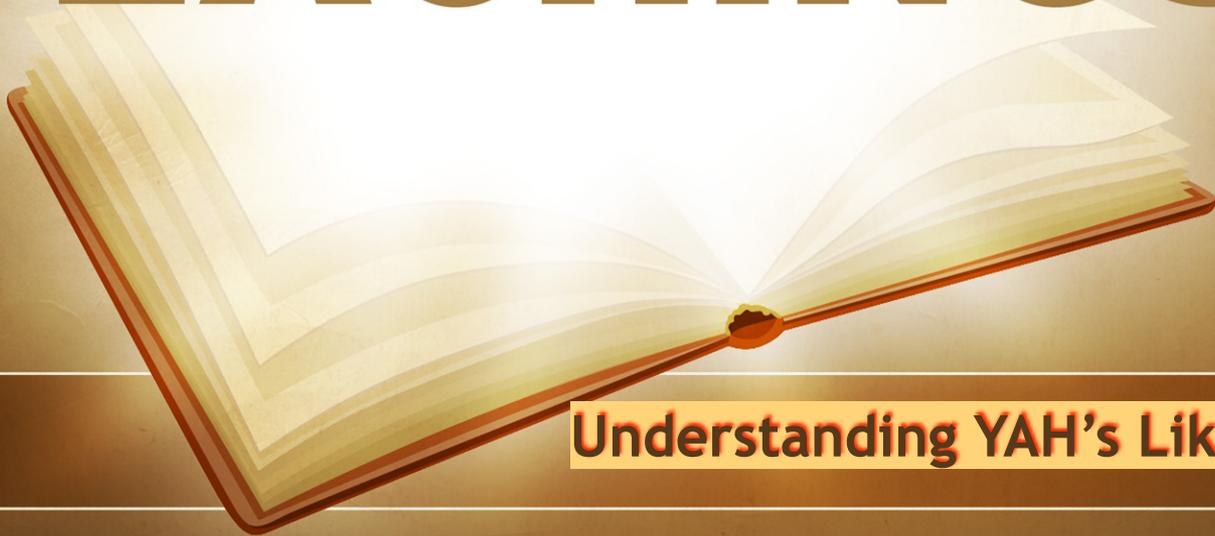
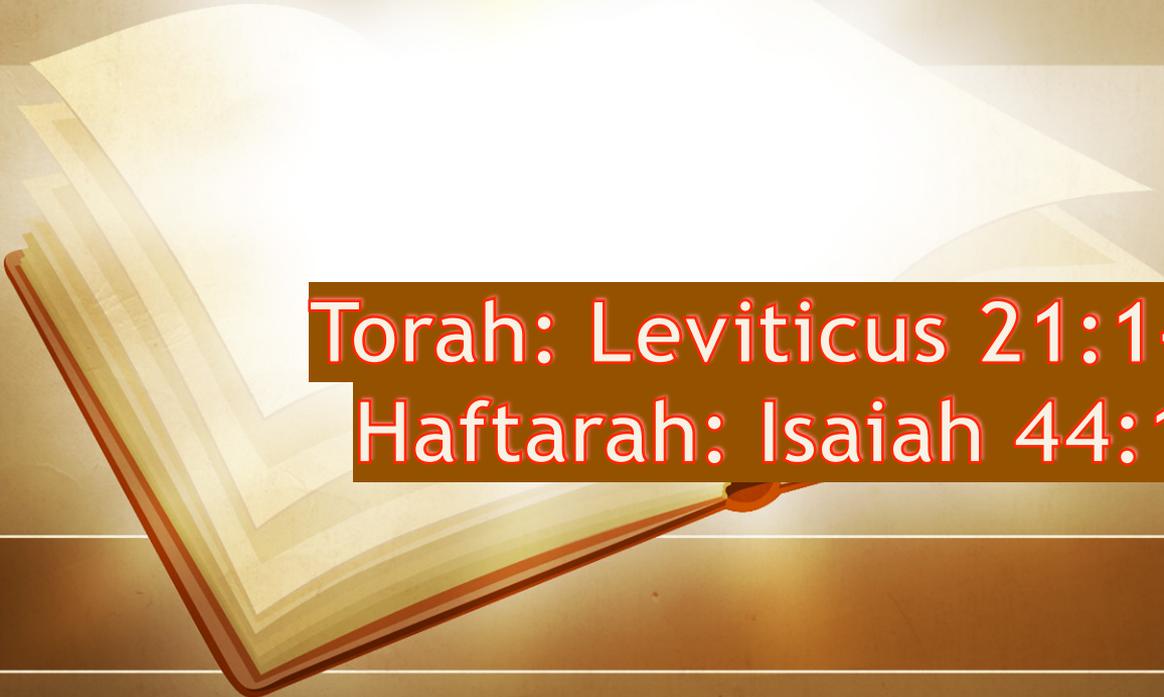


TORAH TEACHINGS



Understanding YAH's Likes and dislikes

#31 Torah Parashah EMOR - 'SAY/SPEAK'



Torah: Leviticus 21:1-24:23
Haftarah: Isaiah 44:15-31

TOPICS IN THE PARSHA

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YeHoVah gives instructions on Holiness

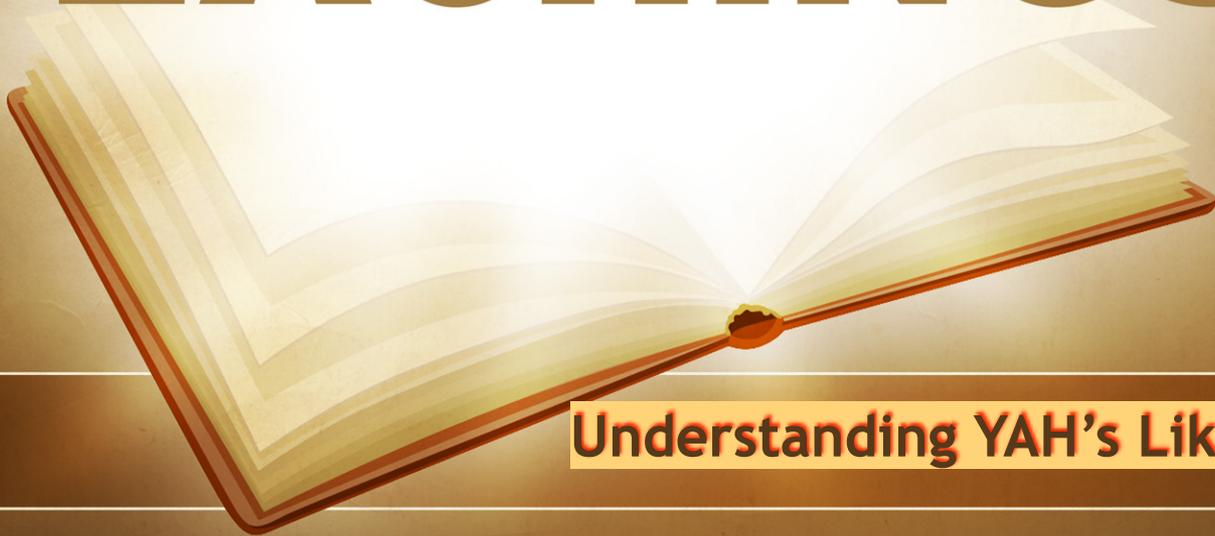
Lev.21/22) Laws for the Priest to be holy

Lev.23) Laws for the Holy Days

Lev.24) Laws for maintaining the Holy Place

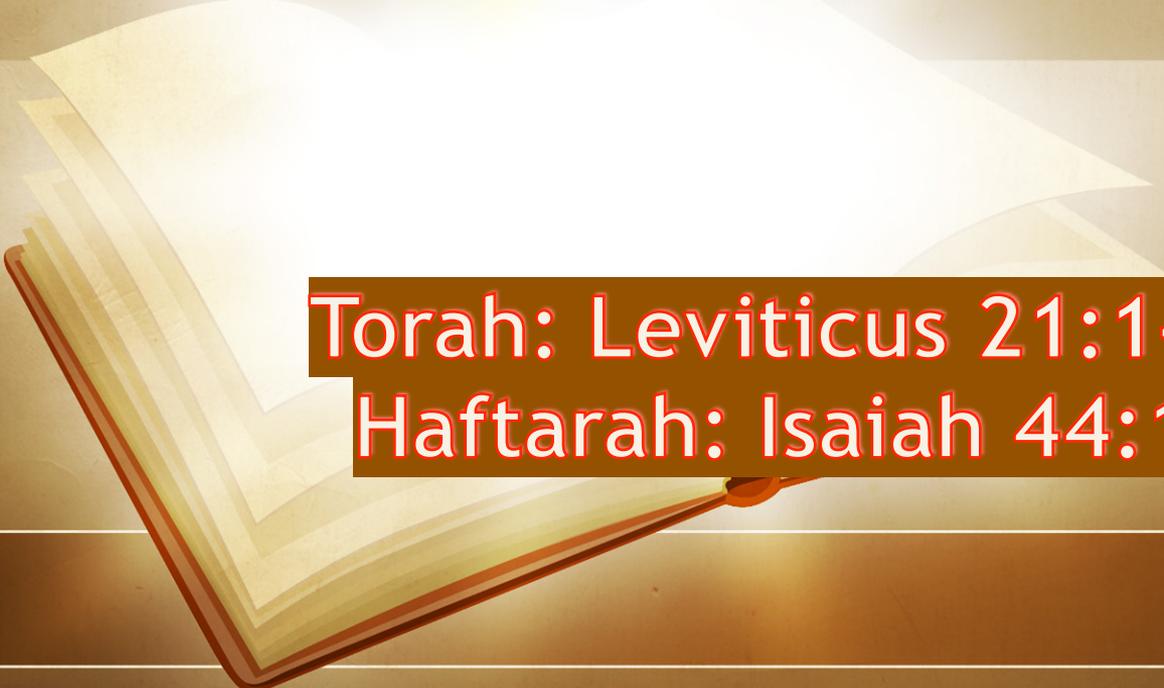


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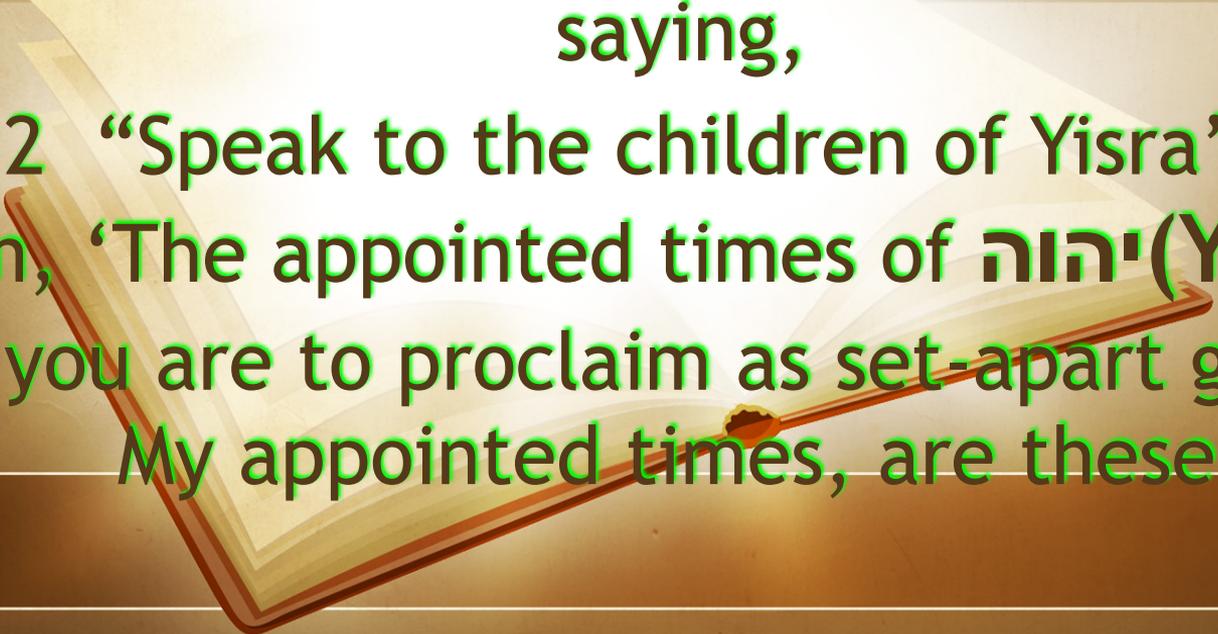
Lev.24) Laws for maintaining the Holy Place



Feasts of the Lord

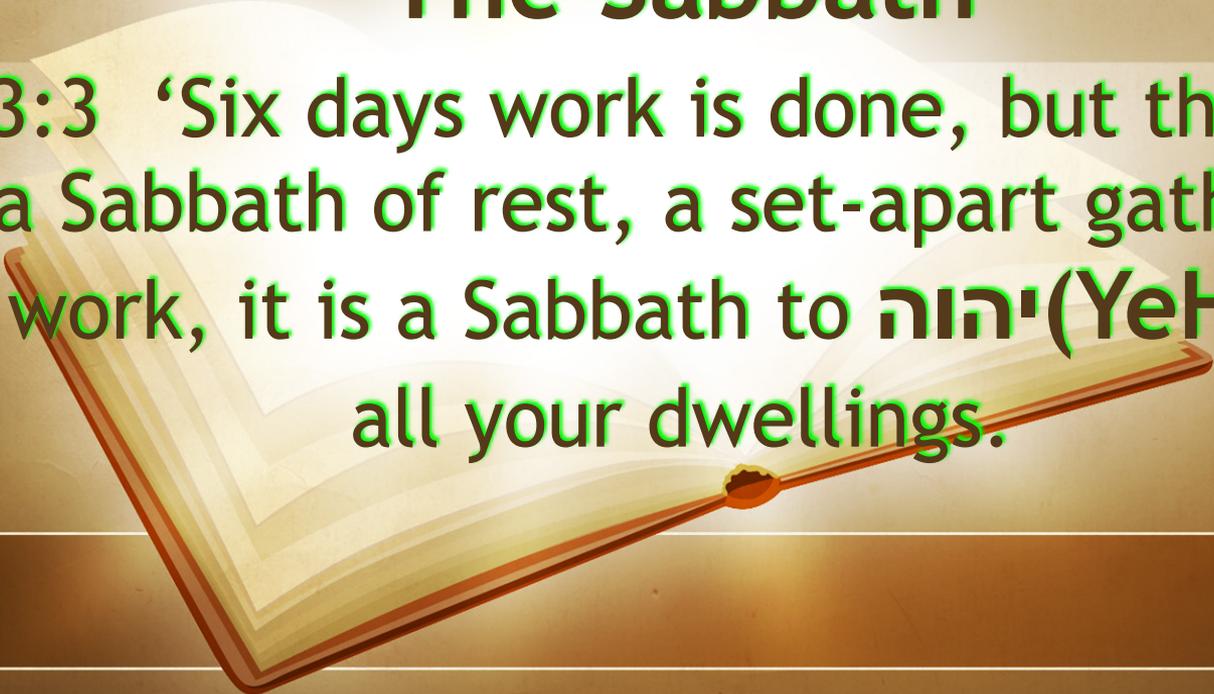
Lev 23:1 And יהוה (YeHoVah) spoke to Mosheh, saying,

Lev 23:2 “Speak to the children of Yisra’ĕl, and say to them, ‘The appointed times of יהוה (YeHoVah), which you are to proclaim as set-apart gatherings, My appointed times, are these:



The Sabbath

Lev 23:3 ‘Six days work is done, but the seventh day is a Sabbath of rest, a set-apart gathering. You do no work, it is a Sabbath to יהוה (YeHoVah) in all your dwellings.



The Passover

Lev 23:4 'These are the appointed times of יהוה (YeHoVah), set-apart gatherings which you are to proclaim at their appointed times.

Lev 23:5 'In the first new moon, on the fourteenth day of the new moon, between the evenings, is the Pěsaḥa to יהוה (YeHoVah).

Lev 23:6 'And on the fifteenth day of this new moon is the Festival of Matzot to יהוה (YeHoVah) - seven days you eat unleavened bread.

Lev 23:7 'On the first day you have a set-apart gathering, you do no servile work.

Lev 23:8 'And you shall bring an offering made by fire to יהוה for seven days. On the seventh day is a set-apart gathering, you do no servile work.'

The Feast of Firstfruits

Lev 23:9 And יהוה (YeHoVah) spoke to Mosheh,
saying,

Lev 23:10 “Speak to the children of Yisra’ĕl, and
you shall say to them, ‘When you come into the
land which I give you, and shall reap its harvest,
then you shall bring a sheaf of the first-fruits of
your harvest to the priest.

Lev 23:11 'And he shall wave the sheaf before יהוה (YeHoVah), for your acceptance. On the morrow after the Sabbath the priest waves it.

Lev 23:12 'And on that day when you wave the sheaf, you shall prepare a male lamb a year old, a perfect one, as an ascending offering to יהוה (YeHoVah),

Lev 23:13 and its grain offering: two-tenths of an ephah of fine flour mixed with oil, an offering made by fire to יהוה (YeHoVah), a sweet fragrance, and its drink offering: one-fourth of a hin of wine.

Lev 23:14 'And you do not eat bread or roasted grain or fresh grain until the same day that you have brought an offering to your Elohim - a law forever throughout your generations in all your dwellings.

The Feast of Weeks

Lev 23:15 'And from the morrow after the Sabbath, from the day that you brought the sheaf of the wave offering, you shall count for yourselves: seven completed Sabbaths.

Lev 23:16 'Until the morrow after the seventh Sabbath you count fifty days, then you shall bring a new grain offering to יהוה (YeHoVah).

Lev 23:17 'Bring from your dwellings for a wave offering two loaves of bread, of two-tenths of an ephah of fine flour they are, baked with leaven, first-fruits to יהוה (YeHoVah).

Lev 23:18 'And besides the bread, you shall bring seven lambs a year old, perfect ones, and one young bull and two rams. They are an ascending offering to יהוה (YeHoVah), with their grain offering and their drink offerings, an offering made by fire for a sweet fragrance to יהוה (YeHoVah).

Lev 23:19 'And you shall offer one male goat as a sin offering, and two male lambs a year old, as a slaughter of peace offerings.

Lev 23:20 'And the priest shall wave them, besides the bread of the first-fruits, as a wave offering before יהוה (YeHoVah), besides the two lambs. They are set-apart to יהוה (YeHoVah) for the priest.

Lev 23:21 'And on this same day you shall proclaim a set-apart gathering for yourselves, you do no servile work on it - a law forever in all your dwellings throughout your generations.

Lev 23:22 'And when you reap the harvest of your land do not completely reap the corners of your field when you reap, and do not gather any gleaning from your harvest. Leave them for the poor and for the stranger. I am יהוה (YeHoVah) your Elohim.'

The Feast of Trumpets

Lev 23:23 And יהוה (YeHoVah) spoke to Mosheh, saying,

Lev 23:24 “Speak to the children of Yisra’ĕl, saying, ‘In the seventh new moon, on the first day of the new moon, you have a rest, a remembrance of Teru’ah, a set-apart gathering.

Lev 23:25 ‘You do no servile work, and you shall bring an offering made by fire to יהוה (YeHoVah).’

The Day of Atonement

Lev 23:26 And יהוה (YeHoVah) spoke to Mosheh, saying,

Lev 23:27 “On the tenth day of this seventh new moon is Yom haKippurim. It shall be a set-apart gathering for you. And you shall afflict your beings, and shall bring an offering made by fire to יהוה (YeHoVah).

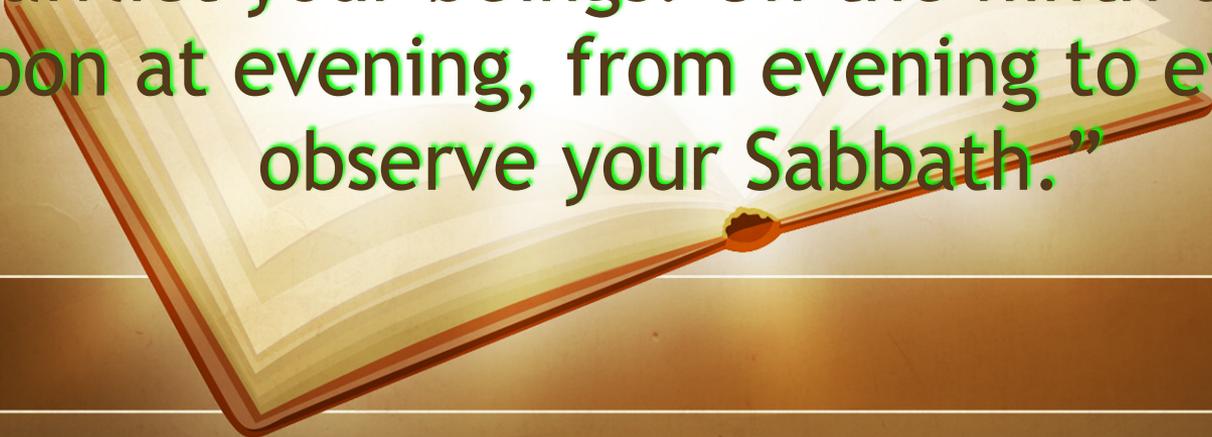
Lev 23:28 “And you do no work on that same day, for it is Yom Kippurim, to make atonement for you before יהוה (YeHoVah) your Elohim.

Lev 23:29 “For any being who is not afflicted on that same day, he shall be cut off from his people.

Lev 23:30 “And any being who does any work on that same day, that being I shall destroy from the midst of his people.

Lev 23:31 “You do no work - a law forever throughout your generations in all your dwellings.

Lev 23:32 ‘It is a Sabbath of rest to you, and you shall afflict your beings. On the ninth day of the new moon at evening, from evening to evening, you observe your Sabbath.’”



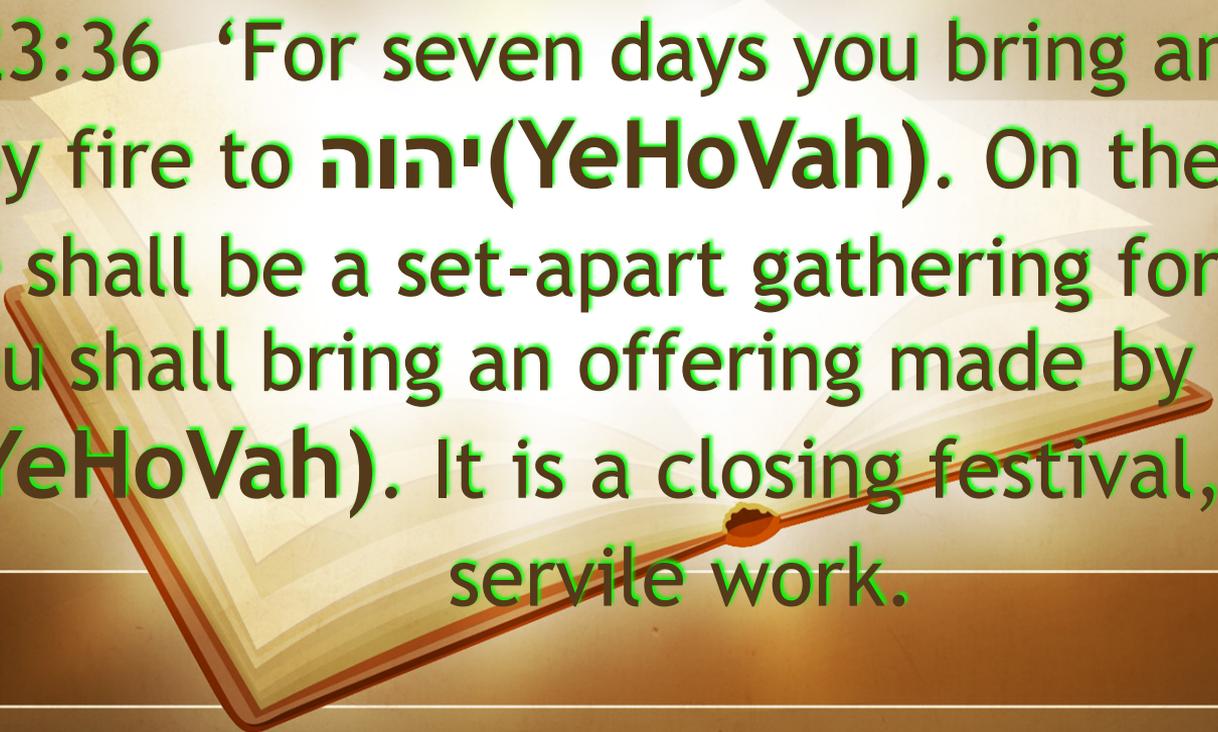
The Feast of Booths

Lev 23:33 And יהוה spoke to Mosheh, saying,

Lev 23:34 “Speak to the children of Yisra’ĕl, saying, ‘On the fifteenth day of this seventh new moon is the Festival of Sukkote for seven days to יהוה (YeHoVah).

Lev 23:35 'On the first day is a set-apart gathering,
you do no servile work.

Lev 23:36 'For seven days you bring an offering
made by fire to יהוה (YeHoVah). On the eighth day
there shall be a set-apart gathering for you, and
you shall bring an offering made by fire to
יהוה (YeHoVah). It is a closing festival, you do no
servile work.



Lev 23:37 'These are the appointed times of יהוה (YeHoVah) which you proclaim as set-apart gatherings, to bring an offering made by fire to יהוה (YeHoVah), an ascending offering and a grain offering, a slaughtering and drink offerings, as commanded for every day -

Lev 23:38 besides the Sabbaths of יהוה (YeHoVah), and besides your gifts, and besides all your vows, and besides all your voluntary offerings which you give to יהוה (YeHoVah).

Lev 23:39 'On the fifteenth day of the seventh new moon, when you gather in the fruit of the land, celebrate the festival of יהוה (YeHoVah) for seven days. On the first day is a rest, and on the eighth day a rest.

Lev 23:40 'And you shall take for yourselves on the first day the fruit of good trees, branches of palm trees, twigs of leafy trees, and willows of the stream, and shall rejoice before יהוה (YeHoVah) your Elohim for seven days.

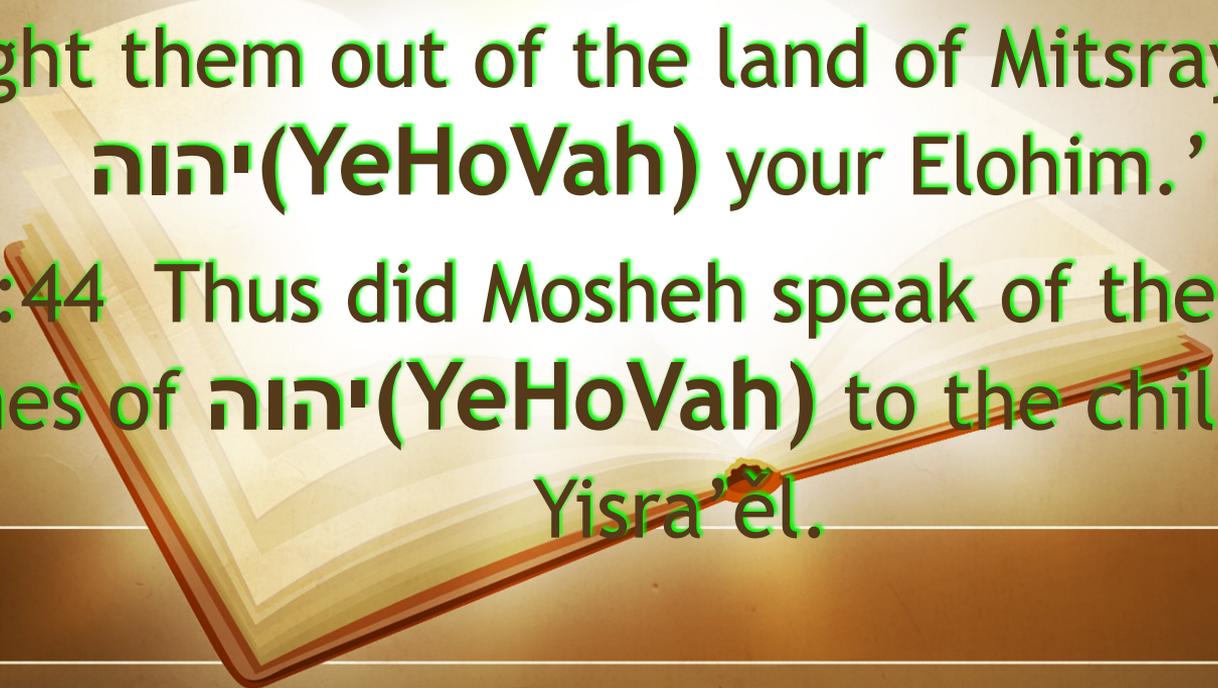
Lev 23:41 'And you shall celebrate it as a festival to יהוה (YeHoVah) for seven days in the year - a law forever in your generations. Celebrate it in the seventh new moon.

