

## WHY WE SHOULD OBSERVE THE FEASTS OF YAHWEH

*Are Yahweh's feast days important to be observed in this day and age or were they simply Old Testament and done away?*

The overall majority of the world observes the Roman calendar devised by Julius and Augustus Caesar with some renovations by the Roman Catholic popes, especially Pope Gregory.

The United Nations Secretary General Kofi Annan recently wrote an article stating that the Caesaro-Romano-Gregorian calendar was no longer considered to be primarily the calendar of the Western Christian world, but that it is being adopted by almost all nations of the world.

Of course, the Caesaro-Romano-Gregorian calendar focuses on Sunday, the first day of the week, being the religious rest day. Its primary annual feasts are Jan. 1 (New Year), a floating holiday called Easter Sunday (the supposed resurrection of the Savior) and Dec. 25th (the supposed birth of the Savior).

Even though these holidays are considered to be religious observances, there is no command in Yahweh's word, the Holy Bible, to do such. Yahweh's word sanctifies the seventh day Sabbath as the true rest day (order our free articles "*Should A New Testament Believer Observe The Sabbath Day?*" and "*Just Who Was It That Sanctified Sunday Worship?*"), and annual festivals predicated on observance of the new moon. Yahweh's new year's day was to occur on the new moon day closest to the vernal equinox.

Yahweh's commands were to observe the weekly Sabbath and annual Holy days which were called, singular, a moed and plural, moedim in Hebrew.

The Caesaro-Romano-Gregorian calendar is broken down into days, weeks, months, etc. Yahweh's calendar is also broken down into days, weeks, months, etc.

The Caesaro-Romano-Gregorian calendar has a seven day week. Yahweh's holy calendar has a seven day week. As stated, the Caesaro-Romano-Gregorian calendar sets aside the first day of the week for rest and religious congregating. Yahweh's holy calendar sets aside the seventh day of the week for rest and religious congregating.

The Caesaro-Romano-Gregorian calendar is also broken down into periods of time called months. Yahweh's calendar is also broken down into periods of time called months. But where does this word month, English, Hebrew, or otherwise, come from? A quick look at *Webster's New World Dictionary* reveals that the word month is etymologically derived from the word moon!

One of the definitions given for month is: the period of a complete revolution of the moon with reference to some fixed point (in full, lunar month); esp. the period from one new moon to the next (in full, synodic month); equivalent to 29 days, 12 hours, 44 minutes, and 2.7 + seconds.

A quick look at *Strong's Exhaustive Concordance* reveals that the same Hebrew word for moon is also used for month.

Since *Webster's* gives the definition of the word month as a period of revolution for the moon, which is Yahweh's commanded way of determining a month, why is it that our months are not predicated on such? Shouldn't this alert us that something is drastically wrong with the Caesaro-Romano-Gregorian calendar?

In the beginning, Yahweh created the sun, moon and stars to be for signs (Heb. = Owth) and seasons (moedim) and for days and years (Gen. 1:14). Yahweh gave the sun to rule the day (Psa. 136:8) and the moon and stars to rule the night (Psa. 136:9).

Furthermore, Psa. 104:19 says, "He appointed the moon for seasons (moedim): the sun knoweth his going down." It is the lunar revolutions and phases which determine the time to observe Yahweh's feast days, but the Caesaro-Romano-Gregorian calendar overthrows this knowledge.

The Psalmist cries out, "Thine enemies roar in the midst of thy congregations; they set up their **ensigns for signs**. *A man* was famous according as he had lifted up axes upon the thick trees. But now they break down the carved work thereof at once with axes and hammers. They have cast fire into thy sanctuary, they have defiled *by casting down* the dwelling place of thy name to the ground. They said in their hearts, 'Let us destroy them together:' they have burned up all the **synagogues** of Elohim in the land. We see not our **signs**: *there is* no more any prophet: neither *is there* among us any that knoweth how long," Psa. 74:4-9.

