

Alohym's Seasonal Sabbaths and Divisional Days

Introduction

As believers and followers of Yahusha (Christ) are we holding the standard for His way of life or do we humanize His word making it our own? If you are holding the standard of Alohym that means you are living by the scriptural word and able to change one's life when needed to be obedient to Him. Humanizing His word, means you are making His word fit your life style, regardless of scripture truth. Now that may sound harsh and hurt your feelings but whose feelings are you really hurting, our Creators. As human beings we seem to forget that our Creator has thoughts and feelings as we were created in His image and likeness.

As a spirit filled bride we are to live by the spirit and every word of Alohym (God) or do we through strife and debate self-glorify ourselves because they do not believe as you do? Love for Alohym and mankind is listening without judgement and meeting people where they are in their walk with Alohym.

The focus of this article should bring a full clarification to understanding the intercalary days as mentioned in the Book of Enoch. These four days are greatly mistaken as Sabbath days or are placed at the end of a calendar year in justifying their Saturday Sabbath worship. Understanding the positioning of Alohym's (Gods) Sabbath days and intercalary days with regard to Enoch's calendar is of great importance meaning it is the difference between obedience and disobedience to Alohym's 4th Commandment.

As believers we are told not to add or subtract ([Deut Ch.4; v2](#)) ([Matt Ch.5; v18](#)) from Alohym's word meaning we are to take scripture at face value, line upon line precept upon precept. ([Isa Ch.28, v10, 13](#)) Also, when engaged in study, it is not wise to seek ALL the information on the subject leaving no stone unturned as the ultimate outcome is the truth of the matter.

So, let's start this article of with this scripture:

- [John Ch.16; v13](#), Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, [that] shall he speak: and he will shew you things to come.

When it comes to proving biblical matters of the law; we should always look to the Old Testament as our standard of truth. When researching biblical truth regarding Alohym's calendar, His cycles of time that is the days, months, years and Jubilees should all be of one accord. In other words dates and times, Sabbaths and festivals should match all three books, Enoch, Jubilee's and the Tanahk.

Now the first half of this article will focus on the misunderstood intercalary days as spoken about in the Book of Enoch. These days are the seasonal division days which are in a fixed position (i.e. never move) at the very end of each season.

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Intercalary days; The Book of Enoch 72:

As we move forward with this article, the following scriptures were taken from the Book of Enoch, published_1882. In addition to extracting these verses, I have added 1821, published (Original) translation for an overall better understanding of each scripture. Let us start by working our way through the intercalary days starting with day 91, then moving to days 182, 273 and 364. Let's start in [Enoch Ch.72; v13, 19, 25](#) and [31](#) as both publication talks about the end of each season where the last month has 31 days. (Let's read)

Ch.72:13 (End of the Spring Season) – Day 91

[v13 - 1821](#): The sun now returns to the east, entering into the sixth gate, and rising and setting in the sixth gate thirty-one days, on account of its signs

[v13 - 1882](#): And the sun returns to the east and goes into the sixth portal, and comes forth and descends into the sixth portal, thirty-one mornings on account of its sign.

Ch.72:19 (End of the Summer Season) - Day 182

[v19 - 1821](#): Then the sun goes from the fifth gate, as it sets in the fifth gate of the west; and rises in the fourth gate for thirty-one days, on account of its signs, setting in the west.

[v19 - 1882](#): And the sun comes forth from that fifth portal and descends into the fifth portal of the west and rises in the fourth portal, on account of its sign, thirty-one mornings and descends in the west.

In each of the above scriptures it states "on account of its sign or signs", and also bear in mind that these two intercalary days are only for the spring and summer seasons. The question becomes just what are the signs associated with these two special days? Now moving let's investigate the scriptures pertaining with the fall and winter season starting in [Enoch Ch.72; v25, 31, 32](#). (Let's read)

Ch.72:25 (End of the Fall Season) - Day 273

[v25 - 1821](#): Then the sun goes at that time from the second gate, as it sets in the second gate in the west; but returns to the east, *proceeding* by the first gate, for thirty-one days. And sets in the west in the first gate.

