

**Opening Message: Prophecy being fulfilled in exponential fashion today with the Jews from Ukraine migrating to Israel . . .**

**Estimated 200,000 Jews from Ukraine eligible to migrate to Israel**

<https://www.haaretz.com/israel-news/premium-israel-plans-airlift-of-ukrainian-jews-in-major-aliyah-operation-1.10663960>

**Miraculous Signs in Israel**

**Sign #1: Israel - Reborn in a day**

Israel, a nation that had not really existed as a separate nation for nearly 2,500 years, was declared a new sovereign state by an act of the United Nations on May 14, 1948. The nation was born in a day.

*Isaiah 66:8 NIV - "Who has ever heard of such a thing? Who has ever seen such things? Can a country be born in a day or a nation be brought forth in a moment? Yet no sooner is Zion in labour than she gives birth to her children."*

**Sign #2: A pure language**

With the return of the nation, the ancient Hebrew language has been revived and become the official language of the state. Prior to this happening, the Jews spoke an impure form of the language called Yiddish. The return to a pure common language was again predicted by the prophets.

*Zephaniah 3:8-10 KJV - "For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent. From beyond the rivers of Ethiopia my suppliants, [even] the daughter of my dispersed, shall bring mine offering".*

**Sign #3: The Diaspora**

The Bible prophesied the Jewish diaspora. The Nation of Israel would dwell for many years outside of their country and promised land. After this time had elapsed they would return to their ancient possession. The predictions were exact and complete making the nation’s return a supernatural happening of our age. A modern miracle. They were dispersed for over 1,900 years. They are there again today.

*Hosea 3:4-5 - "For the Israelites will live many days without king or prince, without sacrifice or sacred stones, without ephod or idol. Afterward the Israelites will return and seek the LORD their God and David their king. They will come trembling to the LORD and to his blessings in the last days."*

*Hosea 6:1 - "Come, let us return to the LORD. He has torn us to pieces but he will heal us; he has injured us but he will bind up our wounds."*

**Sign #4: The Return**

Hundreds, perhaps thousands, of Bible passages predict the return of Israel to the land of Palestine. Here are only two.

*Ezekiel 20:34 - "I will bring you from the nations and gather you from the countries where you have been scattered -- with a mighty hand and an outstretched arm and with outpoured wrath."*

*Isaiah 11:11-12 NIV - "In that day the Lord will reach out his hand a second time to reclaim the remnant that is left of his people from Assyria, from Lower Egypt, from Upper Egypt, from Cush, from Elam, from Babylonia, from Hamath and from the islands of the sea. He will raise a banner for the nations and gather the exiles of Israel; he will assemble the scattered people of Judah from the four quarters of the earth."*

[https://www.therefinersfire.org/jews\\_return\\_to\\_israel.htm](https://www.therefinersfire.org/jews_return_to_israel.htm)

**Opening Scripture Reading/Prayer:**

**Exodus 31:12-17**

**The Sabbath**

<sup>12</sup> And the Lord said to Moses, <sup>13</sup> “You are to speak to the people of Israel and say, ‘Above all you shall keep my Sabbaths, for this is a sign between me and you throughout your generations, that you may know that I, the Lord, sanctify you. . .

<sup>16</sup> Therefore the people of Israel shall keep the Sabbath, observing the Sabbath throughout their generations, as a covenant forever. <sup>17</sup> It is a sign forever between me and the people of Israel that in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed.”

**Isaiah 58:13-14**

<sup>13</sup> “If you turn back your foot from the Sabbath, from doing your pleasure on my holy day, and call the Sabbath a delight and the holy day of the Lord honorable; if you honor it, not going your own ways, or seeking your own pleasure, or talking idly; <sup>14</sup> then you shall take delight in the Lord, and I will make you ride on the heights of the earth; I will feed you with the heritage of Jacob your father, for the mouth of the Lord has spoken.”

“You are to Distinction between the Holy and the common, that you might not Profane God’s Holy Name.”

**Isaiah 66:22-23**

<sup>22</sup>“For as the new heavens and the new earth  
that I make  
shall remain before me, says the LORD,  
so shall your offspring and your name remain.  
<sup>23</sup>From new moon to new moon,  
and from Sabbath to Sabbath,  
all flesh shall come to worship before me,  
declares the LORD.

**Jesus Lord of the Sabbath**

“For the Son of Man is Lord of the Sabbath.” Matthew 12:8

**Word to the Church Today:**

**Ezekiel 36:16-38**

*The Lord’s Concern for His Holy Name*

<sup>16</sup>The word of the Lord came to me: <sup>17</sup>“Son of man, when the house of Israel lived in their own land, **they defiled it by their ways and their deeds. Their ways before me were like the uncleanness of a woman in her menstrual impurity.** <sup>18</sup>So I poured out my wrath upon them for the blood that they had shed in the land, for the idols with which they had defiled it. <sup>19</sup>I scattered them among the nations, and they were dispersed through the countries. In accordance with their ways and their deeds I judged them. <sup>20</sup>But when they came to the nations, wherever they came, they profaned my holy name, in that people said of them, ‘These are the people of the Lord, and yet they had to go out of his land.’ <sup>21</sup>But I had concern for my holy name, which the house of Israel had profaned among the nations to which they came.

*I Will Put My Spirit Within You*

<sup>22</sup>“Therefore say to the house of Israel, Thus says the Lord God: It is not for your sake, O house of Israel, that **I am about to act, but for the sake of my holy name, which you have profaned among the nations to which you came.** <sup>23</sup>And I will vindicate the holiness of my great name, which has been profaned among the nations, and which you have profaned among them. **And the nations will know that I am the Lord, declares the Lord God, when through you I vindicate my holiness before their eyes.** <sup>24</sup>I will take you from the nations and gather you from all the countries and bring you into your own land. <sup>25</sup>I will sprinkle clean water on you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you. <sup>26</sup>And I will give you a new heart, and a new spirit I will put within you. **And I will remove the heart of stone from your flesh and give you a heart of flesh.** <sup>27</sup>And **I will put my Spirit within you, and (I will . . .) cause you to walk in my statutes and be careful to obey my rules.**

**1 John 5:2-3**

<sup>2</sup>By this we know that we love the children of God, when we love God and obey his commandments. <sup>3</sup>For this is the love of God, that we keep his commandments. And his commandments are not burdensome.

<sup>28</sup>You shall dwell in the land that I gave to your fathers, and you shall be my people, and I will be your God. <sup>29</sup>And I will deliver you from all your uncleannesses. And I will summon the grain and make it abundant and lay no famine upon you. <sup>30</sup>I will make the fruit of the tree and the increase of the field abundant, that you may never again suffer the disgrace of famine among the nations. <sup>31</sup>Then you will remember your evil ways, and your deeds that were not good, and you will loathe yourselves for your iniquities and your abominations. <sup>32</sup>**It is not for your sake that I will act, declares the Lord God; let that be known to you. Be ashamed and confounded for your ways, O house of Israel.**

<sup>33</sup>“Thus says the Lord God: **On the day that I cleanse you from all your iniquities, I will cause the cities to be inhabited, and the waste places shall be rebuilt.** <sup>34</sup>And the land that was desolate shall be tilled (see Jesus’ Parable on the Four Conditions of the Soil/Heart), instead of being the desolation that it was in the sight of all who passed by. <sup>35</sup>And they will say, ‘This land that was desolate has become like the garden of Eden, **and the waste and desolate and ruined cities are now fortified and inhabited.**’ <sup>36</sup>Then the nations that are left all around you shall know that I am the Lord; **I have rebuilt the ruined places and replanted that which was desolate. I am the Lord; I have spoken, and I will do it.**

<sup>37</sup>“Thus says the Lord God: This **also I will let the house of Israel ask me to do for them: to increase their people like a flock.** <sup>38</sup>**Like the flock for sacrifices, like the flock at Jerusalem during her appointed feasts, so shall the waste cities be filled with flocks of people. Then they will know that I am the Lord.**”

**Focus of Today:**

**Ezekiel 22:25-27**

<sup>26</sup>Her priests have done violence to my law and have **profaned my holy things.** They have **made no distinction between the holy and the common,** neither have **they taught the difference between the unclean and the clean,** and **they have**

**disregarded my Sabbaths**, so that I am profaned among them. <sup>27</sup> Her princes in her midst are like wolves tearing the prey, shedding blood, destroying lives to get dishonest gain.

