourteen lambs of the first year without blemish: Their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner: And one kid of the goats for a sin offering; beside the continual burnt offering, his meat offering, and his drink offering. (Num 29:19-25 KJV)*

This is a lot of offering and sacrifices, but I'm going to go on:

*And on the **fifth day** nine bullocks, two rams, and fourteen lambs of the first year without spot: And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner: And one goat for a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering. And on the **sixth day** eight bullocks, two rams, and fourteen lambs of the first year without blemish: And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner: And one goat for a sin offering; beside the continual burnt offering, his meat offering, and his drink offering. And on the **seventh day** seven bullocks, two rams, and fourteen lambs of the first year without blemish: And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner: (Num 29:26-33 KJV)*

*And one goat for a sin offering; beside the continual burnt offering, his meat offering, and his drink offering. On the eighth day ye shall have a **solemn assembly** ^{H6116=atsarah=from} ^{H6113=hold back, restrain, refrain, withhold} : ye shall do no servile work therein: But ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto YHWH: one bullock, one ram, seven lambs of the first year without blemish: Their meat offering and their drink offerings for the bullock, for the ram, and for the lambs, shall be according to their number, after the manner: And one goat for a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering. These things ye shall do unto YHWH in your set feasts, beside your vows, and your freewill offerings, for your burnt offerings, and for your meat offerings, and for your drink offerings, and for your peace offerings. And Moses told the children of Israel according to all that YHWH commanded Moses. (Num 29:34-40 KJV)*

I can't imagine someone sitting on a rock chiseling this out thinking they would wish they could copy and paste regarding all of these instructions. But this is what YHWH wanted them to do. This is a lot of sacrifices in this old covenant. Keep in mind these are details that were given to them before they went into the Promised Land. Keep in mind this additional set of instructions of Torah commands that were put alongside of the Ark according to the covenant that YHWH established with them just before they came over the Jordan and went to Jericho.

Levitical System FOT Sacrifices				
	Young Bullocks	Rams	Lambs 1st yr. - no blemes	Male Goats Sin offering
Day 1	13	2	14	1
Day 2	12	2	14	1
Day 3	11	2	14	1
Day 4	10	2	14	1
Day 5	9	2	14	1
Day 6	8	2	14	1
Day 7	7	2	14	1
Day 8	1	1	7	1
Sub Total	71	15	105	8
Total Sacrifices = 199				

I wondered how much that would be so I made a chart and added them all up. They started with thirteen bullocks on day one and went down to seven on day seven and then 1 on the eighth day. The total number of sacrifices including the male goats for the sin offering was a hundred and ninety nine animals.

There were one hundred and ninety nine free will offerings that were being made also so this was just what was commanded as burnt offerings and sin offerings during this period of time. The sin offerings were specified as one male goat and the rest were burnt offerings. Burnt

offering is made to please YHWH, to show reverence and that is what they were doing here. This is not about sin offering aside from the one male goat each day.

The other thing that is interesting about this is about the grain offerings. These offerings were to include three tenths deal per bullock; two tenth deals per ram, several tenth deals per lamb although I take that to be one tenth deal because that's what the LXX (the Septuagint says). If you look at the Hebrew in a lexicon you will see that it's probably what it means. It says "according to their number".

Levitical System FOT Sacrifices					
	Young Bullocks	Rams	Lambs 1st yr. - no blemes	Male Goats Sin offering	Meat Offer ^{Flour} with oil
Day 1	13	2	14	1	• 3/10 deal per bullock
Day 2	12	2	14	1	
Day 3	11	2	14	1	• 2/10 deal per ram
Day 4	10	2	14	1	
Day 5	9	2	14	1	• Several 1/10 deals per lamb 1/10th deal - LXX
Day 6	8	2	14	1	
Day 7	7	2	14	1	• According to their number
Day 8	1	1	7	1	
Sub Total	71	15	105	8	• 1/10 th deal = 1/10 th ephah= 1 omar=2 qts 1 ephah=5 gal
Total Sacrifices = 199 plus grain offerings(34.8 ephah = ~174 gal)					

A deal is one tenth of an ephah, so according to these numbers, you get three hundred and forty eight tenth ephah. That equals almost thirty five ephah. Each ephah is about five gallons in our measuring system today so we are talking about a hundred and seventy four gallons of meat offering that is made during the Holy Days according to the Old Covenant, the first covenant.

