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➤ Getting Started

Let's start our scriptural investigation in Leviticus and Numbers which are parallel accounts about Alohym's Holy Convocations. These eye-opening truths will continue to solidify the fact that Alohym has one calendar, which He has put in motion with meticulousness and great precision. Let's start reading about the first month the year (**Abib**) and the structure of Alohym's (**Holy Convocations**) starting in Leviticus 23:2, Lets Read:

Leviticus 23:2 WLC WLC_v WLC_t WLC_tm Strong CHES

AV Speak unto the children of Israel, and say unto them, [Concerning] the feasts of the LORD, which ye shall proclaim [to be] holy convocations, [even] these [are] my feasts.

דָּבַר	אֶל	בְּנֵי־	יִשְׂרָאֵל	וְאָמַרְתָּ	אֲלֵהֶם	מִוְעֲדֵי	יְהוָה	תִּקְרְאוּ־	אֲשֶׁר	אֵתְּם	מִקְרָאֵי
דָּבַר	אֶל	בְּנֵי־	יִשְׂרָאֵל	וְאָמַרְתָּ	אֲלֵהֶם	מִוְעֲדֵי	יְהוָה	תִּקְרְאוּ־	אֲשֶׁר	אֵתְּם	מִקְרָאֵי
dbr	al	-bni	ishral	uamrth	alem	muodi	ieue	ashr	-thqrau	athm	mqrai
dbr	al	-bni	ishral	u-amrth	al-em	muodi	ieue	ashr	-thqrau	ath-m	mqrai
H1696	H413-	H1121	H3478	H559	H413	H4150	H3068	H834	-H7121	H853	H4744
"speak-you ! to sons-of Israel and-you-say to-them appointed-times-of Yahweh which you ^(P) -shall-proclaim > them meetings-of											

קֹדֶשׁ	אֵלֶּה	הֵם	מִוְעֲדֵי	:
קֹדֶשׁ	אֵלֶּה	הֵם	מִוְעֲדֵי	:
qdsh	ale	em	muodi	:
qdsh	ale	em	muod.i	:
H6944	H428	H1992	H4150	:
holiness these they appointed-times-of-me				

I want to shed light on a few words in this scripture to make sure that we have a clear understanding going forward of what Alohym is telling us here. I have copied and pasted the above scripture from the "[Interlinear Scriptural Analyzer](#)" so that we can have both renderings of the English and Hebrew translations for better clarity.

Let's look at the "red boxed" areas above and their importance for our knowledge moving forward. Here again in this scripture we see the H853, Aleph-Taw, (את) "the beginning and end", "The Leaders Covenant and sign", along with H4744, H6944 and at the end of the verse H4150. Let's look at these words in Strong's for their meanings.

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

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

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

What we are being told here is that in Leviticus 23:2, these festivals are a public meeting and a rehearsal, a sacred place, or thing having holiness, an appointed or fixed time or season in which to act

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upon His word. Let's start off with the understanding of the Sabbath day and the specifics that as believers we are to adhere too. Let's read Leviticus 23:3

Leviticus 23:3 WLC WLC_v WLC_t WLC_tm Strong CHES

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

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

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

(Below are the specifics about a Sabbath day)

- A holy convocation
- A day of rest
- do no servile work

In Leviticus 23:4 thru 8, as well as Number 28:16 thru 25, Alohym gives us the structure of the first festival of the year, the Passover followed by the Days of Unleavened Bread. These specific days alone can point us to the beginning of Alohym's calendar year if we know what we are looking for! So let's read verse 4 thru 8. ([Please download the "Interlinear Scriptural Analyzer" to view these scripture in Hebrew, this is a great tool and it's free](#))

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

Notice verse five (5) it states the fourteenth of the 1st month at even i.e. sunset is Yahuah's Passover, what it doesn't say is that the next day started at sunset meaning that the day did not end at evening.