[v25 - 1882](#): And the sun comes forth on that day from the second portal and descends in the west into the second portal and returns to the east in the first portal thirty-one mornings and descends into the west into the first portal.

Ch.72:31, 32 (End of the Winter Season) - Day 364

[v31 -1821](#): Then the sun goes from that second gate, and sets in the west; but returns to the east, and rises in the east, in the third gate, thirty-one days, setting in the west of heaven.

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v32 -1821: At that period the night becomes shortened. It is nine parts. And the night is equal with the day. The year is precisely three hundred and sixty-four days

v31 -1882: And on that day the sun comes forth from the second portal and descends in the west and returns to the east and rises in the third portal thirty-one mornings and sets in the west of the heavens.

v32 -1882: And on that day the night is shortened and is nine parts, and the day is nine parts, and the night is equal with the day, and the year has exactly three hundred and sixty-four days.

After reading the scriptures concerning the 273rd and 364th intercalary days of the year did you notice that the words “on account of its sign or signs”, are missing? This is a significant clue that there is something different with the spring and summer seasons but what? Now let's move to chapter 75 and see if we can get a better understanding and knowledge of what function these days play within Alohym's calendar.

Leaders of the chiefs of the thousands, 360 days

Enoch Ch.75; v1-2 (The Three Hundred and Sixty-Four Fixed Stations of the Cosmos)

v1 -1821: *These are* the leaders of the chiefs of the thousands, *those which preside* over all creation, and over all the stars; with the *four days* which are added and never separated from the place allotted them, according to the complete calculation of the year. (91, 182, 273, 364 days of the year, are only counted in the Reckoning or Complete Calculation of the year)

v2 -1821: And these serve four days, (i.e. Intercalary day's service four days) which are not calculated in the calculation of the year. Respecting them, (i.e. Intercalary day's) men greatly err, for these luminaries truly serve, in the dwelling place of the world, one day in the first gate, one in the third gate, one in the fourth gate, and one in the sixth gate. And the harmony of the world becomes complete every three hundred and sixty-fourth state of it. (Note: Sabbaths, are calculated in the 360 day year i.e. 12 months – 30 days per month)

v1 -1882: And the leaders of the heads of the thousands, who are over all creation and over all the stars, are also with the four intercalary days, which cannot be separated from their places, according to the whole reckoning of the years, and these serve the four days which are not counted in the reckoning of the years. (91, 182, 273, 364 days of the year, are only counted in the Reckoning of the year. i.e. Complete Calculation)

v2 - 1882: And on their account men make a mistake in them, for these luminaries serve in reality on the stations of the world, one in the first portal and one in the third portal and one in the fourth portal and one in the sixth portal; and the harmony of the course of the world is brought about by its separate three hundred and sixty-four stations.

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Here in [Enoch Ch.75](#), it seems to be very clear that these four intercalary days are place holders for the seasons located in the first, third, fourth and sixth portal positions during the year. Also, it states that men will mistake or err why; because men will respect them, this is why they error, in other words, "Sabbaths" are **respected days**, the Creators rest day whereas the four intercalary days are not respected days! Enoch clearly states that these four intercalary days or world stations are placeholder for the seasons and are only counted in the whole reckoning of the year, i.e. 364 days. These four intercalary days always fall on the sixth day of the week, the preparation day for the new seasonal monthly Sabbath.

Getting the Right Sign for the Times

Let's move to [Enoch Ch.82](#) and find more answers to the mystery surrounding these four intercalary days especially the ones that say "on account of its sign or signs" which are the spring and summer seasons only.