**Review of the Last Two Weeks teachings:**

**Purpose of Leviticus:**

**Leviticus 20:22-26**

<sup>22</sup> **Obey my laws and teachings.** Or else the land I am giving you will become sick of you and throw you out.

- A. **“A Life Given to Bring us Near to God and a Call for our Life to be Given to Bring others Near to God”** (the Sacrificial System was not given to Cover Sin, but rather to draw us near to God (i.e. Psalm 73:28, “But for me (my greatest) good (is) to be near God; I have made the Lord God my refuge, that (my greatest good works is to) tell of all your works.”).

**VAYIKRA (And He Called) - Leviticus 1:1–5:26; Isaiah 43:21–44:23; Mark 7:1–30**

“The Lord “called” to Moses and spoke to him from the tent of meeting.” Leviticus 1:1

The Lord is “Calling” us today, are we Listening?

**Exodus 25:8 English Standard Version (ESV)**

<sup>8</sup> And let them make me a sanctuary, that I may dwell in their **midst** (actual written in Hebrew as, “within them”) . . . He does not say, “I shall dwell within it” but, **“within them”**.

**1 Corinthians 3:16-17 English Standard Version (ESV)**

<sup>16</sup> Do you not know that you are God’s **temple** and that God’s Spirit dwells in you? <sup>17</sup> If anyone destroys God’s temple, God will destroy him. For God’s temple is holy, and you are that temple.

**1 Corinthians 6:19 English Standard Version (ESV)**

<sup>19</sup> Or do you not know that your body is a **temple** of the Holy Spirit within you, whom you have from God? You are not your own,

**2 Corinthians 6:16 English Standard Version (ESV)**

<sup>16</sup> What agreement has the **temple** of God with idols? For we are the **temple** of the living God; as God said, **“I will make my dwelling among them** and walk among them, and I will be their God, and they shall be my people.

**Leviticus 1:3-4**

<sup>3</sup> “If his offering is a burnt offering from the herd, he shall offer a male without blemish. He shall bring it to the entrance of the tent of meeting, that he may be accepted before the Lord. <sup>4</sup> **He shall lay his hand on the head of the burnt offering, and it shall be accepted for him to make atonement for him.**

A life is offered. This distinction is quite significant once we understand that this offering typifies devotion and that this offering does not picture **sin** or the death of the offerer. In the offerings of Leviticus, a sacrifice is primarily perceived as a gift to God. Jesus uses the word “corban” in **Mark 7:11**. Corban itself means “gift” or “dedicated to God,” and its root means “to bring near.” Recall that the offerer is to lay his hand on the animal before it is killed to signify that the animal represents the offerer giving himself. Therefore, the killing of the animal represents the offerer bringing himself near, making a gift of himself, devoting his entire life to God. It indicates he holds nothing back.

<https://www.bibletools.org/index.cfm?fuseaction=Topical.show/RTD/CGG/ID/846/Animal-Sacrifices.htm>

**Five offerings were taken in communion with God.**

**Burnt** – This is the sacrifice of devotion or service and was performed twice each day, once in the morning and once in the evening.

**Psalms 51:16-18**

<sup>16</sup> For you will not delight in sacrifice, or I would give it; you will not be pleased with a burnt offering.

<sup>17</sup> The sacrifices of God are a broken spirit; a broken and contrite heart, O God, you will not despise.

**Jeremiah 7:21-23**

<sup>21</sup> Thus says the Lord of hosts, the God of Israel: “Add your burnt offerings to your sacrifices, and eat the flesh. <sup>22</sup> For in the day that I brought them out of the land of Egypt, I did not speak to your fathers or command them concerning burnt offerings and sacrifices. <sup>23</sup> But this command I gave them: ‘**Obey my voice**, and I will be your God, and you shall be my people. And walk in all the way that I command you, that it may be well with you.’

**1 Samuel 15:22**

<sup>22</sup> And Samuel said,

“Has the LORD as great delight in burnt offerings and sacrifices, as in **obeying the voice of the LORD?** Behold, to **obey is better than sacrifice**, and to **listen than the fat of rams**.”

**Romans 12:1**

**A Living Sacrifice**

I appeal to you therefore, brothers, by the mercies of God, to **present your bodies as a living sacrifice**, holy and acceptable to God, which is your spiritual worship.

**The Sacrificial Offering System**

**Offerings of the Levitical Priesthood:**

The entire sacrificial offering system in Israel was for the purpose of being in **communion** (relationship or fellowship) with God. Offerings fell into two categories: **1)** those that **restored** communion with God and **2)** those that **were taken in** communion with God. Because sin separated people from having a relationship with God the offerings that restored communion (relationship or fellowship) with God were offered **first**.

**Two** offerings **restored** communion with God.

- **Sin** – for offenses against God through ignorance. (Jesus our high priest made the only permanent sin offering for mankind)  
**NOTE:** There is no offering for sins committed intentionally (willful wrongdoing). This type of sin requires repentance and a change of the attitudes that made it possible for the transgressor to disobey God’s will. For example: Hebrews 10:26 says, “*For if we go on sinning willfully after receiving the knowledge of the truth, there no longer remains a sacrifice for sins . . .*”
- **Trespass** – for offenses against others through ignorance. (Restitution has to be made)

**Five** (*regular – eternal or continuously ongoing*) offerings **were taken in** communion with God.

- **Burnt** – This is the sacrifice of devotion or service and was performed twice each day, once in the morning and once in the evening.
- **Peace** – This is the sacrifice of thanksgiving and praise and the offering could be brought anytime.
- **Meat** – Although this offering is called the meat offering it is actually a grain offering and consists of partaking of bread, usually unleavened, to worship God and acknowledge complete dependence on God for ones needs each day. It was brought in conjunction with the burnt, peace, and drink (bread and wine) offerings.
- **Drink** – It concerns the pouring out of wine as an offering, to worship God and acknowledge complete dependence on God for ones needs each day. It was brought in conjunction with the burnt, peace, and drink (bread and wine) offerings.
- **Incense** – This is the sacrifice of prayer and was performed twice each day, once in the morning and once in the evening.

**B. “Man was formed from the place of his atonement” – We are called to bring our BEST to God and God’s Promise to us is that in turn He will bring His BEST to us.** (i.e. “**Consecrate** (keep (or dedicate) oneself apart from unclean things) yourselves therefore, and **be holy**, for I am holy . . . You shall therefore be holy, for I am holy,” Leviticus 11:44-45; “**Be holy and I am holy**,” Leviticus 19:2; “**Be perfect and your Heavenly Father is perfect**,” Matthew 5:48)

**TZAV (Command!) – Leviticus 6:8–8:36; Jeremiah 7:21 - 8:3; 9:22 - 9:23; 1 Corinthians 15:1–58**

“The LORD said to Moses: ‘Command [TZAV צַו] Aaron and his sons, saying: This is the law of the burnt-offering.’” (Leviticus 6:8–9)

**Leviticus 1:1-2**

**Laws for Burnt Offerings**

<sup>1</sup> **The Lord called Moses** and spoke to him from the tent of meeting, saying,<sup>2</sup> “Speak to the people of Israel and say to them, When any one of you brings an offering to the Lord, you shall bring your offering of livestock from the herd or from the flock.

**of you:** A man who shall bring near of you an offering to G-d (1:2)

The verse does not say, “*a man of you who shall bring near an offering*,” but, “*a man who shall bring near of you an offering*” - **the offering must come from within the person.** It is the (*offering*) within man that must be “*brought near*” and elevated by the divine fire upon the Altar.