Let's spend a little time investigating all the elements of the Passover day and what Alohym has to say about the structure of this day. Now depending on which calendar you observe this day becomes either a holy convocation or a Sabbath starting at the sunset evening on the 14th of Abib, of which observing this time as a Sabbath day is not scriptural. In researching this subject, many (*not all*)

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observing the Enoch calendar try to give validity to this day as a Sabbath just for the simple fact that the number 14 is divisible by seven meaning it is a Sabbath day, but this simply is not the case.

When it comes to Alohym's word it should be that scripture interprets scripture and if we don't understand something or it doesn't fit the mold, we just force the issue which causes error and confusion. Let's look at ALL available knowledge when it comes to the subject of the Passover and make a true determination as to where it fits in Alohym's calendar.

The investigation starts in Exodus 12:5 through the end of the chapter, and I will add in the parallel accounts from Jubilee's as a second witness.

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

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

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

Clearly we read in this scripture that this holy convocation starts at the sunset evening on the fourteenth (14) and that we are to eat unleavened bread until the sunset evening on the twenty first day of the month. If this were a Sabbath day the Israelites would have broken it by working on the Sabbath i.e. killing the lamb or goat, roasting it with fire and then the whole congregation left that night for Succoth in which they encamped on the fifteenth. Now moving on to Leviticus chapter twenty three, we find an even more profound scriptural understanding about the fifteenth day of Abib. (Leviticus 23:6-15)

v6; And on the fifteenth day of the same month [is] the feast of unleavened bread unto Yahuah: seven days ye must eat unleavened bread. *v7;* In the first day ye shall have an holy convocation: ye shall do no servile work therein. *v8;* But ye shall offer an offering made by fire unto Yahuah seven days: in the seventh day [is] an holy convocation: ye shall do no servile work [therein].

v9; And Yahuah spake unto Moses, saying, *v10;* Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: *v11;* And he shall wave the sheaf before Yahuah, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

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

Clearly we read that the counting of the wave sheaf was to start after the Sabbath day on the sixteenth day of the month of Abib. In other words it plainly states the 15th day of the month; the first day of unleavened bread is a Sabbath. That means it falls within the 52 week cycle during the year and moving it to any other place on Alohym's calendar would be adding to the word of Alohym.

Now we have established that the 15th of Abib is a weekly Sabbath day and part of the 52 week cycle let's count backward seven days and we see that the 8th and 1st days of the month are also Sabbath days.

As a review we need to understand that [Sabbath days](#) are, [a Holy Convocation](#), [a day of Rest](#) and we are to do [No Servile Work](#) therein, and that the Passover is a [holy convocation and a preparation day](#) for the Sabbath. In studying the structure of Alohym's calendar there is only one Sabbath day that falls outside of the 52 week yearly cycle which has all four criteria, *a holy convocation, a day of rest, no servile work* and is a *Sabbath day, this is the Day of Atonement*.

➤ New Testament Scripture on the Passover

Let's now investigate New Testament scripture as written by the disciples about the Passover day and its structure. Interesting enough we see that all four apostles say the same thing about the Passover day, let's read.

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

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

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

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

Here we are told in the New Covenant as stated by the disciple's that the Passover day is a preparation day for the Sabbath. The information provided by all scriptural accounts above clearly show us that the Passover day is the 6th day of the week and not a Sabbath day.

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

As we delve into scripture let's take a look at some history that is recorded in 2 Chronicles 29. Here we will see the interesting fact that within the first 8 days of that year, the temple and the priesthood were sanctified. From the following Biblical text we will see that the 8th day of the first month of that year was a Sabbath day. Notice: ([2 Chronicles 29:1, 2](#))

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

We are here told that Hezekiah followed the example set by King David, which was pleasing in the sight of God. Verse 17 continues:

v17; “Now they began on the first day of the first month to sanctify, and on the eighth day of the month came they to the porch of the LORD: so they sanctified the house of LORD in eight days; and in the sixteenth day of the first month they made an end”.