Enoch Ch.82; v4, 5, 6

v4 -1821: Blessed are all the righteous; blessed *are* all who walk in righteousness; in whom no crime *is found*, as in sinners, when all their days are numbered. With respect to the progress of the sun in heaven, it enters and goes out of **each gate for thirty days**, with the *leaders of the thousand* classes of the stars; with four which are added, and appertain to the four quarters of the year, which conduct them, and accompany them at four periods. (*Intercalary days*)

v5 -1821: Respecting these, men greatly err, and do not calculate them in the calculation of every age; for they greatly err respecting them; nor do men know accurately that they are in the calculation of the year.

v6 -1821: But indeed these are marked down for ever; one in the first gate, one in the third, one in the fourth, and one in the sixth: So that the year is completed in three hundred and sixty-four days.

v4 -1882: Happy are all the just, happy all those who walk in the paths of justice and have no sin like the sinners, in the counting of all their days, in which the sun goes through the heavens, entering and departing from the gates, **each time thirty times**, together with the heads of the thousands of this order of the stars, together with the four that are added and separate between the four portions of the year, which they lead and enter with them four days

v5 -1882: And on their account men will be at fault, and will not count them in the reckoning of the whole world; but men will be mistaken and will not know them exactly.

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v6 -1882: For they belong to the reckoning of the year and are exactly marked forever, one in the first portal and one in the third and one in the fourth and one in the sixth, and the year is completed in three hundred and sixty-four days

Here again, Enoch explains that men will fault/err why; because men will respect these days as an example; "making them Sabbath days" when they have NO monthly count at all. But there is much more to the story than just mistaking or respecting the days for something there not. In fact would you believe these four intercalary days or four leaders as they are called have names? (Let's read)

v11 - 1821: Four conductors of them first enter, who separate the four quarters of the year. After these, twelve conductors of their classes, who separate the months and the year into three hundred and sixty-four days, with the leaders of a thousand, who distinguish between the days, as well as between the four additional ones; which, as conductors, divide the four quarters of the year.

v11 - 1882: Their four leaders who divide the four portions of the year enter first; after them the twelve leaders of the orders, who separate the months and the year into three hundred and sixty-four days, together with the heads of the thousands who divide the days; for the four intercalary days these are the leaders who separate the four parts of the years.

Here in verse 11, Enoch makes the distinction once again about these four conductors/leaders enter first before the seasons begin. After these comes the separation of the months making the year three hundred sixty four days. Now we are going to learn the names given to these four leaders/conductors that separate the year. (Let's read)

v12 - 1821: These leaders of a thousand are in the midst of the conductors, and the conductors are added each behind his station, and their conductors make the separation. These are the names of the conductors, who separate the four quarters of the year, who are appointed over them: Melkel, Helammelak, Meliyal, and Narel.

V12 - 1882: And of those heads of the thousands, one is placed between the leader and the led, back of the position, but their leader divides. And these are the names of the leaders who separate the four parts of the year which are ordained: Melkeêl and Helemmêlêch, and Mêlêjal and Nârêl.

(Commentary) The four intercalary days are named as stated above; these are the angels that rule over their individual seasons. Now we are going to learn the names of the three angles that follow after the leader/conductors that make up the months in each season. (Let's read)

v13 - 1821: And the names of those who conduct them are Adnarel, Jyasusal, and Jyelumeal. These are the three who follow after the conductors of the classes of stars; each following after the three conductors of the classes, which themselves follow after those conductors of the stations, who divide the four quarters of the year.

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v13 -1882: And the names of those they lead: Adnârêl and Iiasusâêl and Ijelumiêl, these three follow after the leaders of the orders, and one follows after the three leaders of the orders, who follow after those leaders of positions who separate the four portions of the year.