**This week we cover the portion of Scripture that covers the teaching of “Eight”, of which I will be including a portion of Next Week’s teaching of the portion of Leviticus that I call “The Gospel Message/Portion of the Book of Leviticus”, which blows my mind every time a read and study this portion of Text, of which I pray the same for you:**

Week 26 - SHEMINI (Eighth)

Leviticus 9:1–11:47; Numbers 19:1–22; Ezekiel 36:16–38; 2 Corinthians 5:11–21

**“You are to Distinction between the Holy and the common, that you might not Profane God’s Holy Name.”**

“And it came to pass on the eighth day . . .” Numbers 9:1

**Here will be the highlights we will discuss today in the teaching of Leviticus 9:1-11:47:**

**1. <sup>1</sup> On the eighth day Moses called Aaron and his sons and the elders of Israel Leviticus 9:1**

*The Lord Accepts Aaron’s Offering*

**On the eighth day Moses called Aaron and his sons and the elders of Israel,**

**AND IT CAME TO PASS ON THE EIGHTH DAY (9:1)**

The number seven represents the cycle of creation; the *number eight* represents the “circumference, boundary, edge, bit, fringe” – that which lies beyond the perimeter of time and space – “a new Beginning” . . . **The Eighth Day . . .**

**2. <sup>24</sup> And fire came out from before the LORD and consumed the burnt offering and the pieces of fat on the altar**

**Leviticus 9:22-24**

<sup>22</sup> Then Aaron lifted up his hands toward the people and blessed them, and he came down from offering the sin offering and the burnt offering and the peace offerings. <sup>23</sup> And Moses and Aaron went into the tent of meeting, and when they came out they blessed the people, and the glory of the LORD appeared to all the people. <sup>24</sup> **And fire came out from before the LORD and consumed the burnt offering and the pieces of fat on the altar,** and when all the people saw it, they shouted and fell on their faces.

**Revelation 13:11-14**

*The Second Beast*

<sup>11</sup> Then I saw another beast rising out of the earth. It had two horns like a lamb and it spoke like a dragon. <sup>12</sup> It exercises all the authority of the first beast in its presence, and makes the earth and its inhabitants worship the first beast, whose mortal wound was healed. <sup>13</sup> **It performs great signs, even making fire come down from heaven to earth in front of people,** <sup>14</sup> and by the signs that it is allowed to work in the presence of the beast it deceives those who dwell on earth, telling them to make an image for the beast that was wounded by the sword and yet lived.

**2 Thessalonians 2:1-11**

*The Man of Lawlessness*

<sup>1</sup> Now concerning the coming of our Lord Jesus Christ and our being gathered together to him, we ask you, brothers, <sup>2</sup> not to be quickly shaken in mind or alarmed, either by a spirit or a spoken word, or a letter seeming to be from us, to the effect that the day of the Lord has come. <sup>3</sup> Let no one deceive you in any way. For that day will not come, unless the rebellion comes first, and the man of lawlessness is revealed, the son of destruction, <sup>4</sup> who opposes and exalts himself against every so-called god or object of worship, so that he takes his seat in the temple of God, proclaiming himself to be God. <sup>5</sup> Do you not remember that when I was still with you I told you these things? <sup>6</sup> And you know **what is restraining him** (*the appointed times/feasts of the Lord*) now so that he may be revealed in his time. <sup>7</sup> For the mystery of lawlessness is already at work. Only **he who now restrains it** (*the appointed times/feasts of the Lord*) will do so until he is out of the way. <sup>8</sup> And then the lawless one will be revealed, whom the Lord Jesus will kill with the breath of his mouth and bring to nothing by the appearance of his coming. <sup>9</sup> **The coming of the lawless one is by the activity of Satan with all power and false signs and wonders,** <sup>10</sup> and with all wicked deception for those who are perishing, because they refused to love the truth and so be saved. <sup>11</sup> Therefore God sends them a strong delusion, so that they may believe **what is false,** <sup>12</sup> in order that all may be condemned who did not believe the truth but had pleasure in unrighteousness.

**3. <sup>10</sup> You are to distinguish between the holy and the common, and between the unclean and the clean**

**Leviticus 10:4-16**

<sup>10</sup> **You are to distinguish between the holy and the common, and between the unclean and the clean,** <sup>11</sup> and you are to teach the people of Israel all the statutes that the Lord has spoken to them by Moses.”

*“You are to Distinction between the Holy and the common, that you might not Profane God’s Holy Name.”*

*“And it came to pass on the eighth day . . .” Numbers 9:1*

**Let’s Begin:**

**1. <sup>1</sup> On the eighth day Moses called Aaron and his sons and the elders of Israel**

**Leviticus 9:1**

*The Lord Accepts Aaron’s Offering*

**On the eighth day Moses called Aaron and his sons and the elders of Israel,**

**AND IT CAME TO PASS ON THE EIGHTH DAY (9:1)**

The number seven represents the cycle of creation; the *number eight* represents the “circumference, boundary, edge, bit, fringe” – that which lies beyond the perimeter of time and space – “a new Beginning” . . . **The Eighth Day . . .**

The mystery of the “**eighth day**” is this. The number eight represents a **new** beginning. In six days God created the heavens and the earth and on the seventh day God rested from all His work of creation. The number seven represents the completion of a cycle; therefore the number eight represents the beginning of a new cycle. Also when the number 8 is laid on its side (∞) it becomes the symbol for **infinity** (eternal or without end).

While the feast of Tabernacles represents the future reign of Jesus Christ on earth for a 1000-year period, the eighth day begins with the Great White Throne Judgment when heaven and earth pass away and ends with God creating a new heaven and earth. Jesus spoke of this day. *“Heaven and earth will pass away, but My words will not pass away. But of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father alone.”* (Matthew 24:35-36)

While the number seven represents completion (such as God’s creation of the universe), the number eight often represents new beginnings:

- On the seventh day, God rested and blessed it, declaring it as a set-apart, holy day of rest. On the eighth day, however, work resumed once more — only this time, human beings began stewardship of God’s creation by tending and caring for the Garden of Eden.
- The eighth day is, therefore, a type of anniversary of the Creation.
- Eight souls were saved during the **Mabul HaGadol** (Great Flood).
- The eighth day is considered a day of covenant (**brit**), for it is on this day that every Jewish male infant is to be brought into covenant with the Almighty God through the rite of circumcision (called **Brit Milah** in Hebrew).
- David was the eighth son of Jesse and Israel’s first great king from whose lineage HaMashiach (the Messiah) would come.
- On the eighth day (first day of the week), Yeshua (Jesus) rose from the grave and became the **bikkurim** (firstfruits) of all those who will be resurrected on the last day.

Other occurrences of eight include the following:

- There were eight spices of incense. As well, the **Cohen HaGadol** (High Priest) had eight articles of clothing.
- Often the weeklong festivals of Passover and **Sukkot** (Tabernacles) are given an additional eighth day of celebration, such as **Acharon shel Pesach** (Final Day of Passover) and **Shemini Atzeret** (Eighth Day of Assembly) on Sukkot.

**We are not given liberty to worship God our own way, but to Repent and Return back to the way God has Ordained and Called Us.**

As sneak peak of the up and coming Feast of Passover, starting Friday, April 15<sup>th</sup> @ 6pm to Friday, April 22<sup>nd</sup> @ 6pm, is the Eighth Day of Passover, I want to highlight an extra day of Passover that is celebrated outside of the Land of Israel, which is called **“The Last Day of Passover” (Acharon shel Pesach) in Hebrew, and it has a feast that is devoted to the Messiah. The Prophets (Haftarah) reading for the day includes Messianic Prophecies and the promise of the Messianic era (i.e. “The wolf will live with the lamb, the leopard will lie down with the goat, the calf and the lion and the yearling together; and a little child will lead them.” Isaiah 11:6).**

In Judaism, in the Diaspora (outside Israel), a final feast is celebrated before sunset and continued until after nightfall the eighth day of Passover.