Lev 23:42 'Dwell in booths for seven days; all who are native born in Yisra'el dwell in booths,



Lev 23:43 so that your generations know that I made the children of Yisra'el dwell in booths when I brought them out of the land of Mitsrayim. I am **יהוה (YeHoVah)** your Elohim.' ”

Lev 23:44 Thus did Mosheh speak of the appointed times of **יהוה (YeHoVah)** to the children of Yisra'el.

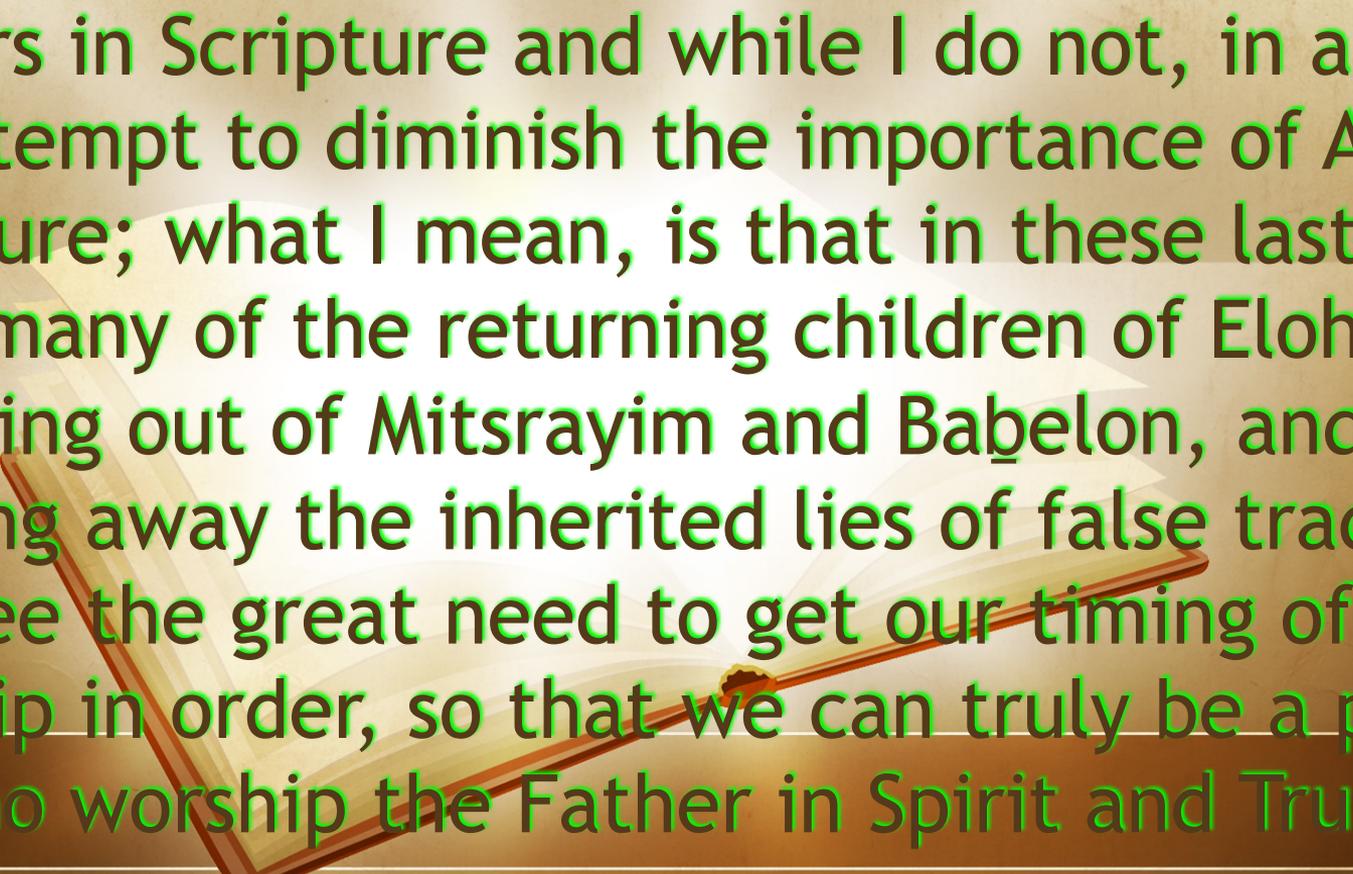


**CHAPTER 23 - HIS FEASTS -
OUR REHEARSALS!**



What is very interesting to note, is the clear placement of this chapter, in laying out for us the Appointed Times of Elohim, as it fits in well in the flow of the instructions for set-apart living, for by observing these Appointed Times, we further become established as His set-apart Bride!





This is, in my opinion, one of the most critical chapters in Scripture and while I do not, in any way, attempt to diminish the importance of ALL Scripture; what I mean, is that in these last days, when many of the returning children of Elohim are coming out of Mitsrayim and Babelon, and are stripping away the inherited lies of false traditions, we see the great need to get our timing of pure worship in order, so that we can truly be a people who worship the Father in Spirit and Truth.

This is a chapter that many exiles need to study in great depth, and not only study but apply and allow the great understanding of the Feasts of יהוה (YeHoVah) to further our love for Him and grow in intimacy with our King, whose times are set, as we eagerly await in great anticipation the return of our Redeeming King, in accordance to the fulfilment of these very Feasts that we see recorded in this chapter.

**Let us now glean through this
chapter, as we discover the wonder
in His appointed times!**



What we clearly understand is that our instructions from יהוה (YeHoVah) come to us through Mosheh - or rather the Torah (first 5 books of the Tanak).

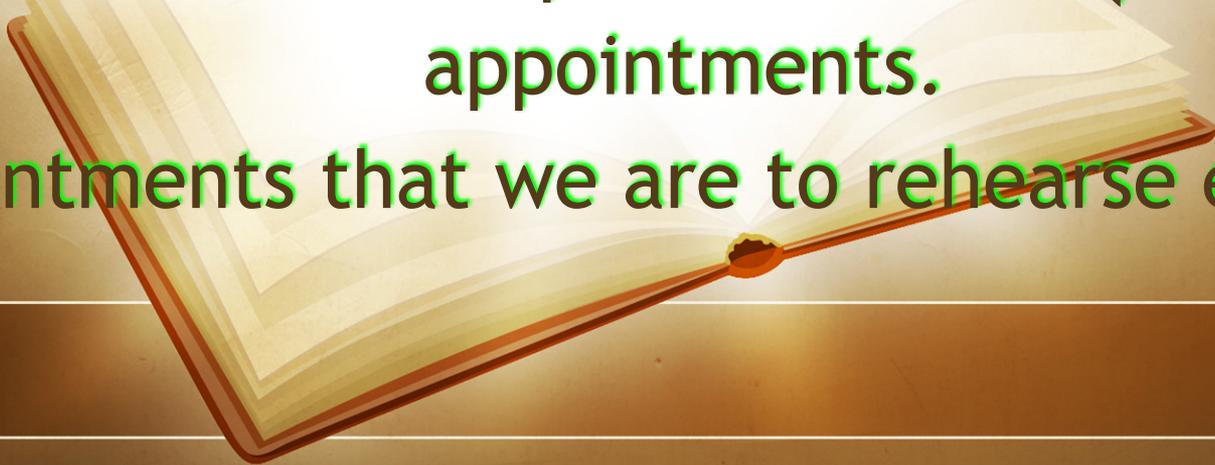
What we can realise is that if we only had this chapter of the Torah available for us, we would actually have enough to be able to **'draw near'** to Elohim - so listen up!

Verse 1 - an often-repeated verse throughout the Torah - 'And יהוה (YeHoVah) spoke to Mosheh, saying'. Mosheh was the one whom יהוה (YeHoVah) chose to speak to and is a picture of Messiah who is our intercessor. Inevitably the words that often followed this phrase would be, as it is in this chapter, speak to the children of Yisra'el.

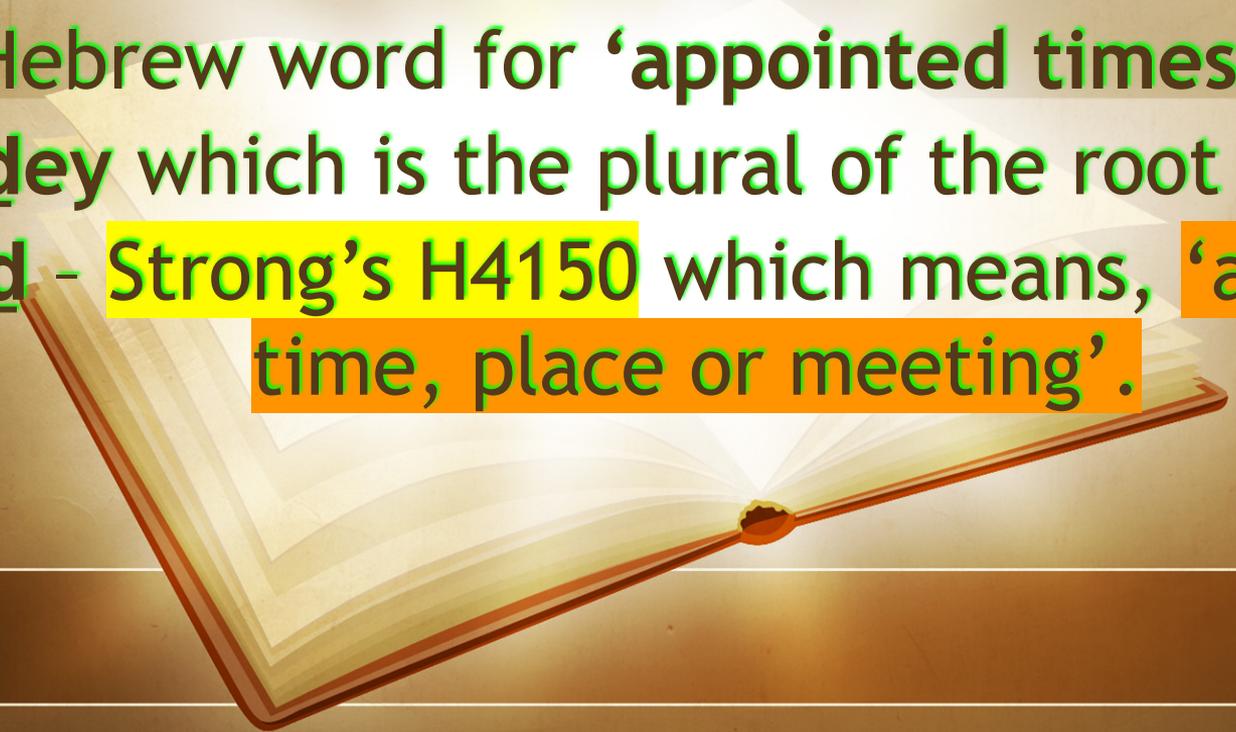
Verse 2 - The Appointed Times of יהוה (YeHoVah).

Like I have already said - the listed appointments given here in this chapter are יהוה's (YeHoVah's) appointments.

Appointments that we are to rehearse each year.



The Hebrew word for 'appointed times' is: מוֹעֲדֵי
mo'edey which is the plural of the root word מוֹעֵד
moed - Strong's H4150 which means, 'appointed
time, place or meeting'.



We see this root word **טָוַן** **moed** - Strong's H4150
being used in:

(Berēshith/Genesis 1:14)



Berēshith/Genesis 1:14

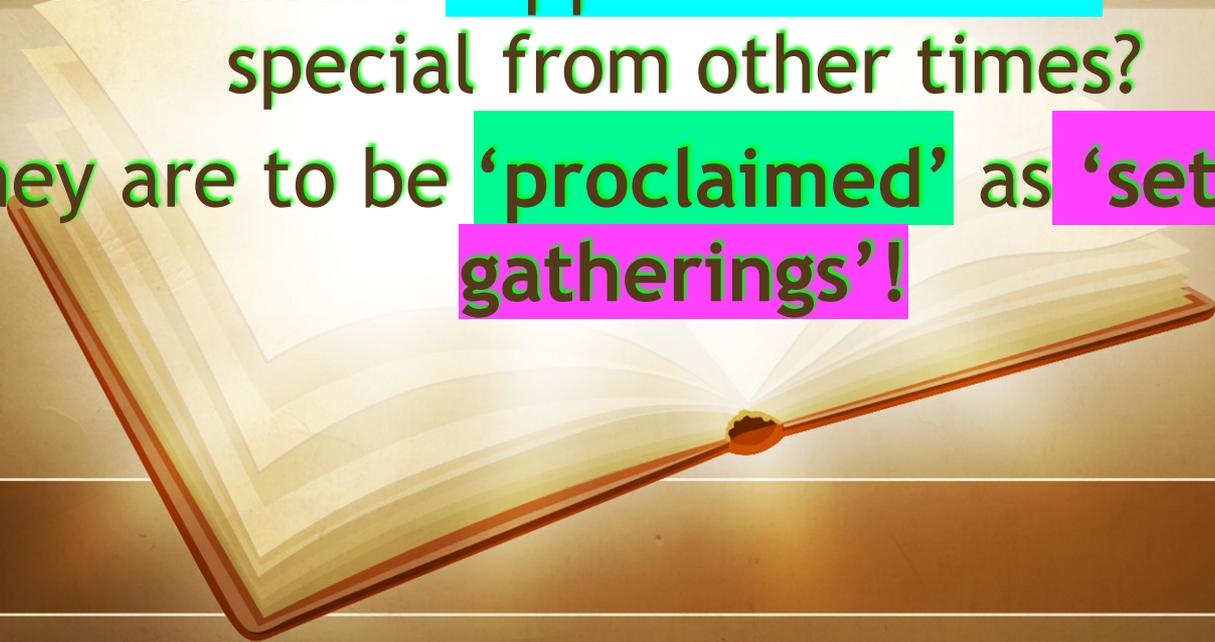
“And Elohim said, “Let lights come to be in the expanse of the heavens to separate the day from the night, and let them be for signs and **appointed times,** and for days and years”

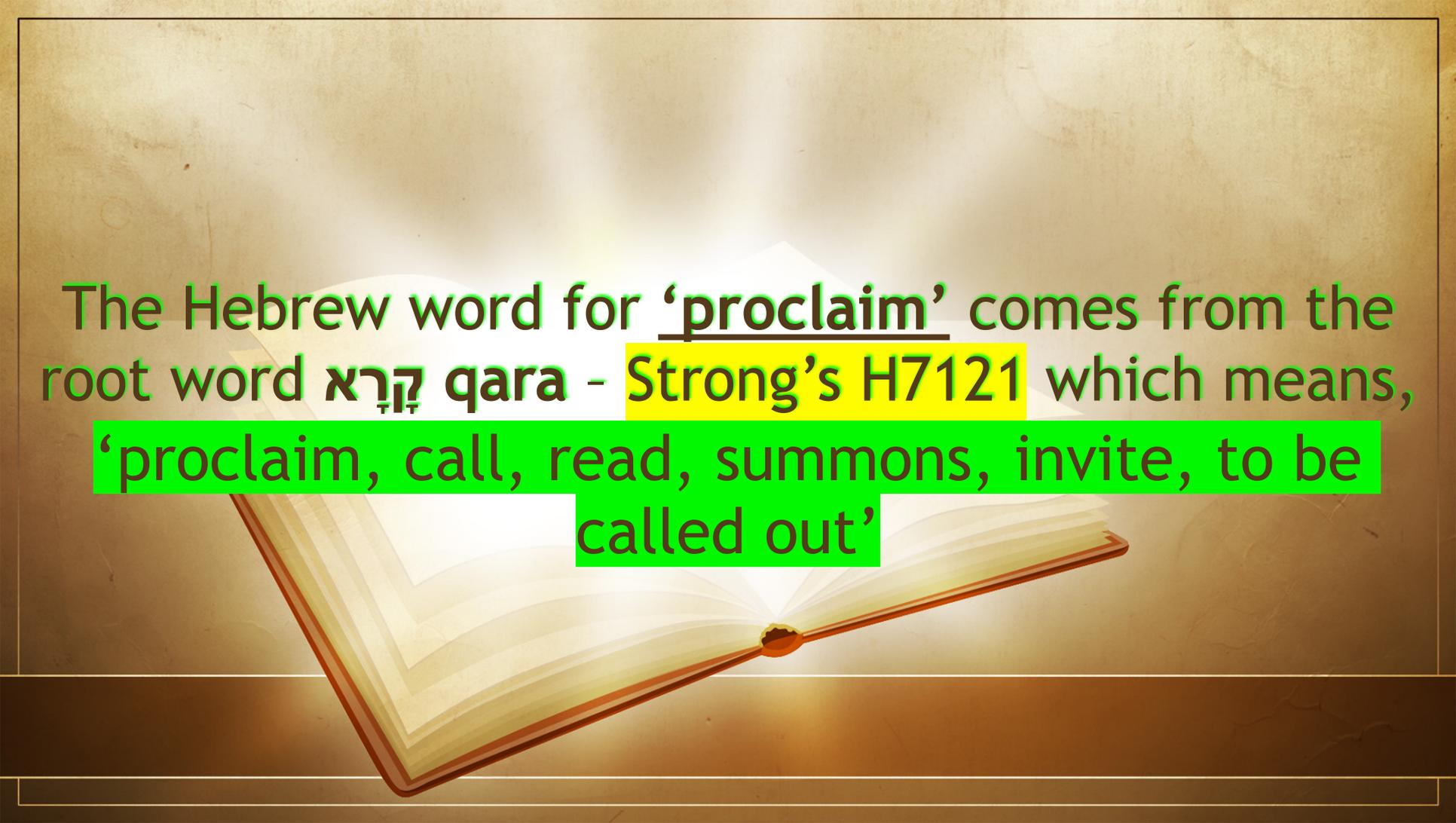


Right in the beginning, during the Creation Week, Elohim announces to us that He will have **'appointed times'** and the way we are to know when these times are would be determined by the lights in the expanse of the heavens which were given for us to not only determine the season and day and night but also for His All-important **Appointed Times.**

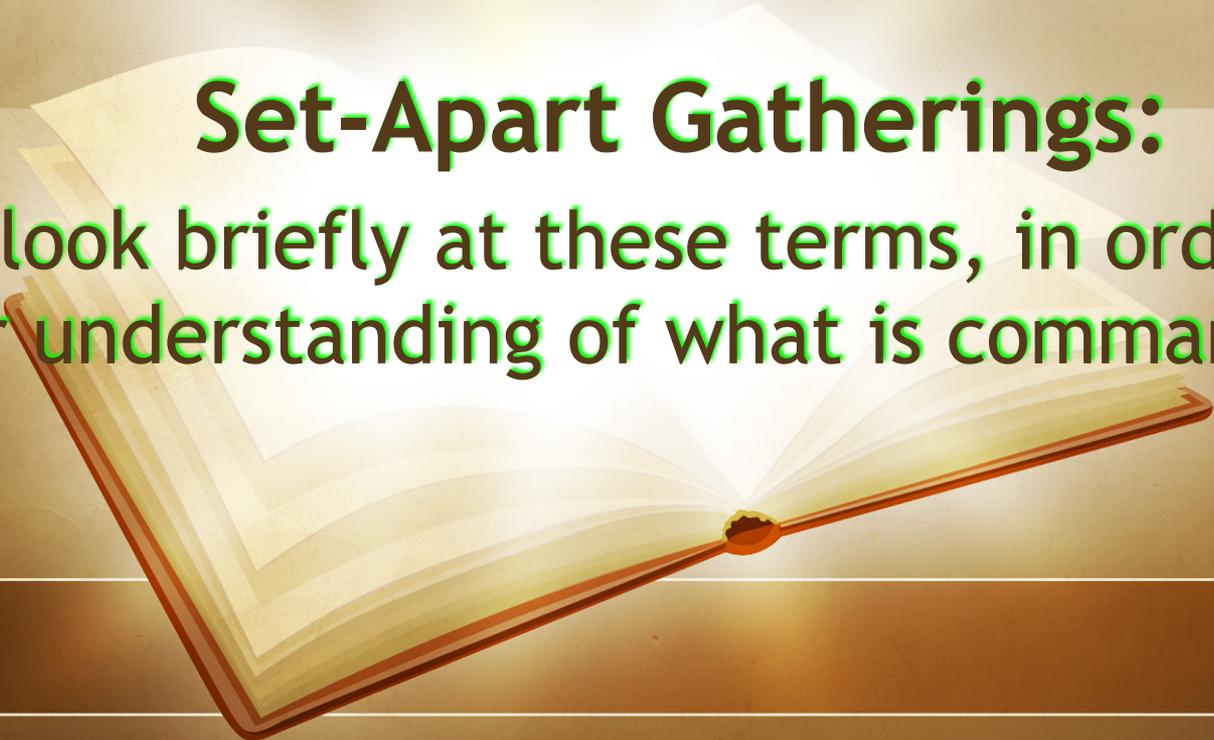
What makes these **'Appointed Times'** different and special from other times?

They are to be **'proclaimed'** as **'set-apart gatherings'**!





The Hebrew word for ‘proclaim’ comes from the root word קָרָא qara - Strong’s H7121 which means, ‘proclaim, call, read, summons, invite, to be called out’



Set-Apart Gatherings:

Let us look briefly at these terms, in order to get a clearer understanding of what is commanded of us:

1 - Set-Apart:

Hebrew Word: קֹדֶשׁ - qodēsh/ko-desh -

Strong's H6944 - and it means 'apartness/
consecrated/ dedicated/ that which is dedicated
and separated unto יהוה (YeHoVah)'.

The word is really self-explanatory and carries with it, great weight in its identification of truly setting something or someone apart from another with a clear distinction of being marked as separate and apart from the rest.



Set-apartness in the Greek is ἁγιασμός **hagiasmos** -
Strong's G38 - 'consecration, sanctifying', and the
noun is the word ἅγιος **hagios** - Strong's G40.

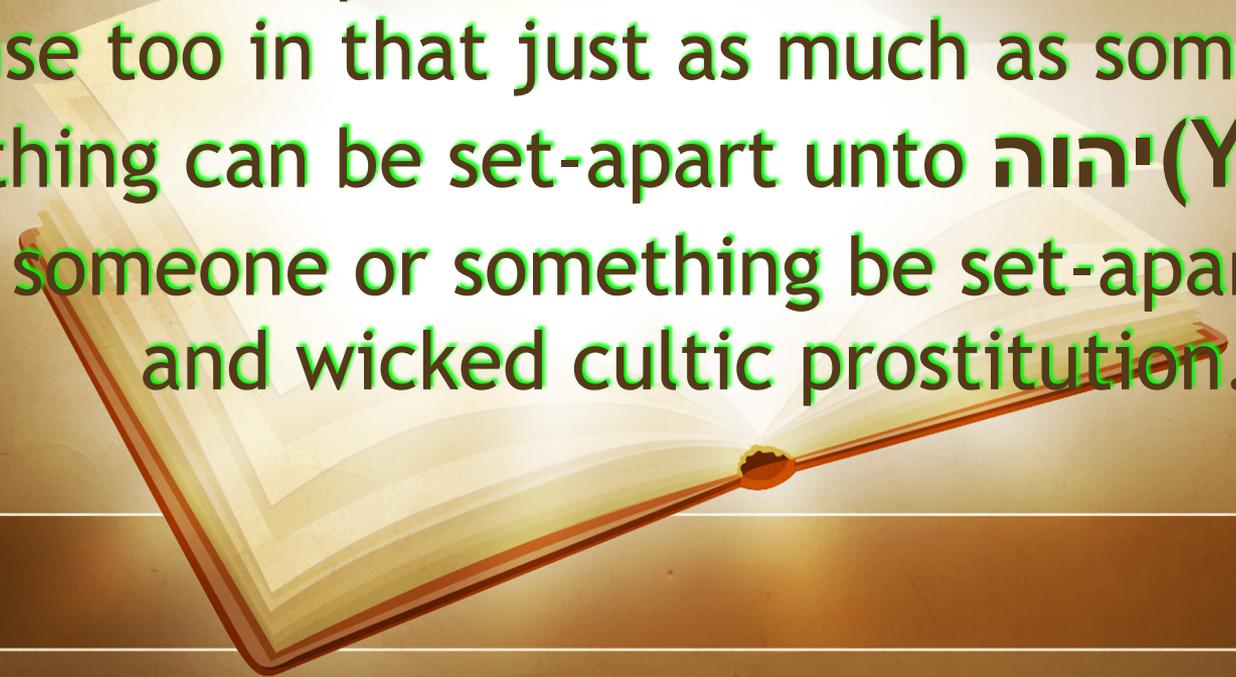


To 'consecrate' means 'to make or declare to be set-apart and be devoted to a purpose with the deepest irrevocable dedication'.



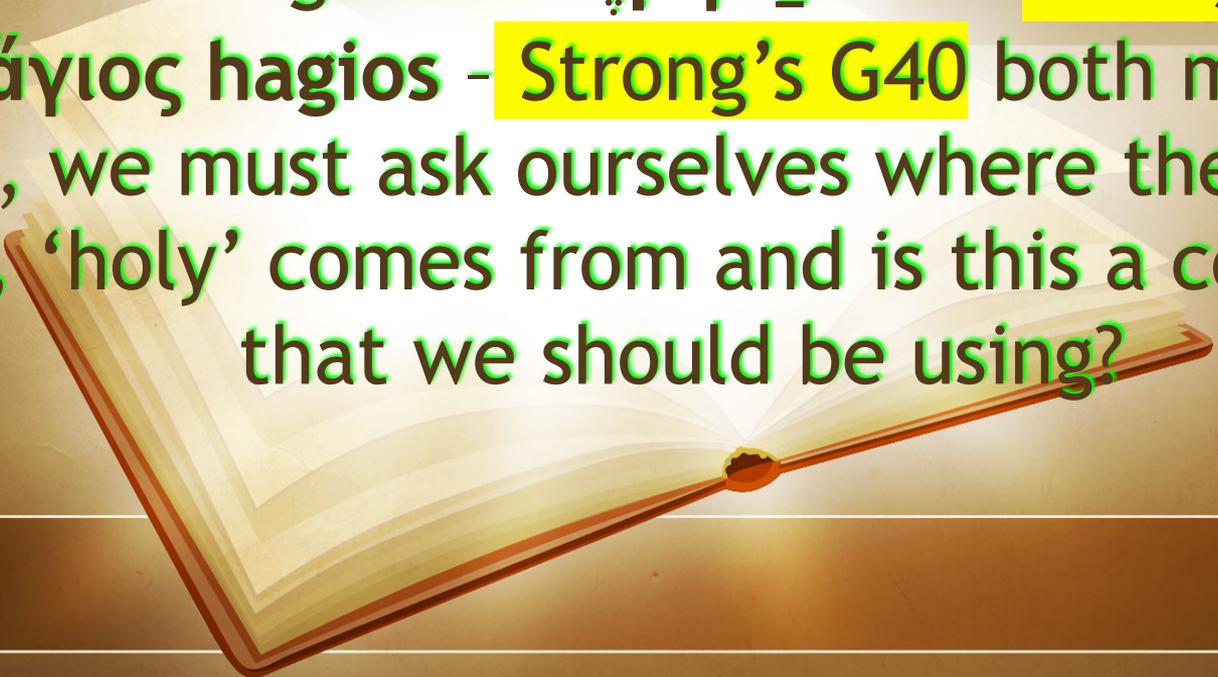
We, as a chosen, set-apart and royal priesthood unto Elohim, declare and make our lives solely devoted to the purpose of serving and worshipping יהוה (YeHoVah) our Elohim, and as we have certainly learnt through the Torah portions of **'drawing near'** to Elohim, that we can only do so by the Blood of Messiah, as we are continually being set-apart in Him through an on-going process of being sanctified as a people for a possession.