This Psalm is significant because it speaks of the enemy coming into the land, overthrowing the temple where Yahweh's great name dwelt and then setting up their own signs. The final peoples to do such a thing were the Romans! They cast down the dwelling place of Yahweh's name to the earth. They then began to introduce their own signs in place of Yahweh's.

The interesting thing about the word signs is that it comes from the Hebrew word *owth* (אוֹת). Remember that in Gen. 1:14 we read that Yahweh put the sun, moon and stars to be for signs (*owth*/אוֹת) and seasons (*moedim*). In Ex. 31:13 Yahweh stated that we are to keep His sabbaths because it is a sign (*owth*/אוֹת) between Him and His people. His sabbaths, of course, not only refer to the seventh day sabbath, but also the annual appointments (*moedim*) or feast days which are determined by the very items that He put in the heavens, to wit, the sun, moon and stars.

Thus, we can easily begin to see that the Romans with their Cesaro-Romano-Gregorian calendar are the real enemies of Yahweh.

Again, when Psa. 74 states that they have burned up all the **synagogues** in the land, the word "synagogue" is translated from the Hebrew word *moedim* (appointments, feasts, meeting place, assembly, etc., etc.).

The Romans did more than destroy the synagogues. They destroyed the meeting times (also called *moedim*) along with everything else. Here is the psalmist lamenting that these things are no longer being observed because of the introduction of the meeting places and times of the enemy. It is our purpose to restore as much of that which has been overthrown as we possibly can. We are seeking to return to the things that Yahweh commanded.

But there is even more reason to observe Yahweh's sabbath and holy days. In Lev. 23 Yahweh commands, "Speak unto the children of Israel, and say unto them, *Concerning the feasts* (*moedim*) of Yahweh, which ye shall proclaim to be **holy convocations** (*miqra-qodesh*), *even these are my feasts* (*moedim*). Six days shall work be done: but the seventh day *is* the sabbath of rest, an **holy convocation** (*miqra-qodesh*); ye shall do no work *therein*: it is the sabbath of Yahweh in all your dwellings. These *are* the **feasts** (*moedim*) of Yahweh, *even holy convocations* (*miqra-qodesh*), which ye shall proclaim in their seasons (the rest of the annual feast (*moedim*) days are given in verses 5-38)," Lev. 23:2-4.

There is a greater significance to the words feasts (*moedim*) and holy convocation (*miqra-qodesh*) than is actually realized by most.

Yahweh's feasts, which include the weekly Sabbath and the annual holy days, are called holy convocations (*miqra-qodesh*). The Hebrew word "miqra" is defined as something *called* out, i.e. a public *meeting* (the act, the persons, or the place); also a *rehearsal*. (*Strong's Exhaustive Concordance*)

Notice that the word has to do with the act, the **persons**, or the place. In the New Testament, the assembly is called the "ekklesia." The word "ekklesia" is defined as from a comp. of 1537 and a der. Of 2564; a *calling out*, i.e. (concr.) a popular *meeting*, espec. A religious *congregation* (Jewish *synagogue*, or Chr. Community of members on earth or saints in heaven or both). [*IBID*]

The words *miqra* and *ekklesia* are both speaking of the same thing. They have to do with being called out specifically for a holy purpose. The Hebrew word "qodesh" simply means "holy."

The Apostle Paul writes, "Who hath saved us, and **called** *us* with an **holy calling**, not according to our works, but according to his own purpose and grace, which was given us in the Messiah Yahshua before the world began," 2 Tim. 1:9.

The Greek word for "called" is the Greek word "kaleo." It is #2564 of *Strong's* and is defined as "to call." Notice that *ekklesia* is a derivative of this word. The word "calling" in the above Scripture is #2821 in the Greek Lexicon of *Strong's*. It is the Greek word "klesis" and is defined as from a shorter form of 2564; an *invitation* (fig.).

The Hebrew word "miqra" comes from the Hebrew word "qara" which means to call. Thus Paul's writing could be interpreted as, "Who hath saved us, and **called** (*qara*) *us* with an **holy calling** (*miqra qodesh*).