However

Why did I go through all of this? It is amazing to see all of this, take the time to read through it because YHWH always has a purpose. What do we find?

Instructions

- Feast of Tabernacles and the Eighth Day offerings
Old Covenant version 2-3
Num 29:12-40
Replaced by Yahushua's blood Heb 10:1-23
Prototype - shadow of things to come - like wings over the ark (cover for the box with 10 commands inside)
 1. Vs 4- cf. Mic 6:6-8
 2. Vs 5-7 - from Psa 40:6-8 ^{LXX}
 3. Vs 13 = from Psa 110:1
 4. Vs 16-17 from Jer 31:33-34 cf Heb 8:8 - same quote
 5. Vs 22 - cf. HCSB - washed with pure water - Joh 7:38

*For the law having a shadow ^{G4639=skia=shade, adi,bratopm (foreshadow, prefigure)} of good things to come, and not the very image ^{G1504=ikone=likeness, representative} of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect ^{G5048=complete, make perfect}. For then would they not have ceased to be offered? (If you could have been made perfect by them why did they have to keep doing it?) because that the worshippers once purged ^{G2508=cleanse, expiate (atone for guilt, IE sin)} should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. ¹**For it is not possible that the blood of bulls and of goats should take away sins** ^{vs 4 cf. Mic 6:6-8}. Wherefore when he cometh into the world, he saith, ²**Sacrifice and offering thou wouldst not, but a body hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O Elohim.** ^{Vs 5-7 Psa 40:6-8}
(Heb 10:1-7 KJV)*

There are a couple things about Hebrews chapter 10. We have looked at the parabola that is used in the past and see it's something like a shadow or a shade, an adumbration or a pre-figure. All of these Old Covenant legislation rules were a shadow. If you were there you would say "That it didn't look like a shadow to me, I see a lot of blood, a lot of sacrifices being made, a lot of animals being burnt." But they were a shadow of the good things to come. The real image or the real icon of the things is in heaven above. Hebrews does a fantastic job of looking at this and examining this and making it clear for those that want to take a look.

In this section in Hebrews, two different Old Testament scriptures are quoted. In those sacrifices there is a remembrance again made of sins every year. ¹*For it is not possible that the blood of bulls and of goats should take away sins.* That comes from Micah 6 in this section:

Wherewith shall I come before YHWH, and bow myself before the high Elohim? shall I come before him with burnt offerings, with calves of a year old? Will YHWH be pleased with thousands of rams, or with ten thousands of rivers of oil? (or 175 gallons of meal for an offering?) shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth YHWH require of thee, but to do justly, and to love mercy, and to walk humbly with thy Elohim? (Mic 6:6-8 KJV)

Going back to Hebrews 10, there is a direct quote from Psalm 40:

Sacrifice and offering thou wouldest not; but a body hast thou prepared me: whole-burnt-offering and sacrifice for sin thou didst not require. Then I ^{Yahushua} said, Behold, I come: in the volume of the book it is written concerning me, I desired to do thy will, O my Elohim, and thy law ^{YHWH} in the midst of mine heart. (Psa 40:6-8 Brenton)

Of course David is writing this but it's a reflection on Yahushua speaking through him. Hebrews chapter 10 puts an end to all of those sacrifices that we just read about in the book of Numbers.

Going on in Hebrews 10 and I think I have all of the pronouns parsed out correctly. You will have to decide this on your own.

*Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not ^{be pleased}, neither hadst pleasure therein; which are offered by the law; Then said he, Lo, I ^{Yahushua} come to do thy will, O Elohim. He ^{Yahushua} taketh away ^{G337=take away violently; abolish} the first, that he may establish the second. By the which will ^{G2307=determination, propose, decree} we are sanctified through the offering of the body of Yahushua Messiah once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of Elohim; **From henceforth expecting ^{G1551=to wait} till his enemies be made his footstool ^{Psa 110:1}**. For by one offering he hath perfected ^{G5048=complete, make perfect} for ever them that are sanctified ^{G37=make holy, ceremonially purify, consecrate}. (Heb 10:8-14 KJV)*