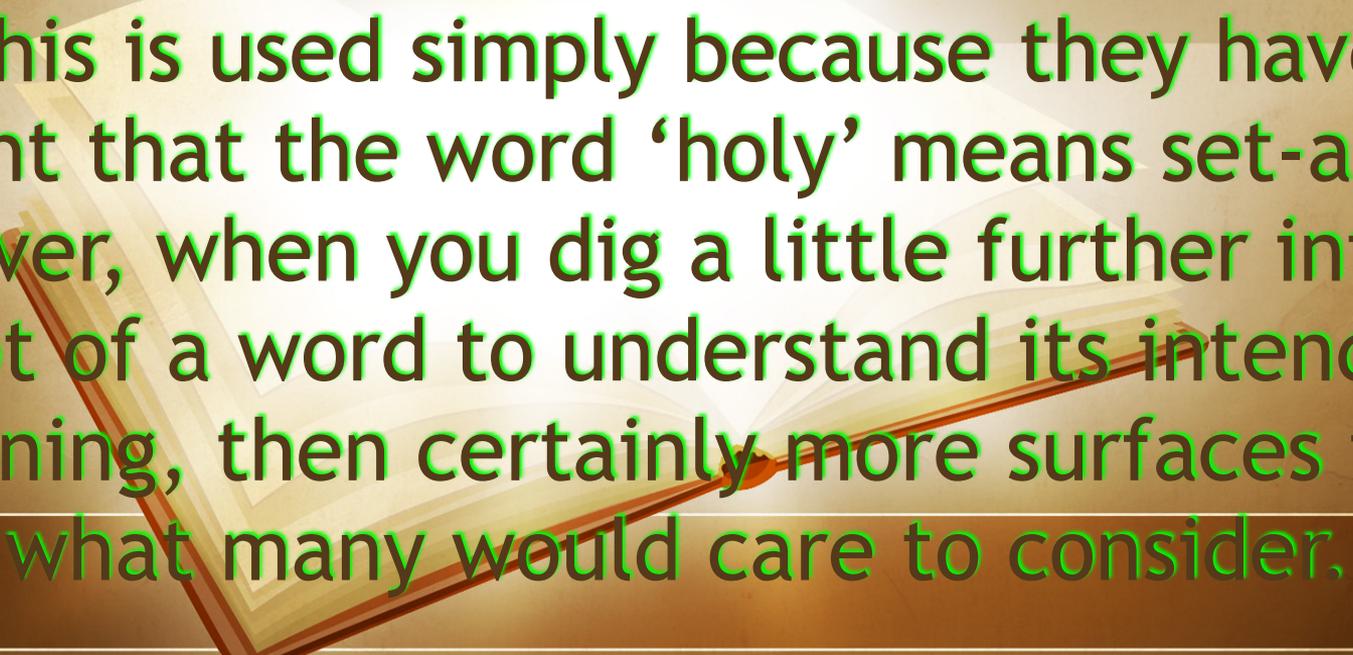
In most cases the term 'set-apart' or 'qodesh' is used in a positive sense, a good sense in terms of being set-apart for good use or set-apart unto **יהוה (YeHoVah)**, describing the nature of a believer living a set-apart life having thrown off the things of the flesh that hinder and walking set-apart according to the spirit.



However, set-apart can also be used in a negative sense too in that just as much as someone or something can be set-apart unto יהוה (YeHoVah) so can someone or something be set-apart unto evil and wicked cultic prostitution.

Understanding that **שָׁדָד** qodesh - Strong's H6944
and **ἅγιος** hagios - Strong's G40 both mean set-
apart, we must ask ourselves where the term, in
English, 'holy' comes from and is this a correct term
that we should be using?





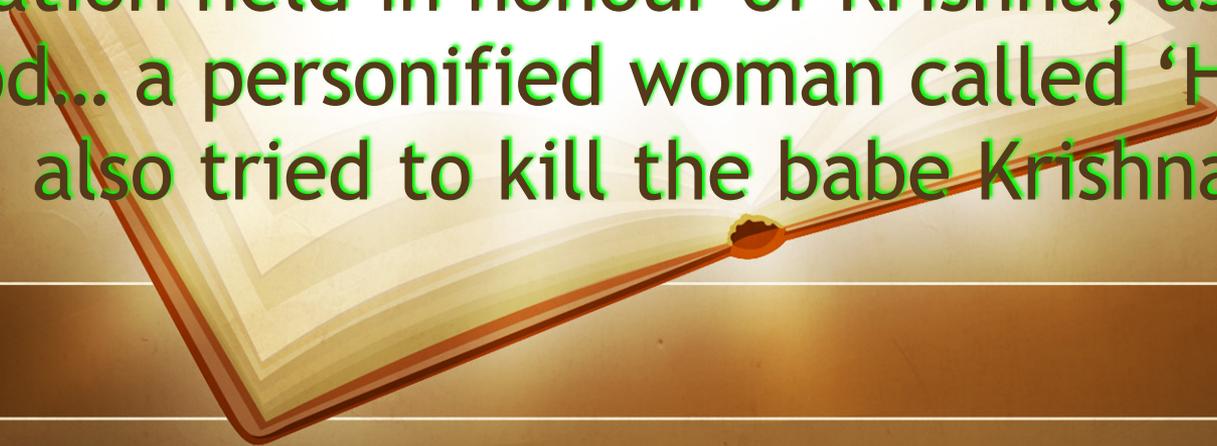
Holy - a term that is frequently used in 'Christian' language, is used by many as a means for speaking of being 'qodesh' or 'hagios' and for most this is used simply because they have been taught that the word 'holy' means set-apart. However, when you dig a little further into the root of a word to understand its intended meaning, then certainly more surfaces than what many would care to consider.

According to G. Jobes, Dictionary of Mythology and Folklore and Symbols, page 781 for the word 'Holy' it says: In practically all languages, the word for holy has been derived from the 'divinely honoured sun'.



What is also interesting to discover is that the word
‘HOLI’ refers to:

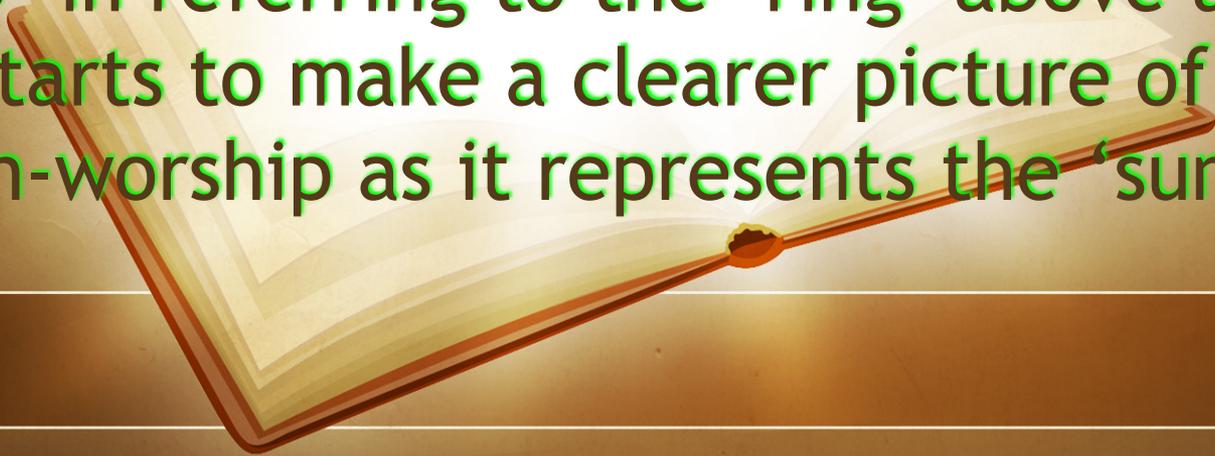
“the Great Hindu festival and is a spring festival celebration held in honour of Krishna, as the spring sun-god... a personified woman called ‘Holi’ ... Holi also tried to kill the babe Krishna...”



According to the Strong's Concordance we find the **G1506** - a word that refers to being judges by the sunlight and comes from the word 'heile' (which is the sun's ray).

And this root form is very similar and almost identical to the German and Dutch equivalents of the English 'holy', realising that many of our English words today are in fact from German and Dutch descent.

There is just too much similarity for us to not recognise and acknowledge the reference to the sun and the worship of sun-gods. For instance, the word 'halo' in referring to the 'ring' above a 'saint's' head starts to make a clearer picture of deliberate sun-worship as it represents the 'sun-disk'.

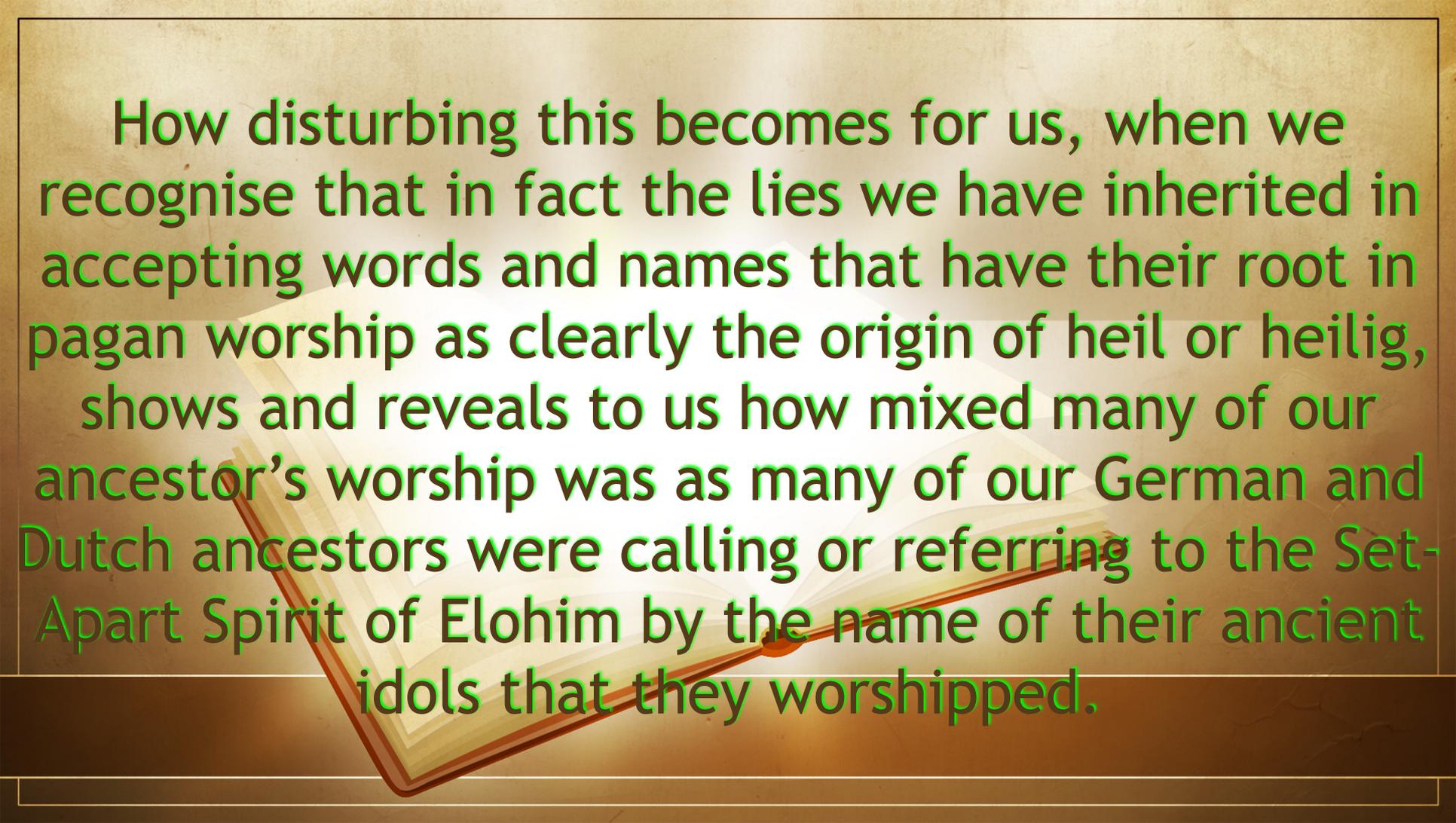


The German and Dutch word for 'holy' is 'heilig'
derived from the word 'heil'.

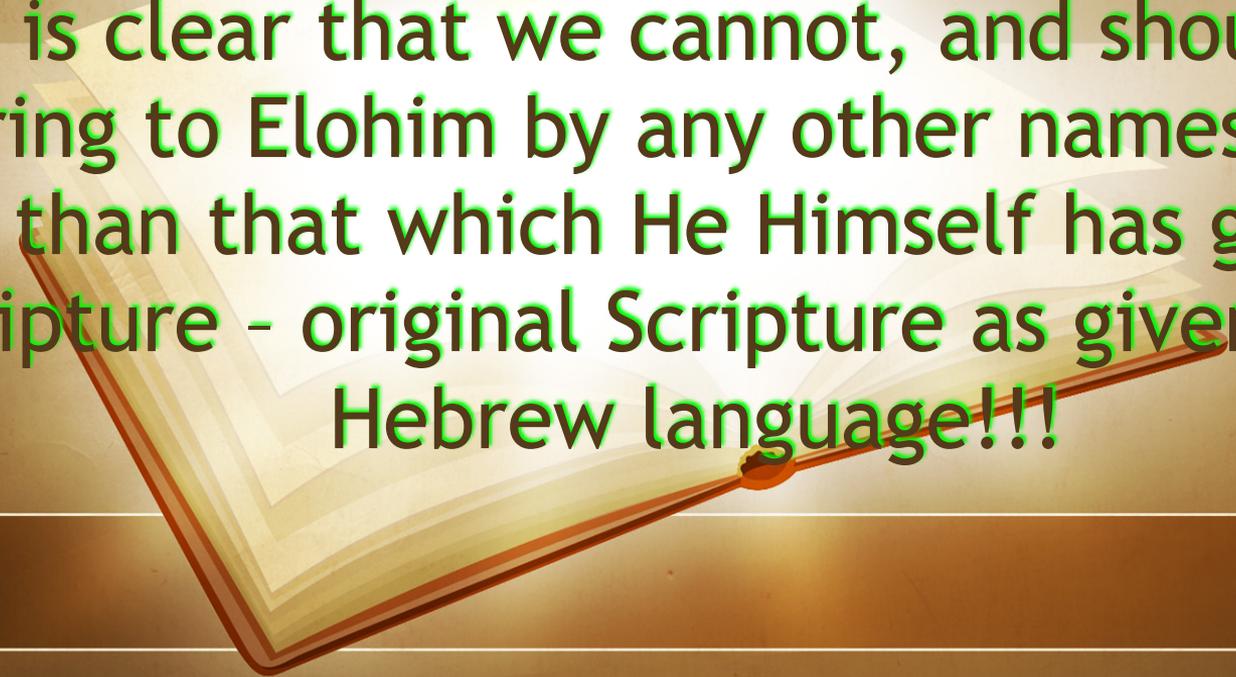
Now, you have to just ask yourself who or what
is 'Heil'.

Heil was a Saxon idol!!!



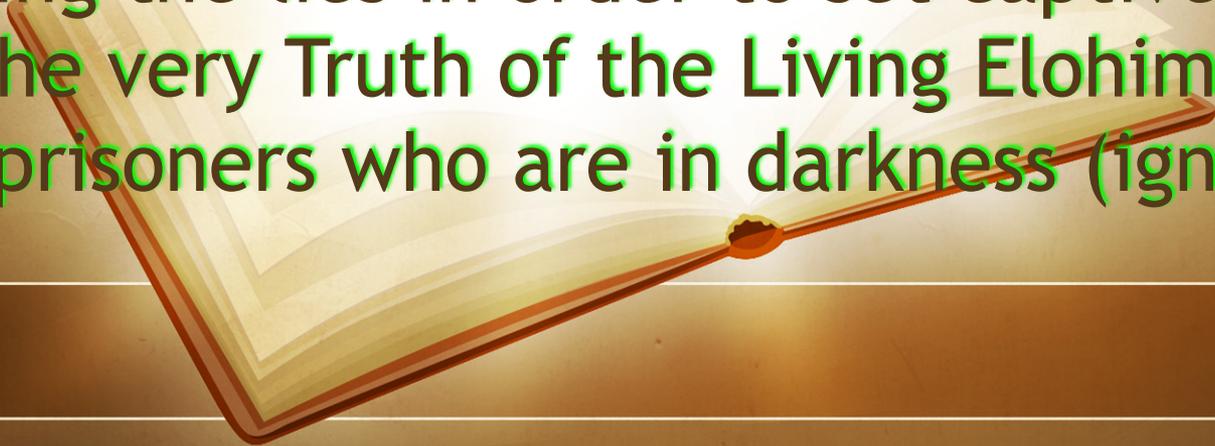


How disturbing this becomes for us, when we recognise that in fact the lies we have inherited in accepting words and names that have their root in pagan worship as clearly the origin of heil or heilig, shows and reveals to us how mixed many of our ancestor's worship was as many of our German and Dutch ancestors were calling or referring to the Set-Apart Spirit of Elohim by the name of their ancient idols that they worshipped.

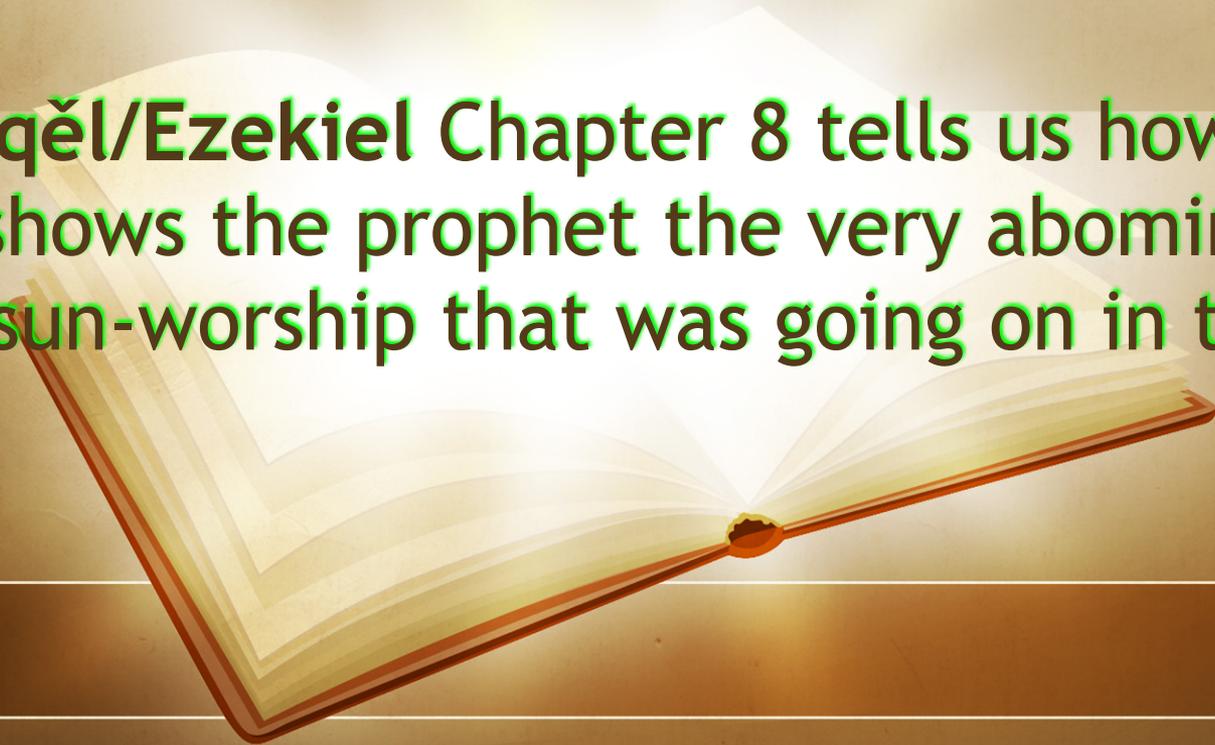


This is shocking I know, but do the math and see that it is clear that we cannot, and should not, be referring to Elohim by any other names or titles, other than that which He Himself has given us in Scripture - original Scripture as given in the Hebrew language!!!

Satan's plan is to redirect any form of worship toward Elohim back to him and sadly many, and I mean many are falling to his trickery, we are exposing the lies in order to set captives free and allow the very Truth of the Living Elohim to set free the prisoners who are in darkness (ignorance).

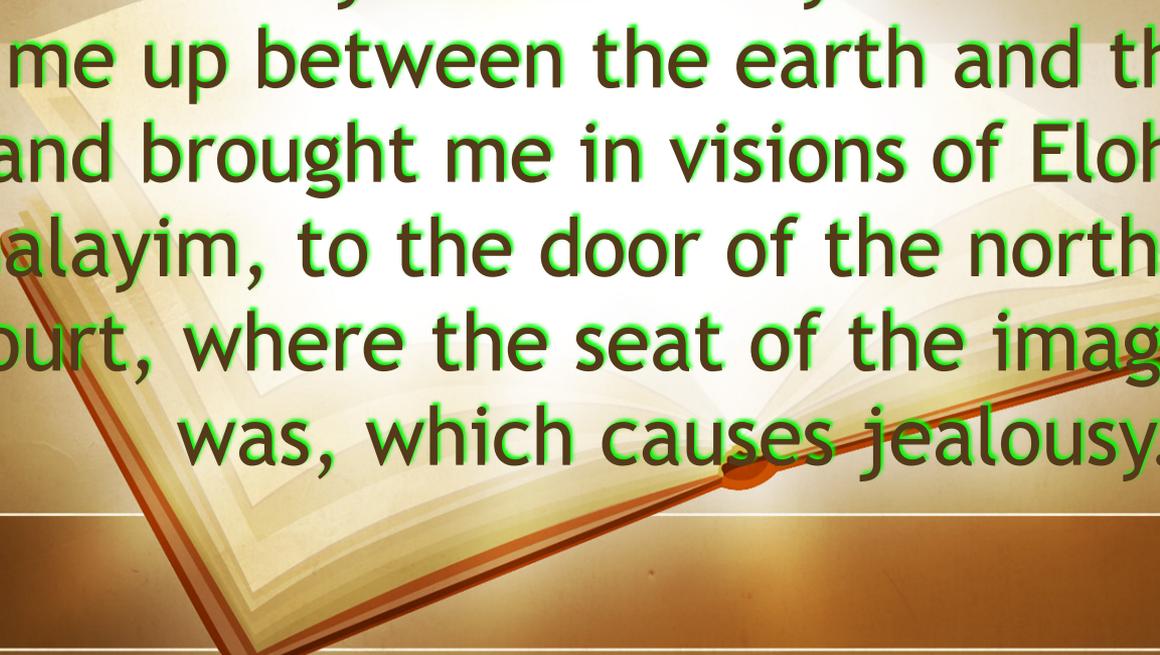


Yehezqěl/Ezekiel Chapter 8 tells us how Elohim in fact shows the prophet the very abominations of mixed sun-worship that was going on in the Temple.



Eze 8:1 And it came to be in the sixth year, in the sixth month, on the fifth of the new moon, as I sat in my house with the elders of Yehudah sitting before me, that the hand of the Master יהוה (YeHoVaH) fell upon me there.

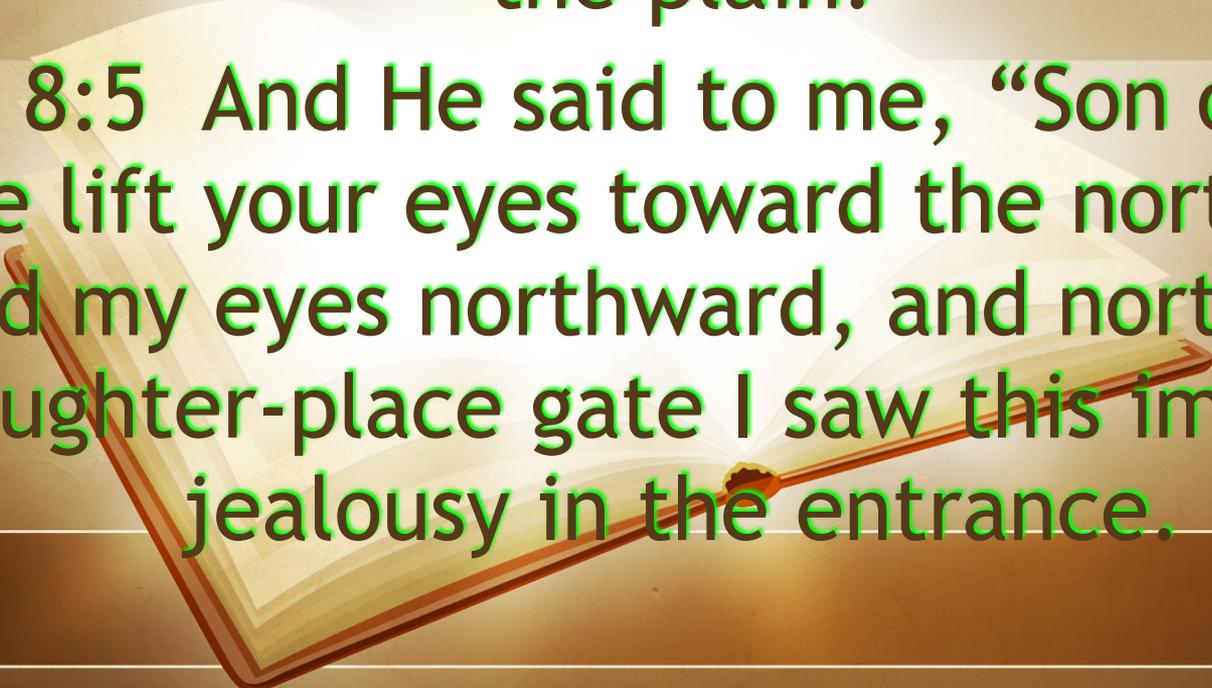
Eze 8:2 And I looked and saw a likeness, like the appearance of fire. From His waist and downward the appearance was like fire, and from His waist and upward the appearance of brightness, like glowing metal.

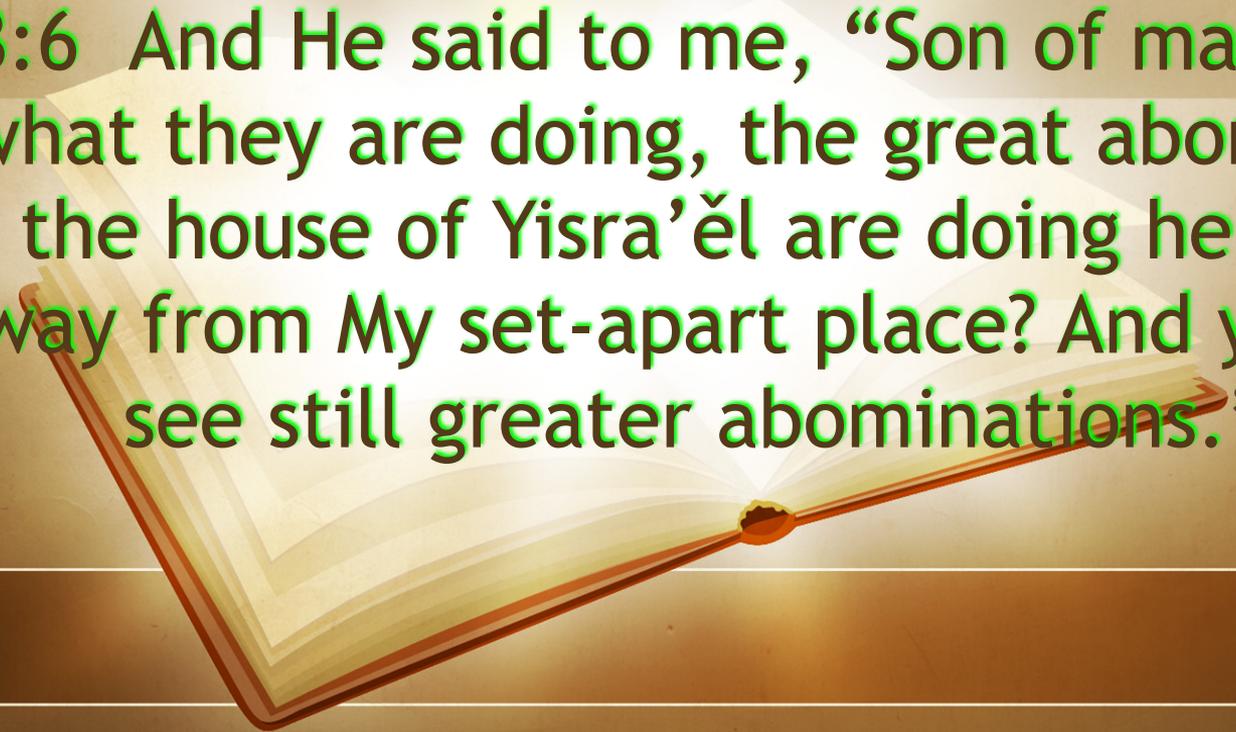


Eze 8:3 And He stretched out the form of a hand, and took me by a lock of my hair. And the Spirit lifted me up between the earth and the heavens, and brought me in visions of Elohim to Yerushalayim, to the door of the north gate of the inner court, where the seat of the image of jealousy was, which causes jealousy.

Eze 8:4 And see, the esteem of the Elohim of Yisra'ěl was there, like the vision that I saw in the plain.

Eze 8:5 And He said to me, “Son of man, please lift your eyes toward the north.” And I lifted my eyes northward, and north of the slaughter-place gate I saw this image of jealousy in the entrance.