On the first day of the first month of the year, the temple and the priesthood began to be sanctified. We are told that the restoration was complete on the 8th day of the first month when they came to the porch of the LORD (Yahuah). *The 8th day of the first month was evidently a Sabbath day.* Notice: (2 Chron. 29:28-29)

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

We don't see this type of worship taking place between the 1st and 7th days of the month. The congregation came together to worship on the 8th day of the first month. This is interesting because it demonstrates that the 8th day of the first month was the weekly Sabbath day. Was this sanctification of the house of the LORD performed merely because it was necessary to clean it up after King Ahaz defiled it; or, was this an annual practice, which meant that it took place every year? Notice further: (2 Chron. 29:31, 35-36)

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

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

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

➤ Pentecost/Shavuot

Next we are going to look at what Alohym says about the day of Pentecost which falls on the first day of the week after the Sabbath day. Let's read in Leviticus 23:21; *ref.* Numbers 28:26

v20; And the priest shall wave them with the bread of the [firstfruits](#) [for] a wave offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest.

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

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

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

v15; And ye shall [count unto you from the morrow after the sabbath](#), [the 16th] from the day that ye brought the sheaf of the wave offering; [seven sabbaths shall be complete](#): [7 Sabbaths = 49 day, from the 15th of Abib]

v16; Even unto [the morrow after the seventh sabbath shall ye number fifty days](#); and ye shall offer a new meat offering unto the LORD. [7 Sabbaths +1 day =50 days, this is the 65th day on Alohym's calendar and it fits perfectly]

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

Editor's Note: In Jubilee's 5:14-20, we are told that Yahuah gave the bow in clouds as a covenant forever to be observed in the third month of the year. ([Parallel Account: Genesis 9-12-17](#)) Now in verse fifteen of chapter five we read *v15*; "On this account it is ordained and written on the tablets of heaven that the celebration of the festival of weeks should be in this month, once a year, for a renewed covenant in each year and year". In Alohym's calendar the 5th day of the third month is the first day of the week which is the "feast of weeks, feast of first fruits" and is the New Covenant, Pentecost.

➤ Pentecost; more irrefutable truth

As we look into this irrefutable proof, we will prove from the word of Alohym that *the count to Pentecost is to begin the day after the first day of the Feast of Unleavened Bread*, which is the 16th day of the first month. We shall begin by asking the question: What exactly does the Bible say as to when we are to begin counting to Pentecost?

Let us answer this most important question by closely looking at the scriptures pertaining to this subject. First of all, notice the following scripture: ([Deuteronomy 16:9](#))

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

With reference to calculating the date of the Feast of Pentecost; Deuteronomy 16:9 tell us that from the day that the sickle is put to the corn, seven weeks are to be numbered. This is vital information! We are evidently required to know when the sickle was put to the corn (grain) if we are to come to the correct day on which to observe Pentecost. We shall prove this as we proceed. The book of Leviticus gives us more necessary information regarding the count to Pentecost: ([Leviticus 23:10-11](#))

v10; “Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: v11; And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the Sabbath the priest shall wave it”.

Leviticus 23:10-11 makes it clear that the sheaf from the new harvest was waved on the morrow after the Sabbath day. The count to Pentecost starts on this day, so it is also vital that we understand to which day is being referred. Joshua 5:10-11 reveals the exact day that is being referred to in Lev. 23:11:

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

Some translations state, “...they ate some of the produce of the land...” instead of “...eat of the old corn of the land...” The phrase “of the produce” is me·a·vur⁵⁶⁶⁹ from the root abar/abur which Strong’s Exhaustive Concordance translates as “old corn” (“...same as abuw; passed; i.e. Kept over; used only of stored grain—old corn.”) Evidently, *the Israelites ate of the old corn until the morrow of the Passover*. In other words, the old corn was eaten on the first day of the Feast of Unleavened Bread, which is the 15th day of the first month. Notice further: Joshua 5:12

