

Why the Sabbath?

What Days Of Worship
Did The Apostles Keep?

By Yosef ben Ruach

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Shalom.

Luqa (Luke) 4:16

16 So (Yeshua) came to Nazareth, where He had been brought up. And, as His custom was, He went into the synagogue on the Sabbath day, and stood up to read.

Why the Sabbath?

You want to keep the same days of worship and rest as the Apostles kept, don't you? Of course you do. All good believers do. But how can we keep the same days of worship and rest, if we do not even use the same calendar the Apostles used?

In the West, most people keep the Gregorian (i.e., Roman) calendar, in which the day begins at midnight. However, in contrast to this, Genesis 1:31 tells us that the Hebrew calendar day begins at evening.

31 And the evening and the morning were the sixth day. [Genesis 1:31]

Leviticus 23 then verifies that the Hebrew day lasts from evening to evening:

***32 On the ninth day of the month, at evening, from evening to evening, you shall observe your Sabbath.”
[Vayiqra (Leviticus) 23:32]***

Some argue that since Judea was under Roman control during the first century, that the Apostles worshipped on the Roman calendar; but this cannot be correct. If the Apostles already worshipped on the Roman calendar (and defined their days by the Roman method of determining time), then there would have been no religious difference between the Romans and the Jews.

So did the Apostles worship using the Roman calendar day (which begins at midnight)? Or did they continue to use the Hebrew calendar day?

And did the Apostles adopt the traditional Roman sun-centered holidays of the Sun-day, Christmas, and Easter? Or did the Apostles continue to worship on the same festivals as the Hebrew people have always worshipped on: namely, the ones outlined in Torah?

One passage the Church has traditionally used to justify worshipping on Sunday is Acts 20:7, where the Apostles met on the first day of the week. However, note that the assumption here is that the day begins at midnight (on the Roman calendar), instead of beginning at evening (as Scripture tells us):

7 Now on the first day of the week, when the disciples came together to break bread, Shaul, ready to depart the next day, spoke to them and continued his message until midnight.

8 There were many lamps in the upper room where they were gathered together.

9 And in a window sat a certain young man named Eutyclus who was sinking into a deep sleep. He was overcome by sleep; and as Shaul

continued speaking, he fell down from the third story and was taken up dead.

10 But Shaul went down, fell on him, and embracing him said, "Do not trouble yourselves, for his life is in him."

11 Now when he had come up, had broken bread and eaten, and talked a long while, even till daybreak, he departed.

12 And they brought the young man in alive, and they were not a little comforted. [Acts 20:7-12]

The Church interpretation is that the disciples met on Sun-day morning, listened to Shaul (Paul) until midnight (when Eutychus fell out the window), and then continued on until daybreak (Monday morning).

This interpretation might seem to make sense at first, except if the disciples initially met on Sunday morning, then why did there have to be so many lamps in the upper room, when the windows were open? And why did they skip lunch and dinner, if it was a festive Jewish gathering? This interpretation makes no real sense.

If we consider the possibility that this passage was written using the Hebrew calendar (in which the day begins at sunset), then this passage makes much more sense.

Jewish custom and tradition is to worship at the synagogue (or at the Temple) during the Sabbath, and then to go over to a friend's house after sundown, in order to stretch out the day of worship and rest just as long as possible. When gathering for this after-Sabbath feast, the Jews typically share a communal meal, which is known as 'breaking bread,' in the Hebrew idiom.

If the disciples got together at someone's house to break bread just after the Sabbath was over (after sundown, Saturday night), this would explain why there had to be so many lamps (i.e., because it was dark out).

This very same kind of post-Sabbath friendship-and-fellowship gathering (i.e., "breaking bread") also appears in the Book of John:

19 Then, the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled (for fear of the Jews) Yeshua ('Jesus') came and stood in the midst, and said to them, "Peace be with you."