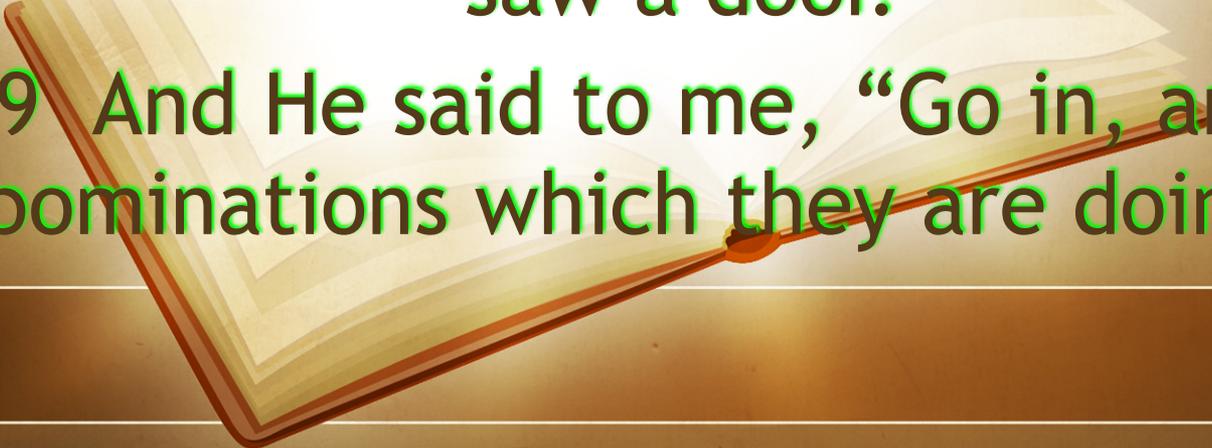


Eze 8:6 And He said to me, “Son of man, do you see what they are doing, the great abominations which the house of Yisra’ĕl are doing here, driving Me away from My set-apart place? And you are to see still greater abominations.”

Eze 8:7 Then He brought me to the door of the court. And I looked and saw a hole in the wall.

Eze 8:8 And He said to me, “Son of man, please dig into the wall.” And when I dug into the wall I saw a door.

Eze 8:9 And He said to me, “Go in, and see the evil abominations which they are doing there.”



Eze 8:10 And I went in and looked and saw all kinds of creeping creatures, abominable beasts, and all the idols of the house of Yisra'ěl, carved all around on the walls.

Eze 8:11 And facing them stood seventy men of the elders of the house of Yisra'ěl, and in their midst stood Ya'azanyahu son of Shaphan. Each one had a censer in his hand, and a thick cloud of incense went up.

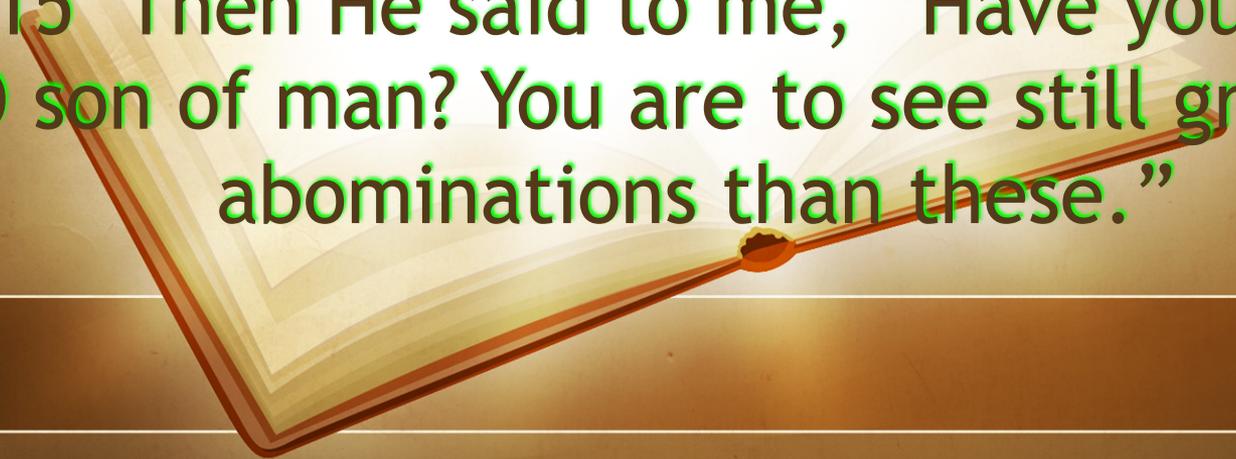
Eze 8:12 And He said to me, “Son of man, have you seen what the elders of the house of Yisra’ĕl are doing in the dark, each one in the room of his idols?

For they say, ‘**יהוה (YeHoVah)** does not see us, **יהוה (YeHoVah)** has forsaken the land.’ ”

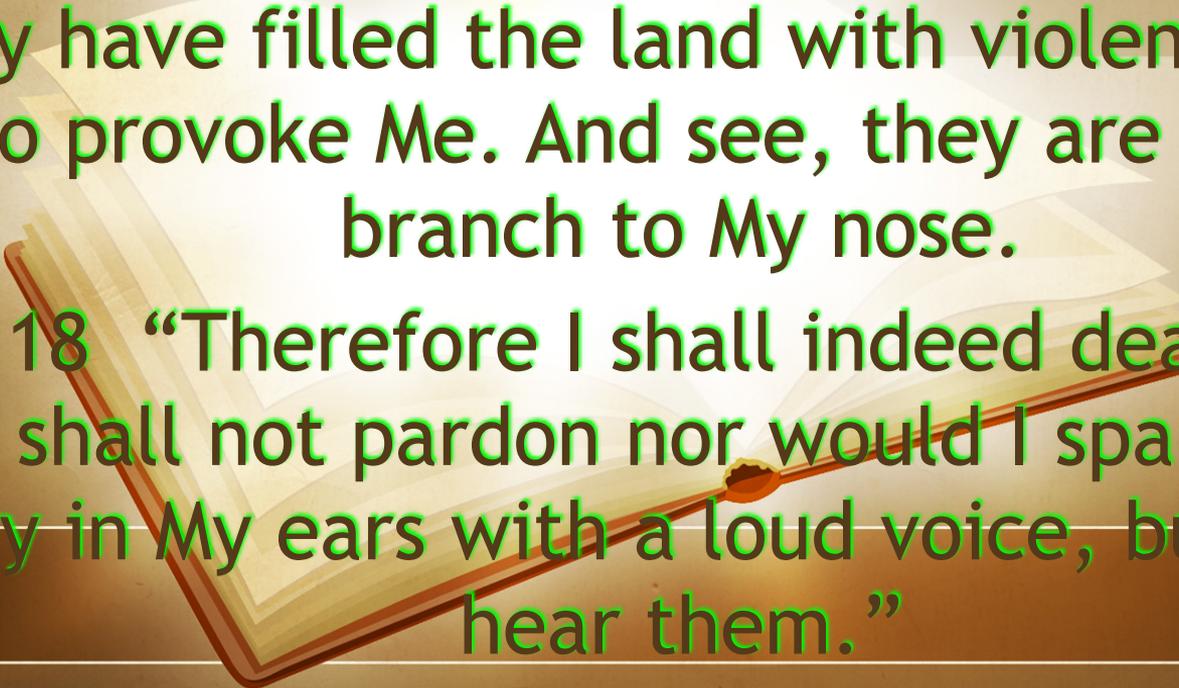
Eze 8:13 And He said to me, “You are to see still greater abominations which they are doing.”

Eze 8:14 And He brought me to the door of the north gate of the House of יהוה (YeHoVah), and I saw women sitting there, weeping for Tammuz.

Eze 8:15 Then He said to me, “Have you seen this, O son of man? You are to see still greater abominations than these.”



Eze 8:16 And He brought me into the inner court of the House of יהוה (YeHoVah). And there, at the door of the Hēkal of יהוה (YeHoVah), between the porch and the slaughter-place, were about twenty-five men with their backs toward the Hēkal of יהוה (YeHoVah) and their faces toward the east, and they were bowing themselves eastward to the sun.



Eze 8:17 And He said to me, “Have you seen, O son of man? Is it a small matter to the house of Yehudah to do the abominations which they have done here? For they have filled the land with violence, and turn back to provoke Me. And see, they are putting the branch to My nose.

Eze 8:18 “Therefore I shall indeed deal in wrath. My eye shall not pardon nor would I spare. And they shall cry in My ears with a loud voice, but I shall not hear them.”

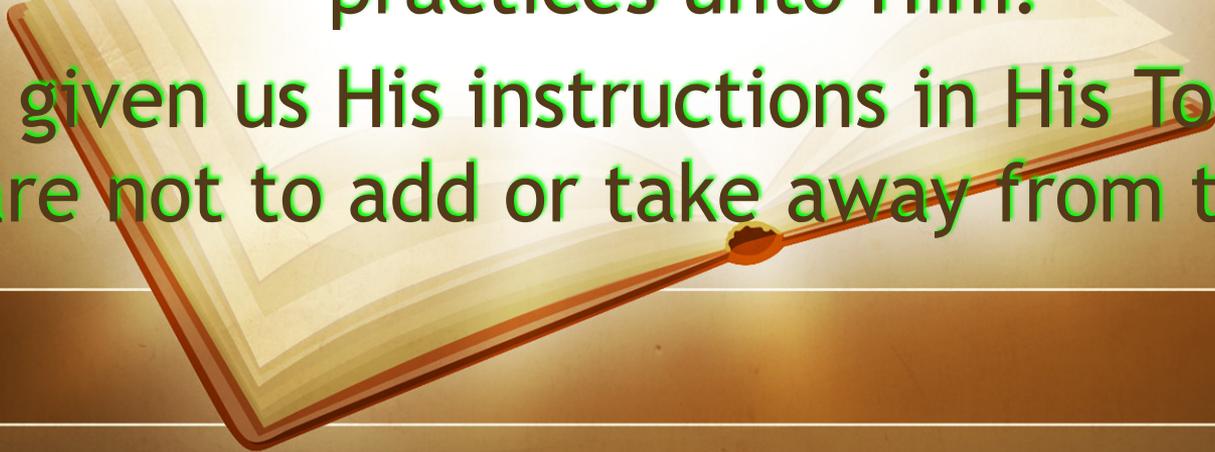
Many images are made as supposed pictures of Messiah and Mary and many other apostles and prophets with a sun-disc behind their heads in a wicked attempt at identifying them with sun-worship.

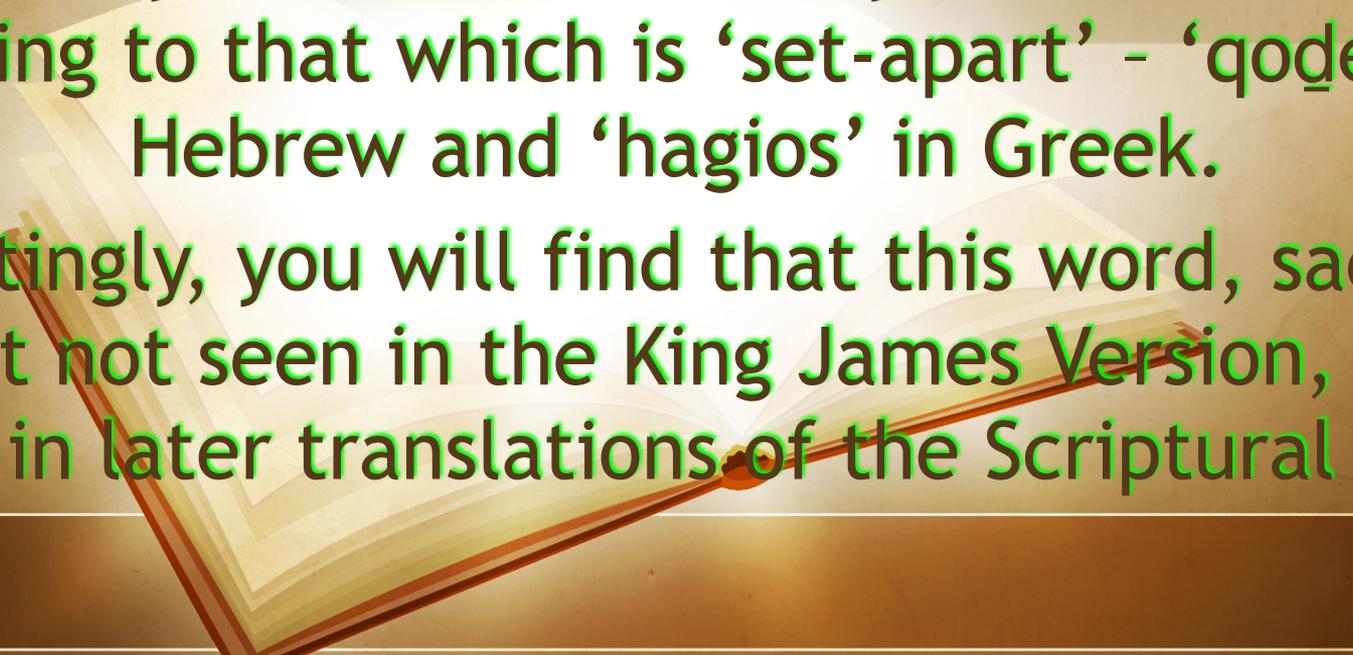


It is clear that when we see the overriding evidence that is available for us all to see, as to just where the word for 'holy' comes from and what its derivatives actually refer to, then we must take action in not using this very pagan rooted word, in referring to the Spirit of Elohim or any other aspects of set-apart living, for if we do, we are simply in great error and are giving homage to the Sun, which no matter how sincere is may be ... **it is sincerely wrong and an abomination in the eyes of יהוה (YeHoVah).**

יהוה (YeHoVah) makes it very clear for us that we are not to adopt the worship practices and forms of the pagan nations and apply their forms and practices unto Him.

He has given us His instructions in His Torah and we are not to add or take away from them!



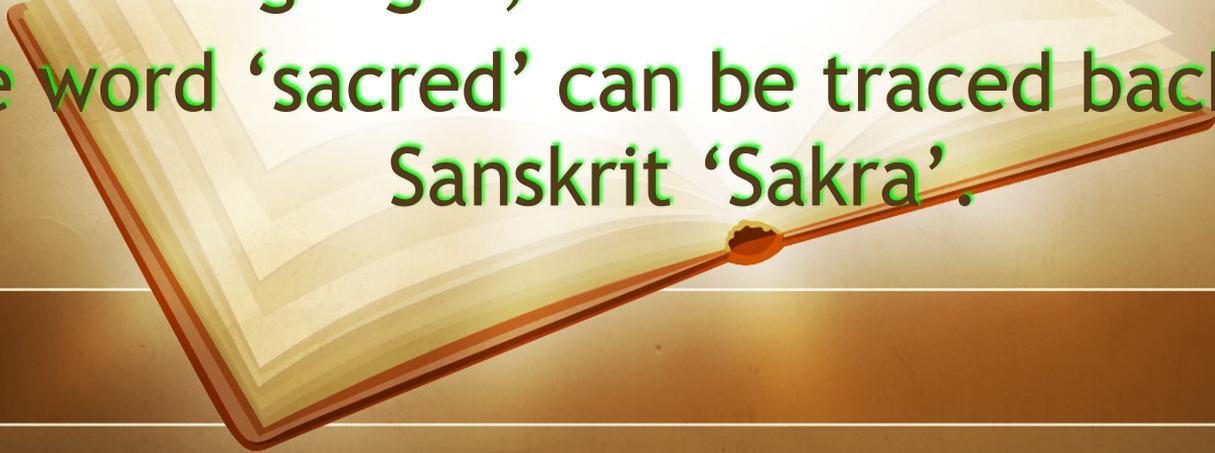


The English word Sacred, is another word that is frequently used in Christianity, in its attempt at referring to that which is 'set-apart' - 'qodesh' in Hebrew and 'hagios' in Greek.

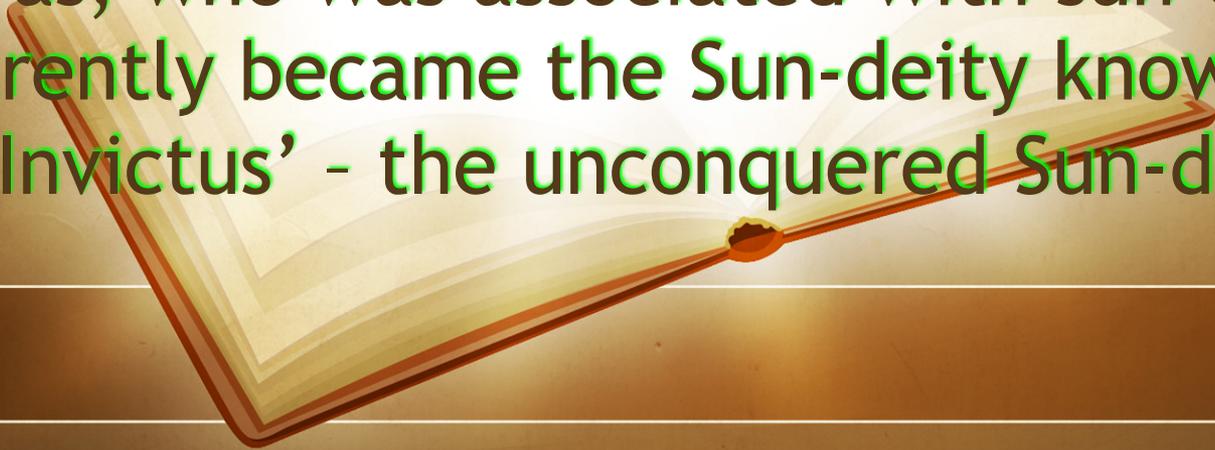
Interestingly, you will find that this word, sacred, is in fact not seen in the King James Version, but is used in later translations of the Scriptural text.

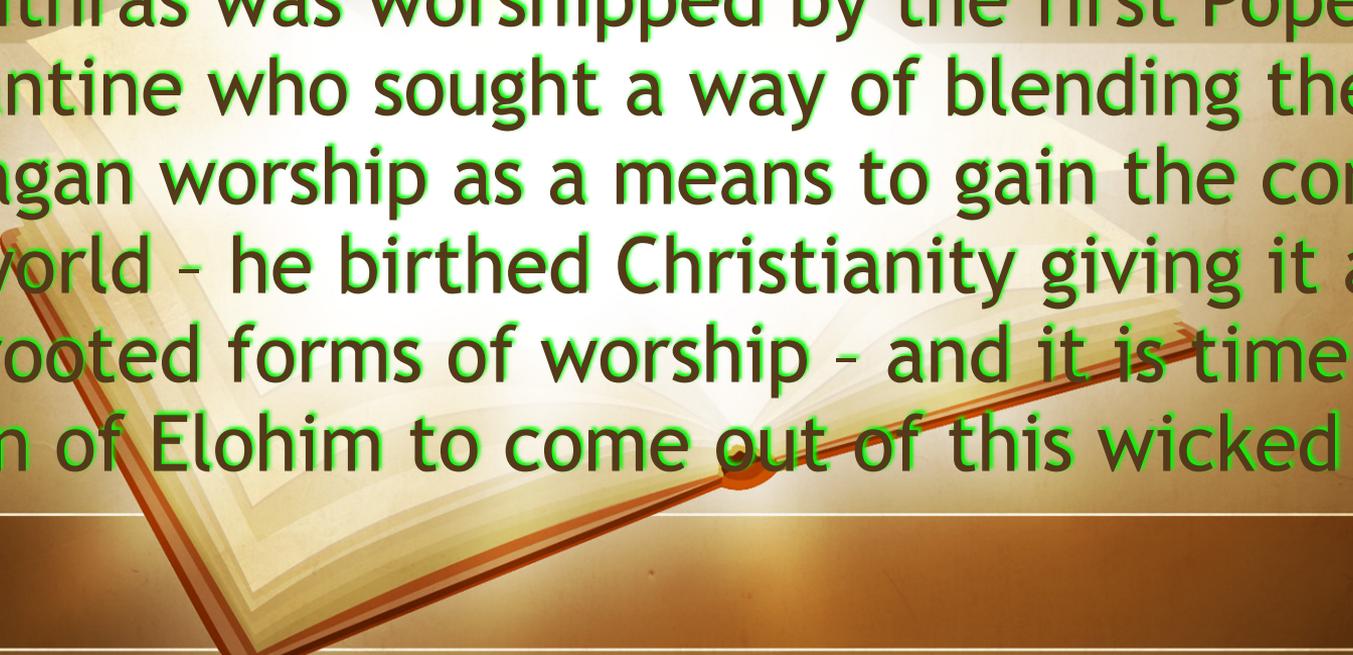
Many words in English, as I have said, are traced back to Germanic and Dutch roots, and many also come from Latin and some come from even earlier languages, known as Sanskrit.

The word 'sacred' can be traced back to the Sanskrit 'Sakra'.



Indra was one of the twelve forms of sun-deity and he was also known as Sakra and in the twelfth form he is known as Mitra - the origin of the Roman Mithras, who was associated with sun-deity and apparently became the Sun-deity known as 'Sol Invictus' - the unconquered Sun-deity.

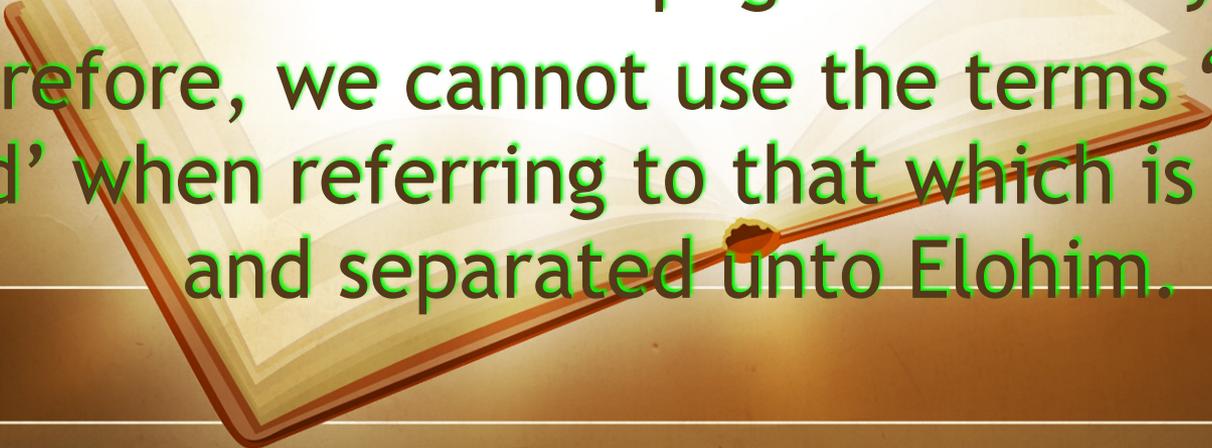




Wow, many of you are thinking that this sounds much like the Roman Catholic Church - and you are right - Mithras was worshipped by the first Pope - Constantine who sought a way of blending the Truth with pagan worship as a means to gain the control of the world - he birthed Christianity giving it all its pagan rooted forms of worship - and it is time for the children of Elohim to come out of this wicked whore!

I encourage you to test all that you read, as you go through this commentary, as it becomes very evident that we are to have a speech renewed and a pure tongue restored as we strip away pagan rooted words linked to pagan sun-deity worship.

Therefore, we cannot use the terms 'holy' or 'sacred' when referring to that which is 'set-apart' and separated unto Elohim.

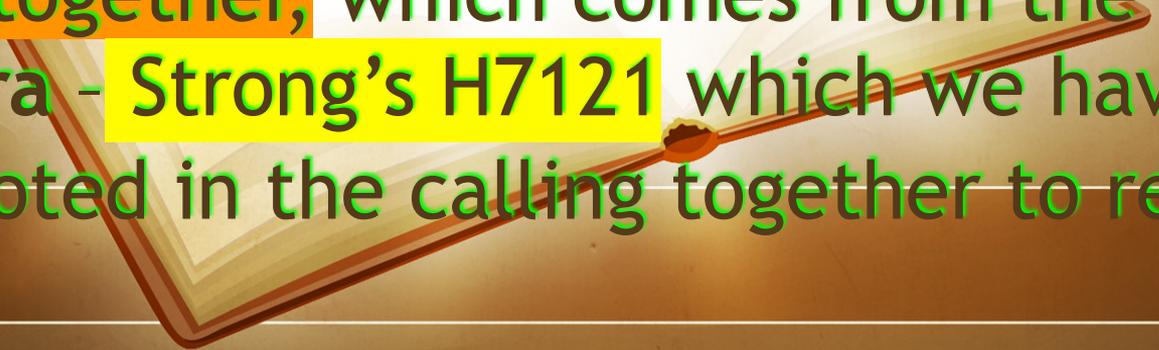


Therefore, know that in referring to the Spirit of Elohim - the Ruah haQodesh - we cannot and must not use the pagan terminology of 'Holy' Spirit but rather 'Set-Apart' Spirit of Elohim.

We are to live set-apart lives - separated unto Elohim. We are to set-apart and treat as separate the Sabbath - set-apart from the rest, let us look at the term gathering;

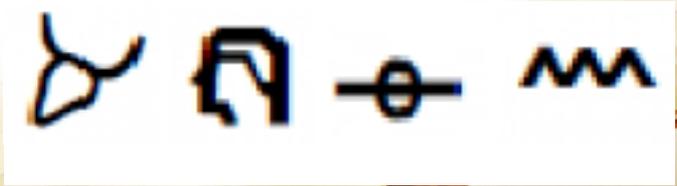
2 - Gatherings:

The Hebrew root word that is translated as 'gathering' is מִקְרָא - miqra - Strong's H4744, meaning: assembly/ group/ convocation/ a collective of people gathered for a purpose/a calling together, which comes from the root word קָרָא qara - Strong's H7121 which we have already noted in the calling together to read.



We can glean some further insight and clarity, when looking at these words in the pictographic script.

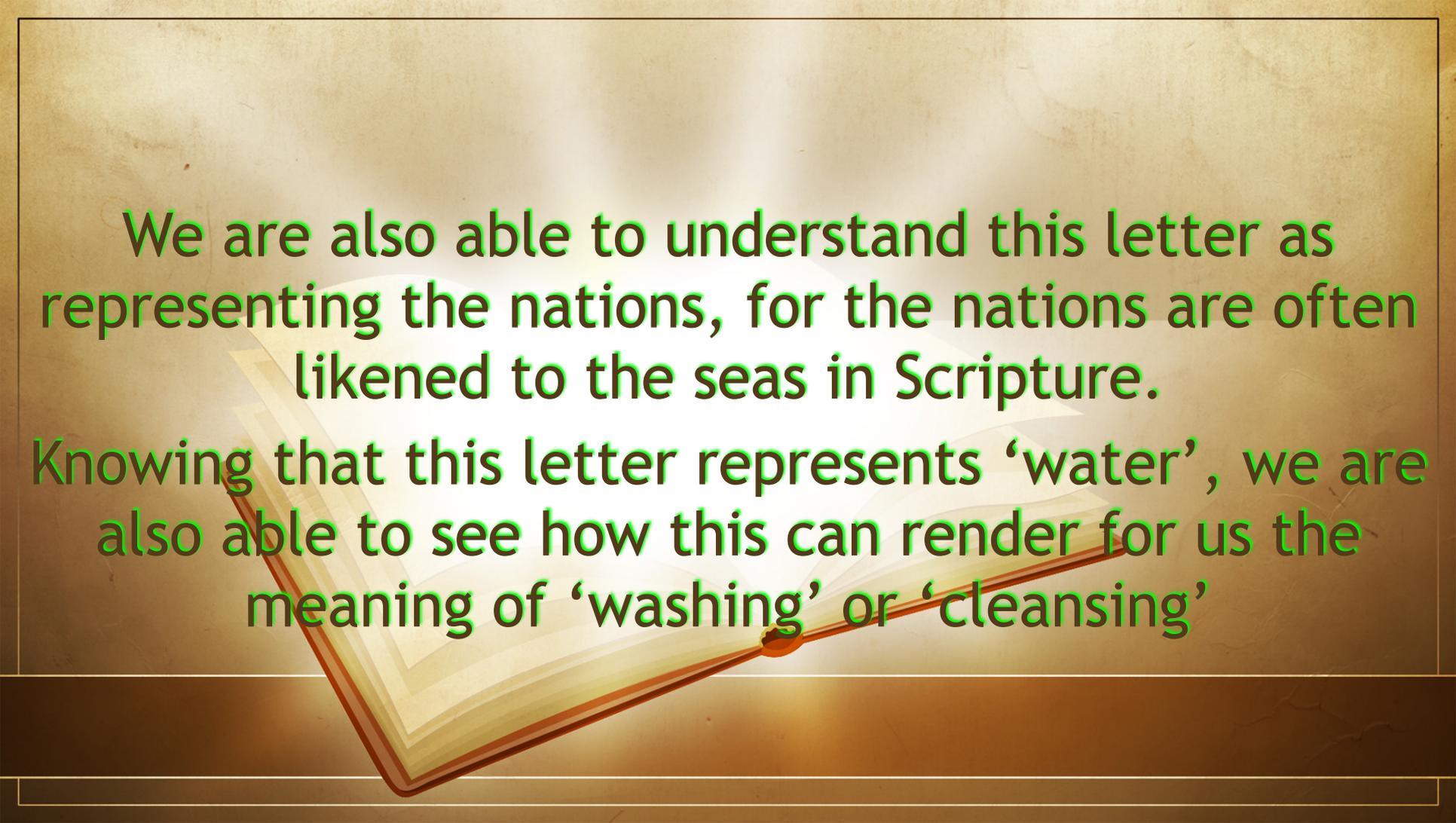
The Hebrew word **מִקְרָא** **miqra** - **Strong's H4744** is pictured in the ancient pictographic script as follows:



Mem - מ:



The ancient script has this letter as  and is pictured as 'water', and also carries the meaning of 'chaos' (from the storms of the sea) and can also picture that which is mighty or massive as well as the unknown.



