

Gathering Messiah's Bride

Preface:

Being on time for the Wedding!

The article you are about to read is focused on bringing attention to certain aspects of Alohym's (God's) sacrificial and true calendar instituted on the 7th seventh and ending day of creation week, "the generational annuls" of heaven and earth. (Gen Ch.2; v2-4)

What you are about to read focuses on hard scriptural evidence when understood, proves beyond a shadow of a doubt that the beginning days on God's 91 day seasons always begin with a Sabbath day! These same seasonal Sabbaths are mentioned twenty one (21) times in scripture all mistranslated with the phrase "new moon" instead of "new month", Chodesh. The phrase "new months" always addresses one of the beginning seasonal Sabbath days of spring, summer, fall or winter. Now that said, being on Alohym's time table is important especially when it comes to gathering the bride of Messiah. If you feel this subject is important to your physical and spiritual wellbeing, then do not take this article with a grain of salt!

➤ The Ecclesia "Israel's" lessons to learn!

Biblical history records that the first lessons Israel needed to be taught at Mount Sinai on the (4th) day of the (3rd) month after coming out of Egypt were the covenant commandments, not the law! (Ref: Exodus 20:1) Here, Alohym (God) establishes who He is and how He desires to be worshipped; these commandments are the basis for establishing a loving relationship with our creator! The next commandment given is the 4th, in which everyone should know is the establishment of the 7th day Sabbath. Now out of all the commandments given by Yahuah, this multiple faceted commandment is full of knowledge honoring God as well as creation and mankind through His rest. That being said, this same first lesson is still played out today as believers come into the knowledge of God's calling, learning just which Sabbath is the creators. *(Keep this in mind as we move forward)*

Let's now take a look at when the Israelites entered into the land of Canaan as they came before the city of Jericho. It is well known that the city of Jericho was the capital of the Canaanite deity "Yerach" i.e. moon-god, (ירח) H3394 – (yareach) meaning "moon", of which was the chief god of the Canaanite people and the pantheon. The Canaanite deity "Yerach" and his female cohort sun-god, "Shamash," later came to be known as Baal and Ashteroth. Don't you find it interesting that the first battle for the Israelites when entering into the promise land was defeating Jericho, the capital city of moon-god deity "Yerach"! Once again history repeats itself as each new believer struggles with coming out of the Baal worship, which is the world's religious system.

In each above instance, Alohym was right beside them overseeing their very lives whereas today Alohym lives in us through the power of the Holy Spirit. *(Is history speaking to you and your life?)*

➤ Putting it together!

As Alohym (God) calls us out of this world into a relationship with him we are to seek Him through scriptural guidance lead by the Holy Spirit which will bring you into all truth and show you things to come. The two above related historical and scriptural events are interwoven as to which God you serve and which Sabbath we keep!

Only Alohym (God) knows where we are in our walk with them. He alone knows the best means in which the word of truth is bestowed in our lives, some by hearing, some by studying or both preferably. If we do not have the knowledge or understand concerning Godly matters are we held accountable for it? This is where “grace” kicks in, if we are ignorant to unrevealed truth you are covered by the blood of Christ but once revealed, it is now on your conscience to seek it out and succumb to the righteousness of Christ. The Apostle Paul talked about this very situation is Romans Ch.5 and 6, let’s read.

- Romans Ch.5; v21, That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. Ch.6; v1; What shall we say then? Shall we continue in sin, that **grace** may **abound**? v2; God forbid. How shall we, that are dead to sin, live any longer therein?

Let’s be blunt; are the ecclesia being taught the Doctrine of Christ or the traditions of men? Here are just a few scriptures to think about.

- Mark Ch.7; v8, For laying aside the commandment **of** God, ye hold the **tradition of men**, [as] the washing **of** pots and cups: and many other such like things ye do. v9; And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition
- Colossians Ch.2, v8, Beware lest any man spoil you through philosophy and vain deceit, after the **tradition of men**, after the rudiments **of** the world, and not after Christ.

Both Christ and Paul gave warning about rejecting the commandments of Alohym (God) of which the outcome for not listening or being obedient to Him is something less desirable then the life you live today. Alohym is full of love, grace, mercy, peace and righteousness and above all wants to have the right relationship with you that surpasses all else but through obedience to His word, this is the truth of the matter.

This scriptural study is dedicated to the Gathering of Messiah’s bride under one biblical understanding about the Sabbath day. How the sacrificial law calendar instituted by Yahuah (incarnate Christ) is different from today’s Jewish calendar handed down through the traditions of men.

We hope this teaching blessing you!

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Gathering Messiah's Bride

Question; Do you believe the bride of Messiah, i.e. the Saints, are “those who overcome Satan by the blood of the Lamb and the word of their testimony”, should obey the bridegroom’s i.e. Christ’s calendar instituted from the foundation of the world? (Ref: Revelation Ch.12; v11)

If you agree, why do we have issues of debate, division, and strife concerning this subject? The basic root cause stems from inherited religious error (i.e. Judaism) and the traditions of men instituted long ago in a place far, far away. (More on this later) For now, let’s just stick with the theme “the traditions men” and read what the Apostle Paul writes to the ecclesia at Colosse, beginning in Colossians Ch.1; v25-27.

- v25; Whereof I am made a minister, according to the administration of God which is given to me for you, to fulfil the word of God; v26; [Even] the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: v27; To whom God would make known what [is] the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

Now, Paul writes with concern moving into chapter 2 for the ecclesia’s wellbeing do to men’s enticing words which would beguile (mislead, delude) them. After having expounded to the brethren about receiving and walking in Christ there need to be established in faith abounding therein with thanksgiving, Paul makes this statement in Colossians Ch.2; v8.