[Yochanan (John) 20:19]

Ironically, the Church also tries to use John 20:19 as one of their proof-texts for Sunday worship; but their argument does not work, because the Hebrew day begins in the evening.

Yeshua ('Jesus') was crucified at the spring festival of the Passover. Jerusalem can already be hot by that time; and if it was hot at the end of the Sabbath day, then the logical thing would have been to leave the doors open into the evening of the first day of the week (Saturday night). However, since there was persecution going on at that time, the disciples closed their doors.

Since Jews traditionally get together to break bread at someone's house on the first day of the week (after sundown, Saturday night) the only thing really remarkable about this gathering was Yeshua's appearance.

However, since most people do not realize that the Hebrew day begins at evening, the Church is able to use these two passages to fool most people into believing that the Apostles worshipped on Sun-day. This is a curious thing, since our Example (Yeshua) worshipped on the Sabbath (Luke 4:16), and since the Apostle Shaul's custom was to go into the synagogues on the Sabbath.

14 But going through from Perga, they arrived to Antioch-Pisidia, and going into the synagogue on the day of the Sabbath, they sat down.

15 And after the reading of the Law, and of the Prophets, the synagogue rulers sent to them, saying, "Men, brothers, if there is any word of exhortation to the people, speak!"

16 And rising up and signaling with his hand, Shaul said, "Men, Israelites, and the ones fearing Elohim, hear!"

[Ma'aseh (Acts) 13:14-16]

The Church tells us that the only reason that Shaul went into the synagogues is because he was trying to pull those in the synagogues out, and get them to go into the churches. This doctrine is very curious, since the Word does not tell us that Shaul ever "planted a Church."

About the closest the Apostle Shaul ever got to "planting a Church" was when he was thrown out of the (regular, Pharisaic) synagogue in Corinth, and had to establish a Nazarene synagogue next door.

5 When Silas and Timothy had come from Macedonia, Shaul was compelled by the Spirit, and testified to the Jews that Yeshua is the Messiah.

6 But when they opposed him and blasphemed, he shook his garments and said to them, "Your blood be upon your own heads; I am clean. From now on I will go to the Gentiles."

7 And he departed from there and entered the house of a certain man named Justus, one who worshiped Elohim, whose house was next door to the synagogue.

8 Then Crispus, the ruler of the synagogue, believed on YHWH with all his household. And many of the Corinthians, hearing, believed and were immersed (or baptized).

[Ma'aseh (Acts) 18:5-8]

It may be that Crispus was also expelled from the main synagogue after coming to believe on Yeshua, as verse 17 (not shown here) identifies another man (named Sosthenes) as having become the new ruler of the (main) synagogue.

Although Shaul did find a new assembly at Corinth, it would scarcely have been called a 'Church' (at least by its attendees); but would have been called a 'synagogue.'

More importantly, this assembly certainly would not have met on the Sun-day. The Apostle Shaul would have established it as a Sabbath-keeping congregation, since Shaul imitated Yeshua, who went into the synagogues on the Sabbath day:

16 So (Yeshua) came to Nazareth, where He had been brought up. And, as His custom was, He went into the synagogue on the Sabbath day, and stood up to read.
[Luke 4:16]

Although the Jewish Messiah kept the Hebrew festivals perfectly, the Church tells that the Apostles kept brand new days of worship (i.e., the 'sun' day, Christmas, Easter, etc), even though none of the prophecies ever foretold of a (legitimate) change in the days of worship.

And why does the Church encourage us to keep days of worship that either do not appear in Scripture, or else are strictly forbidden?

For instance, nowhere is it ever recorded that the Apostles kept Christmas. Moreover, it is a documented, well-established fact that Christmas is the converted pagan holiday of Saturnalia (or Bacchanalia), which takes place four days after the Winter Solstice, in honor of the Roman sun god Mithra.

The Church tells people that it does not matter that these days of worship were originally pagan in origin; but that all that matters is that we now want to honor Yeshua,

by keeping pagan days of worship and rest, in honor of Yeshua. But how much sense does this really make? And is this practice Scriptural?

