

# Part 7

## Alohym's Weekly and Annual Sabbath Festivals

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## Introduction

Our investigation into Alohym's Festivals begins with an in-depth understanding of the sacrificial law calendar. The information within the sacrificial law reveals Alohym's actual calendar structure through animal sacrifice. Remember who instituted animal sacrifice in the first place, Yahuah pre-incarnate Christ our Savior. The sacrificial law reminded the Israelites that they needed a savior, a redeemer who would ultimately take away their sins, one sacrifice for all sins. The story begins with the transgression of Adam and Eve in the Garden of Eden, of which Alohym taught them the sacrificial law before leaving the Garden.

### ➤ The Sacrificial Outline for Alohym's Feasts!

The sacrificial law was set up by (Yahuah) the LORD God or pre-incarnate Christ before He became flesh as described in John 1. The sacrificial law was one of the first laws related in the [Book of Jubilees' 3:22-30](#). It was established shortly after the fall of Adam; let's read.

v22; And he made for them garments of skin and clothed them, and sent them from the garden. v23; And on that day on which Adam came out of the Garden of Eden he offered, as a sweet savour, a burnt offering: frankincense and galbanum and myrrh spices, in the morning with the rising of the sun, on the day when he covered his shame v24; And on that day was closed the mouth of all the animals and of the beasts and of the birds and of whatever walks and of whatever moves, so that they could not speak for they all had spoken with each other one lip and one tongue v25; And he sent out of the Garden of Eden all flesh that was in the Garden of Eden, and all flesh was scattered according to its kinds and according to its natures to the places which had been created for them v26; And to Adam alone did he give to cover his shame, of all the animals and beasts v27; On this account it is commanded in the tablets of heaven concerning all who know the judgment of the law, (Ref: [Exodus 20:26](#)) that they shall cover their shame and shall not uncover themselves as the gentiles uncover themselves v28; And at the new month of the fourth month Adam and his wife came out of the Garden of Eden and dwelt in the land of Elda, in the land of their creation v29; And Adam called the name of his wife Eve v30; And they did not have a son until the first jubilee year; and after" this he knew her v31; But he cultivated the land as he had been taught in the Garden of Eden

I want to stress one huge point concerning Adam's morning sacrifice: with the sun's rising "on that day." According to sacrificial law, the morning sacrifices began at sunrise and were prepared in the evening before, which means that the day started at sunrise, not at sunset or dawn of the previous day. Also, when Adam and Eve walked out of the Garden of Eden, it was on the "new month of the fourth month," meaning; the first day of the fourth month, the seasonal beginning Sabbath day for the summer season. Let's re-read [Jubilees' 3:23](#)

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v23; And on that day on which Adam came out of the Garden of Eden he offered, as a sweet savour, a burnt offering: frankincense and galbanum and myrrh spices, in the morning with the rising of the sun, on the day when he covered his shame.

According to the law, for the first time in scripture, an animal was sacrificed for the morning burnt offering, a first-year male lamb. This event happened when Adam and Eve were in the Garden of Eden, long before Moses wrote the law at Mount Sinai. Let's take a moment and read the law regarding the morning sacrifice Moses wrote in [Exodus 29:38-41](#)

v38; Now this [is that] which thou shalt offer upon the altar; two lambs of the first year day by day continually v39; The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even: v40; And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine a drink offering. v41; And the other lamb thou shalt offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto the LORD.

As proof, the Book of Exodus confirms Adam performed the morning sacrifice according to the law, as Moses wrote in verse 39. This knowledge ensures Alohyim taught Adam the sacrificial law, a tradition carried throughout the lives of the Patriarchs. Can we also confirm that the "new month of the fourth month" was a Sabbath day? Let's answer this question with a few verses regarding the "sacrificial law," starting with [Number 10](#); let's read

[Numbers 10:10](#); 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.

Verse 10 states: "solemn days," Strong's H4150 and from the *Ancient Hebrew Lexicon*, 1349 –L (a) meaning; (מוֹעֵד - MW-AhD) — an appointed place, time or event that is repeated such as the monthly and yearly feasts. (l). Appointment: A time that is repeated time after time. (A fixed time or season)

[Numbers 10:10](#) speaks of appointed feast times at the "beginnings of your months," meaning "seasons" when burnt and peace offering sacrifices took place. Also performed at these sacrifices is the blowing of the trumpets as a memorial to Alohyim. Here, scripture addresses the first day of each season, a Sabbath, and a festival day (which have dual meaning). Is there definitive proof that a Sabbath day is the "beginning of your months"? The answer is in [Numbers 28:9-11](#) regarding the Sabbath day sacrifices; let's read.