- v8; Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

Now, Paul didn’t stop there concerning man’s deceitful ways and addresses these issues more in-depth starting in verse 16 of chapter 2, let’s read. (Ref; Colossians Ch.2; v16-22)

- v16; Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the a. new moon^{G3561}, or of the sabbaths: v17; Which are a shadow of things to come; but the body [is] of Christ. v18; (*See Addendum 1*) Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, v19; And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. v20; Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, v21; (Touch not; taste not; handle not; v22; Which all are to perish with the using;) after the commandments and doctrines of men? a. (new month)

Here in verses 21 and 22, Paul is addressing the Talmudic writings of the Pharisees in which observing these commandments and doctrines of men will only bring you death. Maybe it's time to start answering the hard questions concerning the calendar in which you keep? Believe it or not the most common theme for new torah observant believers is; "you just accepted what everyone else was doing" without question. But did you know your acceptance without question, reinforces the deception of rabbinical writings compiled in the 2nd century which were deliberately introduced into Judaism as a means for shutting up the Messiah's coming prophecy in the Book of Daniel. What might you ask is this 2nd century writing which changed Christ calendar and His true day of worship, "**The Seder Olam Rabbah**" or called the "**Book of the order of the World**" was written and compiled by Rabbi Yose ben Halafta, who died in 160 A.D!

In the book "[The Chronology of the Old Testament](#)", there are detailed accounts given on pages 295-299 describing the loss of approximately 243 years in which the Jewish Sages, by what they call "Nothing short of Divine command" changed not only the counting of the years but instituted the Seleucid Era calendar over the biblical calendar at the time. (Pages 295-299 included)

Now let's take a look at the Calendar instituted by the Sages in the 2nd century which is based on a 29.5 day calendar month and uses the Seder Olam counting method of years. The chart below, are the beginning days for calendar years 2017 – 2026 of which one should take notice of column "Began On". (Keep these dates in mind as we move forward) (Slide 1, better viewing)

Rosh Chodesh	(New Moon) Began On	Began at	Seder Olam, "Year"
Nisan 2017	Monday; March 27	Sundown	(1st of Nisan, 5777)
Nisan 2018	Friday; March 16	Sundown	(1st of Nisan, 5778)
Nisan 2019	Friday; March 05	Sundown	(1st of Nisan, 5779)
Nisan 2020	Wed; March 25	Sundown	(1st of Nisan, 5780)
Nisan 2021	Sat; March 13	Sundown	(1st of Nisan, 5781)
Nisan 2022	Friday; April 01	Sundown	(1st of Nisan, 5782)
Nisan 2023	Wed; March 22	Sundown	(1st of Nisan, 5783)
Nisan 2024	Monday; April 08	Sundown	(1st of Nisan, 5784)
Nisan 2025	Sat; March 29	Sundown	(1st of Nisan, 5785)
Nisan 2026	Wed; March 18	Sundown	(1st of Nisan, 5786)

Now, because of this new calendar change the (Jewish) powers at be could no longer line up the weekly Sabbaths and Feast days. So, as history tells the story the Roman Empire, Constantine made Saturday Sāturni diēs ("Saturn's Day") in 321 A.D., the seventh day of the week. This change is still in effect today and was adopted by the Jewish leaderships 38 years before Hillel II instituted the revised Jewish calendar in 359 C.E. From this point forward the weekly Sabbaths would be governed by the Roman calendar and the Feast days by the Seleucid Era Babylonian calendar.

<http://www.staff.science.uu.nl/~gent0113/babylon/babycal.htm>

Question; does scripture line up with today’s Hebrew - (Babylonian) Seleucid Era calendar? The answer at best will be shocking, so let’s get started by addressing the sacrificial law which is the basis for (Yahuah’s) Christ’s calendar, the sacrifice that died for our sins.

We will begin in the book of numbers and work out way through proving that God’s calendar is not a work on men. *(Let’s begin in Numbers Ch.10)*

- v10; Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I [am] the LORD your God. *(Slide 2, better viewing)*

The screenshot shows an interlinear Bible window for Numbers 10:10. The text is presented in Hebrew, English transliteration, and Strong's numbers. A red box highlights the words 'בתקעתם' (u·thqothm, H8628) and 'ובמועדיכם' (u·b·muodi·km, H4150). The English text below the transliteration reads: 'over in the bugles and you blow months of you and in beginnings of and in appointment times of you rejoicing of you and in day of'.

Notice how this scripture is structured. The first 19 words address specific appointed (solemn) days and when they are to be observed. The next 18 words or middle part of this scripture focuses on the sacrificial law and that we are to blow the trumpet over these sacrifices. At the very end of the scripture Alohym states; these days should be a memorial before Him, why, because He is (Yahuah) “the Lord” incarnate Christ the sacrificial Lamb that came before the foundation of the world.

Question; These are very specific Hebrew Scriptures that are calendar specific, but if you are observing the beginning yearly dates of today’s Jewish calendar would you be breaking God’s (Alohym’s) law?

As we move forward in this teaching, does the Bible associate the words “Sabbaths and New Months together”? If so, how many of these scriptures also address the sacrificial law concerning burnt offering? Let’s take a moment to read a few scriptures that address the questions above starting with 2 Chronicles Ch.3; v3.

- v3; [He appointed] also the king's portion of his substance for the burnt offerings, [to wit], for the morning and evening burnt offerings, and the burnt offerings for the sabbaths, and for the new month^{H2320} (moon, error), and for the set feasts, as [it is] written in the law of the LORD. (Slide 3, better viewing)

2 Chronicles 31:3 WLC WLC_tm Strong CHES

AV [He appointed] also the king's portion of his substance for the burnt offerings, [to wit], for the morning and evening burnt offerings, and the burnt offerings for the sabbaths, and for the new moons, and for the set feasts, as [it is] written in the law of the LORD.