Scripture tells us clearly *not* to worship on the same days the pagans keep:

Devarim (Deuteronomy) 4:19

19 And take heed, lest you lift your eyes to heaven, and when you see the sun, the moon, and the stars, all the host of heaven, you feel driven to worship them and serve them, which YHWH your Elohim has given to all the (other) peoples under the whole heaven as (their) heritage.

So does it make it all right to take a day of worship that does not appear in Scripture, and attempt to ‘clean it up,’ and use it? Or would that not be expressly against Scripture?

Why also does the Church encourage people to keep the festival of Easter, when the Apostles never celebrated it?

The only reason the word Easter appears in the King James Version is because the King James translators incorrectly rendered the Greek word *Pascha* (meaning *Passover*) as ‘Easter,’ at Acts 12:4:

4 And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter (sic) to bring him forth to the people.
[Ma’aseh (Acts) 12:4 KJV]

All major versions since the King James have corrected this error. Even the New King James reads:

4 So when he had arrested him, he put him in prison, and delivered him to four squads of soldiers to keep him, intending to bring him before the people after Passover. ***[Ma’aseh (Acts) 12:4 NKJV]***

There are several other references to the Passover in the New Covenant. All of them indicate that the Apostles still kept the Passover, the Pentecost, and other festivals of the Scriptural Hebrew calendar (rather than the Roman Gregorian calendar) even dozens of years after Yeshua’s Resurrection:

6 And we sailed away after the Days of Unleavened Bread (meaning, the Passover). ***[Ma’aseh (Acts) 20:6]***

There are also numerous references telling us that the Apostles continued to observe the Hebrew Festival of the Pentecost:

8 But I will remain in Ephesus until Pentecost. ***[1st Corinthians 16:8]***

And we know that Shaul still observed Pentecost as a Hebrew festival (and not as a Roman Christian one) because it was to Jerusalem (rather than to Rome) that the Apostle Shaul hurried:

16 But Shaul had decided to sail by Ephesus, so as not to spend time in Asia, for he hastened if it was possible for him to be in Jerusalem on the day of Pentecost. [Acts 20:16]

Since they are unfamiliar with the idiomatic jargon of the first century Jews, many Christians also miss the reference where Luke tells us that the Apostles observed the Day of Atonement in the New Covenant. The Day of Atonement (or Yom Kippur) is called ‘the Fast’ at Acts 27:9, because the Day of Atonement is traditionally observed by fasting:

9 And much time having passed, and the voyage already being dangerous because the Fast had now gone by.... [Ma’aseh (Acts) 27:9]

The voyage was dangerous because weather can be very turbulent in the Mediterranean in autumn, which is when the Fast is always held.

Notice, then, that the authors of the Renewed Covenant used peculiar idiomatic language (i.e., slang) in their writings. Because of this, even though the word ‘Fast’ is translated perfectly correctly from the Greek into the English, unless one understands that it was a slang reference to the Day of Atonement, one can easily miss the fact that the Apostles still kept the original calendar.

The Apostles learned directly from Yeshua, who told them all (in the plainest of terms) emphatically *not* to think He had come to destroy either the Law, or the Prophets (which tell us all to keep the Hebrew festivals):

17 “Do not think that I came to destroy the Law, or the Prophets. I did not come to destroy (them), but (only) to fulfill them.

18 For truly, I say to you, till heaven and earth pass away, nothing at all will pass from the Law, until all is fulfilled.

19 Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches them, he shall be called great in the kingdom of heaven.

[Mattithyahu (Matthew) 5:17-19]

Even though Yeshua clearly said *not* to think He came to destroy the Law or the Prophets, many Christians think just exactly that. They suggest that because Yeshua came in fulfillment of the Festivals, one is no longer required to keep them.

The Christian Church suggests that the Law is like a bank loan: Once you have paid your loan, the loan is now ‘Paid in Full;’ and therefore the loan is now ‘fulfilled.’