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;

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[This is] 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;

In verses 9-11, Alohym provides written instructions regarding the Sabbath day sacrifices throughout the year. In paraphrasing the above scripture, the weekly Sabbaths were to have two extra lambs of the first year besides the continual daily offering at the beginnings of your months, “the 1st day and Sabbath” you are to have [two young bullocks](#), [one ram](#), [and seven lambs](#). After coming to a better understanding of the sacrificial law, it becomes apparent that Alohym's sacrificial law outlines His Sabbaths and Feast days, vital information all believers need to understand. According to the sacrificial law, the chart below shows the accurate scriptural outline of Alohym's Sabbaths and Feast days. As you read through this chart, each holy day and Sabbath accompany its scriptural reference.

No#	Day of the Year	Sabbath	Feast Day	Name of Holy Convocation	Start of Holy Convocation	Sacrificial Meat Offering on Holy Convocations			Scriptural Ref#
1	1	Yes	Yes	Spring Season Feast Day <i>dual meaning</i>	Sunrise	two young bullocks	a ram	seven lambs	Numbers 28:10, 11
2	14	No	Yes	Passover	Beginning at Evening 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 <i>dual meaning</i>	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	Shavuot / Pentecost	Sunrise	two young bullocks	a ram	seven lambs	Numbers 28:26, 27
7	92	Yes	Yes	Summer Season Feast Day <i>dual meaning</i>	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, <i>dual meaning</i>	Sunrise	two young bullocks	a ram	seven lambs	Numbers 29:1, 2
8	191	No	Yes	Day of Atonement (Fasting begins 12 hours Prior to Sabbath)	Beginning at Evening Sunset	Instructions for this memorial feast is given in =			Leviticus 23:32
9	192	Yes	Yes	Day of Atonement / Special Feast day of Fasting. <i>dual meaning</i>	Sunrise. (Fasting ends at Evening Sunset)	one young bullocks	a ram	seven lambs	Numbers 29:7, 8
10	197	Yes	Yes	Feast of Ingathering / Tabernacles, <i>dual meaning</i>	Sunrise	Thirteen young bullocks	two rams	fourteen lambs	Numbers 29:12, 13
11	204	Yes	Yes	The Last Great Day <i>dual meaning</i>	Sunrise	one young bullocks	a ram	seven lambs	Numbers 29:35, 36
12	274	Yes	Yes	Winter Season Feast Day <i>dual meaning</i>	Sunrise	two young bullocks	a ram	seven lambs	Numbers 28:10, 11

### ✓ [Commentary](#)

In the chart above, take notice of the words “dual meaning” within the column, *Name of Holy Convocation*. These eight “dual meaning” Festivals are weekly Sabbaths and Special Appointments (mo'ud) of Alohym. In other words, these Sabbaths have two specific purposes but in one day.

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### ➤ The Preparation Day

Concerning the 6<sup>th</sup> day of the week, Alohyim's preparation days are essential, and several holy convocations fall on these days. Remember that NOT all holy "convocations" are Sabbath days but a time of action to prepare for what is to come. There are four examples of non-Sabbath holy convocations under the column "Sabbath," there are four. Three of these holy convocation days fall on the 6th day of the week, viewed in Row 2, Passover, Row 4, the Last Day of Unleavened Bread, and Row 8, preparation fasting or humbling your souls before the Day of Atonement, beginning at evening on the 9th. Another example of a preparation day would be the equilux day, the last day of the year. (364) Remember that the last day of each season, i.e., the 91<sup>st</sup> day, are preparation days, leader or intercalary days, just before the beginning seasonal Sabbath.

Ecclesia, understand that if the Sabbath began at sunset evening, it would break Alohyim's law for any of these holy convocations. Again, these preparation days are for buying food and taking action in preparation for the upcoming Sabbath day.

### ➤ The Placement of Alohyim's Holy Days!

Let's begin our scriptural investigation into Leviticus and Numbers, which have parallel accounts concerning Alohyim's Holy Convocations. These eye-opening truths continue to solidify that Alohyim has created His calendar with great precision. Let's begin reading about the first month of the year (Abib) and Alohyim's (Holy Convocations) structure starting in [Leviticus 23:2](#); let's read.