והערב	הבקר	לעלות	לעלות	רכושו	מן	המלך	ומנת
u·e·orb	e·bqr	l·oluth	l·oluth	rkush·u	- mn	e·mlk	u·mth
H6153	H1242	H5930	H5930	H7399	- H4480	H4428	H4521
and·the·evening the·morning for·ascent-offerings-of for·the·ascent-offerings goods-of·him from the·king and·assignment-of							
בתורת	ככתוב	ולמעדים	ולחדשים	לשבתות	והעלות		
b·thurth	k·kthub	u·l·modim	u·l·chdshim	l·shbthuth	u·e·oluth		
H8451	H3789	H4150	H2320	H7676	H5930		
in·law-of as·the·one-being-written and·for·the·appointed-times and·for·the·new-moons for·the·sabbaths and·the·ascent-offerings							
and for appointed times and for new months for sabbaths							
						: יהוה	
						: ieue	
						H3068	
						Yahweh	

After reading the English version of 2 Chronicles Ch.3; v13, let's take a moment to focus on the Hebrew translation reading from right to left the words within the red boxed in area. I have underlined in blue the real translation of the scripture which reads:

- ("and the ascent offering sabbaths (for) new months and (for) appointed times")

Here new months are associated as Sabbaths as the word "for" (ל) Lamedh, is a preposition meaning; "with the object or purpose of (or) intended to belong to, or be used in connection with". Just to emphasize how important this is, let's substitute the word (for) with the word "belonging to"

- ("and the ascent offering sabbaths (belonging to) new months and (belonging to) appointed times")
- ("and the ascent offering sabbaths (connected with) new months and (connected with) appointed times")

[Editor's Note; The phrase "new moon" in the KJV Bible is mistranslated 21 times, the corrected phrase should have been "new months" H2320 "Chodesh". The word "moon", Strong's H3394 "yareach" never appears in these scriptures (Please review Chapter 4 of "Living the New Covenant", The sign of Messiah. It's a free download from <https://lettertothelostsheep.org> website.)

Are you beginning to see a pattern emerge here? According to this scripture new months are Sabbath days which are also appointed times or appointment written in the law of Yahuah. (The Lord) Next let's move on to Nehemiah Ch.10; v33, which states:

- v33; For the shewbread, and for the continual meat offering, and for the continual burnt offering, of the sabbaths, of the new months^{H2320}, for the 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 God. (Slide 4, better viewing)

Nehemiah 10:33 WLC WLC_tm Strong CHES

AV For the shewbread, and for the continual meat offering, and for the continual burnt offering, of the sabbaths, of the new moons, for the 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 God.

התמיד e·thmid H8548	ולעולת u·l·oulth H5930	התמיד e·thmid H8548	ומנחת u·mchth H4503	המערכת e·morkth H4635	ללהם l·lchm H3899	(10:34)
the·continual and·for·ascent-offering-of the·continual and·present-offering-of the·array for·bread-of						
ולחטאות u·l·chtauth H2403	ולקדשים u·l·qdshim H6944	למועדים l·muodim H4150	החדשים e·chdshim H2320	השבתות e·shbthuth H7676		
and·for [the]·sin-offerings and·for [the]·holinesses for [the]·appointed-times the·new-moons the·sabbaths						
ס :	אלהינו - בית	מלאכת	וכל	על - ישראל	לכפר	
s :	alei·nu - bith	mlakth	u·kl	ishral - ol	l·kphr	
	H430 - H1004	H4399	H3605	H3478 - H5921	H3722	
Elohim-of-us house-of work-of and-all-of Israel over to-to-make-propitiatory-shelter-of						

After reading the English version of Nehemiah Ch.10; v33, let's take a moment to focus on the Hebrew translation reading again from right to left the words within the red boxed in area which states:

1. ("and (for) sin offerings and (for) holiness (for) appointed times the new months the Sabbaths")
2. ("and (belonging to) sin offerings and (belonging to) holiness (belonging to) appointed times the new months the Sabbaths")
3. ("and (connection with) sin offerings and (connection with) holiness (connection with) appointed times the new months the Sabbaths")

Here once again we can see how scripture ties together the sacrificial law, stating that the new months are Sabbath days. Let's take one more scripture and then we will move on to the understanding of the connected words "new month". Let's review 2 Chronicles Ch.2; v4, which states:

- v4; Behold, I build an house to the name of the LORD my God, to dedicate [it] to him, [and] to burn before him sweet incense, and for the continual shewbread,

and for the burnt offerings morning and evening, on the sabbaths, and on the new months (moons), and on the solemn feasts of the LORD our God. This [is an ordinance] for ever to Israel.

2 Chronicles 2:4 WLC WLC_tm Strong CHES

AV Behold, I build an house to the name of the LORD my God, to dedicate [it] to him, [and] to burn before him sweet incense, and for the continual shewbread, and for the burnt offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the LORD our God. This [is an ordinance] for ever to Israel.

להקטיר	לו	להקדיש	אלהי	יהוה	לשם	בית	בונה	אני	הנה	(2:3)
l·eqtir H6999	l·u	l·eqdish H6942	ale·i H430	ieue H3069	l·sh̄m H8034	bith - H1004	bune H1129	ani H589	ene H2009	
to-to-cause-to-fume-of to-him to-to-'sanctify-of Elohim-of-me Yahweh for-name-of house building I behold !										
ולערב	לבקר	ועלות	תמיד	ומערכת	סמים	קטרת	לפניו			
u·l·orb H6153	l·bqr H1242	u·oluth H5930	thmid H8548	u·morkth H4635	smim - H5561	qtrth H7004	l·phni·u H6440			
and-to [the] evening to [the] morning and-ascent-offerings continual and-array-of spices incense-of to-faces-of-him										
ישראל	על	זאת	לעולם	אלהינו	יהוה	ולמועדי	ולחדשים	לשבתות		
ishral - H3478	ol H5921	zath H2063	l·oulm H5769	alei·nu H430	ieue H3069	u·l·muodi H4150	u·l·chdshim H2320	l·shbthuth H7676		
Israel on this for-eon Elohim-of-us Yahweh and-to-appointed-times-of and-to [the] new-moons to [the] sabbaths										

Now just like the previous scriptures, 2 Chronicles Ch.2; v4, focuses on the sacrificial law or burnt offerings in association with, mornings, evenings, Sabbaths, New Months and appointed times. After having explored all these scriptures just what does it mean? (Slide 5, better viewing)

Our creator, Yahuah, incarnate Christ or Yahusha is making the point known that the sacrificial law was the outline for understanding Alohym's (Gods) calendar year as outlined to Israel! Not only was it an outline for God's calendar it outlines how God wants us to worship Him through those sacrifices, His way not ours!