Now that we know the names of those whom rule over the four intercalary days (those who divide the seasons) and the names of those who whom rule the months within the seasons, we are now going to go back to [Enoch Ch.72](#) Why, because the next few verse you will read in chapter 82 are going to answer the question, "*on account of its sign or signs*" as mentioned in [Enoch Ch.72; v13](#) and [19](#).

v14 - 1821: In the first part of the year rises and rules Melkyas, who is named Tamani, and sun All the days of his influence, during which he rules, are ninety-one days

v15 - 1821: And these are the signs of the days which are seen upon the earth. In the days of his influence there is perspiration, heat, and trouble. All the trees become fruitful; the leaf of every tree comes forth; the corn is reaped; the rose and every species of flowers blossoms in the field; and the trees of winter are dried up.

v14 - 1882: In the commencement of the year Melkejâl rises first and rules, he who is called Tamaânî and sun, and all the days of his government that he rules are ninety-one days.

v15 -1882: And these are the signs of the days which are seen on the earth in the days of his government: sweat and heat and anxiety, and all the trees producing fruit, and the leaves appearing on all the trees, and the harvest of wheat, and the blooming of roses, and all the flowers blooming in the fields, but the trees of winter become withered

Let's review the above scriptures to make sure there is no confusion concerning the understanding of what the intercalary days represent. The "*sign or signs*" mentioned in [Ch.72; v13](#) are dealing with the spring season and the attributes of those seasons, which are perspiration, heat, trouble, trees become fruitful, leaf of every tree, corn is reaped, rose and every species of flowers blossoms, and of course the winter trees are dried up. Also, you are not to respect the intercalary days, they are counted ONLY in the full calculation of the year and are not Sabbath days. Sabbaths are respected days which can only be counted within the month not outside of it. Now we will finish up this subject with the understanding on the (182) intercalary day which brings in the summer season. (Let's read)

v17 - 1821: The other conductor next after them is Helemmelek, whose name they call the splendid Zahay. ⁽⁸⁸⁾ All the days of his light are ninety-one days.

v18 - 1821: These are the signs of the days upon earth, heat and drought; while the trees bring forth their fruits, warmed and concocted, and give their fruits to dry. The flocks follow and year. ⁽⁸⁹⁾ All the fruits of the earth are collected, with everything in the fields, and the vines are trodden. This takes place during the time of his influence.

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v17 - 1882: The other leader, who is after them, is *Helemmêlêk*, whom they call the shining sun, and *all the days of his light are ninety-one days*.

v18 - 1882: And these are the signs of the days of the earth: *burning heat, dryness, and the trees bringing their fruit to ripeness and completion*, and the *sheep mate and become pregnant*; and all the *fruit of the earth is gathered in*, and everything that is in the fields; and the *making of wine*; this takes place in the days of his power.

Here in [Enoch Ch.82; v17-18](#) we are told of the leader/conductor of the summer months whose name is *Helemmelek*, and he rules for ninety-one days. Again, let's look back to page 2 and read verse 19 where it again states; *on account of its signs*. Now the signs being spoken of here are very similar to spring in that they deal with summer attributes, *burning heat, dryness, trees bringing their fruit to ripeness and completion, sheep mate and become pregnant, fruit of the earth is gathered in*, and let's not forget the *making of wine*. Just to review, intercalary days do NOT get respected; they are positioned outside of the months.

In conclusion; after reading and investigating the Book of Enoch regarding the meaning of the intercalary days, do you understand that intercalary days are not Sabbaths according to the yearly position and their signs. It should be noted, that according to their positioning which always falls on the 6th day of the week is the preparation day for the seasonal first Sabbath day. Question; can we find a second witness in the Old Testament that can back up the fact that the first days of the seasons are Sabbath days, the answer to that question is definitely yes! To find this information we need to read and understand some elements the sacrificial law given to Moses.

Alohym's Sabbaths Proven through Sacrificial Law!