The screenshot displays the Interlinear Scriptural Analyzer (ISA) interface for Leviticus 23:2. The text is presented in three columns: Hebrew, English, and a transliterated form. The English text reads: "Speak unto the children of Israel, and say unto them, [Concerning] the feasts of the LORD, which ye shall proclaim [to be] holy convocations, [even] these [are] my feasts." The Hebrew text is shown in the top row, followed by the English text, and then the transliterated form. The transliterated form includes words like "dbr", "al", "bni", "ishral", "uamrth", "alem", "muodi", "ieue", "ashr", "thqrau", "athm", "mqrai", "ath·m", "mqrai", "H1696", "H413", "H1121", "H3478", "H559", "H413", "H4150", "H3068", "H834", "H7121", "H853", "H4744". The bottom row shows the words "holiness these they appointed-times-of me".

I want to shed some light on a few words in the above scripture, clarifying your understanding of what Alohyim is telling us here. I have copied and pasted the above scripture from the "[Interlinear Scriptural Analyzer](#)" so that both translations in the English and Hebrew languages are visible for better clarity.



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### ✓ Commentary

In the above scripture as an example, the word “(את)” the Aleph-Taw Strong’s H853 is untranslated 7000 plus times throughout the canonized Bible. The “(את)” Aleph-Taw in the Hebrew language is used *to point out an object* and who it belongs to, in this and every instance it belongs to Yahuah, or pre-incarnate Christ. Christ being the (Alpha & Omega) the (Aleph-Taw) beginning and the end. (Ref: [Rev. 2:16, 22:13](#))

In the "red boxed" areas below, Alohyim conveys essential scriptural knowledge vital to our understanding. Once again, within this scripture, the Aleph-Taw (את) H853 is present, meaning; "the beginning and end," "The Leaders Covenant or sign," accompanied by Strong's (H4744, H6944) and (H4150) at the end of the verse. Let's review these words in Strong's for their specific meanings.

**H4744** meaning: (miqra' - mik-raw' from [H7121](#); something called out, i.e. [a public meeting](#) (the act, the persons, or the place); [also a rehearsal](#).

**H6944** meaning: qodesh - ko'-desh, from [H6942](#); i.e. [a sacred place or thing](#); rarely abstract, sanctity.

**H4150** meaning; mow`ed - mo-ade' or moled {mo-ade'}; or (feminine) moweadah (2 Chronicles 8:13) {mo-aw-daw'}; from [H3259](#); properly, [an appointment](#), i.e. [a fixed time or season; specifically, a festival](#); conventionally a year; by implication, an assembly (as convened for a definite purpose); technically the congregation; by extension, the place of meeting; also a signal (as appointed beforehand).

In [Leviticus 23:2](#), Alohyim is instructing Israel through Moses that HIS festivals are: a public meeting, a rehearsal, a sacred place, having holiness, an appointed or fixed time or season to act upon His word. Everything stated above begins with understanding the Sabbath day we are to observe. Let's read [Leviticus 23:3](#)

Leviticus 23:3 WLC WLC\_v WLC\_f WLC\_tm Strong CHES

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

ששת	תעשה	ימים	וביום	מלאכה	השביעי	שבת	שבתון	מקרא	קדש	כל	מלאכה	לא
ששת	תעשה	ימים	וביום	מלאכה	השביעי	שבת	שבתון	מקרא	קדש	כל	מלאכה	לא
shshth	imim	thoshe	mlake	ubium	eshbioi	shbth	shbthun	mqra	- qdsh	kl	- mlake	la
H8337	H3117	H6213	H4399	H3117	H7637	H7676	H7677	H4744	- H6944	H3605	- H4399	H3808
six-of	days	she-shall-be-done	work	and-in-the-day	the-seventh	sabbath-of	cessation	meeting-of	holiness	any-of	work	not

תעשו	שבת	הוא	ליהוה	בכל	מושבתים	: פ
תעשו	שבת	הוא	ליהוה	בכל	מושבתים	: פ
thoshu	shbth	eua	lieue	bkl	mushbthikm	: p
thoshu	shbth	eua	l-ieu	b-k1	mushbthi-km	: p
H6213	H7676	H1931	H3068	H3605	H4186	
you(P)-shall-do	sabbath	she	to-Yahweh	in-all-of	dwellings-of-you(P)	

(Below are the specifics concerning the Sabbath day)

a) A holy convocation

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- b) A day of rest
- c) do no servile work