This final festival meal on the seventh day of the Feast of Unleavened Bread (“Eighth Day” of Passover) is called **Feast of Messiah** (*Seudat Mashiach*).

**This traditional Feast of Messiah, held in anticipation of the future redemption by the Messiah.**

### **Why institute a custom dedicated to the Messiah?**

Just as the first days of Passover focus on Israel’s redemption from Egypt, explained the rabbis, so too should the last days center upon the ultimate redemption that is to come; therefore, at the close of the holiday of Passover (*Pesach*), **a festive meal is dedicated to His coming.** The two are intimately connected, the beginning and end of one process, **with G-d in the future redemption showing wonders, as prophetically spoken by the prophet Micah, “As in the days when you came out of the land of Egypt, I will show them marvelous things.” Micah 7:15).**

Throughout the festival of Passover, we are made aware of our need of redemption.

**This holiday is a wonderful reminder in this world troubled by natural disasters, wars, famine, pestilence, injustice, and corruption that with God there is always hope.**

Since only the Jewish people in exile (or as Paul describes them, “**But a Jew is one inwardly, and circumcision is a matter of the heart, by the Spirit, not by the letter, Romans 2:29**), or outside the Land of Israel, celebrate the **Feast of Messiah (the day that celebrates the hope of a future deliverance from exile and a promise of a better world) is also a symbolized as a Day of “New Beginning(s)”.**

**On the seventh night of Passover,** some Jewish people observe the custom of staying awake all night, since this is when the Israelites were believed to be crossing the Red Sea, an event that took all night and demonstrated the miraculous and awesome power of God.

**This “Eighth Day of Passover” speaks of “New Beginning”,** a step-in-ones Faith that will separate them from this World to the Next. We have been Miraculously Delivered from our life of Slavery and Bondage of this World, to begin walking into a Slavery of Abundant Life, but have our Biggest Obstacle we will ever be up against, “Ourselves”. No longer do we have anyone else to blame than ourselves, as we now have the opportunity, now that we are “Free”, to enter into the “Greatest Journey” of our lives. A Journey of Triumphal Victory, from Glory to Glory. We can blame God, we can blame the Red Sea, we can blame the Leadership, we can blame the Enemy, but at the end of the day, the only one we have to blame is Ourselves, as God has “Given” us this “Free Gift of Faith”, which its only requirement is “Obedience” and “Trust”. Not obedience and trust in anything, but in God alone, the “Author” and “Finisher” of our Faith. If we would only “Choose” to “Follow Him” we will be “Triumphantly Victorious”, if we will only “Obey” Him and “Trust” Him with our “Daily Lives” for Eternity. These next few Words will either “Change your Life for Greatness”, or leave you on an endless journey of Hopelessness and Despair, so here they are:



**Crossing the Red Sea – Exodus 14:1-31 (Summarize)**

<sup>13</sup> And Moses said to the people, *“Fear not, stand firm, and see the salvation of the Lord, which he will work for you today. For the Egyptians whom you see today, you shall never see again. **The Lord will fight for you, and you have only to be silent.**”*

<sup>15</sup> The Lord said to Moses, *“Why do you cry to me? Tell the people of Israel to go forward. <sup>16</sup> Lift up your staff, and stretch out your hand over the sea and divide it, that the people of Israel may go through the sea on dry ground. <sup>17</sup> And I will harden the hearts of the Egyptians so that they shall go in after them, and I will get glory over Pharaoh and all his host, his chariots, and his horsemen. <sup>18</sup> And the Egyptians shall know that I am the Lord, when I have gotten glory over Pharaoh, his chariots, and his horsemen.”*

<sup>19</sup> Then the angel of God who was going before the host of Israel moved and went behind them, and the pillar of cloud moved from before them and stood behind them, <sup>20</sup> coming between the host of Egypt and the host of Israel. And there was the cloud and the darkness. And it lit up the night without one coming near the other all night.

<sup>21</sup> Then Moses stretched out his hand over the sea, and the Lord drove the sea back by a strong east wind all night and made the sea dry land, and the waters were divided. <sup>22</sup> And the people of Israel went into the midst of the sea on dry ground, the waters being a wall to them on their right hand and on their left. <sup>23</sup> The Egyptians pursued and went in after them into the midst of the sea, all Pharaoh’s horses, his chariots, and his horsemen. <sup>24</sup> And in the morning watch the Lord in the pillar of fire and of cloud looked down on the Egyptian forces and threw the Egyptian forces into a panic, <sup>25</sup> clogging their chariot wheels so that they drove heavily. And the Egyptians said, *“Let us flee from before Israel, for the Lord fights for them against the Egyptians.”*

<sup>26</sup> Then the Lord said to Moses, *“Stretch out your hand over the sea, that the water may come back upon the Egyptians, upon their chariots, and upon their horsemen.” <sup>27</sup> So Moses stretched out his hand over the sea, and the sea returned to its normal course when the morning appeared. And as the Egyptians fled into it, the Lord threw the Egyptians into the midst of the sea. <sup>28</sup> The waters returned and covered the chariots and the horsemen; of all the host of Pharaoh that had followed them into the sea, not one of them remained. <sup>29</sup> But the people of Israel walked on dry ground through the sea, the waters being a wall to them on their right hand and on their left.*

<sup>30</sup> Thus the Lord saved Israel that day from the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore. <sup>31</sup> Israel saw the great power that the Lord used against the Egyptians, *so the people feared the Lord, and they believed in the Lord and in his servant Moses.*

**READ:**

**Exodus 15  
The Song of Moses**

Then Moses and the people of Israel sang this song to the Lord, saying,

**“I will sing to the Lord, for he has triumphed gloriously;  
the horse and his rider he has thrown into the sea.**

<sup>2</sup> **The Lord is my strength and my song,  
and he has become my salvation;  
this is my God, and I will praise him,  
my father’s God, and I will exalt him.**

...  
<sup>9</sup> **The enemy said, ‘I will pursue, I will overtake,  
I will divide the spoil, my desire shall have its fill of them.  
I will draw my sword; my hand shall destroy them.’**

<sup>10</sup> **You blew with your wind; the sea covered them;  
they sank like lead in the mighty waters.**

<sup>11</sup> **“Who is like you, O Lord, among the gods?  
Who is like you, majestic in holiness,  
awesome in glorious deeds, doing wonders?**

<sup>12</sup> **You stretched out your right hand;  
the earth swallowed them.**

<sup>13</sup> **“You have led in your steadfast love the people whom you have redeemed;  
you have guided them by your strength to your holy abode.**

...  
<sup>17</sup> **You will bring them in and plant them on your own mountain,  
the place, O Lord, which you have made for your abode,  
the sanctuary, O Lord, which your hands have established.**

<sup>18</sup> **The Lord will reign forever and ever.”**

And, again, as it was prophesied by the prophet Micah, speaking of God’s peoples final exile, we will see this same Victory **“Song of Moses”** sung, in **Revelation:**

*“As in the days when you came out of the land of Egypt, I will show them marvelous things,” Micah 7:15*

And now Revelation:

**The Seven Angels with Seven Plagues**

*“Then I saw another sign in heaven, great and amazing, seven angels with seven plagues, which are the last, for with them the wrath of God is finished. And I saw what appeared to be a sea of glass mingled with fire—and also those who had conquered the beast and its image and the number of its name, standing beside the sea of glass with harps of God in their hands. And they sing the song of Moses, the servant of God, and the song of the Lamb,” Revelation 15:1-3*

Interesting enough, had the Torah Reading continued to be sequentially read last week, which the first day of the week, known as Sunday, as well as that same week, what is known as the “Eighth Day of Passover” or “The Feast of Messiah”, not to have been paused for the annual Feast of Passover, the next reading would have been this week’s reading out of Leviticus chapter 9, which includes a revealing insight of what “*New Beginning(s)*” intel, which reads as follows:

“For seven days, Aaron and his sons stayed at the Tent of Meeting as part of their ordination process. **On the eighth day, Moses called for them to begin presenting the offerings to the Lord.**” Leviticus 9:1-2

These offerings were given as a kind of “**welcoming ceremony**” to greet the arrival of God’s Shekhinah (God’s Glory or Divine Presence):

“Then Moses said, ‘This is what the LORD has commanded you to do, so that the glory of the LORD may appear to you.’” Leviticus 9:6

It took a full seven days of preparation before they could begin this new and holy function as priests who serve Adonai in the Tabernacle, where the Glory of the Lord came to reside:

“Then Moses said, ‘This is what the LORD has commanded you to do, so that the glory of the LORD may appear to you.’” Leviticus 9:6

**Today we are being taught how to live lives according to God’s calling on our lives individually and as a whole, as we read in 1 Peter 2:9:**

“But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light.”