The Church tells us that once a loan is fulfilled, it is now void; and they suggest that this analogy extends to the Law (of Moses).

But are laws really like a loan? And, just because one pays back a bank loan, does that mean that one no longer has to obey any of the laws that govern banking?

At Luke 4:18, after Yeshua had gone into the synagogue on the Sabbath day, He stood up in front of the synagogue at Nazareth, to let them know that He had come to fulfill the first part of the prophecy at Isaiah 60-61:

16 So He came to Nazareth, where He had been brought up. And as His custom was, He went into the synagogue on the Sabbath day, and stood up to read.

17 And He was handed the book of the prophet Isaiah (or Yeshayahu). And when He had opened the book, He found the place where it was written:

18 "The Spirit of YHWH is upon Me, because He has anointed Me to preach the Good News to the poor. He has sent Me to heal the brokenhearted, to proclaim liberty to the captives and recovery of sight to the blind, to set at liberty those who are oppressed, and 19 "to proclaim the acceptable year of YHWH..." [Luqa (Luke) 4:16-19]

Yeshua is quoting Isaiah, which continues:

2and the Day of Vengeance of our Elohim. [Yeshayahu (Isaiah) 61:2]

Even though Yeshua does not intend to fulfill the Day of Vengeance of our Elohim until His Second Coming, He was sent to fulfill the first part of it (meaning Isaiah 61:1, to proclaim liberty to the captives).

20 Then He closed the book, and gave it back to the attendant and sat down. And the eyes of all who were in the synagogue were fixed on Him.

21 And He began to say to them, "Today this Scripture is fulfilled in your hearing."

[Luqa (Luke) 4:16-21]

Yeshua fulfilled the first half of this prophecy at His first coming, but He must fill the second half (the Day of Vengeance of our Elohim) at His second coming.

Both the Law and the Prophets speak of Yeshua's return; but if the Law and the Prophets are now annulled, then Yeshua cannot return.

Is this what the Christians want? Do the Christians hope Yeshua will not be able to return and fulfill the Day of Vengeance of our Elohim? Is that why they want to see the Law and the Prophets destroyed (is because they do not want to see the Day of Vengeance)?

If the Law and the Prophets were annulled, then why does the Apostle Shaul tell us (below) that the festivals are shadows of things *still* to come? That is precisely what Colossians 2:16-17 says, although most people do not realize it, because of some (possibly intentional) errors in most of the English translations.

For example, the King James Version reads:

16 Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moons, or of the sabbath (days):

17 Which are a shadow of things to come; but the body (is) of Christ.

[Colossians 2:16-17, KJV]

The King James makes it seem as if we should not let anyone judge us according to what we eat or drink, or what days we keep in worship. It also makes it seem as if it makes no difference whether we keep the same days of worship the Apostles kept, or whether we keep the pagan Christian festivals of Sun-day and Easter, because (after all) the Body is *of* Messiah.

However, this rendering is in error.

The words in parenthesis, (days) and (is), do not appear in the Greek Text. They appear in the King James only because the translators *added* these words, in order to make the passage harmonize with the Church's doctrine that the Law and the Prophets had been abolished (contrary to Matthew 5:17)

However, since we are not supposed to alter His Word (e.g. Deuteronomy 4:2, Proverbs 30:6, etc), now that we realize the words (days) and (is) do not belong in this passage, we need to take them out.

Let us see what kind of difference it makes, to take the supplied words out of this passage. Here is the exact same passage from the King James, but with the supplied words (days) and (is) taken back out:

***16 Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moons, or of the Sabbath; which are a shadow of things to come; but the Body of Christ.
[Colossians 2:16-17]***

If we read this passage closely, we can see that there are three main ideas mentioned here (1-2-3):

- 1. Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moons, or of the Sabbath;***
- 2. which are a (prophetic) shadow of things (still) to come;***
- 3. but the Body of [Messiah].***

To paraphrase, Shaul tells us:

1. Not to let any man judge us with regards to the meat we eat, what we drink, or what religious days we keep;
2. Because these are all prophetic shadows;
3. But we should only let the *Body of Messiah* tell us what we should eat, drink, and do.