We are also able to understand this letter as representing the nations, for the nations are often likened to the seas in Scripture.

Knowing that this letter represents 'water', we are also able to see how this can render for us the meaning of 'washing' or 'cleansing'

Quph - קָ:



This is the letter 'quph', which is pictured as , and is a 'horizon' and depicts the elements of 'time', as it pictures the sun in its rising and setting. It therefore carries the meaning of 'circle' or 'to go around', representing for us both, appointed cycles or times as well as eternity and speaks of continual adherence to the Appointed Times.

Resh - רָ:



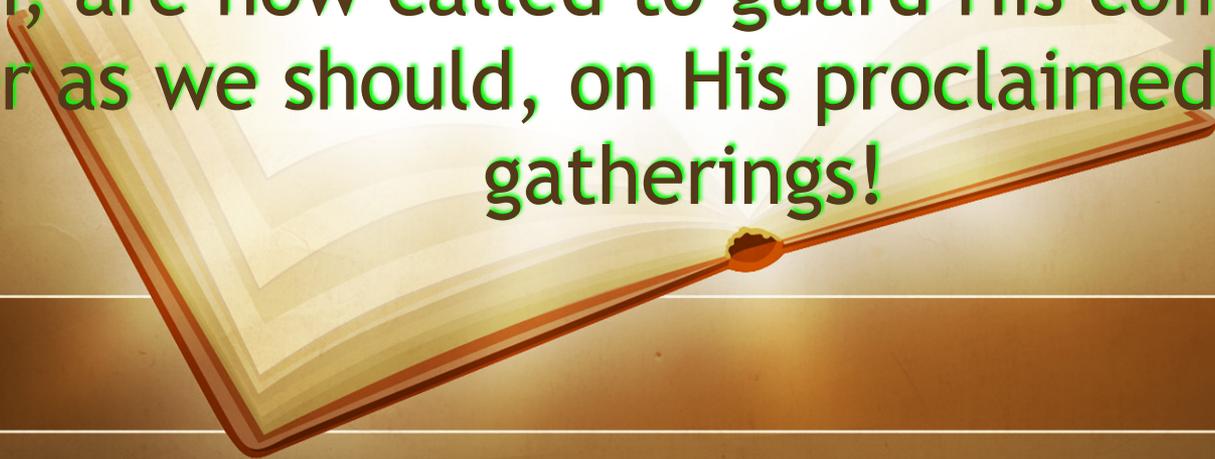
The ancient script has this letter 'resh' as -  - and is pictured as 'the head of a man' and has the meaning of the head of a man as well as chief, top, begging or first. This letter can mean 'top' - as in the top or head of a body; and 'chief' - as in head of a tribe or people, as well as the one who rules the people.

Aleph - א:

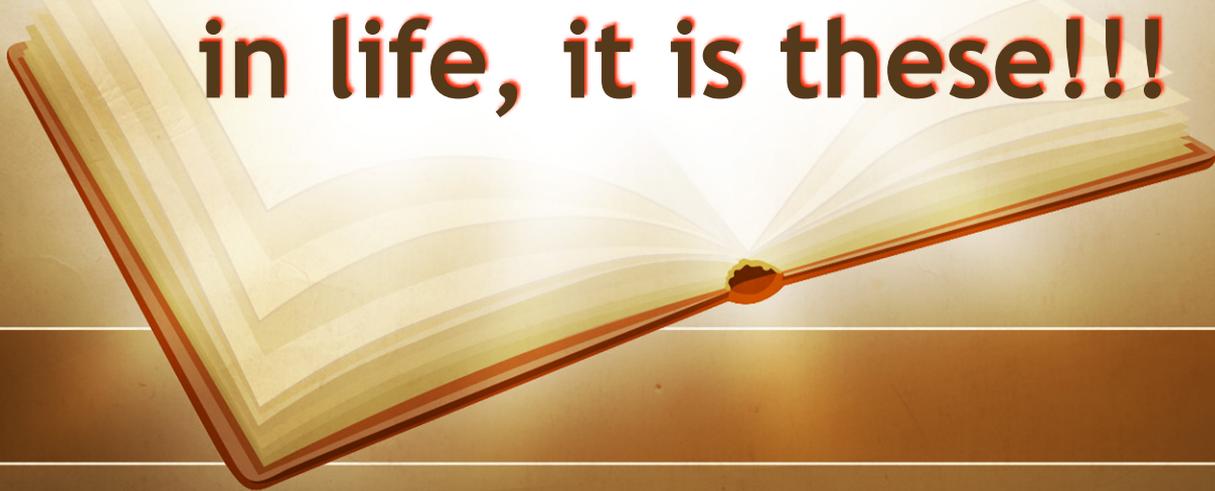


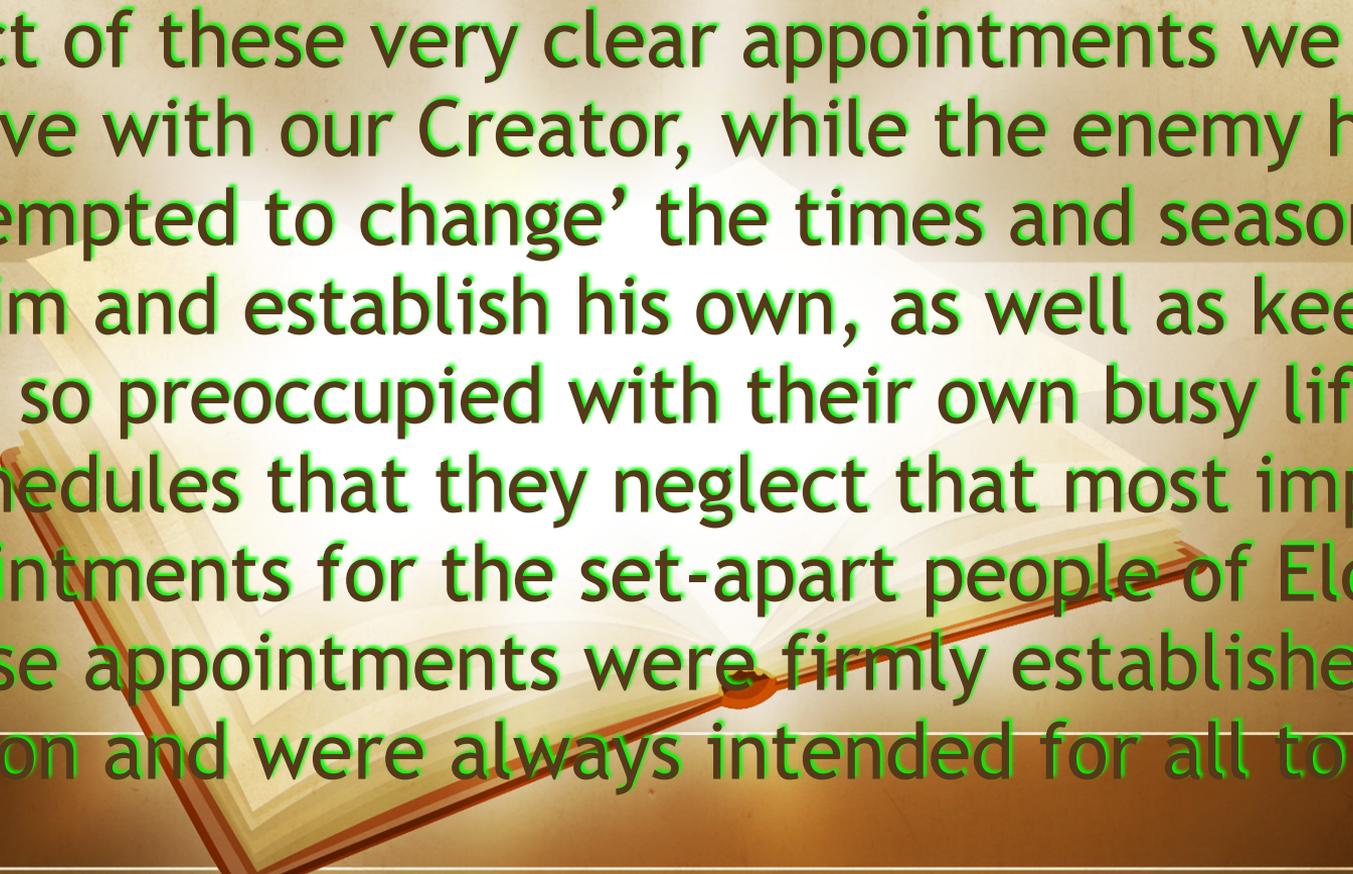
The ancient script has this letter as  and is pictured as 'the head of an ox', and represents 'strength', meaning 'muscle' as the ox is the strongest of the livestock animals. This also carries the meaning of 'yoke', as an ox is placed in a yoke in order to plough or pull a heavy load in the right direction. This can also picture for us the 'red heifer' sacrifice that יהושע Messiah fulfilled!

Having been cleansed and redeemed from all lawlessness and sin, we who have been grafted in to the Covenants of Promise, through the blood of Messiah, are now called to guard His commands and gather as we should, on His proclaimed set-apart gatherings!



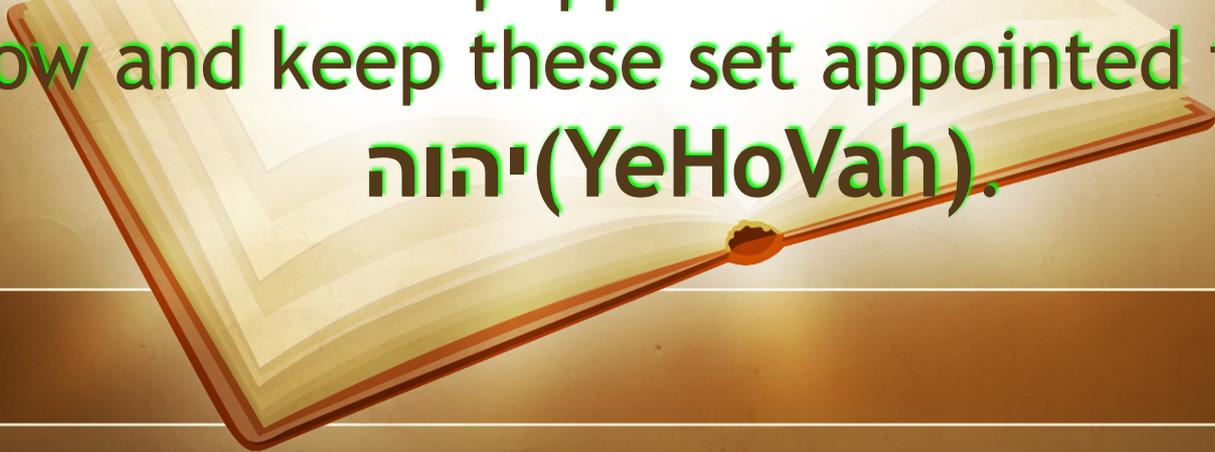
**If there are any appointments that
you should never miss or be late for
in life, it is these!!!**





Sadly, what we see in the world today is a total neglect of these very clear appointments we are to have with our Creator, while the enemy has 'attempted to change' the times and seasons of Elohim and establish his own, as well as keeping people so preoccupied with their own busy lifestyles and schedules that they neglect that most important appointments for the set-apart people of Elohim. These appointments were firmly established at creation and were always intended for all to keep.

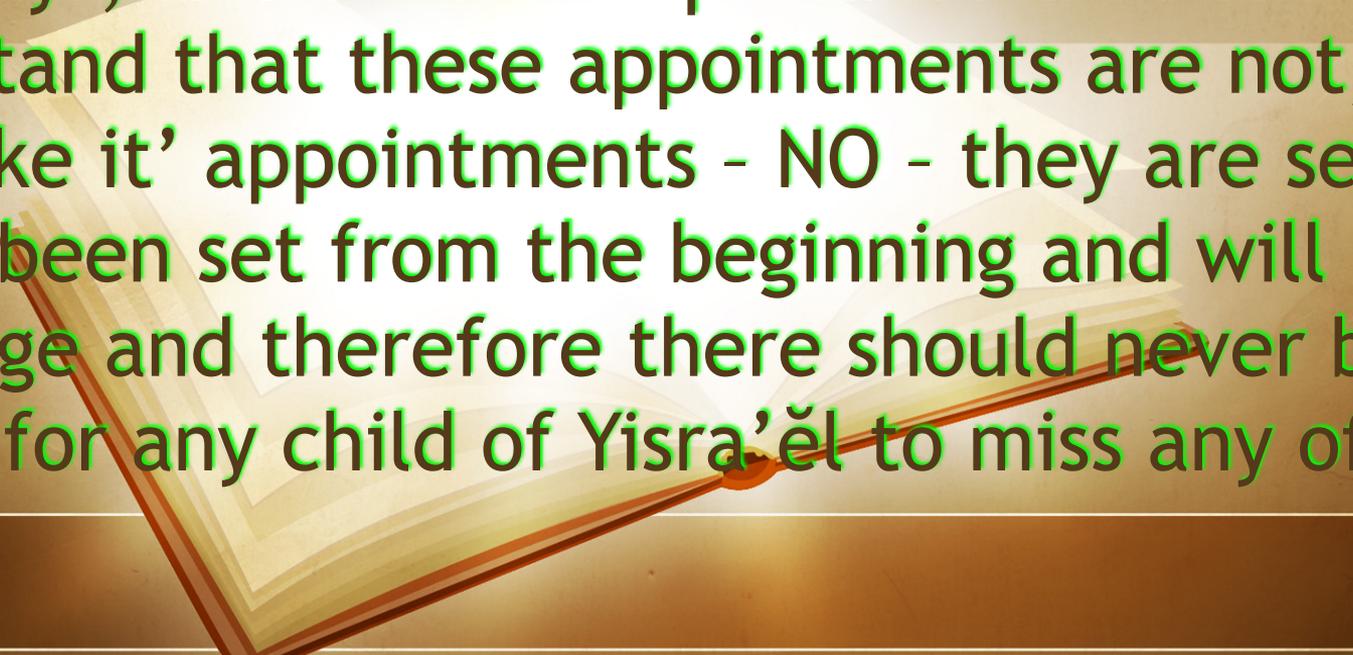
So, as a royal priesthood, let us recognise the importance of understanding these appointments with the Creator of the heavens and the earth, so that we are well equipped to teach the nations to follow and keep these set appointed times of **יהוה (YeHoVah)**.



Each of the listed appointments are to be called out as set-apart gatherings that are to be rehearsed each year.

A set-apart gathering is exactly what it says - it is a set-apart gathering!

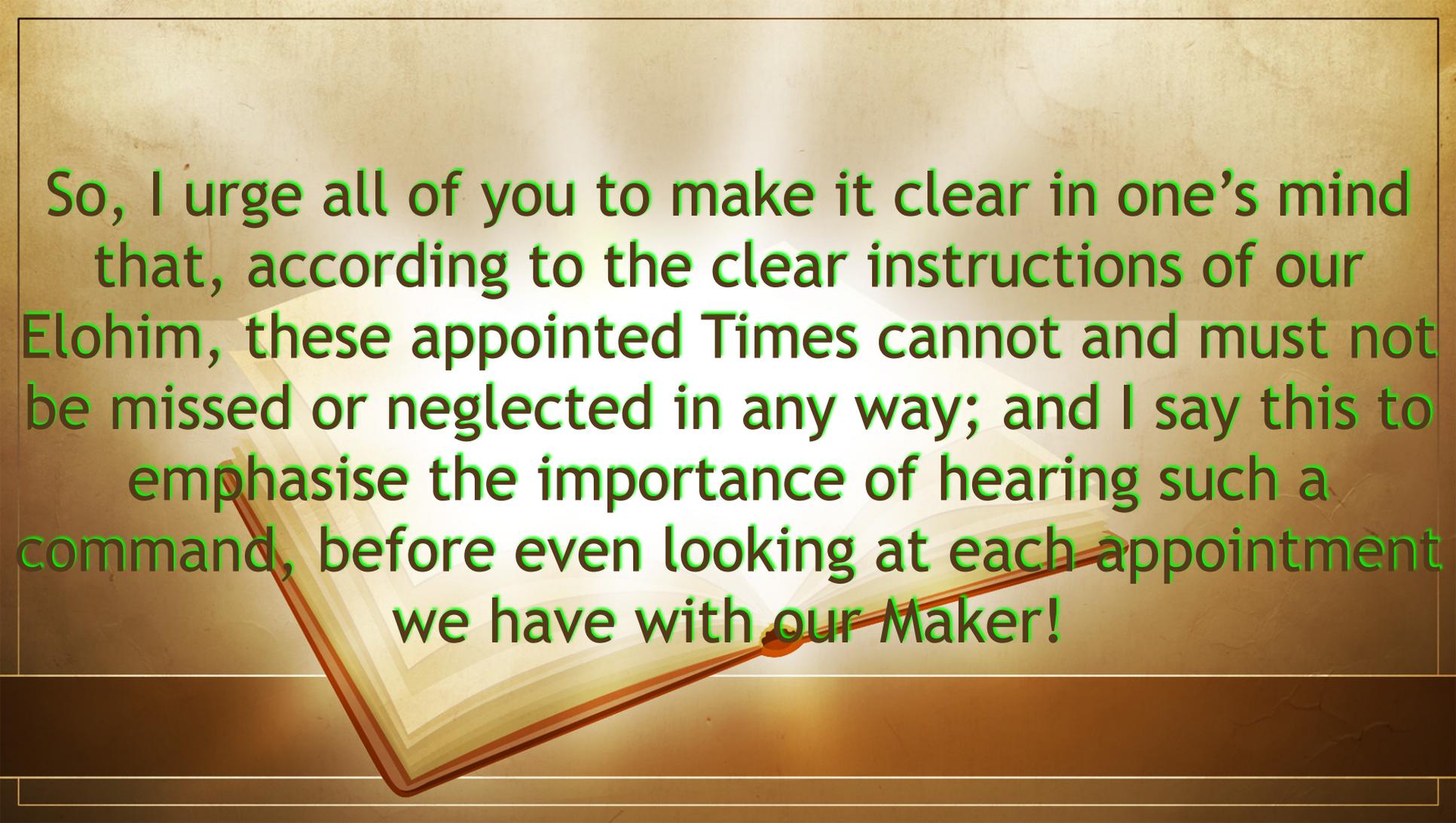
These appointments with our Creator, cannot be kept alone, but rather must be kept together with the body of Messiah, wherever He chooses,



So, as the body of Messiah is being restored in these last days, it is of vital importance that each of us understand that these appointments are not, 'if we feel like it' appointments - NO - they are set, and have been set from the beginning and will never change and therefore there should never be an excuse for any child of Yisra'el to miss any of these!

A gathering is where the body comes together to hear the reading of The Word and celebrate together, as we not only look back to what has already been fulfilled but also look forward to what will be fulfilled in every way through our Righteous Living King!

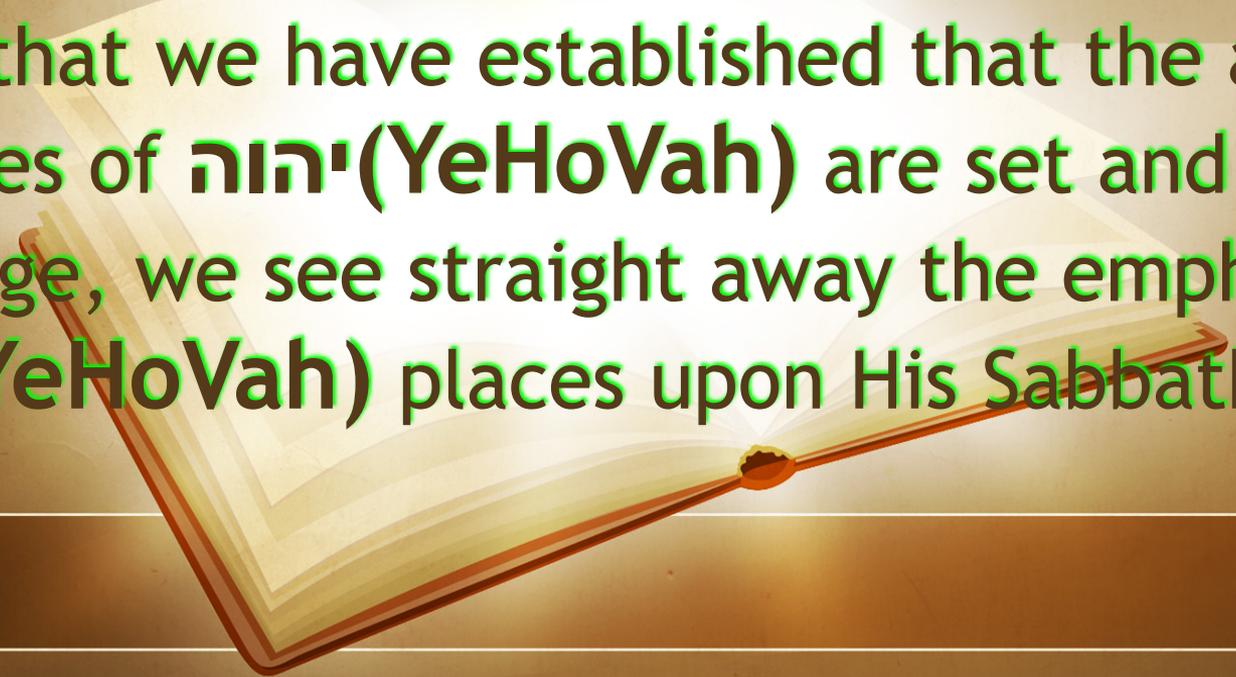




So, I urge all of you to make it clear in one's mind that, according to the clear instructions of our Elohim, these appointed Times cannot and must not be missed or neglected in any way; and I say this to emphasise the importance of hearing such a command, before even looking at each appointment we have with our Maker!

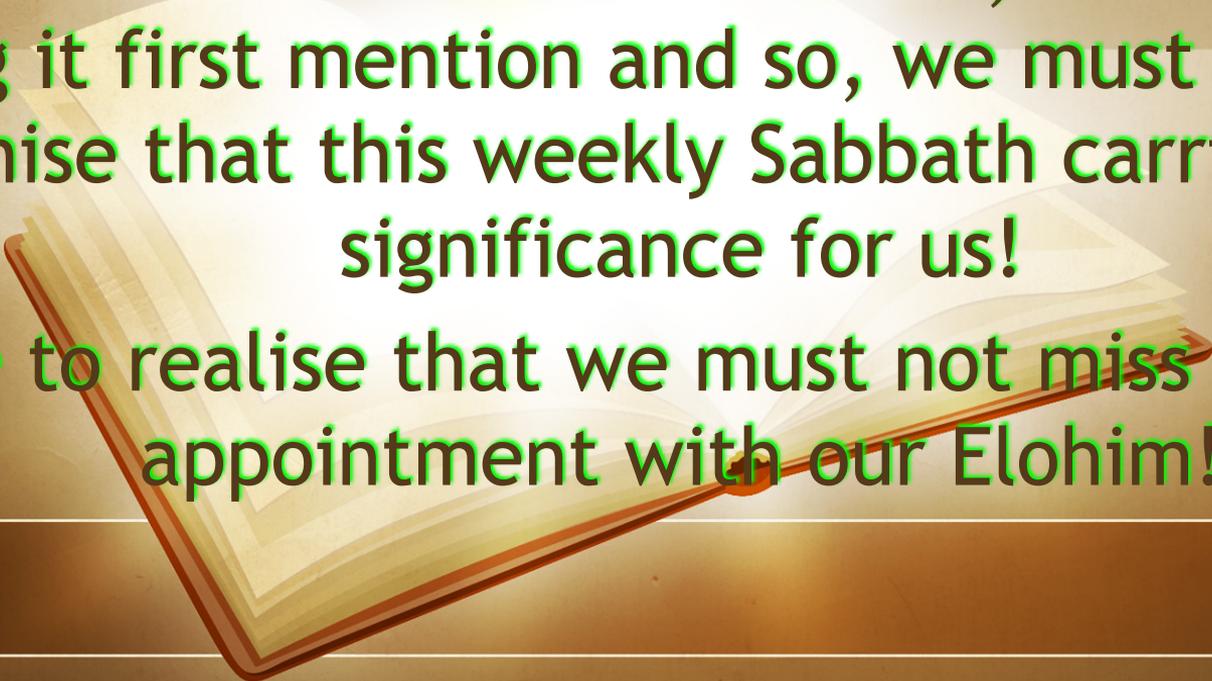
Verse 3 - The Sabbath

Now that we have established that the appointed times of יהוה (YeHoVah) are set and will not change, we see straight away the emphasis that יהוה (YeHoVah) places upon His Sabbath/Shabbat.



Isa 56:6 “Also the sons of the foreigner who join themselves to יהוה (YeHoVah), to serve Him, and to love the Name of יהוה (YeHoVah), to be His servants, all who guard the Sabbath, and not profane it, and are holding onto My covenant -

Isa 56:7 them I shall bring to My set-apart mountain, and let them rejoice in My house of prayer. Their ascending offerings and their slaughterings are accepted on My slaughter-place, for My house is called a house of prayer for all the peoples.”



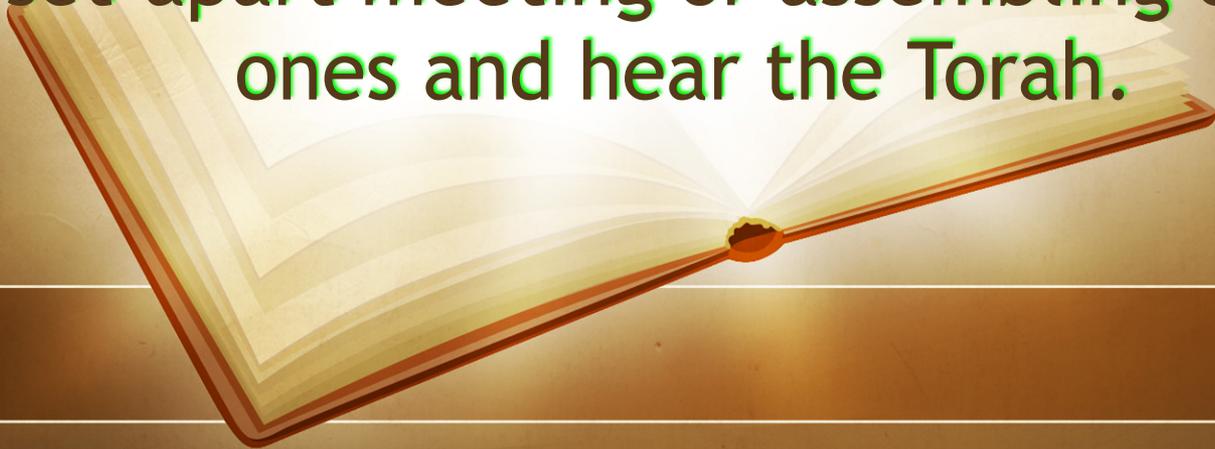
Of all the Appointments that He has set, He sets apart the Sabbath from the rest, in a sense, by giving it first mention and so, we must therefore recognise that this weekly Sabbath carries a great significance for us!

We are to realise that we must not miss our weekly appointment with our Elohim!

יהוה (YeHoVah) repeats, very clearly, that His Sabbath is a set-apart gathering and the repetition of this, highlights the importance of gathering as commanded.

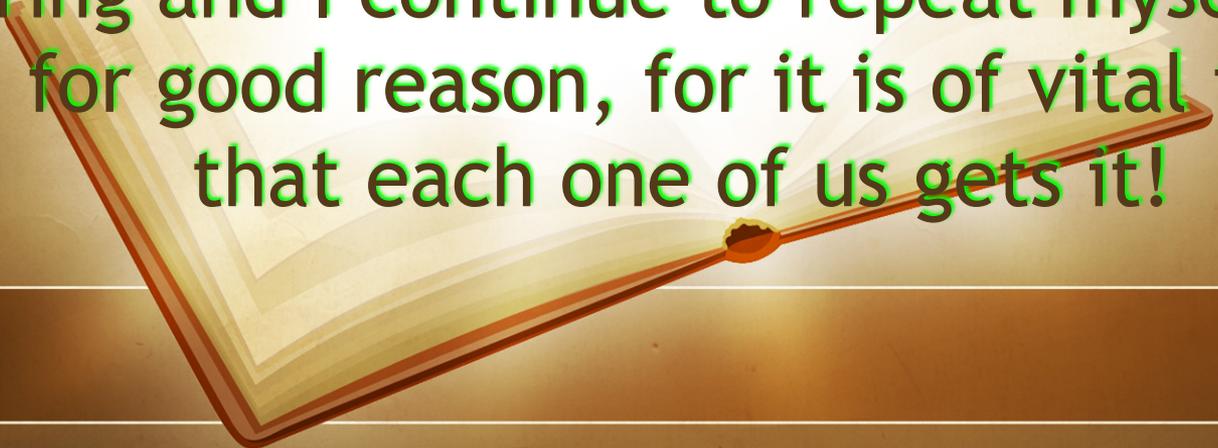


The Sabbath is the time for us to gather together as communities/assemblies all over the world and have a set-apart meeting or assembling of set-apart ones and hear the Torah.