We are instructed to differentiate between the holy and the mundane - to embrace what is sacred and G-dly in our lives while exercising wariness and restraint in the material aspects of life. At the same time, **we are told that the purpose of man’s creation, and of the creation of all worlds, spiritual and material is to make for G-d a dwelling place in the lowly realms** - to involve our everyday material pursuits in the quest to know and serve G-d, thereby making Him at home in the lowliest, most mundane stratum of creation.

For it is only through our awareness and enforcement of the boundaries within creation that these objectives can be achieved . . . Only in their uniqueness as G-d’s chosen people does the nation of Israel have anything of true value to offer the peoples of the world. Only when our spiritual life is kept inviolably apart from the coarsening influence of the material can it in turn sanctify the material by enlisting it to serve its spiritual aims . . .

. . . In origin and essence, all is one. But an even deeper unity is achieved when differentiations and demarcations are imposed upon the primordial oneness, and its component parts are each given a distinct role in creations symphonious expression of the goodness and perfection of its Creator.

*Based on the teachings of the Lubavitcher Rebbe; adapted by Yanki Tauber*

## 2 Corinthians 5:11-21

### *The Ministry of Reconciliation*

<sup>11</sup> Therefore, knowing **the fear of the Lord** (“*is the beginning of wisdom, and the knowledge of the Holy One is insight,*” Proverbs 9:10), we persuade others. But what we are is known to God, and I hope it is known also to your conscience. <sup>12</sup> We are not commending ourselves to you again but giving you cause to boast about us, so that you may be able to answer those who boast about outward appearance and not about what is in the heart. <sup>13</sup> For if we are beside ourselves, it is for God; if we are in our right mind, it is for you. <sup>14</sup> For the love of Christ controls us, because we have concluded this: that one has died for all, therefore all have died; <sup>15</sup> and **he died for all, that those who live might no longer live for themselves but for him who for their sake died and was raised.**

<sup>16</sup> **From now on, therefore, we regard no one according to the flesh.** Even though we once regarded Christ according to the flesh, we regard him thus no longer. <sup>17</sup> **Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold\*, the new has come.** <sup>18</sup> **All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation;** <sup>19</sup> that is, in Christ *God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation.* <sup>20</sup> Therefore, we are **ambassadors\*** for Christ, **God making his appeal through us.** We implore you on behalf of Christ, **be reconciled\*** to God. <sup>21</sup> For our sake he made him to be sin who knew no sin, so that in him we might become the **righteousness\*** of God.

\* **behold:** or understand

\* **ambassadors** for Christ: trusted, respected, and one who is authorized to speak as God’s Messenger (representing His kingdom – His rule / His law).

\* **be reconciled to God:** decisively change, coming to the same position; changing from one who obeys an alternative teaching and instruction of God, an enemy of God, to one who obeys the teaching and instruction of God, a friend of God - “*You are my friends if you do what I command you. No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you,*” John 15:14-15

\* **righteousness** of God: “the approval of God” - refers to what is deemed right by the Lord (after His examination), i.e. what is approved in His eyes - “. . . **everyone who thus hopes\* in him purifies\* himself as he is pure.** Everyone who makes a practice of sinning also practices **lawlessness\***; sin is lawlessness. You know that he appeared in order to take away sins, and in him there is no sin . . . No one born of God makes a practice of sinning, for God’s seed abides in him; and he cannot keep on sinning, because he has been born of God. By this it is evident who are the children of God, and who are the children of the devil: whoever does not practice **righteousness\*** is not of God, nor is the one who does not love his brother,” 1 John 3:3-10).



“You are to Distinction between the Holy and the common, that you might not Profane God’s Holy Name.”

\* **hopes**: or expects with confidence good, joy, eternal salvation.

\* **purifies himself**; or **cleanse** from defilement, **by obedience** (see **1 Peter 1:22**), the **instruments a person uses** (figuratively our hands) to accomplish their divine moral purpose, and capacity of **moral preference** (figuratively our heart) that establishes who we really are (see **James 4:8**).

\* **1 Peter 1:22**, “Having purified your souls **by your obedience** to the truth for a sincere brotherly love, love one another earnestly from a pure heart.”

\* **James 4:8**, “Draw near to God, and he will draw near to you. **Cleanse your hands**, you sinners, and **purify your hearts**, you double-minded.”

\* practices **lawlessness**: an alternative teaching and instruction of God.

\* practice **righteousness**: right living according to God’s way, His teaching and instruction.

**And therein lies the heart of our creation:**

**Matthew 5:14-16**

“**You are the light of the world.** A city set on a hill cannot be hidden. <sup>15</sup> Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house. <sup>16</sup> In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven.”

**Hebrews 12:14**

“Strive for peace with everyone, and for the **holiness without which no one will see the Lord.**”

Therefore, we must begin to live out those Holy Lives that God has not just spoken, but created us for. Choosing Holiness in the Mundane, not because one day is greater than another, but because God “Choose” one day to be greater than another as it pertains to every area of our lives, for example:

**Sabbath as our day of Worship.**

**The Feast of the Lord as our annual Celebrations.**

**The Ten Commandments and the instructions of the Lord as our standard of Living.**

**Putting God and Others before ourselves as our standard in Relationship.**

**Giving our Best as a Tithe to the Lord as the priority of our Investments.**

**The Greatest among us being a Servant as our Work Ethic.**

**Being a Slave to Righteousness**, right living according to God’s teaching and instruction, and No longer a Slave to Sin, wrong living according to teaching and instruction that apposes God’s, as the **standard of our Pledge of Allegiance**, and to no other, even unto death.

**The Word of God as our Traditions** (i.e. ethics, customs, conducts, behaviors, habits, way of life).

And each one of these Holy “Choices”, according to God’s Choices (Ways), as our passionate life pursuits, at which time the world can SEE God, in contrast to the “Choices” and “Ways”, in worship, celebration, living, relationships, investments, ethics, and pledges, at which God cannot be SEEN. Again, through the separation of the “Red Sea”, the victorious separation of the life of the world to the life where God speaks, and leads us into His Promise Land, Eternity.

**And Now, Leviticus 9-11**

**Leviticus 9:1**

*The Lord Accepts Aaron’s Offering*

On the eighth day Moses called Aaron and his sons and the elders of Israel,

**AND IT CAME TO PASS ON THE EIGHTH DAY (9:1)**

The number seven represents the cycle of creation; the number eight represents the “circumference, boundary, edge, bit, fringe” – **that which lies beyond the perimeter of time and space – “a new Beginning”.**

**The Eighth Day**

*(Keli Yakar; Shaloh)*

\*\*\*\*\*

Leviticus 12 (Exodus 12:1-20; Ezekiel 45:16-46:18; Luke 5:12-15)

### Purification After Childbirth

1. Jesus fulfills through his Birth
2. Jesus fulfills in the Circumcision of the Heart

#### Leviticus 12:1-8

*Purification After Childbirth*

<sup>1</sup>The Lord spoke to Moses, saying, <sup>2</sup>“Speak to the people of Israel, saying, If a woman conceives and bears a male child, then she shall be unclean seven days. As at the time of her menstruation, she shall be unclean. <sup>3</sup>And on the eighth day the flesh of his foreskin shall be circumcised. <sup>4</sup>Then she shall continue for thirty-three days in the blood of her purifying. She shall not touch anything holy, nor come into the sanctuary, until the days of her purifying are completed. <sup>5</sup>But if she bears a female child, then she shall be unclean two weeks, as in her menstruation. And she shall continue in the blood of her purifying for sixty-six days.