If we put the third clause up near the front (in brackets) to make the English read better (3-1-2), then we can easily see that Shaul was telling us that we should not let anyone but the Body of Messiah judge us, because the festivals are still prophetic shadows.

***16 Let no man (but the Body of Messiah) judge you in meat, or in drink, or in respect of an holy day, or of the new moons, or of the Sabbath; for the festivals are shadows of things (still) to come.
[Colossians 2:16-17]***

So what we see, then, is that far from telling us that the festivals no longer matter (as the King James Version suggests), Shaul is actually telling us is that we should only let the Body of Messiah tell us what foods to eat, and what days of worship to keep, because these foods and these days of worship are all prophetic shadows of coming (future) events.

Shaul's true meaning, however, is not at all reflected in the New International Version, which tells us that the foods we eat and the days of worship we keep are no longer of any importance.

16 Therefore do not let anyone judge you by what you eat or drink, or with regard to a religious festival, a New Moon celebration or a Sabbath day.

***17 These are a shadow of the things that were to come; the reality, however, is found in Christ.
[Colossians 2:16-17, NIV]***

This is a far cry from what Shaul actually said.

The NIV tells us that these prophetic shadows of future events are now all discarded, or irrelevant. The NIV further suggests that as long as one believes that Yeshua is the Messiah, it no longer makes any difference at all what one might eat or drink, or what days of worship one might decide to keep (if any), because these are a shadow of the things that “were to come.”

The implication, clearly, is that Messiah’s arrival did away with the Law and the Prophets. However, this is entirely contrary to Yeshua’s own Words:

17 “Do not think that I came to destroy the Law, or the Prophets. I did not come to destroy (them), but (only) to fulfill them.

18 For truly, I say to you, till heaven and earth pass away, nothing at all will pass from the Law, until all is fulfilled.

19 Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches them, he shall be called great in the kingdom of heaven.

[Mattithyahu (Matthew) 5:17-19]

The mainstream English versions fulfill verse 19: They break the least of the commandments, and teach men so. Yeshua said this was wrong.

The idea that the foods we eat and the Festival Days are important prophetic shadows of coming future events did not originate with Shaul. The Jews have long taught that everything in Scripture is symbolic; and it is commonly taught that important world events happen on the Festival Days.

For example, Yeshua came in prophetic fulfillment of the Passover; and even after Yeshua’s Ascension, it was still important for the faithful to be in the Temple in Jerusalem on the Day of the Pentecost, because that was when YHWH was going to cause a prophetic event to happen. However, if the faithful had *not* been obeying the command to keep Pentecost (because it was passé), then they would never have received the gift of the Spirit.

1 And in the fulfilling of the Day of Pentecost, (the faithful) were all with one mind, in one place.

2 And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole House where they were sitting.

[Acts 2:1]

The Church insists that Yeshua’s crucifixion marked the death of the Law and the Prophets. However, if Yeshua’s death was really the death of the Law and the Prophets (as the Church Fathers claim), then why were the faithful still observing the Feast of the Pentecost in Acts Chapter 2? And why was the Spirit poured out in the Temple (and not somewhere else)?

Christian apologists counter by saying that the Law and the Prophets were not abolished instantaneously; but that Yeshua’s death merely ushered in a three-to-four-hundred-year period of change, in which authority was slowly transferred to the Church Fathers to make all sorts of sweeping changes to the faith, even though these changes were never prophesied anywhere.

Christianity further asserts that the changes they made to the faith were all legitimate and valid, even though they directly conflict with the Torah, the Prophets, Yeshua's Words, and the apostolic writings. In other words, they tell us to accept man's word over His Word.

