

## Observe or Celebrate? A Solution To Today's Calendation Issues The RAMYK

Two threads recur in Scripture regarding the times and seasons-moadeem of YHWH. They are:

- 1) **The Moadeem are le olam-va-ed FOREVER in all your dwellings and in all your generations.**
- 2) **They are only to be celebrated in the land and the Temple in the exact prescribed manner and you are forbidden to observe them elsewhere.**

How then do we reconcile these 2 differing threads? One a command to observe; and one a warning not to except in one place where most of us do not live?

We need to learn the difference between guarding and celebrating. The feasts of YHWH as related to the calendar can be celebrated not guarded. Why?

I will discuss the Scriptures pertaining to these two threads and then focus in on the difference between SHOMER-GUARDING and celebrating. To Celebrate in Hebrew is pronounced "Lachgog" – לַחֲגֹג and contains the root word of CHAG! So one can still perform the Chag by Lachgog, as opposed to shomer!

In order to shomer we must be meticulous. Nothing in our approach can be imperfect James 2:10. The worshipper's heart, the items to sacrifice, the altar itself, the Temple, the land in which the Temple is situated, the city of Jerusalem itself, must all be pure and set up properly, according to the patterns shown to Moses on the mount. The hearts and lives of the kohanim (assuming we can know who they actually are today) receiving the service, must also be perfect as many High Priests were killed on Yom Kippur due to impurity of service. Many years Israel's sins were retained due to priestly defilement.

A functioning Lewitical, Aaronic and Melkezedikian priesthood must all be functioning in submission and harmony. Any attempt to **shomer** a feast without **ALL these prerequisites** being meticulously followed, will result in a failure to SHOMER-PROPERLY GUARD the feasts and Shabbats. PARTIAL OBEDIENCE IS NOT ALLOWED, AS YHWH DOES NOT GIVE US THAT EASY OPTION. Many ordinances YHWH calls eternal, depend on prerequisites existing and being satisfied. Let us examine a few verses and see just a few of these prerequisites. These are by no means complete; hopefully you will see clearly that NO ONE has properly KEPT THE FEASTS-moadeem for almost 2,000 years. Additionally, when the Second Temple stood, it was missing the Ark of the Covenant, Aaron's rod that budded and the pot of manna. The rabbis teach it was destroyed because of their "hatred without a cause", which Yahushua in John ch. 13 said applied to Him. **So a case can be made that the last time any feasts were actually shomered was around 1,000 BCE in Solomon's day, when the calendar was strictly solar under the sons of Tzadok**. Not to mention the hatred was not limited to Yahushua in Second Temple times, but also extended to the murdered priests, the sons of Tzadok, in the Second Temple era. Yahushua even called the second temple priesthood and leaders a brood of vipers! The true priesthood, the sons of Kohath and Tzadok, had to flee to the Judean wilderness for their lives in order to observe the Enochian calendar freely. They refused to bring any sacrifices to the corrupted Second Temple priests. So this relieves us of a burden to OBSERVE-SHOMER what has become a most confusing and divisive issue. **YHWH even said He hated all the moadeem by Isaiah's time in 721 BCE (Isaiah 1:13-16)**. **If the times of YHWH cannot be guarded today but only celebrated, then the calendar dates become more flexible and secondary to the condition of our hearts in the exile and the manner in which we approach the feasts. It becomes about attitude and gratitude not legalism.**

In Exodus 12:14, 17, 24, Leviticus Ch. 23, we see that the command that all your generations and dwellings **must observe-shomer**, that are balanced with, WHEN YOU come into the land. Leviticus 23; 1-10- everything after verse 10 is when we are in the land. Shabbat was instituted at creation and Passover in Egypt as ONE TIME EVENTS. Once Joshua brought us into Israel, YHWH gave us stipulations to these eternally binding commands, including Passover and even the 7<sup>th</sup> day Shabbat.

Deuteronomy 16: 1-6. We MUST KEEP THEM (CELEBRATING BY WAY OF RECALLING) FOREVER IN ALL OUR DWELLINGS AND GENERATIONS, yet, we must not SHOMER-OBSERVE them. So there is a difference and until we learn that difference, we will be frustrated, deceived, feel like giving up and open to false reckonings. Deut. 16: 7-8, Deut 16: 9-12, Deut 16: 13-15, Deut. 16: 16-17, 18-22. Det. 12:32, 2<sup>nd</sup> Chronicles 6:5-6, 1 Kings 14:21, Second Chron. 30:10-14, Luke 2:41-43, Acts 2:1-5, Zachariah 14:16-21 all speak of ONE PLACE TO SHOMER after Israel became a nation! WE CAN ONLY SHOMER THEM IN THEIR APPOINTED PLACE, TIME AND THE PERSCRIBED WAY. Any other methods of partial "we do what we can attempts," other than what are FULLY prescribed are disobedience. PARTIAL OBEDIENCE=DISOBEDIANCE. And today the act and service of a true SHOMER prescription is impossible. A lot of us don't like this concept, because it leaves us with the reality that we may never be able to do the calendar right, so why do it at all? It leaves you feeling powerless and maybe even a little stupid, for not being able to "figure it out", or for having changed so many, many times in your approach. Ever feel like that?