In [Leviticus 23:4-8](#) and [Number 28:16-25](#), Alohym instructs the first festival of the year, the Passover, followed by the Days of Unleavened Bread. These days can point us to the beginning of Alohym's calendar year! Let's read verses 4 thru 8. (*Please download the "Interlinear Scriptural Analyzer" to view these scriptures in Hebrew, this is a great tool, and it's free*)

v4; These the feasts of Yahuah, [holy convocations](#), which ye shall proclaim in [their seasons](#). v5; In the [fourteenth](#) of the [first month](#) at even (sunset) Yahuah's passover. v6; And on the [fifteenth day](#) of the [same month](#) [is] the feast of unleavened bread unto Yahuah: [seven days ye must eat unleavened bread](#). v7; In the [first day](#) ye shall have [an holy convocation](#): ye shall do [no servile work](#) therein. v8; But ye shall offer an offering made by fire unto Yahuah seven days: [in the seventh day an holy convocation](#): ye shall do [no servile work](#)

Notice verse 5 states; the fourteenth of the 1<sup>st</sup> month at even (i.e., sunset) is Yahuah's Passover, but notice what it doesn't say, which is the "[fifteenth day of the same month began at sunset](#)," meaning the fourteenth day did not end at sunset.

Let's spend time investigating Alohym's instructions concerning Passover day. Depending on the calendar you observe, this day is either a [holy convocation](#) or a [Sabbath beginning at sunset](#) on the 14th of Abib. Celebrating this time as a Sabbath day is not scriptural. In researching this subject, many (not all) observing the Enoch calendar try to give validity to this day as a Sabbath just because the number 14 is divisible by seven, meaning it is a Sabbath day, but this is not the case.

Alohym's word is line upon line, scripture upon scripture. And suppose we don't understand something or fit the mold. In this case, many force the issue, causing errors and confusion. Therefore, one must look at ALL available information concerning the Passover, accurately determining where it fits in Alohym's calendar.

Let's begin in [Exodus 12:5](#), working our way through the chapter as I add parallel accounts from the Book of Jubilees' as a second witness.

v5; Your lamb shall be without blemish, a male of the first year: ye shall take [it] out from the sheep, or from the goats: v6; And ye shall keep it up until the [fourteenth](#) day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening ([between the Evenings](#)). (*Parallel Reference; Jubilees' 49:1-23, Leviticus 23:5, Number 9:3-5*)

In verse eighteen we are given more instruction on the observance of this day, let's read.

v18; In the first [month], on the fourteenth day of the month [at even](#), ye shall eat unleavened bread, until the one and twentieth day of the month at even.

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Here scripture states this holy convocation begins at the evening (sunset) on the fourteenth (14<sup>th</sup>), and we are to eat unleavened bread until the evening (sunset) on the twenty-first day of the month. If the Sabbath began in the evening, the Israelites would have broken it due to packing up and leaving that night for Succoth, where they encamped on the fifteenth. Moving on to [Leviticus 23](#), we find an even more profound scriptural understanding of the fifteenth day of Abib. ([Leviticus 23:6-11, 15](#))

[v6](#); And on the [fifteenth day](#) of the same month [is] the feast of unleavened bread unto Yahuah: seven days ye must eat unleavened bread. [v7](#); In the [first day](#) ye shall have an [holy convocation](#): ye shall do [no servile work](#) therein. [v8](#); But ye shall offer an offering made by fire unto Yahuah seven days: [in the seventh day](#) [is] [an holy convocation](#): ye shall do [no servile work](#) [therein]. [v9](#); And Yahuah spake unto Moses, saying, [v10](#); Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then [ye shall bring a sheaf of the firstfruits of your harvest unto the priest](#): [v11](#); And he shall wave the sheaf before Yahuah, to be accepted for you: [on the morrow after the sabbath](#) the priest shall wave it.

[v15](#); And ye shall count unto you [from the morrow after the sabbath](#), from the day that ye brought the sheaf of the wave offering; [seven sabbaths shall be complete](#):

Clearly stated, the counting of the wave sheaf started *after* the Sabbath on the sixteenth day of the month. In other words, the 15<sup>th</sup> day of the month, being the first day of unleavened bread, was a weekly Sabbath.