Embedded in this section of Hebrews is a quote from Psalms 110:

A Psalm of David. YHWH said unto ^{David's} my Master ^{Yahushua}, Sit thou at my right hand, until I make thine enemies thy footstool. (Psa 110:1 KJV)

It is amazing that this is all put together in Hebrews, again, the debate on who wrote this. There are several ideas of who wrote it, for some time I have leaned on the side that Paul

wrote Hebrews, but if it's Barnabas or some combination it is fine with me. What is important is that did this for us one time and it's one time forever. Going on in Hebrews 10:

*Whereof the Holy Spirit also is a witness to us: for after that he ^{it} had said before, ⁴⁾ **This is the covenant that I will make with them after those days, saith YHWH, I will put my laws into their hearts, and in their minds will I write them** ^{Jer 31:33-34 & Heb 8:8}; **And their sins and iniquities will I remember no more.** Now where remission ^{G859=freedom, pardon} of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Yahushua, **By a new and living way** ^{G3598=road, figuratively made or means}, which he hath consecrated ^{G1457=to renew, inaugurate, dedicate} for us, through the veil, that is to say, his flesh; And having an high priest over the house of Elohim; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies ⁵⁾ **washed with pure water.** Let us hold fast the profession ^{G3671=acknowledgement} of our faith without wavering ^{G186=not leaning} (without contemplating whether we are right or not); (for he is faithful that promised;) (Heb 10:15-23 KJV)*

Here in Hebrews 10 on the first part of this page is a quote “This is the covenant that I will make with them”, if you look, you will see that it comes from Jeremiah 31:33-34. Two chapters previous in Hebrews 8 the same section of Jeremiah 31 is quoted. You see it twice in Hebrews 8 and 10 and I can't help but think it must be important. Hebrews points to Jeremiah 31 a different summary of it, but when I read it again in the Septuagint you see that it's nearly compatible with what is written here in the Masoretic Text you see that there is some difference about how it's translated. This is the Septuagint Version.

For this is my covenant which I will make with the house of Israel; after those days, saith YHWH, I will surely put my laws into their mind, and write them on their hearts; and I will be to them an Elohim, and they shall be to me a people. And they shall not at all teach every one his fellow citizen, and every one his brother, saying, Know YHWH: for all shall know me, from the least of them to the greatest of them: for I will be merciful to their iniquities, and their sins I will remember no more. (Jer 31:31-34 Brenton)

When this day comes, when we can go out on the street and praise YHWH to anyone we meet because all will know of Him. This is quoted in Hebrews 10, we are washed with pure water, I can't help but relate that to what Yahushua said at the Feast of Tabernacles:

In the last day, that great day of the feast ^{Hoshana Rabbah}, Yahushua stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (Joh 7:37-38 KJV)

There is controversy about “*that great day of the feast*” and you have to do your own homework and come to your own conclusion but Hoshana Rabbah is the seventh day of the Festival. We are washed with pure water which is obviously and allusion to baptism.

New Covenant Transformation - John 7-8

Rivers of Living Water

- Jerusalem 28 or 29 CE
- Seventh day of the Feast - Hoshana Rabbah
- Water Libation ceremony ended 7th day of the Feast of Tabernacles
- Yahushua used ritual as an allegory to pre-announce availability of YHWH’s spirit
Announcement comes 7th day of the Feast of Tabernacles
- Water of Life

John 7 and 8 highlights the transformation of this festival occasion and perhaps you haven’t thought of John 7-8 as the transformation of the Feast of Tabernacles and the Eighth Day but what an example it is. It is a several chapter testimony with Yahushua himself coming to the feast and explaining how He is the light and the way and the path to follow.

The terminology that you see ‘rivers of living water’ is carried on in the Book of Revelation 20 through 21, and you also see it in the prophetic word particularly in Isaiah. The transformation with Yahushua coming to the feast probably was in 29 CE although it is possible that it is 28 CE. The 28 CE probably revolves around whether Yahushua’s ministry was 2 ½ versus 3 ½ years. I’ve always held his ministry to be 3 ½ years but there are some that hold to 2 ½ and even others that hold less than that. It’s the first century and Yahushua’s coming to the feast and it’s the seventh day of the feast and I would consider this to be Hoshana Rabbah.