In researching biblical text, it becomes clear that the sacrificial law shows us Alohym's festival structure. In other words, the sacrificial law written by Moses gives distinction between Alohym's (Gods) feasts and Sabbaths of rest of which can be one in the same. Answer yourself one question, would the "Word" (incarnate Yahusha "Messiah") set His creation up for failure or is it the misunderstandings and private interpretations of men that lead Messiah's flock astray? As believers in Messiah, we are to follow Him and if we love Him we are to keep His commandments. The law given on Mt. Sinai points us to the law giver Messiah, who was the Passover sacrificial lamb and died for the sins (transgressions) of ALL mankind.

In this part of the article let's address Alohym's Sabbaths and feast starting from the beginning of His New Year, which sets the precedence for all Sabbaths and festivals throughout the calendar year. Let's begin our investigation starting in the book of Jubilee's chapter (7) seven.

Beginnings of your Months (1st day and Sabbath of the Season)

In the Book of [Jubilees Ch.7; v1-2](#) we read about the first day of the month, the new month in which Noah celebrates the first day of the year. This celebration to Yahuah sets the precedence of all sacrifices concerning the weekly/Festival Sabbaths that have dual meaning. In other words Sabbaths that are weekly Sabbaths and Feast days together, dual meaning and purpose.

Jubilees Ch.7; v1, 2

Chap. VII. 1. And in the seventh week, in the first year thereof, in this jubilee, Noah planted vines on this hill upon which the ark had rested, named Lubar, the Ararat Mountains, and they produced fruit in the fourth year, and he watched their fruit and gathered them in this year in the seventh month, and he made wine of it, and put it into a vessel and kept it until the fifth year, until the first day of the new month of the first month. 2. And he celebrated this day in rejoicing as a festival, and he made a sacrifice unto the Lord, a young one from among the oxen and a ram and seven sheep, each a year old, and a young goat, that he might thereby obtain atonement for himself and his sons.

Just to set the stage for the above scriptures let's review just a few scriptures from [Jubilee's Ch.6; v21, 26 and 27](#). These scriptures show us the separation between the intercalary days and the beginning seasonal Sabbath days.

[v21](#); And at the new month of the first month, and in the new month of the fourth month, and in the new month of the seventh month and in the new month of the tenth month are the days of remembrance and the days of the festivals (Sabbaths) in the four divisions of the years written and ordained they are for a testimony until eternity.

[v26](#); And on this account he ordained them as festivals of remembrance unto himself unto eternity, and thus they are ordained. [v27](#); And they were raised into the tablets of heaven: thirteen Sabbaths to each, from one to another their remembrance, from the first to the second, from the second to the third, from the third to the fourth.

(Commentary) At the time of the new month, first, fourth, seventh and tenth, Noah ordained these as remembrance and festivals days (i.e. four) to be raised into the tablets of heaven. Here in verse 27 Noah tells us what these four days are i.e. Sabbaths, thirteen of them in a season. This means that the first day of the beginning seasonal month is a weekly Sabbath, starting day one.

Now before finishing up this first section, let's investigate four more scriptures concerning Sabbath day sacrificial observance which includes the [beginnings of your months](#) as stated in [Numbers Ch.10; v10 and Numbers Ch.28; v9-11](#). It starts out by saying; "Also in the day of your gladness, and in your solemn days, and in the **beginnings of your months**, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I [am] the LORD your God." (Interlinear Scripture below)