<sup>6</sup>“And when the days of her purifying are completed, whether for a son or for a daughter, she shall bring to the priest at the entrance of the tent of meeting a lamb a year old for a **burnt offering** (This is the sacrifice of devotion or service and was performed twice each day, once in the morning and once in the evening – taken in communion with God.), and a pigeon or a turtledove for a sin offering, <sup>7</sup> and he shall offer it before the Lord and make atonement for her. Then she shall be clean from the flow of her blood. This is the law for her who bears a child, either male or female. <sup>8</sup> And if she cannot afford a lamb, then she shall *take two turtledoves or two pigeons*, one for a **burnt offering** and the other for a **sin offering** (for offenses against God through ignorance – an offering to restore communion with God). And the priest shall make atonement for her, and she shall be clean.”

The **burnt offering** (sacrifice of devotion or service – performed in the morning and evening each day – taken in communion with God) and the **sin offering** (for offenses against God through ignorance – an offering to restore communion with God) that are given following childbirth are seen as a means of **transitioning from a time of isolation back into the community by first drawing close to God**. It is a special moment of thanksgiving that both the child and the mother survived the pain and risk of childbirth.

**This important juncture reminds us that transitions matter; as we move from one phase to the next in our lives, we should first draw close to God with thanksgiving.**

#### Leviticus 15

*Laws About Bodily Discharges*

<sup>13</sup>“And when **the one with a discharge** is cleansed of his discharge, then he shall count for himself seven days for his cleansing, and wash his clothes. And **he shall bathe his body in fresh water** (mikvah/baptize/spiritual rebirth) **and shall be clean**. <sup>14</sup>And on the **eighth day he shall take two turtledoves or two pigeons** and come before the Lord to the entrance of the tent of meeting and give them to the priest. <sup>15</sup>And the priest shall use them, one for a sin offering and the other for a burnt offering. And the priest shall make atonement for him before the Lord for his discharge.

<sup>19</sup>“When **a woman has a discharge**, and the discharge in her body is blood, she shall be in her menstrual impurity for seven days, and whoever touches her shall be unclean until the evening. . . . <sup>27</sup> And whoever touches these things shall be unclean, and shall wash his clothes and **bathe himself in water** and be unclean until the evening. <sup>28</sup>But if she is cleansed of her discharge, she shall count for herself seven days, and after that she shall be clean. <sup>29</sup> And on the eighth day she shall take two turtledoves or two pigeons and bring them to the priest, to the entrance of the tent of meeting. <sup>30</sup> And the priest shall use one for a sin offering and the other for a burnt offering. And the priest shall make atonement for her before the Lord for her unclean discharge.

<sup>31</sup>“Thus you shall keep the people of Israel separate from their uncleanness, lest they die in their uncleanness by defiling my tabernacle that is in their midst.”

<sup>32</sup> *This is the law* for him who has a discharge and for him who has an emission of semen, becoming unclean thereby; <sup>33</sup> also for her who is unwell with her menstrual impurity, that is, for anyone, male or female, who has a discharge, and for the man who lies with a woman who is unclean.

**The parallel of the purpose a woman having to mikvah/baptize and our Spiritual Rebirth:** The menstruating woman honors the egg that has been shed, which will never house a human soul, as she embraces a fresh potential for life that she can now bestow unto the world. This is the magic of the woman, “mother of all life” (Genesis 3:20), as her monthly cycle represents a lesson that even the highest of priests must model -- that we can honor the death of lost opportunities but treasure the life that our new choices create, **and through the birthing process, we are Baptized when the water breaks and we must move through the conversion process, which is a separation, through the narrow path, of the Old life to the New Life, which is what we Celebrate Today.**

Far from being “dirty”, the woman’s cycle is of the highest purity, for it reminds us that it is the cycles, changes, and opportunities of this physical life that defines our greatest spirituality. In other words, the spiritual rebirth of going to the *mikvah/baptism* is one of refocusing on life and fresh beginnings.

**In the New Testament, we see that Miriam (Mary) observed this law after the birth of Jesus.**

**“When the time came for the purification rites required by the Law of Moses, Joseph and Mary took Him to Jerusalem to present Him to the Lord (as it is written in the Law of the Lord, ‘Every firstborn male is to be consecrated to the Lord’), and to offer a sacrifice in keeping with what is said in the Law of the Lord: ‘a pair of doves or two young pigeons.’” Luke 2:22–24**

**The “TRUE” Christmas Story:**

Based on Scripture, historical facts, the Biblical calendar and Jewish tradition I would like to present the following Christmas story as a plausible way in which the events surrounding Jesus’ birth occurred.

It is Saturday night, Kislev 25, in the Jewish year 3755. It is the first night of Hanukkah, the Feast of Dedication and the Feast of Light, December 6, 6 BCE. The angel Gabriel comes to the Virgin Mary with a message from God. She will conceive in her womb, bear a son and name him Jesus (Yashua – Joshua – “I AM SALVATION”). The Holy Spirit will come upon her, and the power of the Most High will overshadow her; and for that reason the holy offspring shall be called the Son of God.

Mary appropriately Hanukkahs (dedicates – first use for a holy purpose) her body to be the temple of God by saying, *“Behold, the bondslave of the Lord; be it done to me according to your word.”*

*The Holy Spirit impregnates Mary. She now has the Word of God, eternal life and the light of men dwelling in the darkness of her womb. As it is written: In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being by Him, and apart from Him nothing came into being that has come into being. In Him was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not comprehend it. (John 1:1-5)*

Interestingly, on the first night of Hanukkah many Jews quote this passage of Scripture, *“In the beginning God created the heavens and the earth. And the earth was formless and void, and darkness was over the surface of the deep; and the Spirit of God was moving over the surface of the waters. Then God said, “Let there be light”; and there was light.” (Genesis 1:1-3)*

Coincidentally we are reminded by the Scripture in John 10:22-39, that Jesus declared Himself to be the Son of God on Hanukkah, the Feast of Dedication and Light in the Temple at Jerusalem.

Forty weeks (Forty weeks is the period of human gestation) after His conception Jesus is born. It is Friday night, Elul 9, in the Jewish year 3756. This corresponds to our Gregorian calendar date of September 9, 5 BCE. It is the beginning of the weekly Sabbath. The Jewish people have a particular name for every Sabbath and they read specific passages of Scripture on those Sabbaths. The one on which Jesus is born is called KiTeitzei, **“When you go out”**, Deuteronomy 21:10 - 25:19:

**“When you go out to war against your enemies, and the Lord your God gives them into your hand and you take them captive . . .”**  
**Deuteronomy 21:10**

On that Sabbath night Jesus goes forth from the womb. And the next morning in the Temple and in every synagogue **Isaiah 54:1-10** is read. It begins this way:

**“Shout for joy, O barren one, you who have borne no child; break forth into joyful shouting and cry aloud, you who have not travailed; for the sons of the desolate one will be more numerous than the sons of the married woman,” says the LORD.**

On the following Sabbath, being the eighth day Jesus is circumcised. The Jewish people call this particular Sabbath, KiTavo, **“When you enter”**, Deuteronomy 26:1–29:9 (8):