## **PART 2-Chukim Prophetically Told Us What Lay Ahead**

So in light of all this, why are we here @ Goshen BeTzafon? Because we are commanded to rehearse and celebrate **LACHGOG**, until the galut is over and the EARTHLY RULE OF MESSIAH BEGINS. Then, when He stands up to worship Abba, we stand up at the right times as well. The main difference between OBSERVING BY DEFINED DETAIL AND PRECISION and the Ruach of celebration, is that one brings guilt, judgment, bondage, frustration, and sin, resulting from imperfections. The other; CELEBRATION, IS ETERNAL, LIBERATING & JOYFUL LE-OLAM-VA-ED, FOR ALL GENERATIONS AND IN ALL YOUR DWELLINGS; meaning in the exile. Guarding is for the days we are all in the HOMELAND. CELEBRATING is for the times when we are in many nations, in the majority of generations when guarding is impossible!

All of the sacrificial system cannot be done outside of Jerusalem. So rather than OBSERVE the sacrifices we CELEBRATE what Yahshua did while yet in Jerusalem and we are free from sacrificing for atonement or the burden of sacrificing for righteousness ourselves. The same principle applies to the calendar and the appointed times which stand forever. Yahushua and His life ARE the calendar, so that all that remains for us is not to figure out the details of these lost and often time unknowable things, but to relax and make sure we just maintain an attitude of festal celebration, realizing that even Shabbat cannot be done right, until the millennial Shabbat is in force on the earth FROM JERUSLALEM. See Isaiah ch. 2 1-4 and Mikah ch. 4:1-3. Techniqually we cannot even shomer Shabbat, as it requires an altar and priesthood although granted initially it did not; we can and must be content with its rehearsal and celebration

There are some who now say since we cannot shomer, so we should not do anything except the weekly Shabbat. Must we celebrate and rehearse? YES! That is why we are here for these days. Is it a sin-Torah violation not to show up for celebration-rehearsal? Yes; how else will we provoke Judah or Jewish rabbinical Israel to jealousy? By observing better than they **think** they are doing? No. By celebration FULL OF JOY, PEACE AND FREELY GRANTED RIGHTEOUSNESS (Romans 14:17); see Luke 15:23-32 and Romans 10:19 and 11:11 that teach returning Israelites how to accomplish this. The following Scriptures COMMAND US TO CONTINUE THE REHEARSALS AND CELEBRATIONS until Messiah returns. Colossians 2:16-17. Outside the land of Israel, the following Torah commands must be seen as somewhat ILLOGICAL COMMANDS OR CHUKIM to celebrate, because we cannot shomer! That's why these Scriptures that demand eternal observances become a CHUK UNTIL JERUSALEM IS REBUILT AND RESTORED in righteousness. In Lev 23; 14, 21, 31, 41 & Lev. 24:3, we see these chageem prophetically refered to as chukim. See Lev. 25 about the Jubilee years and the Shmeta-Land Shabbath commands; they also can be celebrated, as Yahushua is our Jubilee and Shmeta, as He has set us free, turning the commands into celebrations. Numbers 18:19, is another example; as all covenants and sacrifices must be made with salt. But where? There is no Temple or functioning Levitical priesthood. But Yahushua has made our lives salt, as He Himself is SALT. We have replaced the letter of Torah with the Spirit of Yahushua in us, as we are called to be the salt of the earth. Matthew 5:13, Mark 10:49, Luke 14:34-35, Colossians 4:6. The literal sacrifice of salt-shomer, has been replaced with the ruach of salt-celebration. The chukim may not make perfect sense in a celebratory state or manner but they are still required by the Elohim of Yisrael.

Another Example-The Red Heifer requirements. We celebrate HIM as our Red Heifer without literally guarding them.