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Numbers 10:10	WLC	WLC_v	WLC_t	WLC_fm	Strong	CHES					
AV Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I [am] the LORD your God.											
וביום וביום ubium u·b·ium	שמחתכם שמחתכם shmchthkm shmchth·km	ובמועדיכם ובמועדיכם ubmodikm u·b·modi·km	ובראשי ובראשי ubrashi u·b·rashi	חדשיכם חדשיכם chdshikm chdshi·km	ותקעתם ותקעתם uthqothm u·thqothm	בחצצרת בחצצרת bchtztrth b·chtztrth	על על ol ol·km	עלתיכם עלתיכם olthikm olthi·km			
H3117	H8057	H4150	H7218	H2320	H8628	H2689	H5921	H5930			
and·in·day·of rejoicing·of·you(P) and·in·appointment·times·of·you(P) and·in·beginnings·of months·of·you(P) and·you(P)·blow in·the·bugles over ascent·offerings·of·you(P)											
ועל ועל uol u·ol	זבחי זבחי zbchi zbchi	שלמיכם שלמיכם shlmi·km shlmi·km	והיו והיו ueiu u·eiu	לכם לכם lkm l·km	לזכרון לזכרון lzkrun l·zkrun	לפני לפני lphni l·phni	אלהיכם אלהיכם aleikm alei·km	אני אני ani ani	יהוה יהוה ieue ieue	אלהיכם אלהיכם aleikm alei·km	: פ : פ : p : p
H5921	H2077	H8002	H1961	-	H2146	H6440	H430	H589	H3068	H430	
and·over sacrifices·of peace·offerings·of·you(P) and·they·become to·you(P) for·memorial to·faces·of Elohim·of·you(P) I Yahweh Elohim·of·you(P)											

Here we read that the rejoicing at “your appointed time” is talking about the beginnings of your months which are Sabbath days, because all seasons start with Sabbaths and they are to be celebrated as festival days as stated in [Jubilee's Ch.6](#) and [7](#). Let's finish up this section by reading what is being stated in Numbers 28: 9, 10, and 11 with regard to sacrifices on the Sabbath day, let's read?

- **v9;** And on the sabbath day *two lambs of the first year* without spot, and two tenth deals of flour [for] a meat offering, mingled with oil, and the drink offering thereof: **v10;** the burnt offering of *every sabbath*, beside the continual burnt offering, and his drink offering **v11;** And in the *beginnings of your months* ye shall offer a burnt offering unto the LORD; *two young bullocks*, and *one ram*, *seven lambs* of the first year without spot;

Let's now investigate move to the sacrificial law concerning the meat offerings, which excludes the oblation (drink) offering and the specific herbs and oils associated with each sacrifice. As you start reading through the Sabbaths and feast days of Alohyim you will begin to see a consistent sacrificial pattern emerge.

Day by Day Sacrifices (Day 1 thru 6)

Numbers Ch.28; v3 And thou shalt say unto them, This [is] the offering made by fire which ye shall offer unto the LORD; *two lambs of the first year* without spot day by day, [for] a continual burnt offering. **v4;** The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even;

Notice here that the first lamb offering is in the morning and the second in the evening, i.e. sundown. This two-lamb daily sacrifice is instructed throughout every day of the week. The Sabbaths and Festival Day sacrifices were in addition to the daily continual sacrifice.

Passover Sacrifice

Numbers Ch.28; v16, And in the fourteenth day of the first month [is] the passover of the LORD. (*Commentary*) The Passover lamb is slain at the borders of the evening which starts at sunset on the fourteenth day of the month; (“*which is the 6th or preparation day of the week*”) this is a memorial in remembrance of Israel's deliverance from death of the first born and the exodus from Egypt that night.

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The best account of this event is given in the Book of Jubilee's chapter 49; it is worth reading at any Passover service. The event of slaying the Passover lamb or eating lamb on the fourteenth night is a household or family event, not to be confused with the daily on-going sin sacrifice which also begins at evening sunset which was offered by the Aaronic priests.

15th Abib, First Day of Unleavened Bread

Numbers Ch.28; v17, And in the fifteenth day of this month [is] the feast: seven days shall unleavened bread be eaten. v18; In the first day [shall be] an *holy convocation*; ye shall do no manner of servile work v19; But ye shall offer a sacrifice made by fire a burnt offering unto the LORD; **two young bullocks**, and **one ram**, and **seven lambs** of the first year: they shall be unto you without blemish:

Numbers Ch.28; v25, And on the seventh day ye shall have an *holy convocation*; ye shall do *no servile work*.