Scripture clearly states there are no day's greater than the Sabbath, because it is the focal point and highlight of each year, season and week. The Question arises; when was the Sabbath day instituted into God's calendar? Would you believe that the 7th day Sabbath is the 1st day of every year and every season? This being the case, why is it that Genesis Ch.2 start out with the institution of the Sabbath day instead of Chapter one (1)? (Additional Slides on this subject "Sabbath comes (first) 1st", are included at the end of this teaching)

For now let's take up where we left off by investigating the beginnings of the month's by applying the sacrificial law to the calendar Alohym instituted. Let's read Numbers Ch.28; v9-11.

- Numbers Ch.28; v9; And on the Sabbath day two lambs of the first year without spot, and two tenth deals of flour [for] a meat offering, mingled with oil, and the drink offering thereof ^{v10} the burnt offering of every Sabbath, beside the continual burnt offering, and his drink offering ^{v11} and in the beginnings of your months ye shall offer a burnt offering unto the LORD two young bullocks, and one ram, seven lambs of the first year without spot;

Let's take a look at the Interlinear Scriptural Analyzer and see if the English translation is an accurate portrayal of the Hebrew Scriptures? (Slide 6, better viewing)

interlinear

Numbers 28:9 WLC WLC_v WLC_l WLC_tm Strong CHES

AV . And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour [for] a meat offering, mingled with oil, and the drink offering thereof:

וביום	השבת	שני	כבשים	בני	שנה	תמימים	ושני	עשרנים	סלת	מנחה	בלולה	בשמן	ונסכו
וביום	השבת	שני	כבשים	בני	שנה	תמימים	ושני	עשרנים	סלת	מנחה	בלולה	בשמן	ונסכו
ubium	eshbth	shni	- kbshim	bni	- shne	thmimm	ushni	oshrnim	slth mnche	blule	bshmn	unsku	
u · b · ium	e · shbth	shni	- kbshim	bni	- shne	thmimm	u · shni	oshrnim	slth mnche	blule	b · shmn	u · nsk · u	
H3117	H7676	H8147	- H3532	H1121	- H8141	H8549	H8147	H6241	H5560	H4503	H1101	H8081	H5262

and · in · day · of the · sabbath two · of he · lambs sons · of year flawless · ones and · two · of tenth · measures flour present · offering being · mingled in · the oil and · libation · of him

Numbers 28:10 WLC WLC_v WLC_l WLC_tm Strong CHES

AV [This is] the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering.

עלת	שבת	בשבתו	על	עלת	התמיד	ונסכה	: ס
עלת	שבת	בשבתו	על	עלת	התמיד	ונסכה	: ס
olth	shbth	bshbthu	ol	- olth	ethmid	unske	: s
olth	shbth	b · shbth · u	ol	- olth	e · thmid	u · nsk · e	: s
H5930	H7676	H7676	H5921	- H5930	H5448	H5262	

ascent · offering · of sabbath · of in · sabbath · of him on ascent · offering · of the · continually and · libation · of her

Numbers 28:11 WLC WLC_v WLC_l WLC_tm Strong CHES

AV And in the beginnings of your months ye shall offer a burnt offering unto the LORD; two young bullocks, and one ram, seven lambs of the first year without spot;

וּבְרָאשֵׁי	חֳדָשִׁים	תִּקְרִיבוּ	עֵלָה	פְּרִים	בְּנֵי	וְאֵילֵי שְׁנַיִם	אֶחָד	כִּבְשִׁים	בְּנֵי	שְׁנֵה				
וּבְרָאשֵׁי	חֳדָשִׁים	תִּקְרִיבוּ	עֵלָה	פְּרִים	בְּנֵי	וְאֵילֵי שְׁנַיִם	אֶחָד	כִּבְשִׁים	בְּנֵי	שְׁנֵה				
ubrashi	chdshikm	thqribu	ole	lieue	phrim	bni	- bqr shnim uail	achd kbshim	bni	- shne shboe				
u · b · rashi	chdshi · km	thqribu	ole	l · ieue	phrim	bni	- bqr shnim u · ail	achd kbshim	bni	- shne shboe				
H7218	H2320	H7126	H5930	H3069	H6499	H1121	- H1241	H8147	H352	H259	H3532	H1121	- H8141	H7651

and · in · beginnings · of months · of you^{pl} you^{pl} · shall · bring · near ascent · offering · to · Yahweh young · bulls sons · of herd two and · ram one he · lambs sons · of year seven

תמימים :
תמימים :
thmimm :
thmimm :
H8549
flawless · ones

Notice that all three scriptures above are addressing the Sabbath day and the sacrifices to be performed on that day. Here scripture clearly points out that the “beginnings of your months” are weekly Sabbath days. Now that being said, let’s look at the yearly sacrificial calendar and you will begin to understand how it all fits together. (Slide 7, better viewing)

No#	Day of the Year	Sabbath	Feast Day	Name of Holy Convocation	Start of Holy Convocation	Sacrificial Meat Offering on Holy Convocations			Scripture
1	1	Yes	Yes	Spring Season Feast Day dual meaning	Sunrise	two young bullocks	a ram	seven lambs	Numbers 28:10, 11
2	14	No	Yes	Passover	Evening Starting at Sunset	Instructions for this memorial feast is given in =			Exodus 12:5-14, Jubilee's 49:1-23
3	15	Yes	Yes	First Day of Unleavened Bread dual meaning	Sunrise	two young bullocks	a ram	seven lambs	Numbers 28:17-24
4	21	No	Yes	Last Day of Unleavened Bread	Sunrise	two young bullocks	a ram	seven lambs	Numbers 28:17-24
5	65	No	Yes	Shavuout / Pentecost	Sunrise	two young bullocks	a ram	seven lambs	Numbers 28:26, 27
6	92	Yes	Yes	Summer Season Feast Day dual meaning	Sunrise	two young bullocks	a ram	seven lambs	Numbers 28:10, 11
7	183	Yes	Yes	Feast of Trumpets and First day of Fall Season, dual meaning	Sunrise	one young bullock	a ram	seven lambs	Numbers 29:1, 2
8	191	No	Yes	Day of Atonement, fasting 12 hours Prior to Sabbath	Evening Starting at Sunset	Instructions for this memorial feast is given in =			Leviticus 23:32
9	192	Yes	Yes	Day of Atonement / Special Feast day of Fasting, dual meaning	Sunrise. (Fasting ends at Evening Sunset)	one young bullock	a ram	seven lambs	Numbers 29:7, 8
10	197	Yes	Yes	Feast of Ingathering / Tabernacles, dual meaning	Sunrise	Thirteen young bullocks	two rams	fourteen lambs	Numbers 29:12, 13
11	204	Yes	Yes	The Last Great Day dual meaning	Sunrise	one young bullock	a ram	seven lambs	Numbers 29:35, 36
12	274	Yes	Yes	Winter Season Feast Day dual meaning	Sunrise	two young bullock	a ram	seven lambs	Numbers 28:10, 11