Exodus-Shemot 32:16-17, the 7<sup>th</sup> day **Shabbat is a chuk**. If we see Leviticus 23 more carefully, these moadeem are prophetically called chukim; because the day would come when they could only be celebrated (Lev. 23:32, 39, 41, Jasher 80:41) not observed. They are all therefore celebrations, not of a perfect calendar or a restored calendar of revelation, but the fact that we cannot get the calendar right, until Messiah returns and as such they are still eternal. That is why they are mostly called CHUKIM. As opposed to MISHPATEM right-rulings, that make perfect sense; **a CHUK is something not fully understood or fully logical at the time given. In the exile, all the moadeem of YHWH including the weekly Shabbats are turned into chukim, as we don't have the prerequisites to shomer them as mishpatim today! The Shabbats and Chodashim-New Month Days also required in Jerusalem, in the Temple with their perscribed sacrifices and as such today in the galut are mere celebrations.** The good news is that celebration is more fun and less stressful than the role of the ancient Israelites and the priesthood, because they were all under stress to do things perfectly, causing a DREAD OF YHWH'S heavy and difficult requirements. **Yet First John 5:1-3, tells us that His CHUKIM are not grievous when done as Ruach led celebrations, not letter based stress and insanity.**

Today's requirement is to relax, realize that no one has all the tools needed to correctly observe the original times; so instead we turn to CELEBRATE AND REHEARSE THE GLORIOUS FINISHED WORK OF MESSIAH. In an attitude of gratitude, that calls us to celebrate via CHUKIM, rather than OBSERVE VIA BURDENS TOO GREAT TO BEAR; we can enjoy the fruits of the times of Israel, rather than the overbearing duties, responsibilities to make the worshippers and their consciousness perfect. An impossibility without Jerusalem centered worship. With this Ruach led mindset, the OVERWHELMING STIFLING BURDEN and anxiety of getting the exact day right, is replaced with an anticipation of following and practicing Torah and getting together with Israelites of like mind, as we focus in on Yahushua and HIS FINISHED WORK, as the perfect performer of all the moadeem.

I like to think of the times and seasons, moadeem, as a wheel and Yahushua as the wheel in the middle of the wheel. Ezekiel the prophet was told to focus in on **the WIND OF THE SON OF MAN in the middle of the wheel**, as that is the celebration of the Holy One of Israel. The outer wheels represent the burdens, anxiety and depression brought about by seeking to perfectly get the day right, in the darkness of the exile. See Ezekiel chapter 1. **Yahushua stands above and over the times of YHWH (Ch. 1 verses 26-28)**. Looking to Him to restore the calendar, while we celebrate Him, brings joy, shalom and understanding. To focus on the indiscernible rumblings of the winds of the outside wheel, brings frustration and disappointment. **The Epistle of Barnabas in chapter 15 tells us why we can only celebrate not observe in this age.** Because our hearts have not yet mastered the 2 greatest commandments, we must practice that, while we celebrate in all our dwellings outside the homeland. **THIS IS NOT AS SOME TEACH AN EXCUSE TO IGNORE THE FEASTS AND SHABBAT**; rather to do so in celebration, focusing in on the 2 great commandments (impossible to do without actually assembling with others at the appointed times) and leaving it to Yahushua's ministry to fully restore the calendar of our people at His physical return.

### **Basic Guidelines For a Torah Celebration within Enochian guidelines**

Sefer Yoveleem-Jubilees 6:32-38, Book of Enoch 74:12, 75:2, 82:6

- The year must be 364 days only, divisible by 7! The 365<sup>th</sup> day must be dealt with in an added set of 7 days once every 7 years, to maintain the key to calendation. This fits the pattern of Jubilee weeks, 49 yrs. + 1 year added for Jubilee every 50 years. Shabbats, Jubilees, Land Shabbats, omer counting, annual feasts, are all underpinned by the number-principle of 7, the divine system give to us to reckon time. To add a 365<sup>th</sup> day breaks the repeating cycle of 7 or the wheel within the greater calendar wheel. It is the hub.
- The year must have 52 weeks of days without missing days.
- The year must begin the day after equal night and day over Jerusalem.

All else (other details) may have to await His return, as we focus on Him and on celebration within the framework of the 2 greatest commandments.

**The Ultimate Reset**-YHWH reset the calendar after the first Exodus we celebrate this day. He did that after 430 years of exile and slavery in Egypt, a type of the world. He will again take all our human calculations and destroy them as they are the handwork of a people still in large parts in slavery-Egypt and will REINTRODUCE THE CORRECT calendar of the heavenly Enoch tablets, after the second and greater Exodus of the nations spoken of in Jeremiah 16: 14-19. Selah!

Questions and Answers-