Did you notice in the above scripture the seventh day of the feast is the 6th day of the week or the preparation day for the Sabbath? This 7th day of the feast is not a Sabbath, but you are to do no "slave" labor and what are you a slave too, you job, that which makes you money.

(Commentary) Leviticus Ch.23; v5, 11, prove that the 15th day of Abib is a weekly & festival Sabbath, dual meaning. (This is one of the 52 weekly Sabbaths, and a Feast day unto Alohym (God))

Pentecost

Numbers Ch.28; v26, Also in the day of the firstfruits, when ye bring a new meat offering unto the LORD, after your weeks ye shall have an *holy convocation*; ye shall do no servile work: v27; But ye shall offer the burnt offering for a sweet savour unto the LORD; **two young bullocks**, **one ram**, **seven lambs** of the first year (*Note*; Shavuot i.e. Pentecost is a feast day only not a weekly Sabbath, but the day after the Sabbath (day 65))

Trumpets

Numbers Ch.29, v1, And in the seventh month, on the first [day] of the month, ye shall have an *holy convocation*; ye shall do no servile work: it is a day of blowing the trumpets unto you. v2; And ye shall offer a burnt offering for a sweet savour unto the LORD; **one young bullock**, **one ram**, **seven lambs** of the first year without blemish: (*Note*; Leviticus 23:24, states that the first day of the seventh (7th) month is a weekly Sabbath & feast day, again dual meaning)

Atonement

Numbers Ch.29; v7, And ye shall have on the tenth [day] of this seventh month an *holy convocation*; and ye shall afflict your souls: ye shall not do any work [therein]: v8; But ye shall offer a burnt offering

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unto the LORD [for] a sweet savour; **one young bullock, one ram, seven lambs** of the first year; they shall be unto you without blemish:

Feast of Tabernacles

Numbers Ch.29; v12, And on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the LORD seven days: v13; And ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD; **thirteen young bullocks, two rams**, [and] **fourteen lambs** of the first year; they shall be without blemish: (Note; Leviticus Ch.23; v39, states that the fifteenth day of the seventh (7th) month is a Sabbath & feast day, again dual meaning)

The Last great Day, (eighth day)

Numbers Ch.29; v35, On the eighth day ye shall have a solemn assembly: ye shall do no servile work v36; But ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD: **one young bullock, one ram, seven lambs** of the first year without blemish:

(Note; in the KJV Bible the word “**young**” as in (one young bullock) was not added to the scripture but is found in the Hebrew text and seen in the Interlinear Scriptural Analyzer)

Before moving on let's take a moment and read [Leviticus Ch.23, v39](#) as it makes an astounding point concerning the reference of time between the Sabbath days, let's read.

- 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.

Here the Feast of Ingathering or Tabernacles begins on a weekly Sabbath and ends six days later making a total of seven days for this feast. The “eighth day” a Sabbath known as the last great day is celebrated (8) days from the first day of tabernacles, both the first and eighth days are weekly Sabbaths. The chart on page 12 gives an overview of when Alohym's Feasts & special Sabbaths fall within the calendar year. The Sacrificial law established within Alohym's calendar was also a way of showing Israel the splendor and fixed positioning of His Feast days through the sacrificial meat offerings.

After reviewing the chart on page 12, look at the column marked “[Sacrificial Meat Offering on Holy Convocations](#)”. As explained through previous scripture, notice the number of animals associated within the three columns, **one or two bullocks, one ram** and **seven lambs**, other than the Feast of Tabernacles which the ram and lambs are doubled. Look at the chart closely; you will notice there are a total of 12 specific days of the year in which sacrifices occur! The number 12 in the Bible is found 187 time and symbolizes Alohym's power and authority as well as serving as a perfect governmental

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foundation. In review of the chart on pages 10 and 12, take a moment and notice the festivals of Passover and Atonement, have Sabbaths with dual meaning starting at evening the day before. These two ½ days are festival days and are thus lumped together with their specific Sabbaths.