When asked to explain these things, the Church asserts that the First Century was a special time; and that the reason the Apostles still observed the Festivals was simply because those who had learned directly from Yeshua for three and a half years had no idea what He really wanted.

The Church also suggests that the Apostles had no idea that the Church Fathers would make such wonderful improvements on YHWH's Covenant, or else they would have abandoned it while the Book of Acts was still being written.

What the Church suggests is that the Apostles (who learned directly from the Messiah) had no idea (back in the First Century) that it would be such an improvement to worship on converted satanic sun-worship rituals the Father always said He hated.

The problem with the Church's position is that the Apostles were Jews, and they probably believed exactly what the Jews have always taught; which is that major prophetic events take place on the Father's Festival days (and not on satanic sun-centered ones).

After all, the Torah is basically a codification of YHWH's Spirit, made into a list of Instructions. This list of Instructions was first given to the children of Israel at Mount Sinai (Horeb) on the Pentecost, fifty days after the Passover that marked their being called out of Egypt.

Thousands of years later, the Spirit was again given to Israel at the Pentecost, in Acts Chapter Two. The difference was that this time, instead of just giving Israel a codification of the Spirit's guidance, YHWH gave the faithful the gift of the Spirit itself.

Thus, in actuality, there have already been two fulfillments of the Feast of the Pentecost, with more on the way. However, while the pattern is one of *repeated* fulfillments, the Church maintains that YHWH's days of worship are no more. But how can that possibly be?

Consider for a moment that Israel's children already fulfilled the Feast of Tabernacles once, when they dwelt in tabernacles (or booths) in the Wilderness in Sinai. The second fulfillment came when Yeshua was born.

While the Christians tell us that Yeshua was born on December the 25th, the truth is that He was born on the first day of the Fall Festival of Tabernacles, which is why Yochanan (or John) tells us:

14 And the Word became flesh, and tabernacled among us. [John 1:14]

Other versions read "and pitched His tent among us", which gives essentially the same meaning.

In contrast, Christianity teaches that Yeshua was born in a manger on December the 25th, with donkeys and horses looking on. As romantic as this Roman Church legend sounds, it is far from accurate.

Since Christianity devalues the importance of the Hebrew tongue, most Christians do not realize that the word for a *manger* in Hebrew is the same as the word for a *tabernacle*. Thus, the account of Yeshua's birth should actually read:

7 And she brought forth her firstborn Son, and wrapped Him in swaddling cloths, and laid Him in a tabernacle, because there was no room for them in the inn. [Luqa (Luke) 2:7]

In the Hebraic mind, it is only fitting that the honor of raising the Messiah should have been given to devout Jews who kept the Commandments. This describes Joseph and Mary (or Miriam) exactly.

Joseph and Miriam (or Mary) had come up for the pilgrimage feast in Jerusalem, in keeping with the Commandment that all males who wished to continue to be thought of as Israelites should make the pilgrimages to Jerusalem three times a year.

The commandment specifies that all native-born Israelites must dwell in tabernacles (i.e., temporary dwellings) for seven days, in keeping with the Command in the Torah. In Hebrew, these dwellings are called *sukkot*. In English, these tabernacles are sometimes referred to as 'booths':

42 "You shall dwell in booths for seven days. All who are native Israelites shall dwell in booths,

43 "that your generations may know that I made the children of Israel dwell in booths when I brought them out of the land of Egypt: I am YHWH your Elohim."

[Vayiqra (Leviticus) 23:42-43]

While Joseph and Miriam had come up to Jerusalem in obedience to the commandment in Torah, they originally intended to stay at an inn. This is because, while the Jewish rabbis teach the importance of keeping the commandments, they also teach that the highest commandment is the preservation of human life.

The rabbinical ruling in that time was the same as it is today; that at any person who is pregnant, old, or sick does not actually have to sleep in a tabernacle (or a booth, or a 'manger'), but that for health and safety's sake, they can rent a room at an inn. However, we know from Luke 2:7 that there was no room at the inn; and therefore even though Miriam was pregnant, Joseph and Miriam had to dwell in a Tabernacle (or a booth, or a 'manger'), in keeping with Leviticus 23:42-43.