The water libation ceremony has ended, if you look at the Mishna instructions on the seventh day you will see it has ended. Yahushua used this ritual of the Water Libation as an example or an allegory to pre-announce the availability of YHWH’s spirit being made available. This announcement comes on the 7th day.

In the last day, that great day of the feast, Yahushua stood and cried, saying, If any man thirst, let him come unto me, and drink. (Remember the Water Libation has stopped.) He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should

*receive: for the Spirit was not yet given; because that Yahushua was not yet glorified.)
(Joh 7:37-39 KJV)*

This stream of living water is referring to the Spirit and oftentimes we read this scripture and we stop at the period after “*Out of His belly shall flow rivers of living water*”. What does that mean? It is clear that John is saying that Yahushua is speaking about the Holy Spirit which had not been given yet. Keep in mind how this is, John wrote this looking in the rear view mirror, probably twenty or so years previous to 29 CE. John was looking backwards in time and now knows because he was witness to the events after Yahushua’s crucifixion and resurrection. John knew that at Pentecost that YHWH’s spirit was given some fifty days after the resurrection time. John is giving us an explanation of what the rivers of living water is about.

We also see the water of life talked about in Revelation 7:

*For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and Elohim shall wipe away all tears from their eyes.
(Rev 7:17 KJV)*

This is a great example of living fountains of water, YHWH’s spirit being ubiquitous on the earth, it’s everywhere.

New Covenant Transformation - John 7-8

The Light of the World

- Massive Menorah’s at the Temple - considered light source during 7 Feast days
- Same light sources would now be extinguished (on the 7th day)
- Yahushua capitalizes on event - proclaims a bold statement

Also, these massive menorah’s that were there were extinguished on the 7th day, they provided light for the festival during the 7th day. The same light source would now be extinguished. Yahushua goes on and capitalizes on this event and makes a bold statement in the next chapter, John 8:

Then spake Yahushua again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. (Joh 8:12 KJV)

The menorahs have been extinguished so Yahushua is using this example to show there is no more light. This must have been a stunning example with the rituals that were going on and then having the Messiah come and declare that He is the light and the water. Yahushua proclaims himself as the light and in Revelation 22 it says:

And there shall be no night there; and they need no candle, neither light of the sun; for YHWH Elohim giveth them light: and they shall reign for ever and ever. (Rev 22:5 KJV)

Revelation says there will be no more need of light; YHWH's spirit is illuminating all, the entire universe. If you were there in 29 CE when these events unfolded, you would be astonished. The priests were astonished, the menorahs were extinguished and Yahushua proclaims himself as the light, the priests didn't like that. The Pharisees and Sadducees didn't accept the one who fulfills all of the scriptures. They were proclaiming all of these scriptures that a Messiah would come and the Messiah really was there, and his name means YHWH's salvation. YHWH's salvation shows up and his name even points to the fulfillment of this and they still rejected him. Their prayers are answered, however not as foreseen and they didn't accept the end result.

Prophetic Fulfillment

We will take a brief look at the fulfillment of this, and again, the example that we just saw in John 7 and 8, is in the second part of the Eighth Day series. It is on the website from a previous presentation.

- Yahushua's proclamations of water and light
 - Anticipated in Zechariah, Ezekiel, John and Revelation
- After Yahushua returns no more darkness

Starting with the Book of John we see that after Yahushua returns there is no more darkness.

In him was life; and the life was the light of men (speaking of Yahushua). And the light shineth in darkness; and the darkness comprehended it not. (A lot of people today comprehend it not.) There was a man sent from YHWH, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. (Joh 1:4-9 KJV)

Our light comes from the Messiah and in Zechariah 14 it says the living waters are going to flow from Jerusalem.

- Yahushua returns, living waters from Jerusalem

But it shall be one day which shall be known to YHWH, not day, nor night: but it shall come to pass, that at evening time it shall be light. And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. (Zec 14:7-8 KJV)

Water is flowing to the Mediterranean, to the Dead Sea and there is light always according to this prophetic future vision that Zechariah has.

- Millennial reign on Earth - Rev 19 - 20:6

How do we know the millennial reign is on earth? A scripture in Revelation gives us a strong clue.

*And hast made us unto our Elohim kings and priests: and we shall reign on the earth.
(Rev 5:10 KJV)*

There will be a restoration of worldwide order.