No#	Day of the Year	Sabbath	Feast Day	Name of Holy Convocation	Start of Holy Convocation	Sacrificial Meat Offering on Holy Convocations			Scripture
1	1	Yes	Yes	Spring Season Feast Day <i>dual meaning</i>	Sunrise	two young bullocks	a ram	seven lambs	Numbers 28:10, 11
2	14	No	Yes	Passover	Evening Starting at Sunset	Instructions for this memorial feast is given in =			Exodus 12:5-14, Jubilee's 49:1-23
3	15	Yes	Yes	First Day of Unleavened Bread <i>dual meaning</i>	Sunrise	two young bullocks	a ram	seven lambs	Numbers 28:17-24
4	21	No	Yes	Last Day of Unleavened Bread	Sunrise	two young bullocks	a ram	seven lambs	Numbers 28:17-24
5	65	No	Yes	Shavuout / Pentecost	Sunrise	two young bullocks	a ram	seven lambs	Numbers 28:26, 27
6	92	Yes	Yes	Summer Season Feast Day <i>dual meaning</i>	Sunrise	two young bullocks	a ram	seven lambs	Numbers 28:10, 11
7	183	Yes	Yes	Feast of Trumpets and First day of Fall Season, <i>dual meaning</i>	Sunrise	one young bullock	a ram	seven lambs	Numbers 29:1, 2
8	191	No	Yes	Day of Atonement, fasting 12 hours Prior to Sabbath	Evening Starting at Sunset	Instructions for this memorial feast is given in =			Leviticus 23:32
9	192	Yes	Yes	Day of Atonement / Special Feast day of Fasting, <i>dual meaning</i>	Sunrise. (Fasting ends at Evening Sunset)	one young bullock	a ram	seven lambs	Numbers 29:7, 8
10	197	Yes	Yes	Feast of Ingathering / Tabernacles, <i>dual meaning</i>	Sunrise	Thirteen young bullocks	two rams	fourteen lambs	Numbers 29:12, 13
11	204	Yes	Yes	The Last Great Day <i>dual meaning</i>	Sunrise	one young bullock	a ram	seven lambs	Numbers 29:35, 36
12	274	Yes	Yes	Winter Season Feast Day <i>dual meaning</i>	Sunrise	two young bullock	a ram	seven lambs	Numbers 28:10, 11

When these two days are combined with their rightful Sabbaths, it makes a total of 10 festivals throughout the year. The number 10 is significant throughout the Bible as it is viewed as a complete and perfect number as is 3, 7 and 12. The number 10 refers to the law, responsibility and completeness of order and signifies "testimony".

The word testimony (G3141) in the Greek "μαρτυρια / mar-too-ree-ah" is a noun meaning: Witness, which comes from (H5715) the Hebrew word "עדות / ey-dut" meaning: Evidence - That which proves or disproves something; something that makes plain or clear; an indication or sign. So, in keeping the law and festivals of Alohy (God), isn't that the evidence of (Christ) Yahusha living through us? Let's seal the article with just a few scriptures that make the point clear.

- [Galatians Ch.4; v4](#), But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, [v5](#); To redeem them that were under the law, that we might receive the adoption of sons. [v6](#); And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

In conclusion: Yahusha (Christ) the law giver died on the cross so that mankind would be redeemed or purchased from the Kingdom of Satan. The fullness of the law ("our evidence, testimony") lives through us by the indwelling Holy Spirit whom was sent by our Father in heaven. Christ's the law giver

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lives in you and through you as scripture states; "I will put my ("את – Yahusha") law in their inward parts and write it in their hearts".

Understanding the placement of Alohim's festivals is a matter of the law, it is evidence of whom you are and a witness to others. We can do nothing without Yahusha (Christ) living through us because the law is spiritual, as Yahusha did we should do also!

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