Having established the 15<sup>th</sup> of Abib as one of the yearly 52 weekly Sabbaths, counting backward two (2) seven-day cycles, you arrive first at the 8<sup>th</sup> and then at the 1st days of the month, which are also Sabbath days (Note: *these Sabbaths are not present in the Jewish calendar due to the fact they fall on the false Julian calendar 7th day. ("Saturday") decreed in 321 A.D. by Constantine the Great*)

In review, we must understand that [Sabbath days](#) are [a holy convocation](#), [a day of rest](#), and we are to do [no servile work](#) therein. Likewise, the Passover is a [holy convocation and a preparation day](#) for the Sabbath. In Alohym's calendar, only one Sabbath day falls outside of the 52-week cycle, which has all three criteria: a [holy convocation](#), [a day of rest](#), and [no servile work](#); this is the Day of Atonement.

## ➤ New Testament Scripture on the Passover

Let's investigate New Testament scripture written by the disciples about Passover day. Interestingly enough, we see that all four apostles say the same thing about Passover day; let's read.

[Matthew 27:62](#), Now the next day, that followed the day of the [preparation](#), the chief priests and Pharisees came together unto Pilate,



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[Mark 15:42](#), And now when the even was come, because it was the [preparation](#), that is, the day before the sabbath,

[Luke 23:54](#), And that day was the [preparation](#), and the sabbath drew on.

[John 19:14](#), And it was the [preparation](#) of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

In the New Covenant, scripture confirms that Passover day is a preparation day for the Sabbath. However, the information provided through the scriptural account shows us that Passover day is the 6<sup>th</sup> day of the week and not a Sabbath day.

### ➤ Sabbath on the 8th day of first month – 2 Chronicles

As we delve into scripture, let's look at recorded history in [2 Chronicles 29](#). Here scripture states; (verses 4, 5) the Priest and temple were sanctified within the first eight days of that year. We read the following Biblical text: the first month's 1st and 8th days were Sabbath days. Notice: ([2 Chronicles 29:1, 2](#))

[v1](#); "[Hezekiah](#) began to reign when he was five and twenty years old, and he reigned nine and twenty years in Jerusalem. And his mother's name was Abijah, the daughter of Zechariah. [v2](#); And he [did that which was right in the sight of the LORD, according to all that David his father had done](#)".

[v4](#); And he brought in the [priests and the Levites](#), and gathered them together into the east street, [v5](#); And said unto them, Hear me, ye Levites, sanctify now yourselves, and sanctify the house of the LORD God of your fathers, and carry forth the filthiness out of the holy [place].

Here Hezekiah follows the example set by King David, which was pleasing in the sight of God. Verse 17 continues:

[v17](#); "Now they began on the [first day of the first month](#) to sanctify, and on the [eighth day of the month](#) came they to the porch of the LORD: so they sanctified the [house of LORD in eight days](#); and in the [sixteenth day of the first month they made an end](#)".

On the first day of the first month, the temple and the priesthood began to sanctify. Scripture states; the temple restoration ("sanctification") started with the porch of the LORD (Yahuah) on the 8<sup>th</sup> day and the 16<sup>th</sup> day of the first month ended. The 8th day of the first month was a Sabbath day. Notice: ([2 Chron. 29:28-29](#))

[v28](#); "[And all the congregation worshipped, and the singers sang, and the trumpeters sounded: and all this continued until the burnt offering was finished](#). [v29](#); And when they had made an end of offering, the king and all that were present with him bowed themselves, and worshipped

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We don't see this type of worship occurring between the 1<sup>st</sup> and 7<sup>th</sup> days of the month. The congregation gathered to worship on the 8<sup>th</sup> day of the first month. Interesting; because it demonstrates the 8<sup>th</sup> day of the first month was a weekly Sabbath day. Was this sanctification of the house of the LORD performed because it was necessary to clean it up after King Ahaz defiled it, or was this an annual practice, meaning it took place every year? Notice further: ([2 Chronicles. 29:31- 35, 36](#))

[v31](#); "Then Hezekiah answered and said, Now ye have consecrated yourselves unto the LORD, come near and bring sacrifices and thank offerings into the house of LORD. And the congregation brought in sacrifices and thank offerings; and as many as were of a free heart burnt offerings...

[v35](#); And also the burnt offerings were in abundance, with the fat of the peace offerings, and the drink offerings for every burnt offering. So the service of the house of Yahuah was set in order. [v36](#); And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was done suddenly"

Since the 8<sup>th</sup> day of the first month was a weekly Sabbath day, it would follow that the 1<sup>st</sup>, 15<sup>th</sup>, 22<sup>nd</sup>, and 29<sup>th</sup> of that month were also weekly Sabbath days.