*Offerings of Firstfruits and Tithes*

**“When you come into the land that the Lord your God is giving you for an inheritance and have taken possession of it and live in it . . .”**  
**Deuteronomy 26:1**

On that day Jesus entered into the Mosaic Covenant through His circumcision. And in the Temple and every synagogue the prophet **Isaiah 60:1-22** is read. It begins this way:

**Arise, shine; for your light has come, and the glory of the LORD has risen upon you. For behold, darkness will cover the earth, and deep darkness the peoples; but the LORD will rise upon you, and His glory will appear upon you. And nations will come to your light, and kings to the brightness of your rising. Lift up your eyes round about, and see; they all gather together, they come to you.**

And in verse six of that passage of Scripture it prophesies the coming of the Magi to see Jesus. It reads this way:

**A multitude of camels will cover you, the young camels of Midian and Ephah; all those from Sheba will come; they will bring gold and frankincense, and will bear good news (myrrh - a sweet smelling aroma) of the praises of the LORD.**

Mary waited the prescribed 40 days for her purification (Read Leviticus 12:1-4) from the blood of childbirth before presenting her son, Jesus at the Temple. It was Thursday, Ethanim (Ethanim is the seventh month of God’s calendar. It falls within our September/October time frame. The Jewish people currently call this month Tishri.) 21, of the Jewish year 3756 or our October 23, 5 BCE. The Jewish people call the day Hossana Rabba or “The Great Day of Salvation”. It is the last day of the Feast of Tabernacles (In Hebrew the feast is called Sukkoth, which is translated as tent, hut, tabernacle or booth and indicates a temporary dwelling.) (Sukkoth).

*by Michael Gibson, Key2Changes.com*

**Note: because of the Lunar (lunar is a type of Messiah) Calendar cycles every 19 years, and there is an additional month added to seven of those 19 years to accommodate for a solar year, the actual fulfillment of Jesus’ 40 week gestation, from conception during Hanukkah to**

birth during the reading of “When you go out” (KiTeitzei) - Deuteronomy 21:10 - 25:19, could have only occurred during one of the 19 years of the lunar calendar cycle. Following are the dates of those above referenced Sabbath Readings:

**Jesus' Birthday** (“When you go out” - Ki Teitze - Deuteronomy 21:10 - 25:19) **2022: Friday, September 9<sup>th</sup> @ 6pm to Saturday, September 10<sup>th</sup> @ 6pm**

“When you go out to war against your enemies, and the Lord your God gives them into your hand and you take them captive . . .”  
**Deuteronomy 21:10**

**Jesus' Circumcision** (“When you go in” - Ki Tavo - Deuteronomy 26:1–29:9 (8)) **2022 Friday, September 16<sup>th</sup> @ 6pm to Saturday, September 17<sup>th</sup> @ 6pm**

*Offerings of Firstfruits and Tithes*

“When you come into the land that the Lord your God is giving you for an inheritance and have taken possession of it and live in it . . .”  
**Deuteronomy 26:1**

**Feast of Trumpets** (Jesus' Future Return Feast) **2022: Sunday, September 25<sup>th</sup> @ 6pm to Tuesday, September 27<sup>th</sup> @ 6pm**

**Feast of Atonement** (Beginning of Jesus' Future Millennial Reign Feast) **2022: Monday, October 4<sup>th</sup> @ 6pm to Tuesday, October 5<sup>th</sup> @ 6pm**

**Feast of Tabernacles** (Jesus' Future Millennial Reign – 7 Day/1,000 Year Wedding Feast) **2022: Sunday, October 9<sup>th</sup> @ 6pm to Sunday, October 16<sup>th</sup> @ 6pm**

**The 8th Day** (“The Great Day of Salvation” - Jesus' Dedication in the Temple - 40 Days following His Birth – Jesus' Future Final Judgement/New Heaven and New Earth) **2022: Sunday, October 16<sup>th</sup> @ 6pm**

*Adjustments and Leap Years*

A year of 12 lunar months, however, is some 11 days shorter than a solar year. In order to ensure that the various seasonally based holidays in the Jewish calendar continue to occur at the correct season, the rabbis developed a system over time that allowed them to coordinate their lunar months with the solar year by inserting **a leap month at the end of the year seven times in every 19-year cycle**. This is now fixed in the third, sixth, eighth, 11th, 14th, 17th, and 19th years of the cycle. Although this is traditionally ascribed to Rabbi Hillel II in the fourth century CE, it is probable that the system in use today developed slowly during the course of the mid-to-late first millennium.

In order to further fine-tune their calculations, the rabbis determined that the months of Nisan, Sivan, Av, Tishrei, and Shevat are always 30 days long. Iyyar, Tammuz, Elul, Tevet and Adar are always 29 days long. Heshvan and Kislev are either 29 or 30 days in length. In a leap year, there are two months of Adar. **When that occurs, Adar I is 30 days long, and Adar II 29**. A short Jewish year, therefore, consists of 353 to 355 days, while a leap year varies between 383 and 385 days.

**2. <sup>24</sup> And fire came out from before the LORD and consumed the burnt offering and the pieces of fat on the altar**

**Leviticus 9:22-24**

<sup>22</sup> Then Aaron lifted up his hands toward the people and blessed them, and he came down from offering the sin offering and the burnt offering and the peace offerings. <sup>23</sup> And Moses and Aaron went into the tent of meeting, and when they came out they blessed the people, and the glory of the LORD appeared to all the people. <sup>24</sup> **And fire came out from before the LORD and consumed the burnt offering and the pieces of fat on the altar**, and when all the people saw it, they shouted and fell on their faces.

**Revelation 13:11-14**

*The Second Beast*

<sup>11</sup> Then I saw another beast rising out of the earth. It had two horns like a lamb and it spoke like a dragon. <sup>12</sup> It exercises all the authority of the first beast in its presence, and makes the earth and its inhabitants worship the first beast, whose mortal wound was healed. <sup>13</sup> **It performs great signs, even making fire come down from heaven to earth in front of people,** <sup>14</sup> and by the signs that it is allowed to work in the presence of the beast it deceives those who dwell on earth, telling them to make an image for the beast that was wounded by the sword and yet lived.

**2 Thessalonians 2:1-11**

*The Man of Lawlessness*

<sup>1</sup> Now concerning the coming of our Lord Jesus Christ and our being gathered together to him, we ask you, brothers, <sup>2</sup> not to be quickly shaken in mind or alarmed, either by a spirit or a spoken word, or a letter seeming to be from us, to the effect that the day of the Lord has come. <sup>3</sup> Let no one deceive you in any way. For that day will not come, unless the rebellion comes first, and the man of lawlessness is revealed, <sup>4</sup> who opposes and exalts himself against every so-called god or object of worship, so that he takes his seat in the temple of God, proclaiming himself to be God. <sup>5</sup> Do you not remember that when I was still with you I told you these things? <sup>6</sup> And you know **what is restraining him (the appointed times/feasts of the Lord)** now so that he may be revealed in his time. <sup>7</sup> For the mystery of lawlessness is already at work. Only **he who now restrains it (the appointed times/feasts of the Lord)** will do so until he is out of the way. <sup>8</sup> And then the lawless one will be revealed, whom the Lord Jesus will kill with the breath of his mouth and bring to nothing by the appearance of his coming. <sup>9</sup> **The coming of the lawless one is by the activity of Satan with all power and false signs and wonders,** <sup>10</sup> and with all wicked deception for those who are perishing, because they refused to love the truth and so be saved. <sup>11</sup> Therefore God sends them a strong delusion, so that they may believe what is false, <sup>12</sup> in order that all may be condemned who did not believe the truth but had pleasure in unrighteousness.

**3. <sup>10</sup> You are to distinguish between the holy and the common, and between the unclean and the clean**

**Leviticus 10:4-16**

**10 You are to distinguish between the holy and the common, and between the unclean and the clean,** <sup>11</sup> and you are to teach the people of Israel all the statutes that the Lord has spoken to them by Moses.”