With these definitions, we can determine that the Sabbaths and annual feasts are holy callings (*miqra-qodesh*), but called to what? Let's explore the meaning of the word feasts (*moed/moedim*) just to see what they are for.

The Hebrew word for feast is *moed*. *Moed* is #4150 in *Strong's Exhaustive Concordance* and is defined as from

3259; prop. an *appointment*, i.e. a fixed *time* or *season*; spec. 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).

We can already see how important this word is by its definition. By putting this word with the previous words (miqra-qodesh), we can see that they all are even more important and that the Sabbaths and annual holy days that they apply to are certainly very important.

But now, let's look at this root word #3259 from whence moed (#4150) is derived. It is the Hebrew word "ya'ad" which is defined as a prim. root; to *fix* upon (by agreement or appointment); by impl. to *meet* (at a stated time), to *summon* (to trial), to *direct* (in a certain quarter or position), to **engage (for marriage)**.

Notice it closely! To ENGAGE FOR MARRIAGE!!! Remember that one of the meanings for "miqra" is A REHEARSAL! Therefore, the Sabbaths and annual holy days are a calling out, or appointments made beforehand for us by Yahweh so that we may rehearse for the wedding since we are engaged to Yahshua.

The Apostle Paul wrote, "Would to Elohim ye could bear with me a little in *my* folly: and indeed bear with me. For I am jealous over you with pious jealousy: for **I have espoused you to one husband, that I may present you as a chaste virgin to the Messiah,**" 2 Cor. 11:1-2.

When we are called out of this world, repent, baptized and receive the Holy Spirit of promise, we are then set aside as a chaste virgin to be married to the Messiah. Yahweh has given us certain specific **times** to **rehearse** for the wedding! Those times are revealed in the Scriptures to be the weekly Sabbaths and annual holy days.

In Mat. 22 Yahshua gives a parable concerning a king who made a marriage for his son and invited guests to the wedding. The King, of course, is the heavenly Father Yahweh, the Son is Yahshua.

In the parable, the invited (called) guests were too busy to come to the wedding and made light of the invitation. They also treated the servants that were sent shamefully and slew some of them. Those who were invited (called) revealed that they were not worthy. The parable reveals that the King sent his armies and destroyed the invited guests.

In Mat. 25 there is the parable of the 10 virgins. Five were wise and took oil in and with their lamps, but five were foolish and did not prepare by taking oil in their lamps.

The Greek word for "foolish" is "moros." Besides meaning "foolish," it also means to be "dull, stupid, HEEDLESS, blockhead and absurd.

Notice it! It means to be "heedless." To be heedless means to NOT pay close attention to, to NOT take careful notice of, to be unmindful and even FORGETFUL.

In Col. 2:16-17 we find that the Sabbath and Holy Days are shadows of THINGS TO COME! They remind us of Yahweh's coming kingdom. They remind us of His plan in bringing that plan about. When we observe them, we are not only reminded, but we are practicing, rehearsing for the ultimate fulfillment of those things to come. We are, in effect, putting oil in our lamps and also building reserves.

If we are unmindful of the Sabbaths and Holy Days, then we will have a tendency to forget about Yahweh's kingdom and His plan. We will not be putting oil in our lamps, neither will we be practicing or rehearsing for the marriage of the Lamb.

If we are not practicing or rehearsing for the marriage, then we will be as the foolish virgins. They were shut out from the wedding and told that Yahshua didn't even know them.

We have an opportunity to accept the invitation and prepare for the wedding. We are called out for this purpose. Therefore, let us not only observe the weekly Sabbath days, but the annual festivals as well, and prepare for the wedding!!!

When we turn to the Caesaro-Romano-Gregorian calendar to observe those days, we have a tendency to neglect and forget Yahweh's commanded days and seasons. Actually, we must choose which we had rather observe.

Which will it be for you? Do you still desire to revel in the days and ways of this world and its pagan Roman calendar which have replaced Yahweh's commanded days in most people's lives? Or will you prepare for the opportunity to

attend the wedding of the Lamb of Elohim?

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