### ➤ Pentecost/Shavuot

Let's investigate scripture concerning the day of Pentecost, which falls on the first day of the week after the Sabbath day. Let's read in [Leviticus 23:20-22](#), *ref.* [Numbers 28:26](#)

[v20](#); And the priest shall wave them with the bread of the [firstfruits](#) [for] a wave offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest. [v21](#); And ye shall proclaim on the selfsame day, [that] it may be an holy convocation unto you: ye shall do no servile work [therein: it shall be] a statute for ever in all your dwellings throughout your generations. [v22](#); And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleanings of thy harvest: thou shalt leave them unto the poor, and to the stranger: I [am] the LORD your God.

[Numbers 28:26](#); Also in the [day of the firstfruits](#), when ye bring a new meat offering unto the LORD, after your weeks [be out], ye shall have an [holy convocation](#); ye shall [do no servile work](#):

Let's review the biblical count from the first day of unleavened bread unto the day of Pentecost/Firstfruits and determine if this holy convocation fits perfectly in Alohym's calendar. ([Notice: Leviticus 23:15-17](#))

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v15; And ye shall count unto you from the morrow after the sabbath, [the 16<sup>th</sup>] from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: [*7 Sabbaths = 49 day, from the 15<sup>th</sup> of Abib*] v16; Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD. [*7 Sabbaths +1 day = 50 days, this is the 65<sup>th</sup> day on Alohyim's calendar and it fits perfectly*]

v17; Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; [they are] the firstfruits unto the LORD.

(Editor's Note) In Jubilees' 6:14-20, Yahuah gave the bow in clouds (rainbow) as a covenant forever to be observed in the third month of the year. (Parallel Account: Genesis 9:12-17) In verse 15 it states;

v15; On this account it is ordained and written on the tablets of heaven that the celebration of the festival of weeks should be in this month, once a year, for a renewed covenant in each year and year.

The 5th day of the third month is the last in the "feast of the weeks" and the 50<sup>th</sup> day. This day, also called the "feast of first fruits," "Pentecost," was the day all covenants were given and renewed, and for the first time in history, the Holy Spirit was available to humanity.

### ➤ Pentecost; more irrefutable truth

As we Look into more irrefutable proof revealed from the word of Alohyim, the count to Pentecost begins on the 16<sup>th</sup> day of the first month after the Sabbath, the first feast day of Unleavened Bread, and the Feast of Weeks. So we start by asking what exactly does the Bible state regarding the beginning count to Pentecost?

We answer this essential question by examining the scriptures about this subject. First of all, notice the following scripture: (Deuteronomy 16:9)

v9; "Seven weeks shalt thou number unto thee: *begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn*"

Regarding the correct timeline for the Day of Pentecost, Deut 16:9 tells us that "seven weeks will be numbered" from the day "the sickle is put" to the corn. Consider this vital information! We must know when "the sickle was put" to the corn (grain) if we are to come on the correct day to observe Pentecost. We shall prove this as we proceed. The book of Leviticus gives us more necessary information regarding the count to Pentecost: (Leviticus 23: 10-11)

v10; "Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a

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sheaf of the firstfruits of your harvest unto the priest: v11; And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the Sabbath the priest shall wave it”.

[Leviticus 23:10-11](#) clarifies; "a sheaf from the new harvest" is waved on the morrow after the Sabbath day. (The 16<sup>th</sup>) The count to Pentecost starts on this day, so it is vital to understand which day Alohym addresses. [Joshua 5:10-12](#) also reveals the day in which the manna ceased was the 16<sup>th</sup>, the morrow after the Sabbath [Lev. 23:11](#)

KJV: “And the children of Israel encamped in Gilgal, and kept the Passover on the fourteenth day of the month at even in the plains of Jericho. And they did eat of the old corn of the land on the morrow after the Passover, unleavened cakes, and parched corn in the selfsame day”. ([Joshua 5:10-11](#))

Some translations state, "...they ate some of the produce of the land..." instead of "...eat of the old corn of the land...." (Note) The phrase "of the produce" Strong's 5669 (me·a·vur); from the root abar/abur translates as "old corn" ("...same as abuw; passed; i.e., Kept over; used only of stored grain—old corn. In other words, the Israelites ate the old corn until the morrow of the Passover. In other words, "the old corn was eaten" on the first day of the Feast of Unleavened Bread, the 15th day of the first month. Notice further: [Josh. 5:12](#)

[v12](#); “And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna anymore; but they did eat of the fruit of the land of Canaan that year” ([Editor's note](#): “that year” began on the first day of the month to which is referred here.)