**Final Thoughts:**

**2 Timothy 2:21**

“Therefore, if anyone **cleanses** (“cleanse out, clean thoroughly” with the outcome of a higher elevation (standard of living), or deeper sanctification – by the removal of something is made clean – setting themselves apart, mind, soul, spirit, and strength, for a high purpose) himself from what is dishonorable (of the lowest degree or value), he will be a **vessel** (for the weaker the vessels, the greater must be the care lest they be broken) for honorable use, set apart as holy, useful to the master of the house, ready for every good work.”

**Leviticus 11:3-32**

<sup>3</sup> Whatever parts the hoof and is cloven-footed and chews the cud, among the animals, you may eat. <sup>4</sup> **Nevertheless, among those that chew the cud or part the hoof, you shall not eat these:** The camel, because it chews the cud but does not part the hoof, is unclean to you. <sup>5</sup> And the rock badger, because it chews the cud but does not part the hoof, is unclean to you. <sup>6</sup> And the hare, because it chews the cud but does not part the hoof, is unclean to you. <sup>7</sup> And the pig, because it parts the hoof and is cloven-footed but does not chew the cud, is unclean to you. <sup>8</sup> **You shall not eat any of their flesh, and you shall not touch their carcasses; they are unclean to you.**

<sup>9</sup> “These you may eat, of all that are in the waters. Everything in the waters that has fins and scales, whether in the seas or in the rivers, you may eat. <sup>10</sup> **But anything in the seas or the rivers that does not have fins and scales, of the swarming creatures in the waters and of the living creatures that are in the waters, is detestable to you.** <sup>11</sup> You shall regard them as detestable; you shall not eat any of their flesh, and you shall detest their carcasses. <sup>12</sup> Everything in the waters that does not have fins and scales is detestable to you.

<sup>13</sup> **“And these you shall detest among the birds; they shall not be eaten; they are detestable:** the eagle, the bearded vulture, the black vulture, <sup>14</sup> the kite, the falcon of any kind, <sup>15</sup> every raven of any kind, <sup>16</sup> the ostrich, the nighthawk, the sea gull, the hawk of any kind, <sup>17</sup> the little owl, the cormorant, the short-eared owl, <sup>18</sup> the barn owl, the tawny owl, the carrion vulture, <sup>19</sup> the stork, the heron of any kind, the hoopoe, and **the bat.**

<sup>20</sup> “All winged insects that go on all fours are detestable to you. <sup>21</sup> Yet among the winged insects that go on all fours you may eat those that have jointed legs above their feet, with which to hop on the ground. <sup>22</sup> Of them you may eat: the locust of any kind, the bald locust of any kind, the cricket of any kind, and the grasshopper of any kind. <sup>23</sup> But all other winged insects that have four feet are detestable to you.

<sup>24</sup> “And by these you shall become unclean. Whoever touches their carcass shall be unclean until the evening, <sup>25</sup> and whoever carries any part of their carcass shall wash his clothes and be unclean until the evening. <sup>26</sup> Every animal that parts the hoof but is not cloven-footed or does not chew the cud is unclean to you. Everyone who touches them shall be unclean. <sup>27</sup> And all that walk on their paws, among the animals that go on all fours, are unclean to you. Whoever touches their carcass shall be unclean until the evening, <sup>28</sup> and he who carries their carcass shall wash his clothes and be unclean until the evening; they are unclean to you.

<sup>29</sup> “And these are unclean to you among the swarming things that swarm on the ground: the mole rat, the mouse, the great lizard of any kind, <sup>30</sup> the gecko, the monitor lizard, the lizard, the sand lizard, and the chameleon. <sup>31</sup> These are unclean to you among all that swarm. Whoever touches them when they are dead shall be unclean until the evening. <sup>32</sup> And anything on which any of them falls when they are dead shall be unclean, whether it is an article of wood or a garment or a skin or a sack, any article that is used for any purpose. It must be put into water, and it shall be unclean until the evening; then it shall be clean. <sup>33</sup> And if any of them falls into any earthenware vessel, all that is in it shall be unclean, and you shall break it.

**Ezekiel 22:25-27**

<sup>26</sup> Her priests have done violence to my law and have profaned my holy things. They have **made no distinction between the holy and the common,** neither have **they taught the difference between the unclean and the clean, and they have disregarded my Sabbaths,** so that I am profaned among them. <sup>27</sup> Her princes in her midst are like wolves tearing the prey, shedding blood, destroying lives to get dishonest gain.

**Acts 10:15**

<sup>15</sup> And the voice came to him again a second time, “What God has made clean, do not call common.”

**Acts 10:9-33**

**Peter’s Vision**

<sup>9</sup> The next day, as they were on their journey and approaching the city, Peter went up on the housetop about the sixth hour<sup>[b]</sup> to pray. <sup>10</sup> And he became hungry and wanted something to eat, but while they were preparing it, he fell into a trance <sup>11</sup> and saw the heavens opened and something like a great sheet descending, being let down by its four corners upon the earth. <sup>12</sup> In it were all kinds of animals and reptiles and birds of the air. <sup>13</sup> And there came a voice to him: “Rise, Peter; kill and eat.” <sup>14</sup> But Peter said, “By no means, Lord; for I have never eaten anything that is common or unclean.” <sup>15</sup> And the voice came to him again a second time, “What God has made clean, do not call common.” <sup>16</sup> This happened three times, and the thing was taken up at once to heaven. <sup>17</sup> Now while Peter was inwardly perplexed as to what the vision that he had seen might mean, behold, the men who were sent by Cornelius, having made inquiry for Simon’s house, stood at the gate <sup>18</sup> and called out to ask whether Simon who was called Peter was lodging there. <sup>19</sup> And while Peter was pondering the vision, the Spirit said to him, “Behold, three men are looking for you. <sup>20</sup> Rise and go down and accompany them without hesitation,<sup>[c]</sup> for I have sent them.” <sup>21</sup> And Peter went down to the men and said, “I am the one you are looking for. What is the reason for your coming?” <sup>22</sup> And they said, “Cornelius, a centurion, an upright and God-fearing man, who is well spoken of by the whole Jewish nation, was directed by a holy angel to send for you to come to his house and to hear what you have to say.” <sup>23</sup> So he invited them in to be his guests.

*“You are to Distinction between the Holy and the common, that you might not Profane God’s Holy Name.”*

The next day he rose and went away with them, and some of the brothers from Joppa accompanied him. <sup>24</sup> And on the following day they entered Caesarea. Cornelius was expecting them and had called together his relatives and close friends. <sup>25</sup> When Peter entered, Cornelius met him and fell down at his feet and worshiped him. <sup>26</sup> But Peter lifted him up, saying, “Stand up; I too am a man.” <sup>27</sup> And as he talked with him, he went in and found many persons gathered. <sup>28</sup> And he said to them, “You yourselves know how unlawful it is for a Jew to associate with or to visit anyone of another nation, but God has shown me that I should not call any person common or unclean. <sup>29</sup> So when I was sent for, I came without objection. I ask then why you sent for me.” <sup>30</sup> And Cornelius said, “Four days ago, about this hour, I was praying in my house at the ninth hour, <sup>[d]</sup> and behold, a man stood before me in bright clothing <sup>31</sup> and said, ‘Cornelius, your prayer has been heard and your alms have been remembered before God. <sup>32</sup> Send therefore to Joppa and ask for Simon who is called Peter. He is lodging in the house of Simon, a tanner, by the sea.’ <sup>33</sup> So I sent for you at once, and you have been kind enough to come. Now therefore we are all here in the presence of God to hear all that you have been commanded by the Lord.”

**Next Week’s Reading:**

**Week 27 - Tazria (She Conceives) / Metzora (Infected One)**

**Leviticus 12:1–15:33; 2 Kings 4:42–5:19, 7:3–20; Matthew 8:1–4, 11:2–6; Mark 9:14–15**