Spiritual Significance Restoration of the Earth

- Worldwide universal peace and earth dwellers are going to come into harmony with YHWH's Spirit

We see references to that when we use the model prayer and one of the statements says:

Thy kingdom come. Thy will be done in earth, as it is in heaven. (Mat 6:10 KJV)

YHWH's kingdom is going to come and it will be the same on this earth as it is in heaven, and we look forward, it's our prayer and mantra. We seek first your kingdom, and that kingdom is going to come to the earth.

- The nature of animals changed we see a reference to that in Isaiah

*The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.
(Isa 11:6 KJV)*

That time is going to happen. The wolf doesn't cohabit with the lamb so well today and neither does the Leopard or the Cougars or Mountain Lion. The Mountain Lions that we have around here like to kill lambs so the nature of these animals is going to change.

- Humanity restored to right relationship with YHWH

They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of YHWH, as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign ^{H5251=flag, signal} of the people; to it ^{the ensign} shall the Gentiles seek: and his rest shall be glorious. (Isa 11:9-10 KJV)

The gentiles are going to be seeking YHWH's rest and it's going to be glorious on the earth. What a day it will be when people are seeking YHWH rather than trying to avoid Him or disregard Him. Many people today don't want to have anything to do with "thy kingdom come and thy will be done". They say "It's **my** kingdom come and **my** will be done. The day will change when people you will meet on the street will greet you with YHWH's name, they will talk about YHWH and will glorify and praise Him.

- Main attributes of this season
 - The ingathering harvest - gathering in physically and spiritually
 - Yahushua's 1000 year reign - theocratic monarchy
 - Restoration of the Earth
 - universal peace and prosperity
 - YHWH's 7000 year salvation plan - complete

The main attributes of this season is the ingathering of the harvest. The Feast of Tabernacles means to gather-in spiritually and physically. In the Old Testament we see a time of ingathering of the crops in the Old Testament, but spiritually now in the New Covenant times. Of course we have physical gathering also but the spiritual gathering and benefit during these days we will go into in a future session.

Yahushua will have a thousand year reign on the earth. It won't be a party with a logo of a donkey or an elephant; neither will there be a red or a blue party. There will be a white party, a theocratic monarchy led by Yahushua.

There will be universal peace and prosperity and YHWH's plan of salvation will be complete. That plan of salvation is outlined on this slide.



Creation to Abraham	2000 years
• Creation to the flood	1600 years
• Flood to Abraham	400 years
Abraham to Yahushua Messiah	2000 years
Messiah to the Millennium	2000 years
The Millennium	1000 years

From the creation to Abraham was about 2000 years, and the subcategories of that were 1600 years to get to the flood. From the flood to Abraham was 400 years and then Abraham to Yahushua Messiah was another 2000 years. We are right at the 2000 years from the Messiah to the Millennium. We are at that period of time right now so we are probably at the end of the days of this 2000 year plan. The Millennium will usher forth and there will be 1000 years of peace and prosperity.

What a time it will be and how exciting to see these days realized into our near future.

Do Your Own Homework, don't follow cunningly devised fables or be a sophist.

For we have not followed cunningly devised ^{G4679=Sofidzo=to render wise with deliberate deception, continue plausible error=sophist} fables, when we made know unto you the power and coming of our Master Yahushua Messiah, but were eyewitnesses of his majesty. (2Pet 1:16 KJV)

Sophism (Merriam Webster) – an argument apparently correct in form but actually invalid; especially such an argument used to deceive.

All scripture is given by inspiration of YHWH, and is profitable ^{G5624= helpful advantageous} for doctrine ^{G1319=instruction, learning} for reproof ^{G1650=admonish, conviction} for correction ^{G1343=equity of character or act, justification}. (2Ti 3:16 KJV)

Beware lest any man spoil you through philosophy ^{G5385=Jewish sophistry} and vain deceit, after the tradition of men, after the rudiments of the world, and not after Messiah. (Col 2:8 KJV)

And this I (Paul) pray, that your love may abound yet more and more in knowledge and in all judgment; That ye may approve ^{G1381=test, discern, examine} things that are excellent; that ye may be sincere and without offence till the day of Messiah. (Php 1:8-10 KJV)

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