The chart on page 9 is the fixed sacrificial calendar as giving to Israel in the Sinai desert. This same calendar is the one Yahuah (incarnate Christ) who became Yahusha observed perfectly. This is the same structural calendar as giving in the Books of Enoch and Jubilee's.

Ecclesia, it is time to raise the bar and knowledge when it comes to being on Alohym's time table. As a "warning", it will be the traditions and doctrines of "Religion" that will be your undoing, remember it has never been about the many only the few, biblical history proves this out!

I hope this teaching has blessed you.

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Addendum 1

Let's take a moment to address one of the most misunderstood verses in the New Testament which is verse seventeen (17) of Colossians Ch.2, which states; "Which are a shadow of things to come; but the body [is] of Christ". Now without truly researching what this phrase means, let's review the word; "shadow or shade" Strong's G4639 which means; "shade" or a shadow (literally or figuratively (darkness of error or an adumbration)) but what does the word adumbration mean?

- Dictionary.com states; to produce a faint image or resemblance of; to outline or sketch, to foreshadow; prefigure, to darken or conceal partially; overshadow.

Thayer's Greek Lexicon:

σκιᾶ, σκιᾶς, ἡ ((see σκηνή, at the beginning)), from Homer down, the Sept. for לָצַי; **a.** properly, shadow, i. e. shade caused by the interception (*to take, seize, or halt*) of the light: [Mark 4:32](#) (cf. [Ezekiel 17:23](#)); **b.** a shadow, i.e. an image cast by an object and representing the form of that object: opposed to σῶμα, the thing itself, [Colossians 2:17](#); hence, equivalent to a sketch, outline, adumbration

Let's answer the question in this scripture; "*which are a shadow of things to come*"? We will start by using several of the 7 key question words.

1.) Who "are a shadow of things to come", (the word "who" is talking about a person or persons) of which the words drink, festivals, new moons (month) and sabbaths are all nouns so it can't be addressing these words but if we look at the beginning of verse sixteen (16) here is your answer; "Let no man therefore judge you" (here a person or persons fulfills the question answer)

2.) What "are a shadow of things to come" (the word "what" is used for specific information, character, occupation, origin or identity are of a person), do the words drink, festivals, new moons (month) and Sabbaths have specific information, character, occupation, origin or identity attached to them, no. The only person's character or specific information being talked about in verse 16 is the "man", therefore judge you!

2 Colossians Ch.2; v16 should have been written as such:

(Revised Greek)

- certainly [let] no person condemn you in eating or in drinking or in sharing of festivals or new months or Sabbaths

Our society seem to have lost the understanding and structure of our own English language as many believers use their doctrinal beliefs to say the "new months, sabbaths and festivals of God" are in error and were done away with, this could not be further from the truth.

WHY JEWISH DATING IS DIFFERENT

THE SEDER OLAM RABBAH

The *Seder Olam Rabbah*¹ (סדר עולם רבה) or the "Book of the Order of the World" was compiled by Rabbi Yose ben Halafta (died AD 160) and is to this day the traditional Jewish chronology.² From this ancient work, the Hebrews reckon the year AD 2001 as 5761 and understand it to be the number of years since the Creation.

At the time the *Seder Olam* was compiled, the Jews generally dated their years from 312 BC, the beginning of the Seleucid era. For the next few centuries, the *Seder Olam* was of interest exclusively to only students of the Talmud.³ When the center of Jewish life moved from Babylonia to Europe during the 8th and 9th centuries AD, calculations from the Seleucid era became meaningless. Over those centuries, it was replaced by that of the *anno mundi* era (AM = "from the Creation of the world") of the *Seder Olam*. From the 11th century, *anno mundi* dating became dominant throughout most of the world's Jewish communities.⁴

As Old Testament Scripture is the basis for *Seder Olam* dating, we would suppose the Jewish chronology to be similar to that of Ussher's and thus expect them to place the Creation date around 6,000 years ago. Yet

rather than 4004 BC, the *Seder Olam* places Creation at 3761. The question thus becomes: on what basis do the Jews number their years such that a 243-year shortfall occurs?

The Missing Years:⁵

1. From the Creation to the birth of Abraham

Ussher	2008 years	4004 – 1996 BC
<i>Seder Olam</i>	<u>1948 years</u>	3761 – 1811 BC
shortfall	60 years	

Terah was 130 years old rather than 70 when Abraham was born (Gen. 11:26; but cp. 11:32 and 12:4 where $205 - 75 = 130$). Thus the first deficit is c. 60 years.

2. From the birth of Abraham to the Exodus

Ussher	505 years	1996 – 1491 BC
<i>Seder Olam</i>	<u>500 years</u>	1811 – 1311 BC
shortfall	5 years	

Abraham was 75 years old when the Covenant was made (Gen. 12:4); the Exodus was 430 years later (Gal.3:17; Exo. 12:40–41). Failing to see the significance of Isaac's weaning at age 5 when he was named the "seed" lineage and heir (my p. 58), *Seder Olam* reckons from his birth (pp. 8–9). Thus it concludes Abraham was 70 at the Covenant ($70 + 430 = 500$) – that he came to Haran, entered Canaan and returned to Haran all in his 70th year. Then 5 years later, he left and moved to Canaan. The shortfall is now 65.