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

Joshua 5:12 clearly demonstrates that the manna ceased at the beginning of the 16th day of the first month. This verse also tells us that this (the first meal eaten after the wave sheaf is offered) is when they then began to eat of the new fruit of the land of Canaan. This proves beyond any doubt that the new fruit was reaped from the [new] harvest on the 16th day of the first month! Here is Biblical evidence that proves that the Israelites ‘put the sickle to the corn’ on the day after the first Holy Day of the Feast of Unleavened Bread (i.e. the 16th day of the 1st month), which is when they were able to eat of this new fruit! Evidently, the Sabbath being referred to in Leviticus 23:11 is the 15th day of the first month! The Bible confirms that *the sickle was put to the corn on the morrow after the first day of the Feast of Unleavened Bread*. The Sabbath being referred to in Leviticus 23:11 is the first day of the Feast of Unleavened Bread!

➤ Notice what Josephus, the first century historian, wrote about this:

“But on the second day of unleavened bread, which is the sixteenth day of the month, they first partake of the fruits of the earth, for before that day they do not touch them. And while they suppose it proper to honor God, from whom they obtain this plentiful provision, in the first place, they offer the first-fruits of their barley, and that in the manner following: They take a handful of the ears, and dry them, then beat them small, and purge the barley from the bran; they then bring one tenth deal to the altar, to God; and, casting one handful of it upon the fire, they leave the rest for the use of the priest. And after this it is that they may publicly or privately reap their harvest. They also at this participation of the first-fruits of the earth, sacrifice a lamb, as a burnt-offering to God. When a week of weeks has passed over after this sacrifice, (which weeks contain forty and nine days,) on the fiftieth day, which is Pentecost, but is called by the Hebrews *Asartha*, which signifies *Pentecost*, they bring to God a loaf, made of wheat flour, of two tenth deals, with leaven; and for sacrifices they bring two lambs; and when they have only presented them to God, they are made ready for supper for the priests; nor is it permitted to leave anything of them till the day following”. (p. 96, 3.10.5-6, Antiquities of the Jews)

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

➤ Feast of Trumpets

In this section which is all about the 7th Month of our Father's Calendar, you are going to see that the first month and the 7th month are almost mirror images of each other.

Now starting off the seventh month is the day of Trumpets, Leviticus 23:24, 25 *ref.* Numbers 29:1, as you read verse 24 and 25 notice what it states, "[it is a Sabbath day](#)". It is the 27th Sabbath of the year. Since the Sabbath day is a perpetual covenant day, we should be able to pin point the first Sabbath of the year counting forwards or backwards, let's read. (*Please download the "Interlinear Scriptural Analyzer" to view these scripture in Hebrew, this is a great tool and it's free*)

[v24](#); Speak unto the children of Israel, saying, In the [seventh month](#), in [the first \[day\] of the month](#), shall ye have a [sabbath](#), a memorial of blowing of trumpets, an [holy convocation](#).

Notice that Trumpets is a Sabbath day and a holy convocation in the same day. This is a parallel account to the 15th of Abib, a Sabbath day and a holy convocation so now we have Sabbath days on the 1st and 15th days of a month.

[v25](#); [Ye shall do no servile work](#) [therein]: but ye shall offer an offering made by fire unto LORD

Just as an exercise, let's do a mathematical count from the Feast of Trumpets [[7th month 1st day](#)] to the first of the year in Alohym's calendar. We have learned that there are 12 months in Alohym's calendar and each month has 30 days. Let's follow the calendar back to the beginning of the year and see if the year begins with a Sabbath day.

The calculations go like this:

1. There are 52 weeks of Sabbaths completing a full year: $52 \times 7 \text{ days} = 364 \text{ days}$
2. There are 12 months in a year each having 30 days each: $12 \times 30 \text{ days} = 360 \text{ days}$
3. There are 4 intercalary or Leader days, one just before the season begins giving the 3rd, 6th, 9th and 12th month 31 days in that particular month.
4. Trumpets is the first day of the 7th month = $6 \times 30 \text{ days} = 180 \text{ days} + 2 \text{ Leader days} = 182 \text{ total days}$ prior to the Feast of Trumpets.
5. Then we divide 182 total days divided by 7 days of the week, $182 \div 7 = 26$. So now we can see that there are 26 Sabbaths prior to the Feast of Trumpets.