Verse 12 demonstrates that manna ceased at the beginning of the 16<sup>th</sup> day of the first month. This verse also tells us that the first meal eaten after the wave sheaf is when they began to eat the new fruit of the land of Canaan. Scripture proves that fresh fruit was [new] harvested on the 16<sup>th</sup> day of the first month! Here Biblical evidence establishes the Israelites ‘put the sickle to the corn’ on the day after the first Holy Day of the Feast of Unleavened Bread (i.e., the 16th day of the 1st month) when they could eat this new fruit! The Sabbath, referred to in [Leviticus 23:11](#), is the 15<sup>th</sup> day of the first month! The Bible confirms; the sickle was put to the corn on the morrow after the first day of the Feast of Unleavened Bread. The Sabbath is referred to in verse 11 as the first day of the Feast of Unleavened Bread!

### ➤ First Century Historian, Josephus wrote about this:

“But on the second day of unleavened bread, which is the sixteenth day of the month, they first partake of the fruits of the earth, *for before that day, they do not touch them*. And while they suppose it proper to honor God, from whom they obtain this plentiful provision, in the first place, offer the first-fruits of their barley, and that in the manner following: took a handful of the ears, and dry them, then

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beat them small, and purge the barley from the bran; then bringing a one-tenth deal to the altar, to God; and, casting one handful of it upon the fire, they leave the rest for the use of the priest. And after this, it is that they may publicly or privately reap their harvest. At this participation of the first fruits of the earth, they also sacrifice a lamb as a burnt offering to God. When a week of weeks has passed over after this sacrifice, (which weeks contain forty and nine days,) on the fiftieth day, which is Pentecost, but is called by the Hebrews *Asartha*, which signifies *Pentecost*, they bring to God a loaf, made of wheat flour, of two tenth deals, with leaven; and for sacrifices they bring two lambs; and when they have only presented them to God, they are made ready for supper for the priests; nor is it permitted to leave anything of them till the day following". (p. 96, 3.10.5-6, *Antiquities of the Jews*)

Historical evidence supports the scriptural directive that the sickle be put to the corn on the 16<sup>th</sup> day of the first month, the day after the first day of the Feast of Unleavened Bread. Fifty days later is the Feast of Pentecost. The Hebrew (*shab·ba·to·vt*) indicates that one must count seven rest days (perfect weeks, Sabbaths). Therefore the Feast of Pentecost always falls on the first day of the week! The astounding fact revealed through these scriptures is that the first day of the Feast of Unleavened Bread, the 15<sup>th</sup> day of the first month, is always a weekly Sabbath!

### ➤ Feast of Trumpets

This section is about the 7<sup>th</sup> Month in Alohym's calendar, which reveals almost a mirror-like image of the 1st month. The 7<sup>th</sup> month begins with the Feast of Trumpets, *Leviticus 23:24, 25* refs. *Numbers 29:1*, as verses 24 and 25 states, "It is a Sabbath day" and the 27<sup>th</sup> of the year. Since the Sabbath is a perpetual covenant day, we should pinpoint the first Sabbath of the year, counting forwards or backward; let's read.

*v24; Speak unto the children of Israel, saying, In the seventh month, in the first [day] of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation. v25; Ye shall do no servile work [therein]: but ye shall offer an offering made by fire unto LORD*

Notice that the Feast of Trumpets, according to scripture, is a "*weekly*" Sabbath day; in other words, feast days are not separate holy convocations from weekly Sabbaths. This same scenario exists for all feast days except the Day of Atonement.

### ➤ The Day of Atonement

*Now concerning the Day of Atonement, let's begin in *Leviticus 23:27, 28, 31, 32* refs. *Numbers 29:7-11* (Note; in *Numbers*, Alohym talks about the (peace-sunrise) H5930, H5927 - burnt offering, and the (sunset – evening) Sin-offering)*

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v27; Also on the tenth of this seventh month a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto Yahuah. v28; And ye shall do no work in that same day: for it a day of atonement, to make an atonement for you before Yahuah your God.

v31; Ye shall do no manner of work: [it shall be] a *statute forever throughout your generations* in all your dwellings. v32; It unto you a sabbath of rest, and ye shall afflict your souls: in the ninth of the month at even, from even unto even, shall ye (cease) celebrate your sabbath. (Note: the correct Hebrew word in the previous sentence is "cease" not celebrate!)