3. From the Exodus to the laying of the Temple foundation (1 Kings 6:1)

Ussher	480 years	1491 – 1012 BC
<i>Seder Olam</i>	<u>480 years</u>	1311 – 831 BC
shortfall	0 years	

As there is no difference, the total shortfall remains at 65 years.

4. From the foundation of the first Temple to the consecration of the second Temple

Ussher	497 years	1012 – 515 BC
<i>Seder Olam</i>	<u>480 years</u>	831 – 351 BC
shortfall	17 years	

¹ The *Seder Olam* is divided into three parts, each consisting of ten chapters (called tractates). Part 1 gives the dates of major events from the Creation to the crossing of the Jordan River under Joshua's command. Part 2 extends from the Jordan crossing to the murder of Zachariah, King of Israel (2 Kings 15:10). Chapters 21–27 of Part 3 extend to Nebuchadnezzar's destruction of the Temple, and chapter 28 to the conquest of Babylon by Cyrus. Chapter 29 and the first part of 30 cover the Persian period. The remainder of chapter 30 contains a summary of events from the conquest of Persia by Alexander to the AD 132 Bar Kokhba (also spelled "Cocheba") revolt during the reign of Hadrian (AD 76–138). *Encyclopedia Judaica*, (Jerusalem: Keter Publishing House, Ltd., 1971), vol. 14, "Seder Olam Rabbah", pp. 1091–1092.

² Jack Moorman, *Bible Chronology: The Two Great Divides* (Collingswood, NJ: Bible For Today Press, 1999), pages 10–15. Moorman's research was a primary source for this exposé.

³ *Encyclopedia Judaica*, (Jerusalem, Israel: Keter Publishing House, Ltd., 1971), vol. 14, "Seder Olam Rabbah", p. 1092.

⁴ *Ibid.*

⁵ Not having access to *Seder Olam* for this exposé until my 16th edition, the numbers are those recorded by Moorman. As his source reckoned both exclusively and inclusively, so did he. Most Jewish dates may be confirmed in Finegan, *Handbook*, *op. cit.*, p. 130.

Differing decisions in placing the dates of the kings of Israel with respect to the kings of Judah during the period of the divided monarchy account for these 17 years.

Thus far, the *Seder Olam* reckons 82 (65 + 17) fewer years over a 3,489-year span (4004 – 515) from Creation to the consecration of the second Temple – of which the major part concerns the age of Terah at Abraham's birth.

5. From the consecration of the second Temple to its destruction by Titus of Rome

Ussher	584 years	515 BC – AD 70
<i>Seder Olam</i>	<u>420 years</u>	351 BC – AD 70
shortfall	164 years	

Here we see the main source of the discrepancy found in the *Seder Olam's* shorter chronology. Its 420 years are divided into spans of 34, 180, 103, and 103 years of successive foreign rule over Israel. As shown in that which follows, it is remarkable that the 164-year disparity is almost entirely from within (a; see below), the first or Persian period. The remaining three periods closely approximate that of the standard chronology.¹

- 34 years (351–317 BC) for the remainder of the Persian rule over Israel: from the dedication of the second Temple to Ptolemy I Soter's invasion of Jerusalem (Ptolemy I was one of Alexander the Great's favorite generals, also called Soter or Savior, 367?–283 BC. After Alexander's death in 323, he seized Egypt as his share of the divided Greek empire and assumed the title "King of Egypt").
- 180 years ((317–137 BC) for the Grecian rule: from Ptolemy's invasion to the times when Simon the Maccabean became ruler in Israel and Rome recognized the independence of the Jewish state.
- 103 years (137–34 BC) for the rule of the Hasmonean (Maccabean) family in Israel: from Simon to the beginning of the reign of Herod the Great.
- 103 years (34 BC – AD 70) for the Herodian rule until the destruction of the Temple.

There is some discrepancy with the standard dates in the later three periods (b, c, and d). The standard date for Alexander's defeat of

Darius is 331 BC rather than the *Seder Olam's* 321. It gives Simon's rule as beginning in 142 BC (not 137) and Herod's in 37 BC (not 34).²

But what are we to understand from (a) where the *Seder Olam* allows only 34 years for the remainder of the Persian period? Indeed, by *Seder Olam* reckoning there are only 30 years from the dedication of the second Temple to Darius' defeat at the hands of Alexander in BC "321" and merely four years after that unto Jerusalem's capture by Ptolemy following Alexander's death.

Moreover, here the two systems exhibit a striking contrast. The Ptolemaic chronology lists eight Persian kings from Darius Hystaspis to Darius III Codomannus, the king whom Alexander overcame. However, the *Seder Olam* identifies the Darius who was reigning during the dedication of the second Temple as the same Darius that Alexander defeated.³

Recording only five Persian monarchs, the *Seder Olam* gives the following chronology for its 52/53-year depiction of Persian History:

- Darius the Mede reigns 1 year 3389–3390 AM (374–373 BC)
Babylon conquered
Daniel in the lions den
- Cyrus reigns 3 years 3390–3392 AM (373–371 BC)
The Jews return
Second Temple construction begins
- Artaxerxes (Cambyses) reigns ½ yr 3393 AM (370 BC)
Temple construction halted
- Ahasuerus reigns 14 years 3393–3407 AM (370–356 BC)
Esther chosen Queen
Esther bears Darius the Persian
- Darius the Persian reigns 35 years 3407–3442 AM (356–321 BC)
Temple construction resumes 3408 AM (355 BC)
Second Temple dedicated 3412 AM (355 BC)
Ezra comes to Jerusalem 3413 AM (350 BC)
Nehemiah comes to Jerusalem 3426 AM (337 BC)
Darius defeated by Alexander 3442 AM (321 BC)

Thus the *Seder Olam* depicts the Kingdom of Persia as lasting a mere 53 years from 374 to 321 BC, rather than the 207 years Ptolemy gives (538–331 BC).⁴

² *Ibid.*

³ Martin Anstey, *The Romance of Bible Chronology*, op. cit., pp. 23–24.