In each yearly seasonal beginning of which there are four, 1st (spring), 4th (summer), 7th (fall) and 10th (winter) months of the calendar have 5 Sabbaths. Making a total of 26 Sabbaths prior to the Feast of Trumpets of which this means the 1st day of each season is a Sabbath. Here we see the fulfillment of scripture in Genesis 1:14, for sign's [[Sabbaths](#)] for seasons [[Sabbaths](#)] for days [[Sabbaths](#)] for years [[Sabbaths, Jubilee's](#)]. Can you start to see and understand that all these events start with the Sabbath day? Alohym's calendar points to His sign the Sabbath day [[the fourth commandment](#)] to every week,

season, year and jubilee. Alohym always points us to our REST in Him, the salvation and deliverance in Him.

➤ Feast of Atonement

Now moving on to the Day of Atonement in Leviticus 23:27, 28 *ref.* Numbers 29:7-11, (*Note; in Numbers Alohym talks about the (peace-break of day) H5930, H5927 - burnt offering and the (sunset – evening) Sin offering*)

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

v32; It unto you a sabbath of rest, and ye shall afflict your souls: in the ninth of the month at even, from even unto even, shall ye celebrate your sabbath.

For more information on the Day of Atonement please refer back to Chapter 3 page 14. Now in stating the referenced chapter the Day of Atonement is a very special holy convocation as Alohym did not want us working and declares it a Sabbath day so that we would spend our time on this day reflecting on being at one with him and what that really means.

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

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

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

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

Now scripture couldn't be clearer on this subject that the first day of the Feast [the fifteenth of the seventh month] is a weekly Sabbath and the eight day of the Feast [the 22nd of the seventh month] is a weekly Sabbath. That being said, the 15th and 22nd of the seventh month are weekly Shabbats and that would mean that the 29th as well as the 1st and 8th days of the seventh month are also weekly Shabbats.

CHAPTER 7: ALOHYM'S WEEKLY SABBATHS & ANNUAL FESTIVALS

Now, let us take the time to notice one further final proof on this part of the calendar. We will see what is said about the weekly Sabbath in the 7th month of the year: [John 7:10, 37](#)

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

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

The great day of the Feast is referring to the 7th day and last day of the Feast of Tabernacles. The Feast of Tabernacles is 7 days, and this is referring to the last day of that great Feast, let's read [John 8:1-2, 9:6 and 9:14-16](#).

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

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

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

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

[v39](#); “Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto Yahuah seven days: on the [first day shall be a Sabbath](#) ^{H7677}, and on the [eighth day shall be a Sabbath](#) ^{H7677},”

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

➤ Weekly Shabbats on 1st, 8th, 15th, 22nd, 29th of first & seventh months

Now in Alohym's calendar the first and seventh months are almost totally identical with Sabbaths on the 1st, 8th, 15th, 22nd and 29th days of the month. The following table demonstrates this, and also emphasizes the fact that the main Holy days in the first half of the year are mirrored with Holy days in the second half of the year. Notice:

1st Month of the Year1st Day of the New Year

Weekly Sabbath

8th Day: Weekly Sabbath10th Day:

(Setting apart the lambs)

14th Day: Passover

(Preparation Day)

15th Day:

Feast of Unleavened Bread

Weekly Sabbath

22nd Day:

Weekly Sabbath

29th Day: Weekly Sabbath7th Month of the Year1st Day: Feast of Trumpets,

Weekly Sabbath

8th Day: Weekly Sabbath10th Day: Day of Atonement

(Setting apart the goats)

14th Day: End of the World as we know it.

(Preparing for Millennium)

15th Day:

Feast of Tabernacles

Weekly Sabbath

22nd Day: 8th Last Great Day

Feast of Tabernacles

Weekly Sabbath

29th Day: Weekly Sabbath