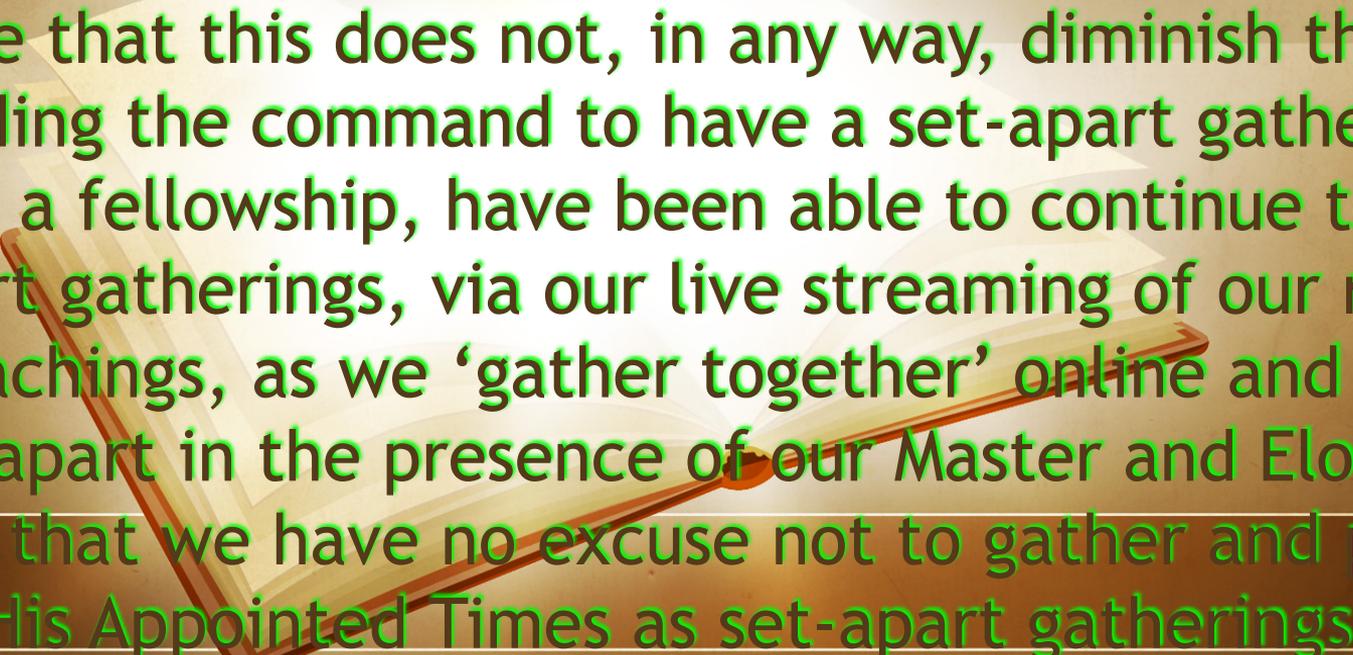
The command not to work rules out any excuse for any member of Yisra'el to not be gathered!

The Sabbath is a 'qodesh miqra' - set-apart gathering and I continue to repeat myself, in this regard, for good reason, for it is of vital importance that each one of us gets it!

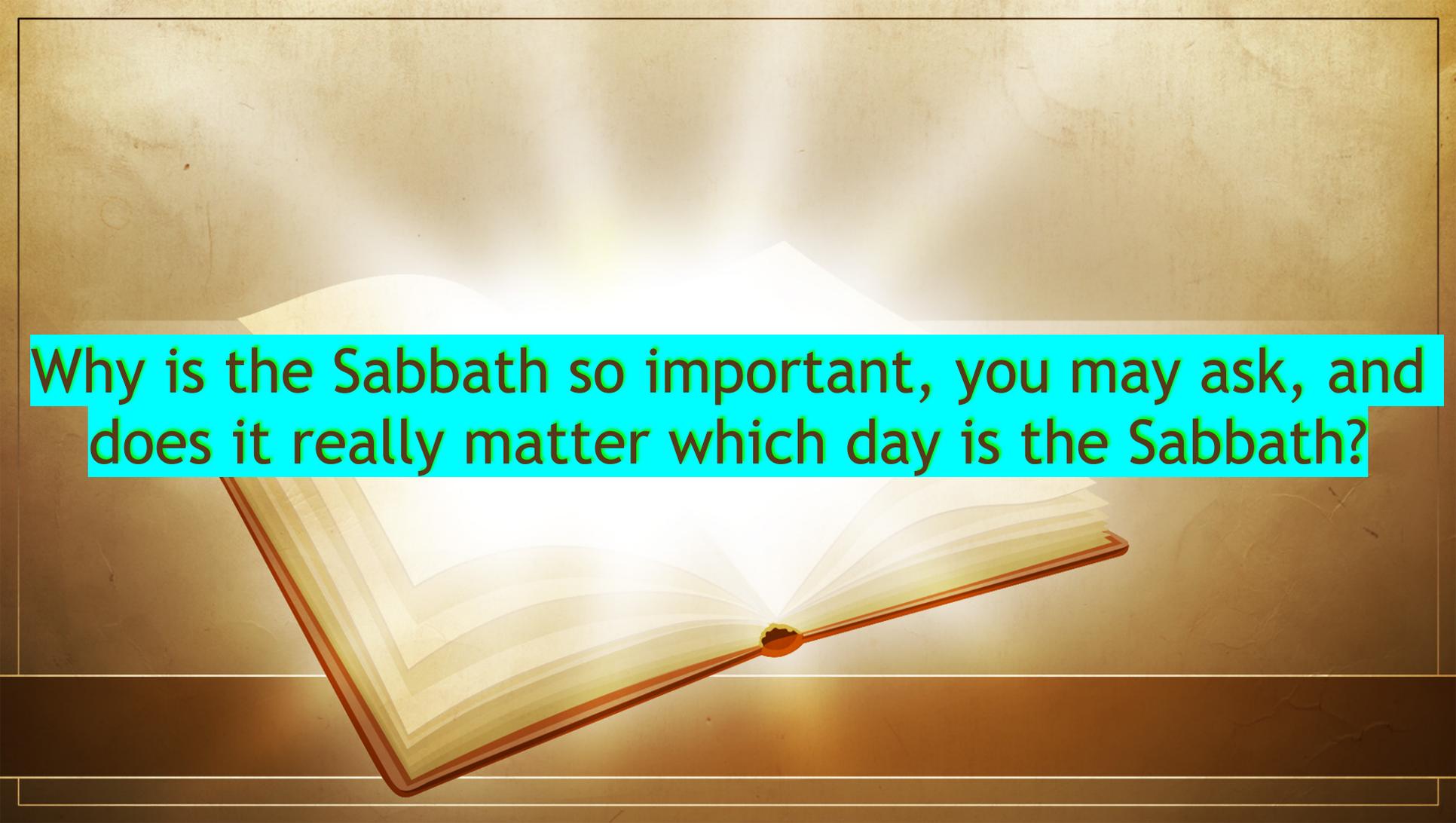


You cannot sit at home alone and read a few verses,
say a few prayers and then sleep the day away and
think you are guarding the Sabbath - **GATHER** is the
command!





During a worldwide mandated lockdown, in 2020, that was put in place due to wasting disease, the ability to have physical gatherings has become restricted in some places and strictly forbidden in others. Having said that, we do recognise that this does not, in any way, diminish the ability of guarding the command to have a set-apart gathering, as we, as a fellowship, have been able to continue to have set-apart gatherings, via our live streaming of our readings and teachings, as we ‘gather together’ online and set the day apart in the presence of our Master and Elohim, showing that we have no excuse not to gather and proclaim His Appointed Times as set-apart gatherings.



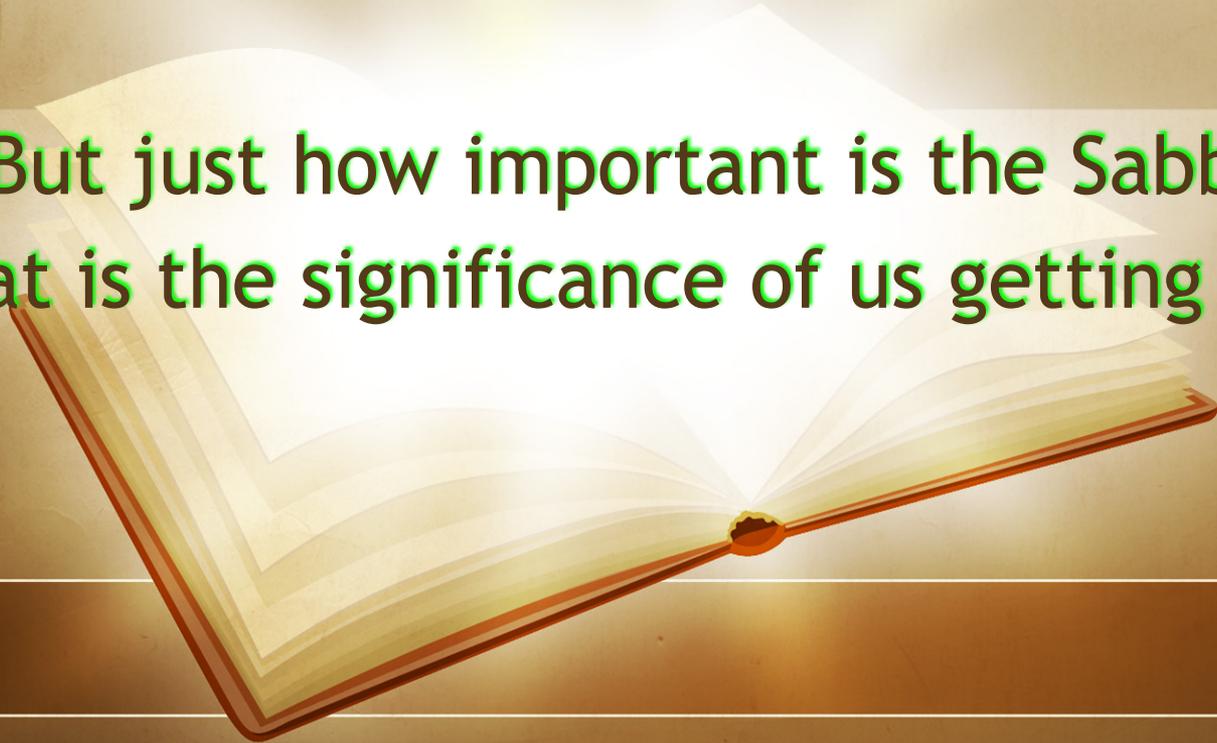
Why is the Sabbath so important, you may ask, and does it really matter which day is the Sabbath?

Well to answer that bluntly - yes it does matter - it matters a great deal and it is of vital importance for us and that is what I want us to look at - the Truth and validity of the importance of the Sabbath.



We have seen that יהוה (YeHoVah) had set the Sabbath apart already in the Creation week and this stands firm forever, as we, each week, get to 'rehearse' these appointments, by remembering to 'keep' His Sabbath, as it foreshadows our reign with Him.

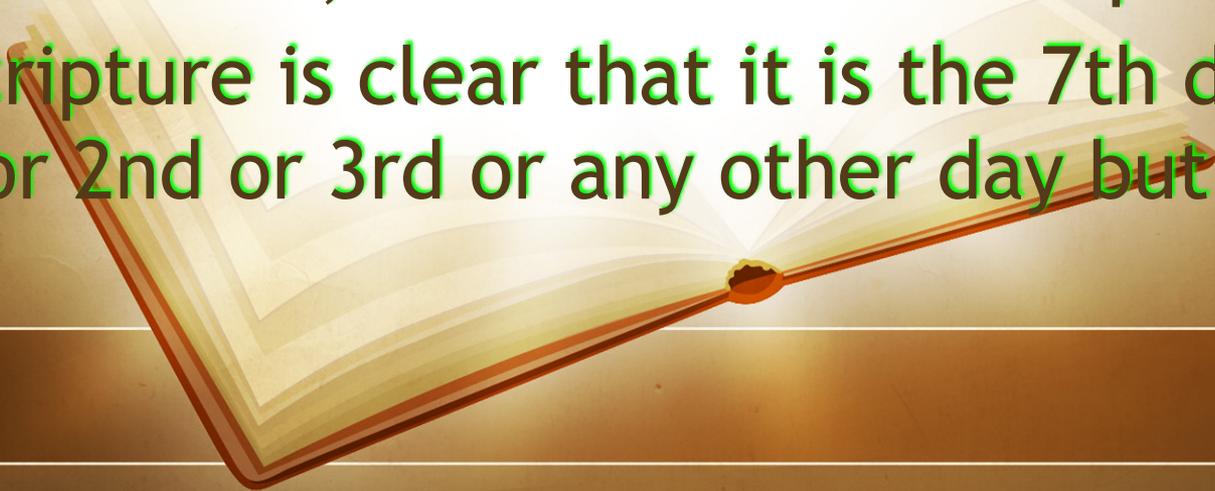




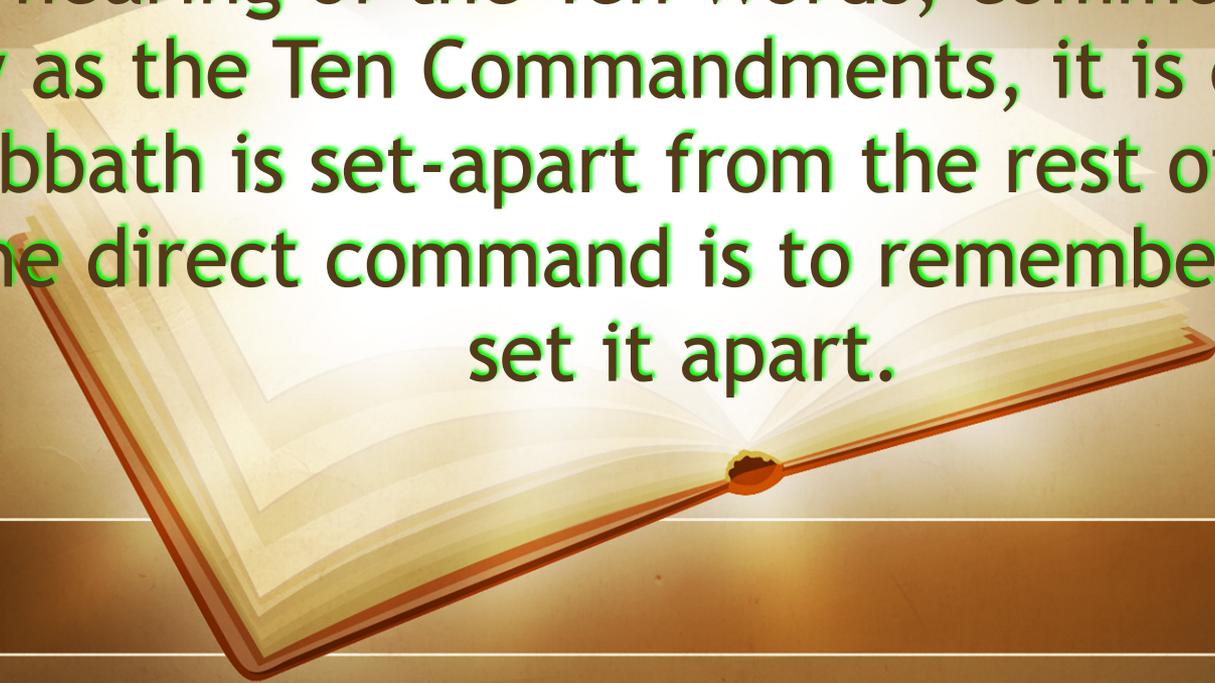
**But just how important is the Sabbath?
What is the significance of us getting it right?**

For many it seemingly does not matter which day is the Sabbath as they erroneously regard 'every day' as a Sabbath, but is that what Scripture says?

No - Scripture is clear that it is the 7th day, not the 1st or 2nd or 3rd or any other day but the 7th!



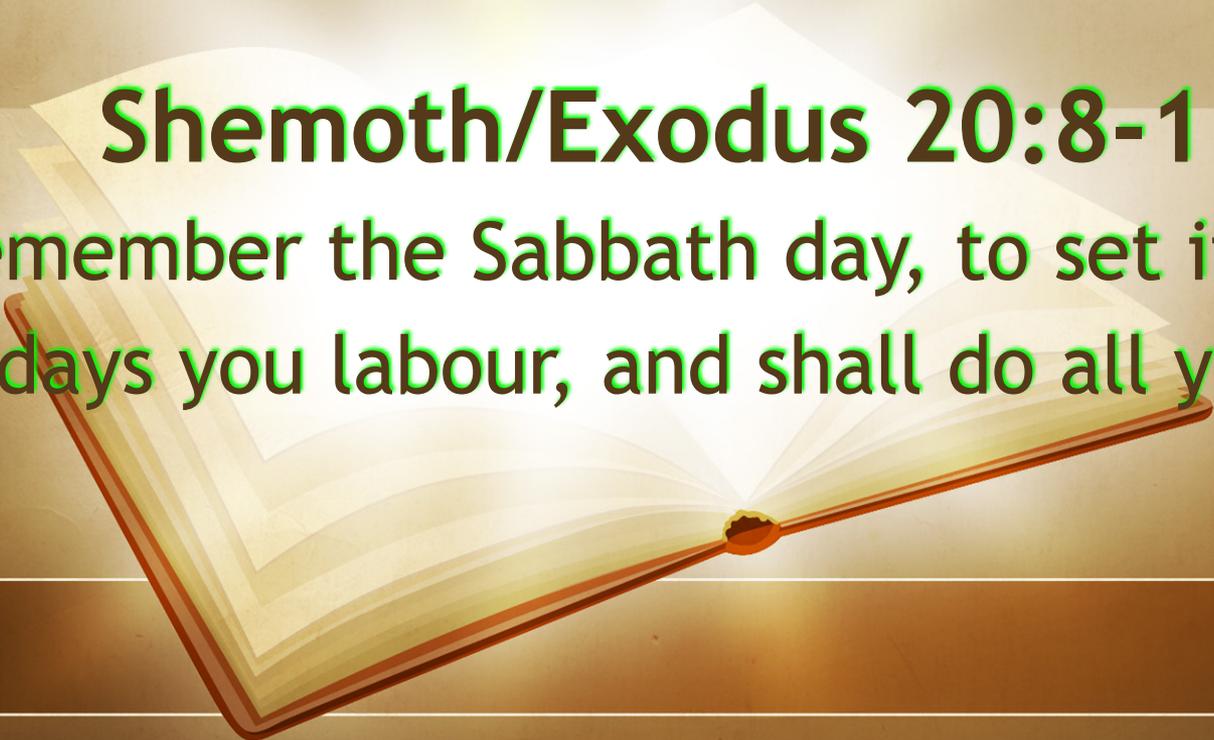
In the hearing of the Ten Words, commonly known today as the Ten Commandments, it is clear that the Sabbath is set-apart from the rest of the week and the direct command is to remember it and to set it apart.



Set the whole day apart not just some of it, but the whole day, as in a whole 24-hour period or rather, from sunset to sunset!

Look at the following verses from the account of the hearing of the 10 Words:





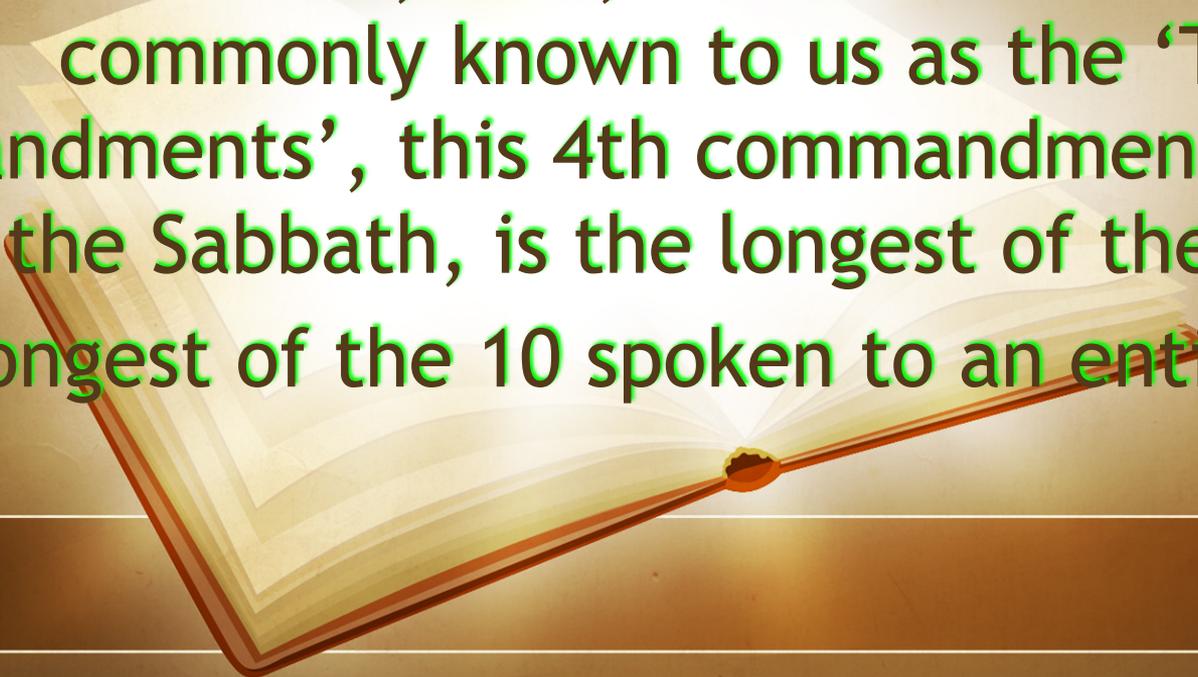
Shemoth/Exodus 20:8-11

“Remember the Sabbath day, to set it apart.

9 Six days you labour, and shall do all your work,

10 but the seventh day is a Sabbath of יהוה (YeHoVah) your Elohim. You do not do any work - you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates.

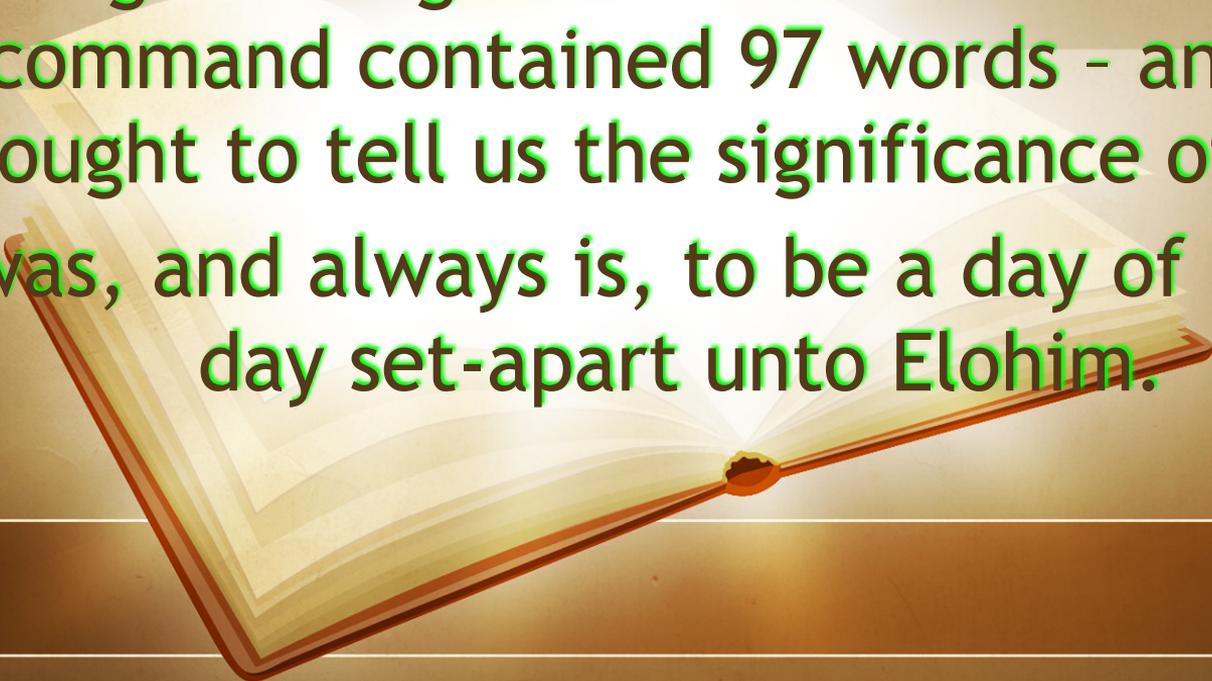
11 For in six days יהוה (YeHoVah) made the heavens and the earth, the sea, and all that is in them, and rested on the seventh day. Therefore יהוה (YeHoVah) blessed the Sabbath day and set it apart.”



As you will notice, that, in terms of the Ten Words, commonly known to us as the 'Ten Commandments', this 4th commandment, regarding the Sabbath, is the longest of the 10.

The longest of the 10 spoken to an entire nation!

In the original King James translation into English,
this command contained 97 words - and that in
itself ought to tell us the significance of this day!
This was, and always is, to be a day of rest and a
day set-apart unto Elohim.

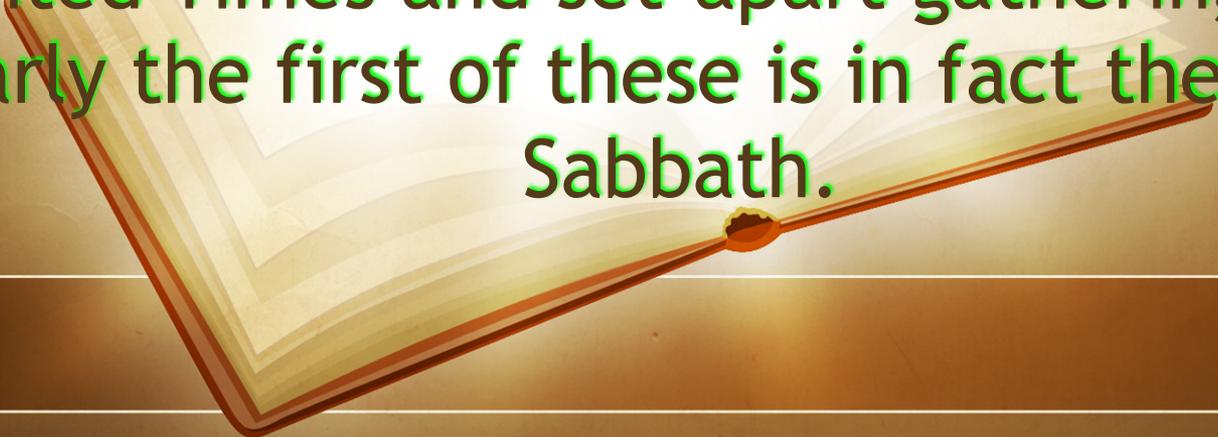


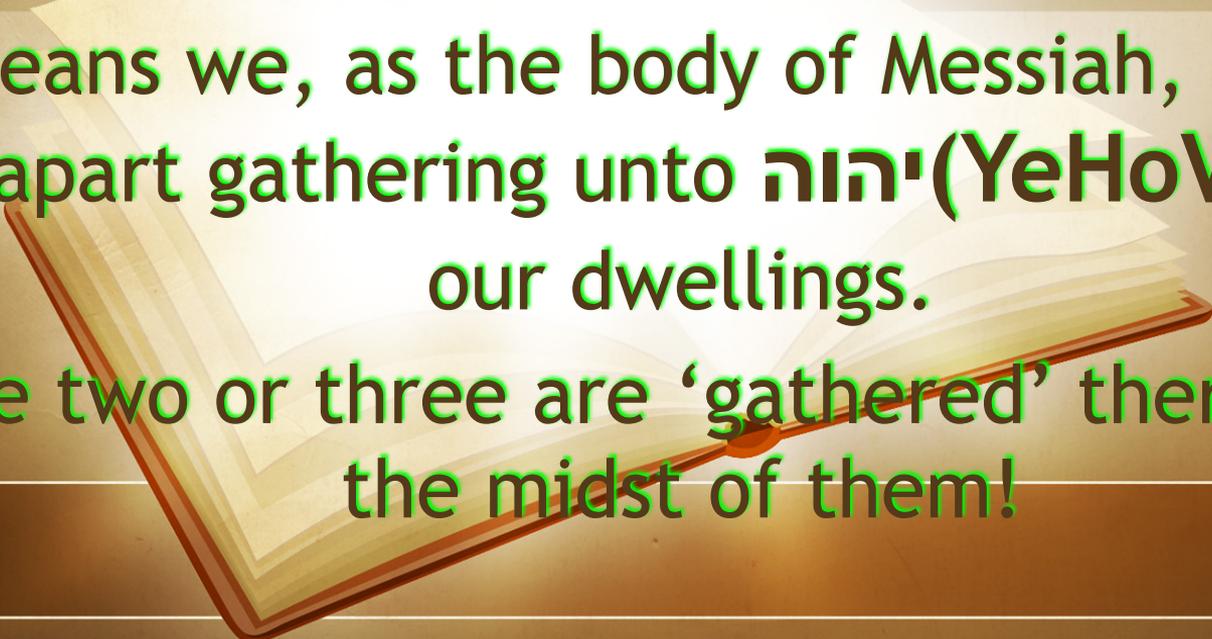
No work is to be done on this day - no work for you,
or your servants or your animals or for any
'stranger' or 'foreigner' within your gates.