⁴ Moorman, *Bible Chronology*, op. cit., p. 12.

¹ Moorman, *Bible Chronology*, op. cit., p. 12.

Over the centuries, orthodox rabbis have differed somewhat in their listing of the Persian kings, but they generally have not departed from the 52/53-year parameter established within the *Seder Olam*.¹

The result of this shorting of the span of the Persian Empire is that the paramount prophecy and major foundation block of chronology – the Daniel 9:25 seventy weeks of years – has become dislodged. Furthermore, this shorting as perpetuated within the *Seder Olam* is deliberate!

While not openly admitting this, present day Jewish scholars acknowledge that there is something enigmatic about the *Seder Olam*'s dating. For example, after stating that the commonly received dates in the Ptolemaic chronology "can hardly be doubted", Rabbi Simon Schwab nevertheless goes on to uphold his own tradition.²

It should have been possible that our Sages – for some unknown reason – had 'covered up' a certain historic period and *purposely eliminated and suppressed all records and other material pertaining thereto*. If so, what might have been their compelling reason for so unusual a procedure? Nothing short of a *Divine command* could have prompted ... those saintly 'men of truth' to leave out completely from our annals a period of 165 years and to correct all data and historic tables in such a fashion that the subsequent chronological gap could escape being noticed by countless generations, known to a few initiates only who were duty-bound to keep the secret to themselves (emphasis Schwab's).

This is an astonishing proposal! Schwab, along with other Jewish commentators, further suggests that the reason God directed the sages of the 2nd century AD to become involved in falsifying the data was to confuse anyone who might try to use the prophecies of Daniel to predict the time of the Messiah's coming.

This was supposedly done to honor Daniel 12:4: "shut up the words, and seal the book, even to the time of the end". He adds that the reason

¹ Moorman, *Bible Chronology*, *op. cit.*, p. 13.

² Simon Schwab, "Comparative Jewish Chronology", *Dr. Joseph Breuer Jubilee Volume*, (New York: Rabbi Samson Raphael Hirsch Publications Society, Philipp Felheim Inc., 1962), p. 188.

the sages had adopted the non-Jewish Seleucid Era calendar was part of the scheme to do just that – to close up the words and seal the Book of Daniel.³ Schwab also states that if the 165 years were included it would reveal, "we are much closer to the end of the 6th Millennium than we had surmised"⁴ (Schwab mentions this date as it is when many rabbis expect Messiah to come).

But can any sincere reader accept such a flimsy reason as justification for distorting history. It actually accuses God himself of perpetrating a dishonest deception.

Indeed, it is manifestly apparent that the real reasons for the deliberate altering of their own national chronology in the *Seder Olam* were:

- (1) to conceal the fact that the Daniel 9:25 prophecy clearly pointed to Jesus of Nazareth as its fulfillment and therefore the long awaited Messiah, and
- (2) to make that 70 weeks of years prophecy point instead to Simon Bar Kokhba!

Rabbis in the century immediately following Christ Jesus had a tremendous problem with so direct a prophecy as Daniel 9. This chapter speaks of Messiah's being cut off (slain) 69 "weeks" (i.e., 69 sevens) or 483 years after the going forth of a commandment to restore and to build Jerusalem. This 538 BC prophecy (Dan. 9:1) unmistakably points to Jesus Christ and His crucifixion.

Such must either be acknowledged and His person accepted or completely erased from Jewish consciousness. The latter could be accomplished if the 69 (or 70) weeks of years could somehow be made to apply to the century after the life of Christ. Then it would be possible for the rabbis to point to *another messiah* who, as circumstances would have it, was cut off in death some 100 years after the crucifixion of our Lord.⁵

³ Shimon Schwab, "Comparative Jewish Chronology", *Selected Speeches: A Collection of Addresses and Essays on Hashkafah, Contemporary Issues and Jewish History*, (Lakewood, NJ: CIS Pub., 1991), pp. 270–272.

⁴ Schwab, "Comparative Jewish Chronology", *Dr. Joseph Breuer Jubilee Volume*, *op. cit.*, pp. 190–191.

⁵ Of course no such admission by any of the Jewish sages can be cited, but the facts are obvious.

The ninth day of the month Ab (c. mid-July) is a great day of sorrow to Israel. On this day in 586 BC, the Babylonians destroyed Solomon's Temple. Further, the second Temple was laid waste by the Romans under Titus on the same day in AD 70. And on this very day in AD 135, at the conclusion of a 3½-year revolt, the Romans crushed the army of the "messianic" Simon Bar Kokhba (also spelled "Cocheba").

Bar Kokhba had been declared the long-awaited Messiah by the foremost Jewish scholar of that day, the highly venerated Rabbi Akiva (Akiba) ben Joseph. In 130 AD, Emperor Hadrian of Rome declared his intention to raise a shrine to Jupiter on the site of the Temple,¹ and in 131 he issued a decree forbidding circumcision as well as public instruction in the Jewish Law.² Having preached peace all his life, the 90-year-old Akiva gave his blessing to the revolution by proclaiming that Bar Kokhba was the "star out of Jacob" and the "scepter out of Israel" (Num. 24:17).³

In his 98th year Akiva was eventually imprisoned and condemned to death by the Romans.⁴ Among the many accolades heaped upon Akiva, that which elevated him as a pre-eminent authority, was the acknowledging of him as "the father of the Mishnah".⁵ Such prominence gave great weight to the messianic expectancy Akiva placed upon Bar Kokhba.

Akiva's students became some of the most prominent sages of the following generation. Among these was Yose (Josi) ben Halafta. Akiva's influence on Halafta is apparent from a statement made concerning his education; it was merely said that Rabbi Akiva had been his

teacher.⁶ As his mentor, Akiva's regard for Bar Kokhba would have been thoroughly imbedded in Yose.⁷

The preceding overview explains why the *Seder Olam* is held in such veneration and why the Jews still use it for their national dating. Yet the fact remains that it is a dishonest attempt to conceal the truth with regard to the Daniel 9 prophecy.