For more information on the Day of Atonement, please refer to part 3. In stating the referenced chapter, the Day of Atonement is a special holy convocation that we do not work on and declares it a Sabbath day. Alohym claims we are too fast and reflect on being at one with Him. It is a day of atoning oneself before Alohym because the consequences of disobedience are removal (cut-off) and your soul destroyed from among his people.

### ➤ Feast of Tabernacles, (Sabbath days on 15th and 22nd day of 7th month)

As our study progresses, let's move on to the Feast of Tabernacles, working through the old and new covenants. We will start in Leviticus *twenty-three* and see what our Father says about this all-important Feast. (Leviticus 23:34–39)

v34; Speak unto the children of Israel, saying, The fifteenth day of this seventh month the feast of tabernacles seven days unto the LORD. v35; On the first day an holy convocation: ye shall do no servile work. v36; Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it a solemn assembly; ye shall do no servile work.

v39; Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day a sabbath, and on the eighth day a sabbath.

Scripture is clear concerning the first day of the Feast [the fifteenth of the seventh month], a weekly Sabbath along with the eighth day [the 22<sup>nd</sup> of the seventh month]. That state; would indicate the 29<sup>th</sup>, the 1<sup>st</sup>, and 8<sup>th</sup> days of the seventh month are also weekly Shabbats.

Let's take the time to notice one further final proof on this part of Alohym's calendar. Here we read about the weekly Sabbath in the 7<sup>th</sup> month of the year: John 7:10, 37.



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**v10**; “But when his brethren were gone up, then went he also up unto the feast [of *Tabernacles*, which indicates this is referring to the 7<sup>th</sup> month], not openly, but as it were in secret...

**v37**; In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink”

The great day of the Feast refers to the 7<sup>th</sup> and last day of the Feast of Tabernacles. So the Feast of Tabernacles is seven days, which refers to the "last" day of that great Feast; let's read [John 8:1-2](#), [9:6](#), and [9:14-16](#).

**v1**; Jesus went unto the Mount of Olives”. [Messiah spent the night here]...**v2**; “And early in the (**dawn**) morning, he came again into the temple, and all the people came unto him; and he sat down, and taught them”

[John 9:6](#), “When he had thus spoken, he spat on the ground, and made clay of the spittle, and **he anointed the eyes of the blind man with the clay**”

[John 9:14, 16](#), “And it was the sabbath day when Jesus made the clay, and opened his eyes...**v16**; Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day”

The eighth day following the seven-day Feast of Tabernacles, the 22<sup>nd</sup> day of the seventh month, is a weekly Sabbath. Notice once again this is confirmed in the book of Leviticus: ([Leviticus 23:39](#))

**v39**; “Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto Yahuah seven days: on the **first day shall be a Sabbath** <sup>H7677</sup>, and on the **eighth day shall be a Sabbath** <sup>H7677</sup>,”

The word Sabbath in the above verse is “Shabbathon” in the original Hebrew (Strong’s #H7677), which derives from the root word “Shabbath” (Strong’s #H7676), which refers explicitly to the weekly Sabbath.

### ➤ Weekly Shabbats; (1<sup>st</sup>, 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup>, 29<sup>th</sup> of first & seventh months)

In Alohym's calendar, the first and seventh months are almost identical, with Sabbaths on the month's 1<sup>st</sup>, 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup>, and 29<sup>th</sup> days. The following table demonstrates this and emphasizes that the main Holy days in the year's first half mirror the Holy days in the second half. Notice: (Page 127)

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1st Month of the Year	7th Month of the year
1st Day of the New Year and a weekly Sabbath	1st Day; The Feast of Trumpets and a weekly Sabbath
8th Day: a weekly Sabbath	8th Day: a weekly Sabbath
10th Day: The separation of the Lambs	10th Day: The Day of Atonement and separation of the Goats
14th Day: Passover the day of preparation	14th Day: Preparation for the Feast of Tabernacles
15th Day: The Feast of Unleavened Bread and weekly Sabbath	15th Day: The Feast of Tabernacles and weekly Sabbath
22nd Day: a weekly Sabbath	22nd Day: The Last Great Day or Eighth Day a weekly Sabbath
29th Day: a weekly Sabbath	29th Day: a weekly Sabbath