This is a day of rest from your weekly labour - that
is that which earns you your wages and keep!



This is a day set-apart for us to 'rest' in Him,
יהוה (YeHoVah) our Elohim and as we see from
Wayyiqra/Leviticus 23:1-2 in speaking of His
Appointed Times and set-apart gatherings, we see
clearly the first of these is in fact the weekly
Sabbath.

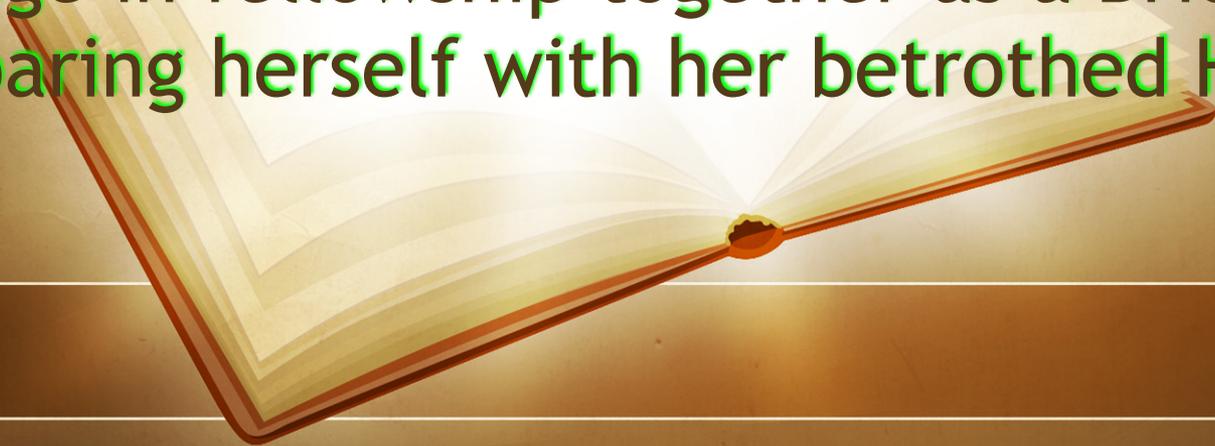




Sabbath is a day of rest from your daily work, but that does not mean you hide out and sleep it away - no - it is to be proclaimed as a set-apart gathering. That means we, as the body of Messiah, are to have a set-apart gathering unto יהוה (YeHoVah) in all our dwellings.

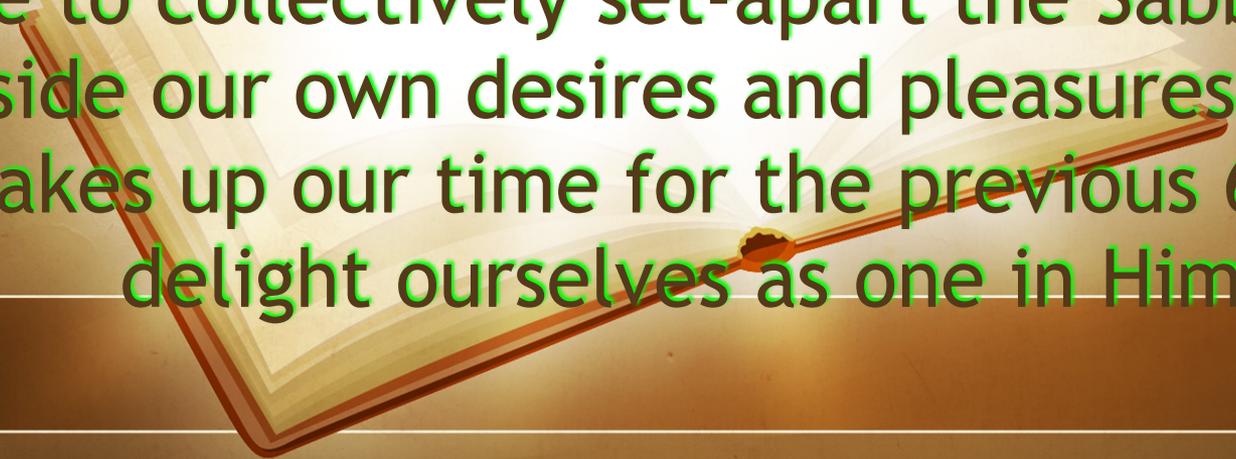
Where two or three are 'gathered' there He is in the midst of them!

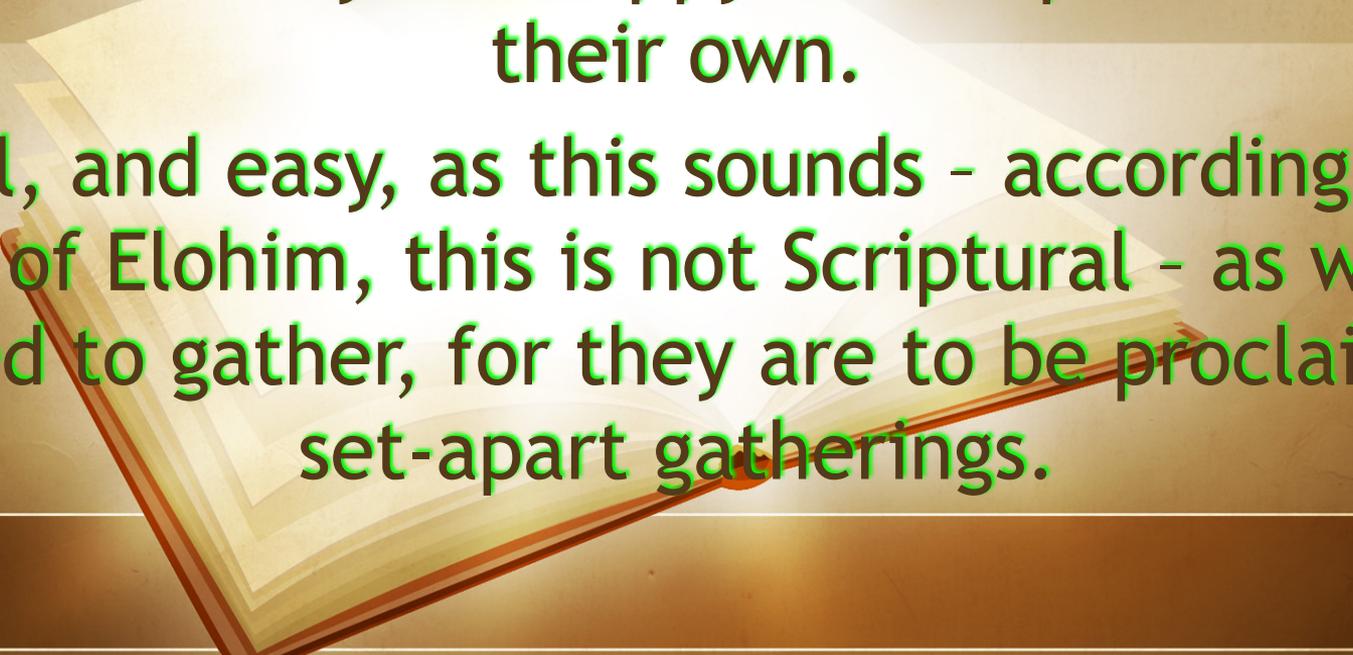
This is a day when we get to spend intimate quality time with our Maker and as His Bride, we get to engage in fellowship together as a Bride who is preparing herself with her betrothed Husband.



What we must realise here, is that the Sabbath is a set-apart day from the rest; and it is a day of gathering together as His body. We are to come together to worship our Elohim.

We are to collectively set-apart the Sabbath as we set-aside our own desires and pleasures and work that takes up our time for the previous 6 days and delight ourselves as one in Him.





Many today do not see the need for gathering and claim that they are happy to 'keep' Sabbath on their own.

As well, and easy, as this sounds - according to the Word of Elohim, this is not Scriptural - as we are required to gather, for they are to be proclaimed as set-apart gatherings.

And it is more than just gathering and having a kind of social - it is a gathering that is especially set-apart, unto spending the day in fellowship in the Word.

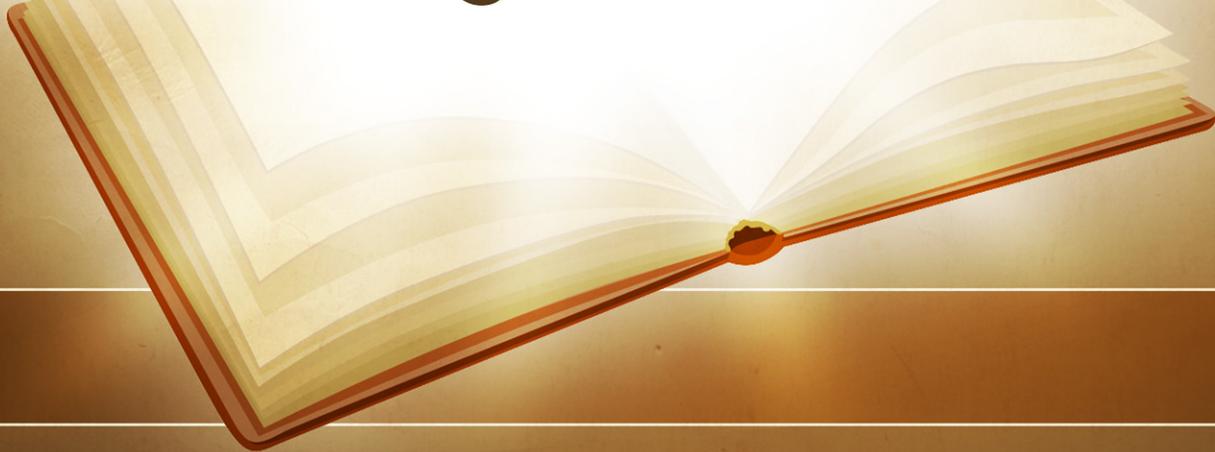


There is not too much I can say to add to the simplicity of understanding this term - the Sabbath is a set-apart 'gathering', and this happens in the world today, in the form of gathering in various size groups that יהוה establishes and builds, and as mentioned, with the ability to live stream and connect with others who can join or watch later, this certainly provides the platform for all to be able to 'gather', even if they have no others within their close proximity who are guarding the Sabbath as they should.

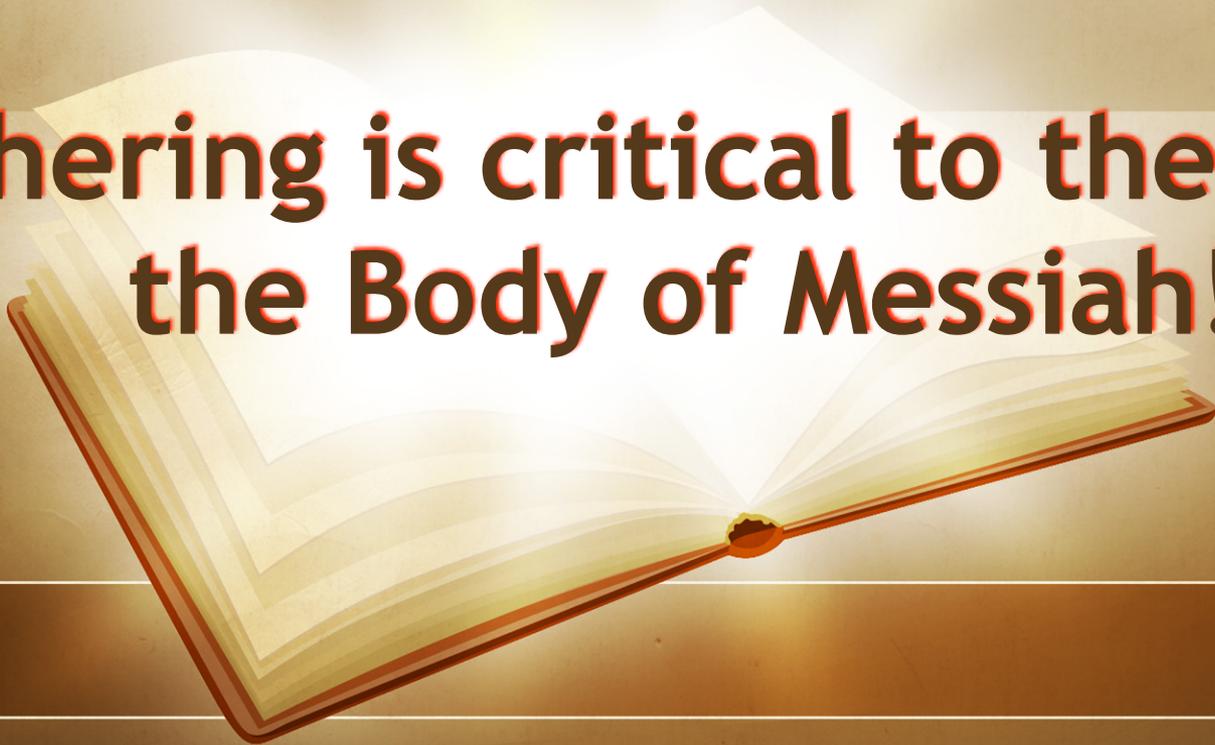
When one thinks of the term gathering, one automatically can see the picture of more than just one or two people - it speaks of a body of believers coming together in obedience to Scripture.

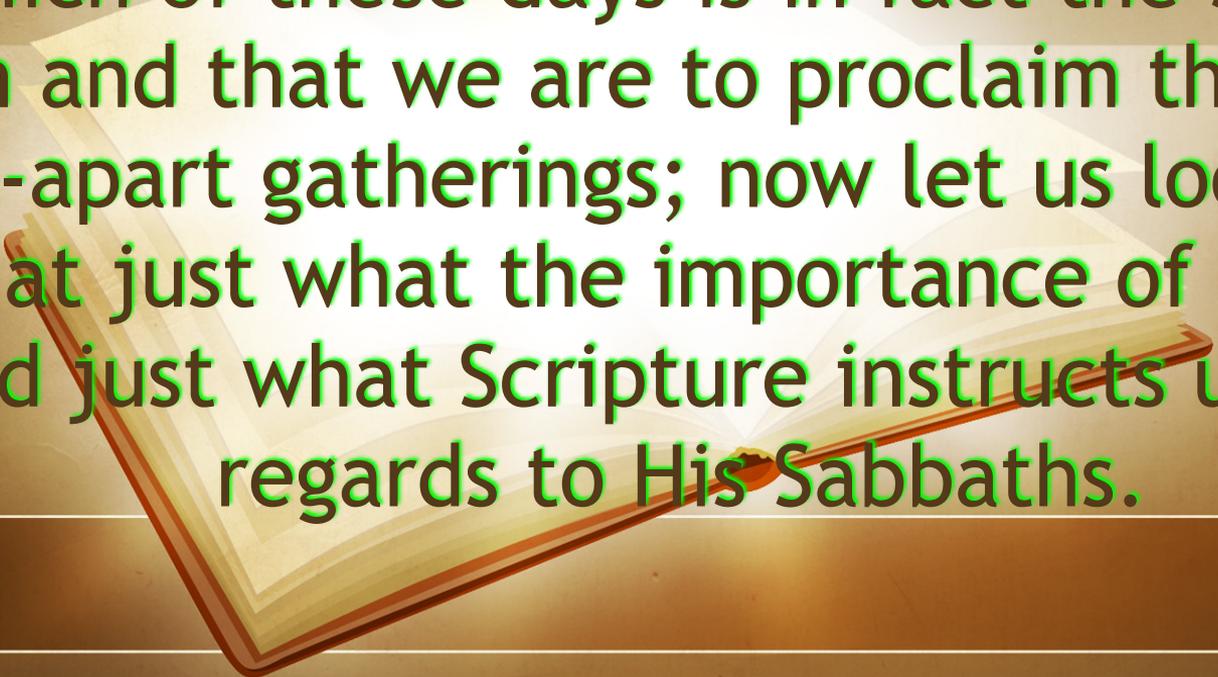
I must admit that churches have had a seemingly good way of gathering a crowd - sadly though, it is not on the correct day and what is even worse - each one attending feels good about themselves that they gave up an hour or two!!!

**We as children of the Living Elohim are to
gather - and gather for His Sabbath.**



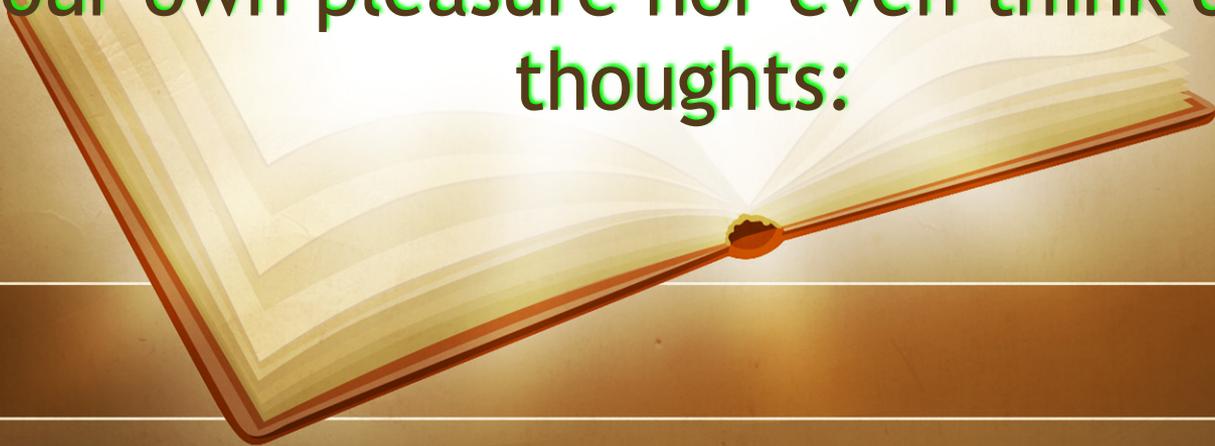
**Gathering is critical to the life of
the Body of Messiah!**





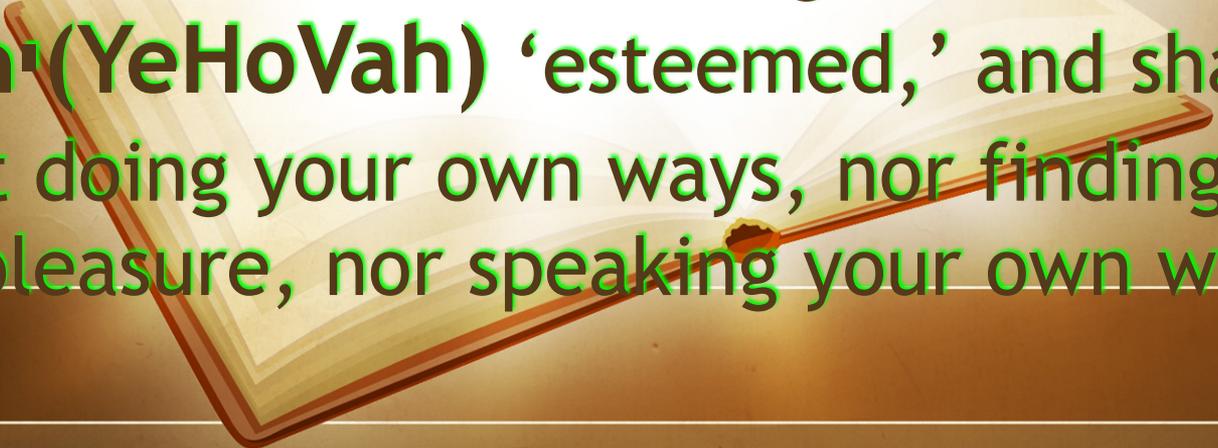
Ok, so now we have looked at when a day begins and which of these days is in fact the Sabbath of Elohim and that we are to proclaim the Sabbath as set-apart gatherings; now let us look a little more at just what the importance of this is for us and just what Scripture instructs us with in regards to His Sabbaths.

The Sabbath is יהוה's (YeHoVah's) set-apart day for us to come together and delight in Him and not do our own pleasure nor even think our own thoughts:



Yeshayahu/Isaiah 58:13-14

“If you do turn back your foot from the Sabbath, from doing your pleasure on My set-apart day, and shall call the Sabbath ‘a delight,’ the set-apart day of יהוה (YeHoVah) ‘esteemed,’ and shall esteem it, not doing your own ways, nor finding your own pleasure, nor speaking your own words,



14. then you shall delight yourself in
יהוה (YeHoVah). And I shall cause you to ride on
the heights of the earth, and feed you with the
inheritance of Ya'aqob your father. For the mouth
of יהוה has spoken!"



We as his children are to **guard**
and **observe** the Sabbath for all
time!



As we guard to keep the clear calendar of our Master and ensure that we do not miss His Appointed Times, we have the firm assurance that He has set His seal on us, as we have the proper observance of His Sabbaths and Feasts (Appointed Times) as a sign on our hands and foreheads!



Messiah made it clear that the only sign that would be shown to a wicked and adulterous generation that He was the Messiah, was the sign of Yonah; and so, in the life, death and resurrection of Messiah, we have the sign of the Covenant promise revealed and secured in His Own Blood!



יהוה (YeHoVah) has given us this day as a sign of

His everlasting covenant and what we must therefore also realise is that the enemy will always have a counterfeit sign in seeking any means at luring people into the delusion of false worship, making people believe that they are in fact worshipping the Creator when clearly, they are in error, by having the wrong 'sign' of their worship.

**“10 reasons why the “SABBATH”
commandment should not be kept?”**



REASON 1...Neither the Father or Jesus made it part of the New Covenant. If they had it would be somewhere in the N.T. as are all other 9 commandments.

Response:

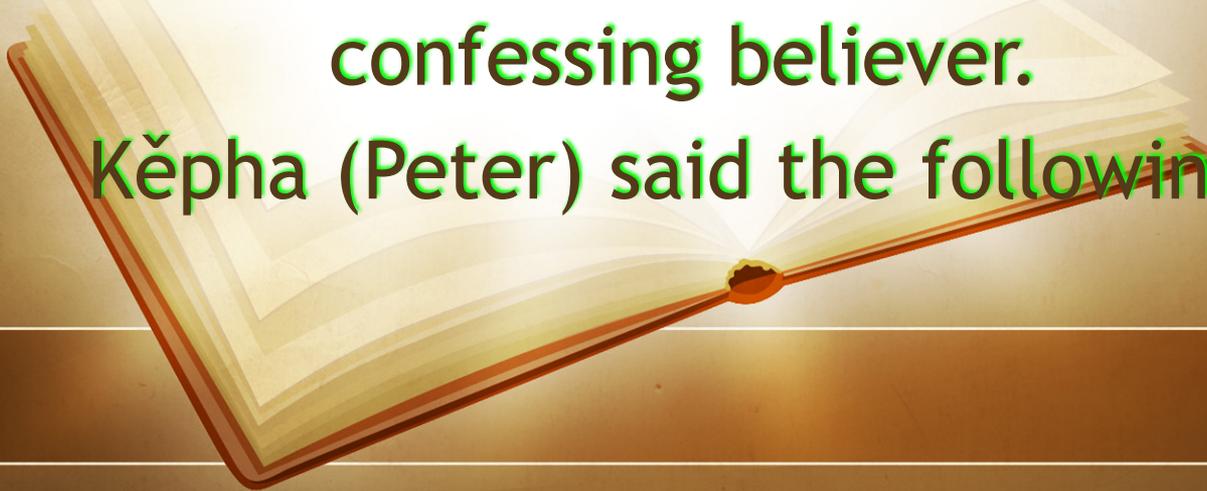
To make a statement like this is simply ridiculous!!!

The Sabbath day was clearly established at Creation Week and is a sign FOREVER, between the Creator and His Covenanted people - and is not something that can be added to or taken away from His Covenants of promise.



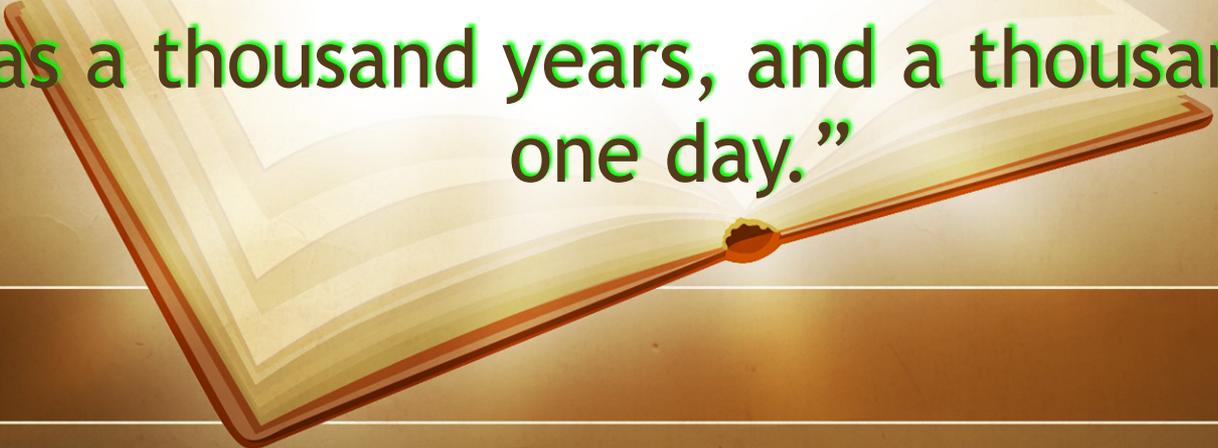
The Sabbath Day was set-apart 'before' there was ever any Covenants made, and understanding the importance of Sabbath is critical to the life of any confessing believer.

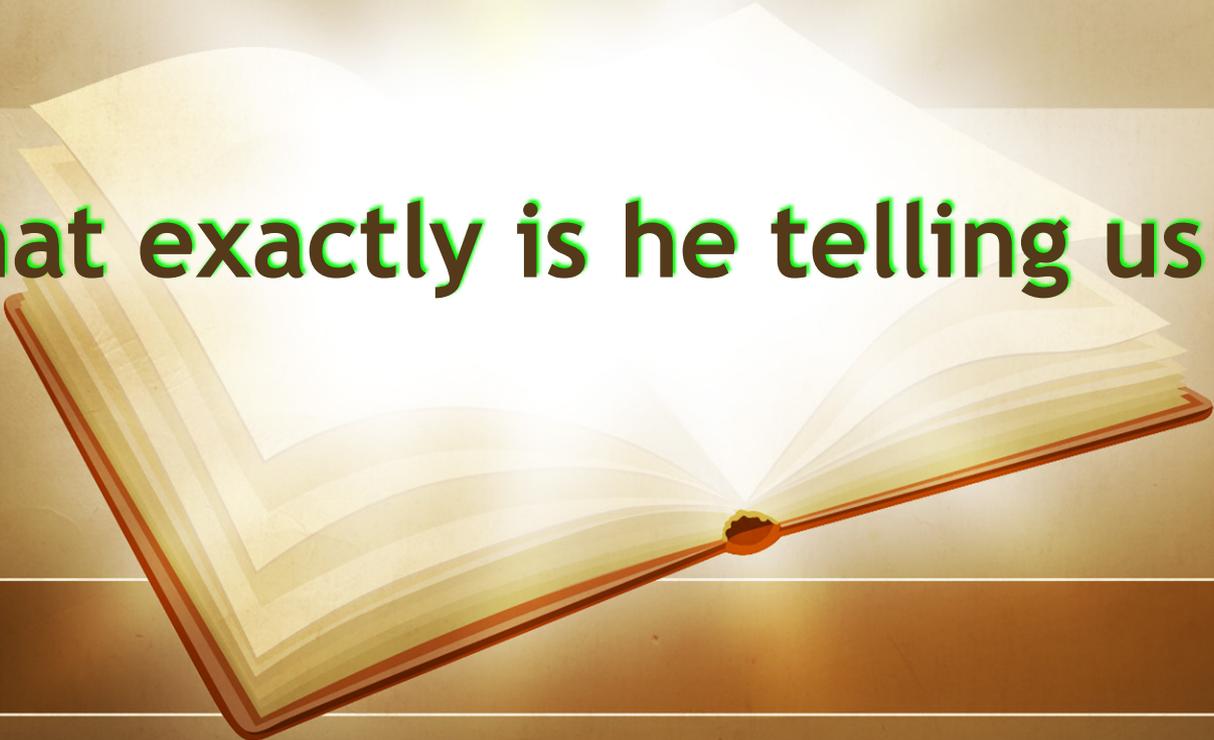
Kěpha (Peter) said the following:



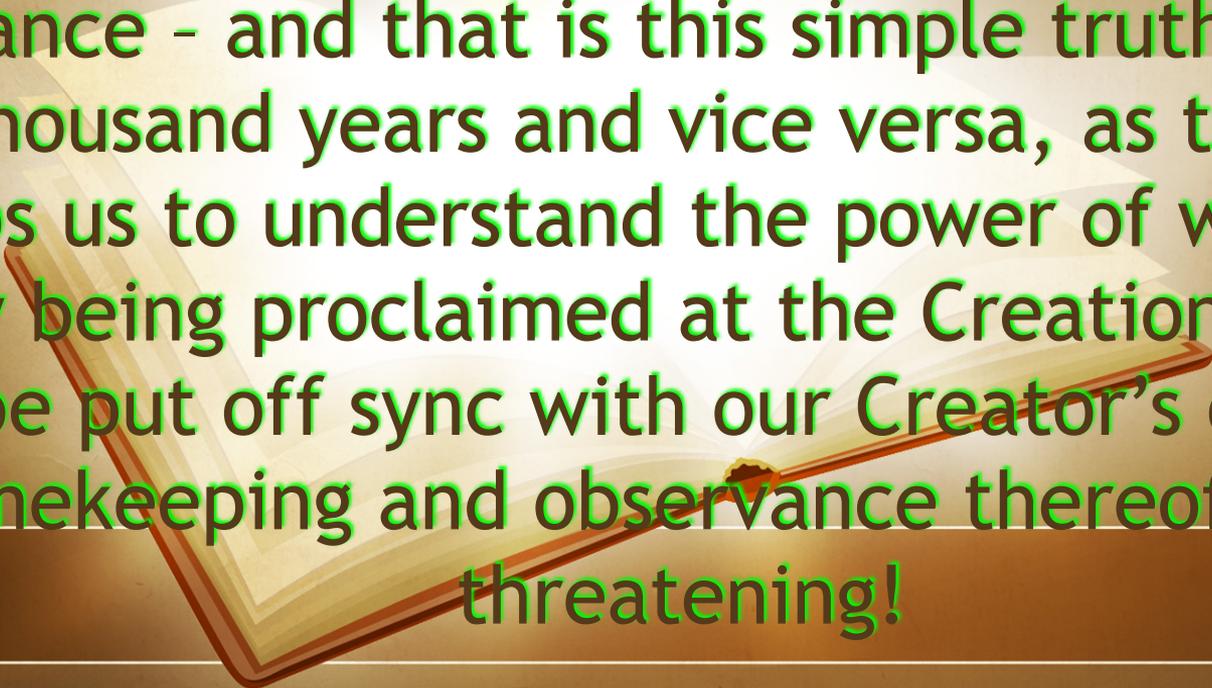
Kěpha Bět/2 Peter 3:8

“But, beloved ones, let not this one matter be hidden from you: that with יהוה (YeHoVah) one day is as a thousand years, and a thousand years as one day.”