By removing the 164 (or 165) years from the duration of the Persian Empire, Rabbi Halafta was able to make the 483-year Daniel 9 prophecy fall reasonably close to the years prior to the AD 132 revolt during which Bar Kokhba rose to prominence as Israel's military and economic leader.⁸ Then with Akiva proclaiming, "This is the King Messiah"⁹ followed by "all the contemporary sages regarded him as the King Messiah",¹⁰ the Jewish populace united around this false hope.

Dio Cassius states that the whole of Judea was in revolt. To quell the rebellion, Hadrian dispatched Julius Severus, his ablest general, from Britain. The Romans destroyed 985 towns in Palestine and slew 580,000 men. A still larger number perished through starvation, disease, and fire. All Judah was laid waste, and

¹ Dio Cassius, *Roman History*, op. cit., vol. VIII, Book 69, p. 447.

² Will Durant, *The Story of Civilization. Caesar and Christ*, Volume 3, (New York: Simon and Schuster, 1944), p. 548.

³ *Encyclopedia Judaica*, op. cit., vol. 2, "Akiva", p. 489.

⁴ Durant, *The Story of Civilization. Caesar and Christ*, vol. 3, op. cit., pp. 548-549.

⁵ Akiva made a preliminary gathering and formulation of the material for the six orders (containing 63 chapters or tractates) of that religious code which was the heart of the Talmud. Near the end of the 2nd century, Judah ha-Nasi completed the work. Moorman, *Bible Chronology: The Two Great Divides*, op. cit., p. 14.

⁶ *Encyclopedia Judaica*, op. cit., Volume 16, "Yose ben Halafta", p. 852.

⁷ *Ibid.* p. 853. Yose ben Halafta's own influence may be seen in that some of his writings were included in Judah ha-Nasi's final editing of the Mishnah, and his name is mentioned in 59 of its 63 tractates. Though referred to in the Mishnah and Talmud, Halafta's *Seder Olam* is not a formal part of that work. Nevertheless, it is a work of Talmudic authority, and to openly contradict it would be unthinkable to orthodox Jews.

As Rabbi Schwab stated: "... our traditional chronology is based on *Seder Olam* because of the authority of its author. It is therefore quite inconceivable that any post-Talmudic teacher could possibly 'reject' those chronological calculations which have been the subject of many a Talmudic discussion". (Schwab, *Dr. Joseph Breuer Jubilee Volume*, op. cit., p. 186). Thus it is that the *Seder Olam* is held in such high esteem and is still used by the Jews for their national dating.

⁸ *Encyclopedia Judaica*, op. cit., vol. 4, "Bar Kokhba", p. 230.

⁹ *Ibid.*

¹⁰ *Ibid.*, p. 231.

Bar Kokhba himself fell while defending Bethar.¹

Even more astonishing is that “even in later generations, despite the disappointment engendered by his defeat, his image persisted as the embodiment of messianic hopes.”² Indeed, the consistent verdict of Jewish historians is: “The most important historical messianic figure was surely Bar Kokhba.”³

Yose ben Halafta⁴ and his fellow compilers of the *Seder Olam* sought to terminate the 69 “weeks of years” as close to the AD 132 revolt as possible, but they were limited as to where they could make the “cuts”. As the chronology of the Seleucid era onward was firmly fixed among the Jews, years could not be pared from their history after 312 BC.

Since the Daniel 9 prophecy dealt with a decree that was biblically and historically issued by a Persian monarch, this left only the Persian period of history for them to exploit. The Persians had been so hated by the Greeks and later by the Moslems that these two conquerors destroyed nearly all of the Persian records. This has created great difficulty in recovering their sequence of kings, the length of their reigns, and thereby their chronology. Thus, the Persian period was readily vulnerable to manipulation.⁵

This author offers the conclusions given herein as the only reasonable, logical deductions that can be drawn from the historical and biblical facts. As indicated earlier, many of the orthodox rabbis are looking for Messiah to come in the year AM 6,000. Should they be correct in this assessment, the deception inherent within the *Seder Olam* would result in a great national tragedy for Israel. Their Messiah who “came unto His own, and His own received Him not” would not be coming to earth for the first time. Rather, He would be returning “as a thief in the night” about 243 years⁶ before they would be expecting Him. O Israel, repent!

Regardless of the actual year of our Lord’s return, He will come. At that time, He will fulfill all the many ancient biblical prophecies associated with that great event. He will save His own, slay all the wicked, and establish the promised thousand-year reign of righteousness. Even so, come quickly Lord Jesus.

¹ Dio Cassius, *Roman History*, vol. VIII, *op. cit.* Bk. 69, pp. 449–450; Durant, *The Story of Civilization. Caesar and Christ*, vol. 3, *op. cit.*, p. 548.

² *Encyclopedia Judaica*, *op. cit.*, vol. 4, “Bar Kokhba”, p. 231.

³ *Ibid.* vol. 11, “Messiah”, p. 1410.

⁴ Not only do the Jews venerate Jose because the *Seder Olam* had its origin in his school, he is regarded with a near superstitious reverence. This may be seen in that it was said: “that he was worthy of having the prophet Elijah reveal himself to him regularly in order to teach him” (*Encyclopedia Judaica*, *op. cit.*, vol. 16, “Yose ben Halafta”, p. 853.).

⁵ Yet despite all that has been said concerning the Jews veneration for Jose, the *Encyclopedia Judaica* forthrightly admits: “the most significant confusion in Jose’s calculation is the compression of the Persian period, from the rebuilding of the Temple by Zerubbabel in 516 BC to the conquest of Persia by Alexander, to no more than 34 years” (*Encyclopedia Judaica*, *op. cit.*, vol. 14, “Seder Olam Rabbah”, p. 1092).

⁶ It should be noted that Anstey, Moorman, and others who reference the *Seder Olam*’s chronology to reduce the length of the Persian Empire in order to sustain their interpretation of Acts 13:17–21 over the 1 Kings 6:1 480-year declaration (see my pages 72–77) always fail to mention that this same Jewish chronology accepts the 480 years in its scheme (see Finegan, *Handbook*, *op. cit.*, p. 128 and *Seder Olam*, 2005 ed., *op. cit.*, p. 141).