All of this came to pass so that Yeshua might be born in a tabernacle on the first day of the Fall Feast of Tabernacles, in fulfillment of the prophetic Command. Thus, just as the Jews have always taught, important prophetic events in Israel typically happen only on the Hebrew festival days (in prophetic fulfillment of these festivals).

This is again why the Apostle Shaul said not to let anyone but the Body of Messiah tell us what days to keep.

But lest we believe that there will be no more prophetic fulfillments of these Festivals, Zechariah 14 prophesies yet a third fulfillment of the Feast of Tabernacles:

16 And it shall be, everyone who is left from all the nations which came up against Jerusalem shall go up from year to year to worship the King, YHWH of hosts; and to keep the Feast of Tabernacles.

17 And it shall be, whoever will not go up from the families of the earth to worship the King, YHWH of hosts, there shall even be no rain on them.

[Zecharyah (Zechariah) 14:16-17]

And there is also a fourth fulfillment, which is prophesied in the Book of Revelation:

3 And I heard a great voice out of Heaven, saying, "Behold, the Tabernacle of Elohim is with men!" And He will tabernacle with them, and they will be His peoples, and Elohim Himself will be their Elohim.

[Revelation 21:3]

Contrary to Roman legend, Yeshua could not possibly have been born on December the 25th.

In the first place, December the 25th is the Roman festival of Saturnalia (or Bacchanalia). The Roman Church supposedly re-named this festival in honor of the Messiah, but this does not alter the fact that it is still a pagan festival; and the observance of even a re-named pagan festival is strictly prohibited by the Torah (e.g. Deuteronomy 12:30).

Second, if the Apostles had ever observed 'Christmas,' it would have been recorded. However, the word 'Christmas' appears nowhere in Scripture.

Third, 'December' is not even a month on the Hebrew calendar. Why would the Apostles have kept a pagan festival date that does not even show up on their calendar? What sense does that make?

Fourth, if the Father designated certain days for worship and rest at the time of the Creation (and then banned all other festival days) why would those days have changed at the coming of the Messiah? Indeed why, when none of the Prophecies ever speak of a legitimate change being made to the days of worship?

Finally, we should consider these things from an eternal perspective. We just have to sit down at some point, and realistically figure things out.

Yeshua tells us that He went to prepare a place for His bride, in His Father's House:

2a In My Father's house are many mansions; if it were not so, I would have told you.

2b I go to prepare a place for you.

3 And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also.

[Yochanan (John) 14:2-4]

If Yeshua intends to take His bride back to His Father's House, then why would He take a bride who insists on worshipping and resting on allegedly 'converted' satanic sun-worship days, when His Father always said He hated those days, and forbid Israel to keep them?

Why would it be forbidden to worship on Satan's days before Yeshua's coming, but suddenly be all right to worship on Satan's days after Yeshua's coming, when this change was never prophesied?

And what is the resistance to keeping the same days of worship that the Messiah and the Apostles kept, anyhow?

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Nazarene Israel appreciates and depends upon the tithes, vows, donations and voluntary offerings of His elect. All monies are carefully used to restore the original First Century worship, and to help bring the House of Ephraim back to the Land of Israel (after thousands of years in exile).

YHWH promises to bless those who cheerfully give to His work (e.g. Exodus 25:2, Malachi 3:10). If you would like to receive your blessing for cheerfully giving back part of what your Creator has given you in tithes and voluntary offerings, then we ask you to pray, and then do as He leads you.

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USA**

Please know that your tithes and offerings are not only needed, but that they are carefully and fearfully handled for the betterment of His Kingdom.

Donations are tax-deductible for U.S. taxpayers, and exempt status is being sought for the residents of other countries.

May the Name of YHWH be glorified.

Shalom.