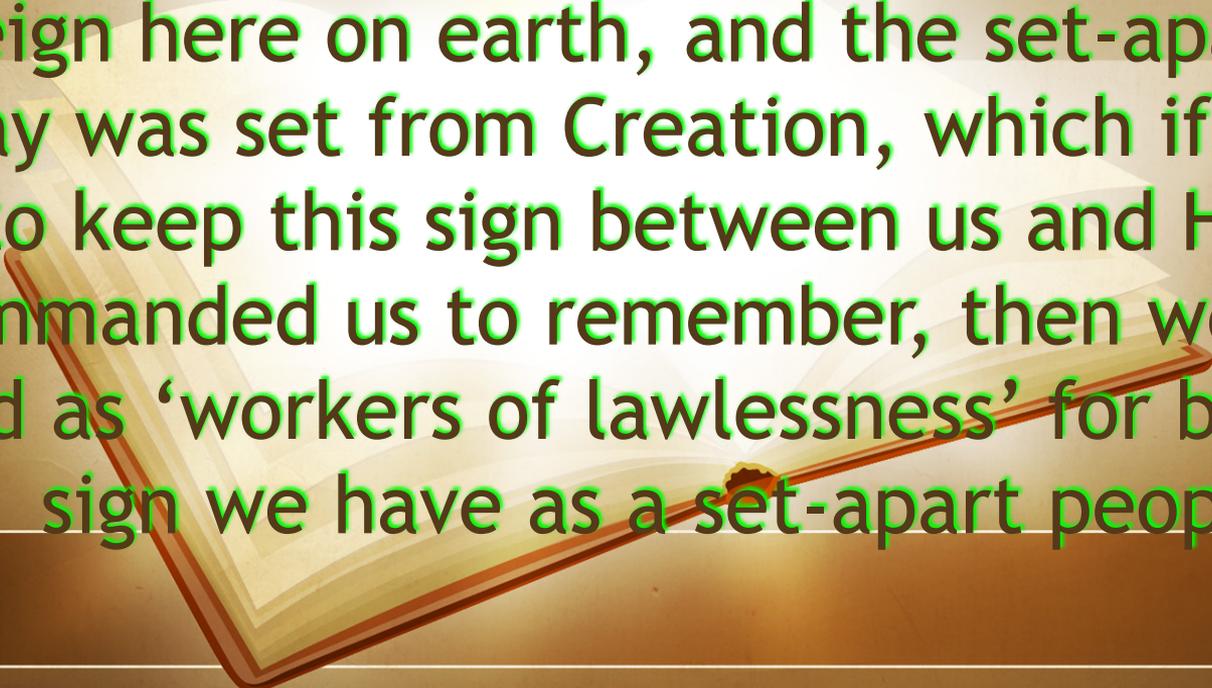


An open book is shown from a slightly elevated perspective, lying flat. The pages are a bright, glowing yellow, suggesting they are illuminated or contain important information. The book's cover is a dark reddish-brown color. The background is a textured, golden-brown surface with a subtle pattern, possibly representing aged paper or parchment. The overall lighting is warm and focused on the book.

What exactly is he telling us here?



He is, in essence, saying that while there may possibly be many things that you struggle to grasp and understand, one matter is of critical importance - and that is this simple truth of 1 day is as a thousand years and vice versa, as this clearly helps us to understand the power of what was already being proclaimed at the Creation week, and to be put off sync with our Creator's order of timekeeping and observance thereof is life threatening!

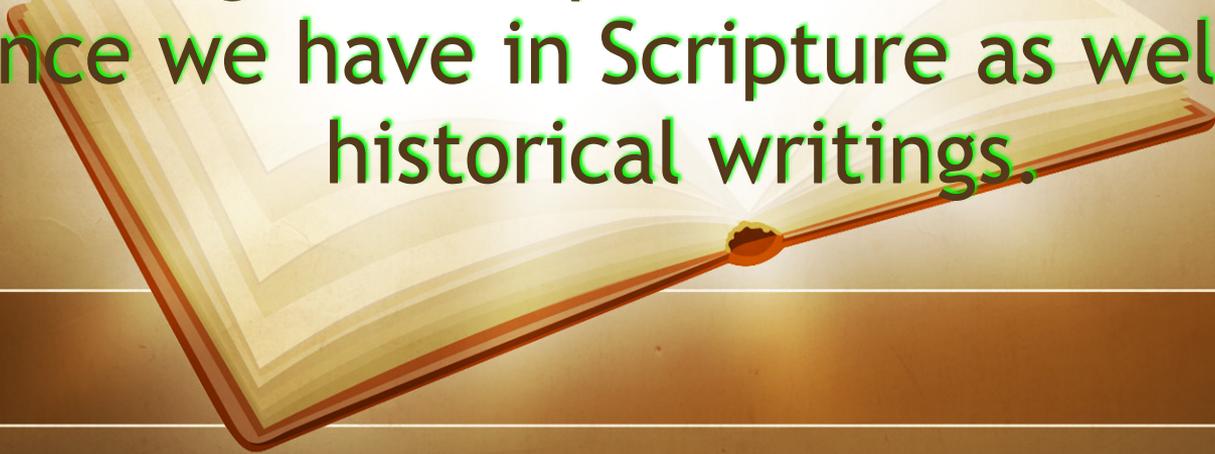


The 7th Day represents the 7th Millennium, when He will come to 'complete' His work and establish His reign here on earth, and the set-apartness of this day was set from Creation, which if we do not guard to keep this sign between us and Him that He has commanded us to remember, then we risk being exposed as 'workers of lawlessness' for breaking the sign we have as a set-apart people.

When Messiah came in the flesh and taught the Kingdom, there was never any question of the observance of Sabbath.

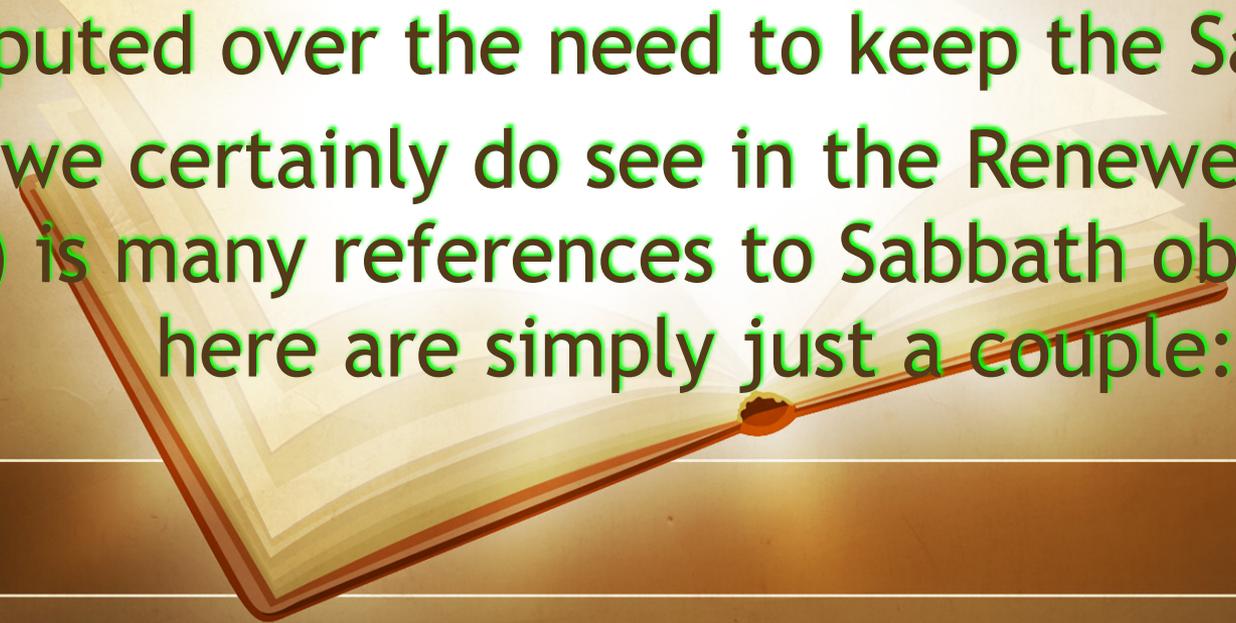
What was exposed on the Sabbaths was the hundreds of 'additional man-made laws' that were added to Sabbath-keeping - and this is what Messiah came to expose and rebuke.

To say, that if the Sabbath was 'part of the new covenant' it would have been somewhere in the N.T. as the other '9 commands', reveals a lack of knowledge in Scripture and the historical evidence we have in Scripture as well as other historical writings.



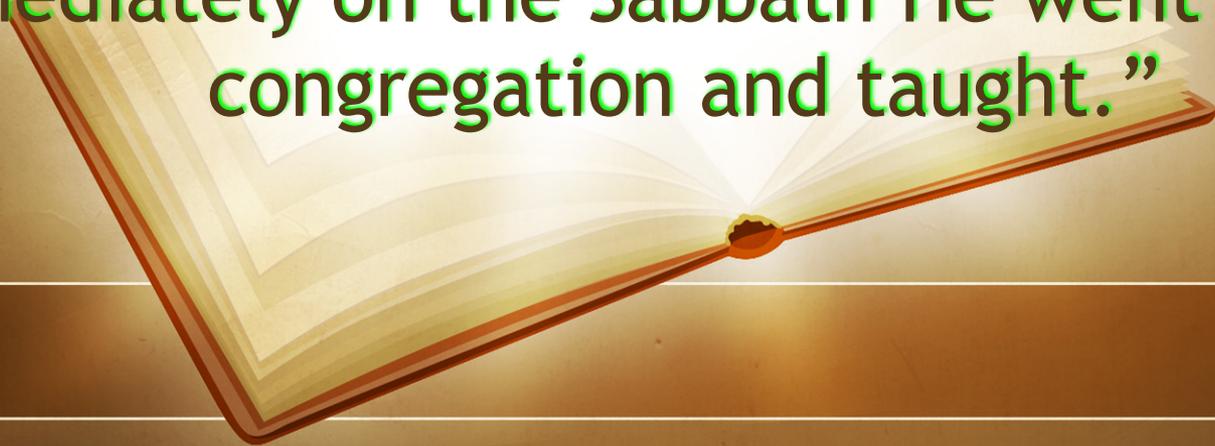
Sabbath-keeping did not have to be 'repeated as a command' at the time of *Messiah*, because nobody disputed over the need to keep the Sabbath!

What we certainly do see in the Renewed Writings (N.T.) is many references to Sabbath observance, here are simply just a couple:



Marqos/Mark 1:21

“And they went into Kephrah Nahum, and immediately on the Sabbath He went into the congregation and taught.”



**Messiah taught on the Sabbath - in the
'congregation'!**

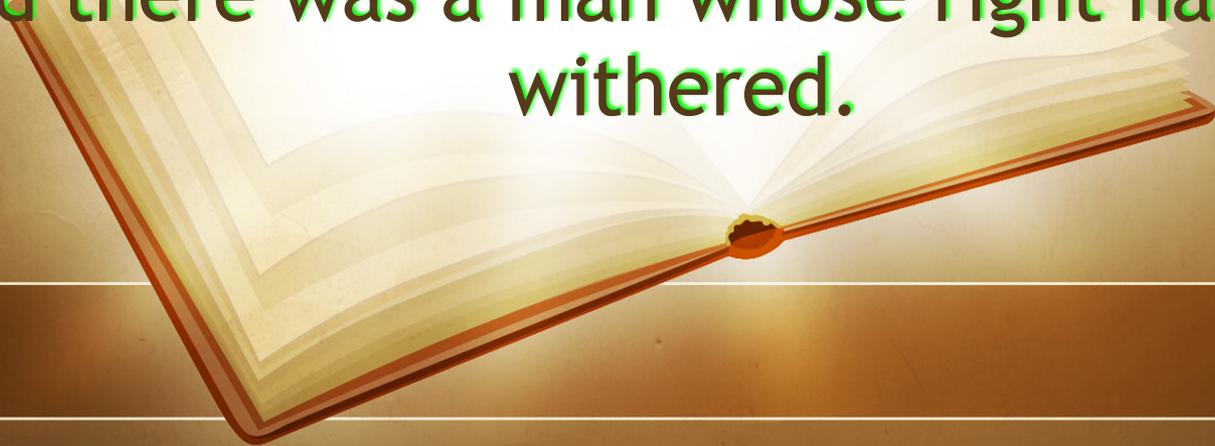
(Mark 6:2/ Luke 6:6/Luke 4:16/ Luke 13:10)



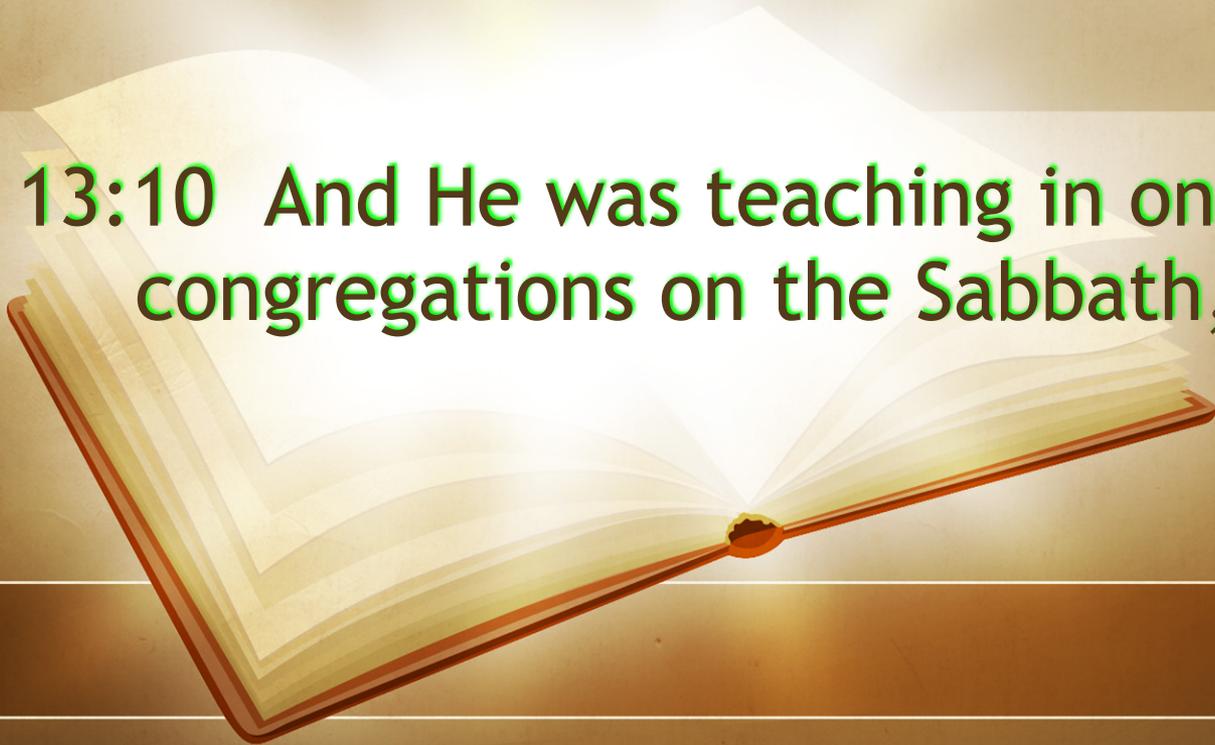
Mar 6:2 And Sabbath having come, He began to teach in the congregation. And many who heard Him were astonished, saying, "Where did He get all this? And what wisdom is this which is given to Him, that such miracles are done through His hands?"



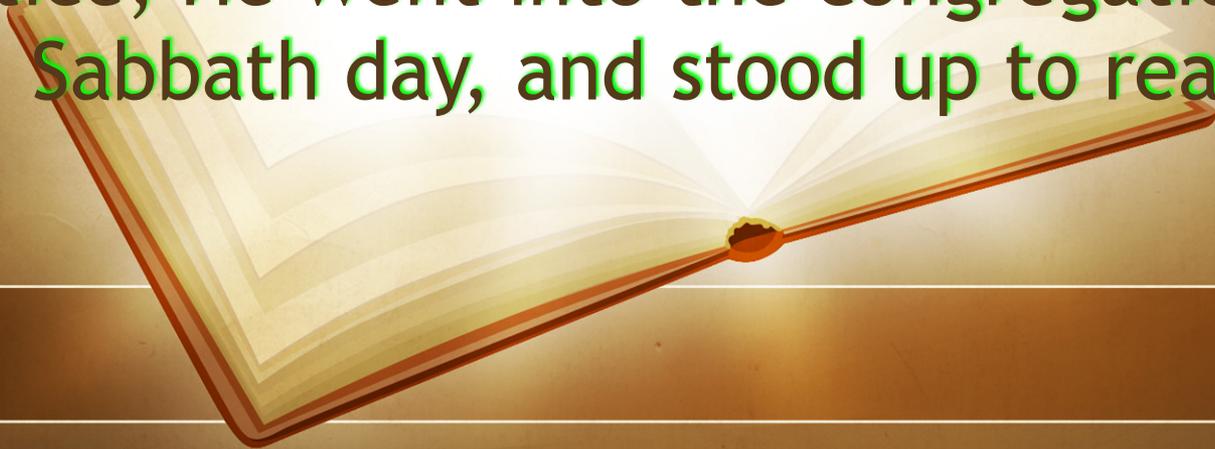
Luk 6:6 And it also came to be on another Sabbath,
that He entered into the congregation and taught,
and there was a man whose right hand was
withered.



Luk 13:10 And He was teaching in one of the congregations on the Sabbath,



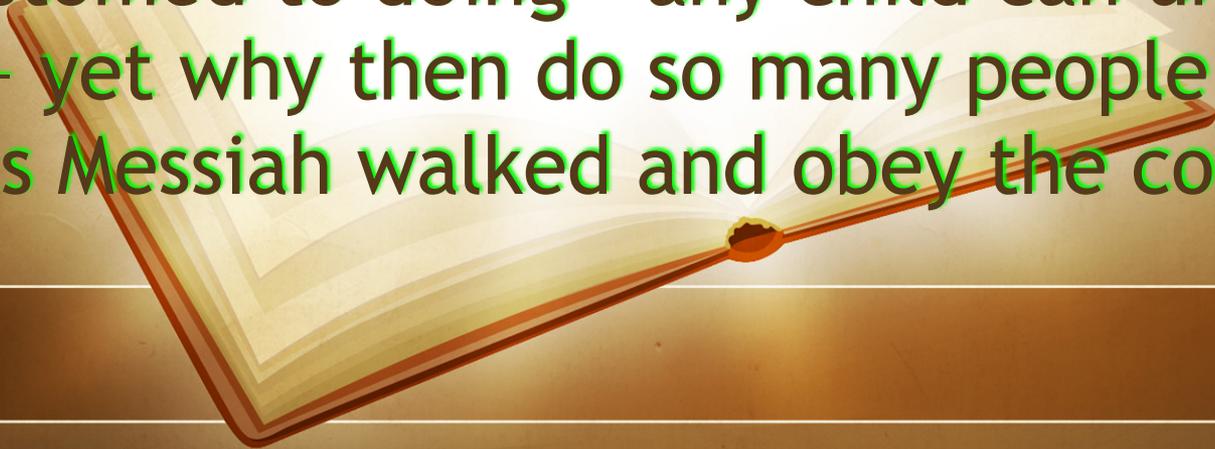
Luqas/Luke 4:16 “And He came to Natsareth, where He had been brought up. And according to His practice, He went into the congregation on the Sabbath day, and stood up to read.”



The Greek word translated here as 'practice', also translated in other translations as 'custom' is ἔθω
ethō - Strong's G1486 and means, 'to be
accustomed, custom' and is used in expressing that
which he was accustomed to doing - going to the
congregation ON THE SABBATH and teaching!



Now, when we claim to walk in Him and declare that we 'know Him', we certainly ought to be walking as He walked and doing what He was accustomed to doing - any child can understand that - yet why then do so many people refuse to walk as Messiah walked and obey the commands???

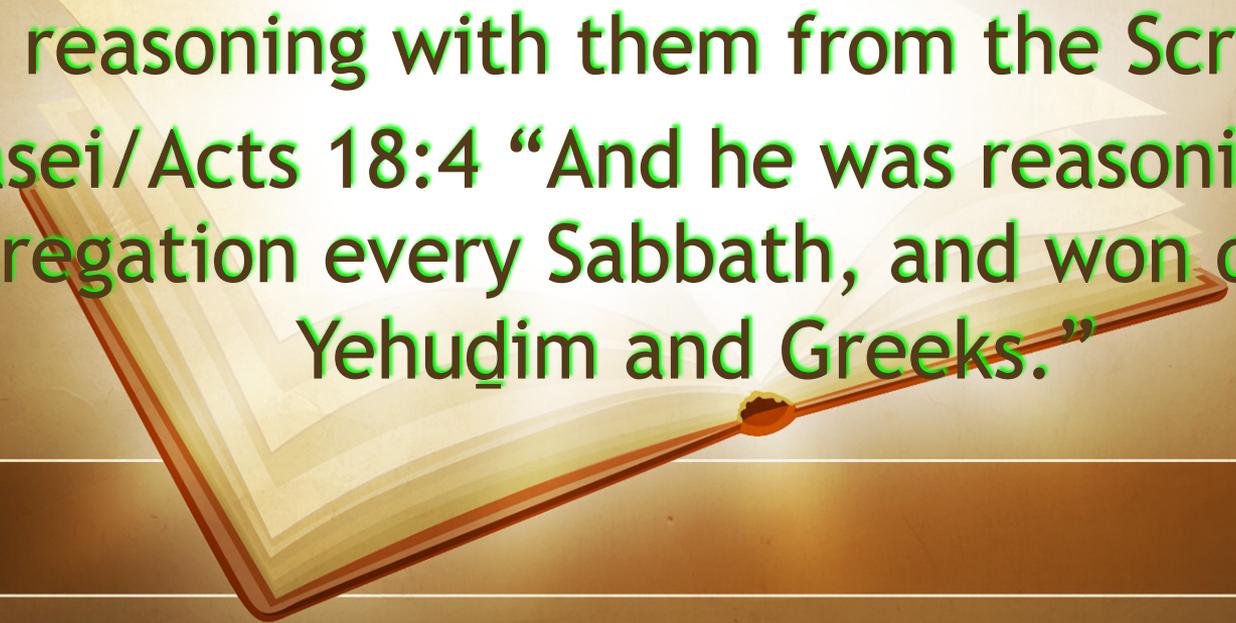


Sha'ul also did as *Messiah* did:



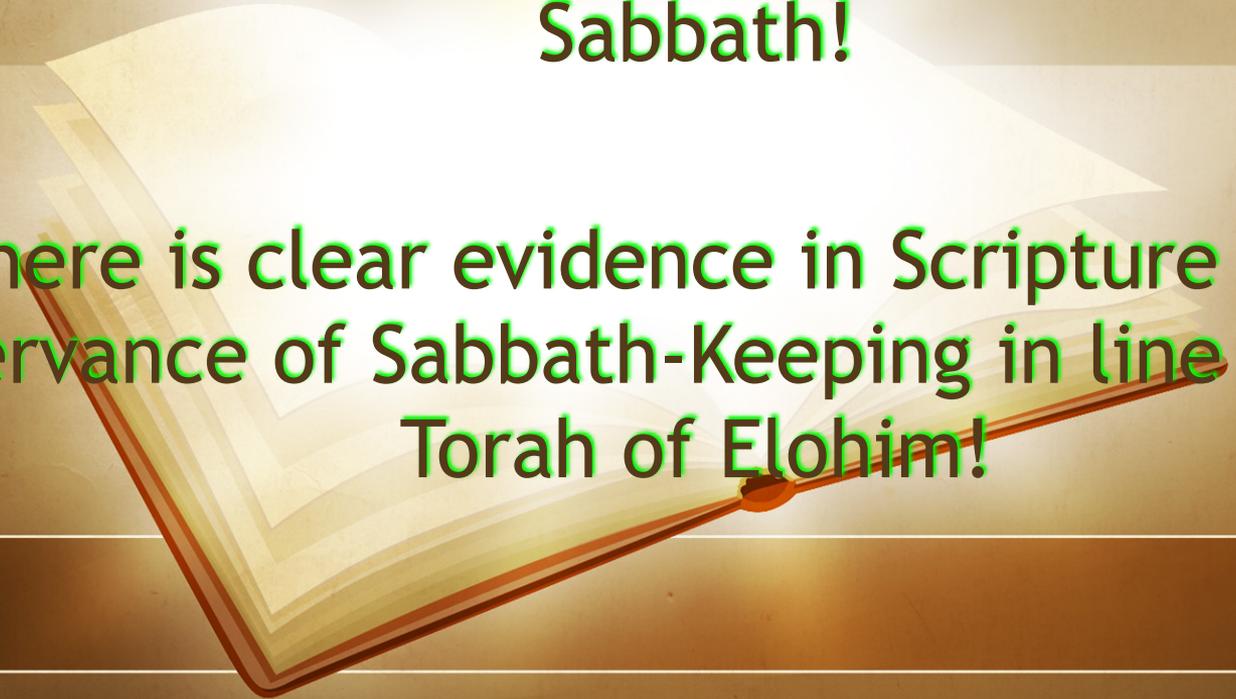
Ma'asei/Acts 17:2 “And according to his practice, Sha'ul went in unto them, and for three Sabbaths was reasoning with them from the Scriptures”

Ma'asei/Acts 18:4 “And he was reasoning in the congregation every Sabbath, and won over both Yehudim and Greeks.”



This is a powerful verse in itself in showing us that both Yehudim and Greeks were gathered on the Sabbath!

There is clear evidence in Scripture of the observance of Sabbath-Keeping in line with the Torah of Elohim!



Reason 2 - Of all the words of Jesus on earth only 4 references are made of the Sabbath (Matt 12:8; 24:20; Mk 2:27; Lk 6:25). He merely taught that it was lawful to do good on the Sabbath and that no day is lord of man. He did not command any particular observance of any particular day.



Response:

Mattithyahu/Matthew 12:8 “For the Son of Adam is Master of the Sabbath.”

If the Son of Adam is not Master of the Sabbath then we have a problem!!!