

YHWH'S MOEDIM



Looking at Yah's Invitation's to His
Appointed Times



What are they?

Simply stated they are 1Y1Z's invitations to meet with Him and better understand His plan of redemption for His children. It is His dress rehearsals and reenactments laid out each year so we can participate with Him in each step no matter what century we live in until the end of the age and the plan is completed.

It is extremely important that each year we participate in these celebrations. By learning these steps, the more meaning all of Scripture has.

Where do we find them?

Leviticus

Wayiqra ויקרא 23

forfix.co.il Dictionary view results

ויקרא Leviticus (third book of Bible)

קרא פ' קל to read ; to call out to, to summon (ל) ; to call, to name ; to shout

יקרא פ' to be called, to be named ; to be nicknamed ;
הופעל to be read ; to be summoned

הקרא פ' to be read
הופעל

forfix.co.il Hebrew.com Phonetic Translation

vayik'ra Leviticus (third book of Bible)

kara r ki to read ; to call out to, to summon (l) ; to call, to name ; to shout

nik'ra r nfi to be called, to be named ; to be nicknamed ;
to be read ; to be summoned

huk'ra r to be read
hvfi

The Book of Leviticus calling out to Yah's people. They are instructions on how to do it Yah's way and follow the prescribe path that He wants us to follow.

OBSERVANCES OF YAHUAH

1	2	3	4	5	6	7
PESAK	MATSAH	BIKURIM	SHABUOTH	TERUAH	KAFAR	SUKKOTH

YAHUSHA'S REDEMPTION PLAN

SHADOW
OUTLINE

OF THINGS TO COME
TORAH INSTITUTE

Leviticus 23:2

דִּבֶּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם
מוֹעֲדֵי יְהוָה אֲשֶׁר־תִּקְרְאוּ אֹתָם מִקְרָאֵי
קֹדֶשׁ אֲלֵהֶם מוֹעֲדֵי: | LEB OT RI

“Speak to *the Israelites*, and say to them,
‘The **festivals of Yahweh** that you shall
proclaim are **holy assemblies**; **these are my**
appointed times. | LEB

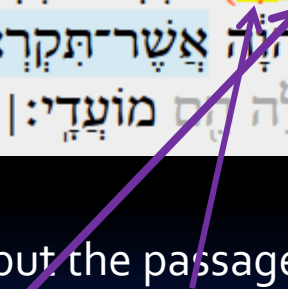
Looking at what is important about this passage

1. Who needs to know about the feasts?

Leviticus 23:2

דִּבֶּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם
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“Speak *to the Israelites*, and say to them,
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proclaim are holy assemblies; these are my
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Very curious but the passage reads “to the Israelites” but the Hebrew reads “to the (BEN) SONS or Descendants or Children of Israel.

It's not just the people there as this reads in English, but also to all children who are under Yah's covenant as His nation. But you only see this in the Hebrew.

Leviticus 23:2

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם "Speak to the Israelites,

- אֶל 'ēl	"Speak to the Israelites, and say to them,
- אֶל 'ēl	
אֶל 'ēl towards; in, into; up, against, in addition to	
preposition ± "unto" (אֶל)	
BDB	motion to; direction towards
GHCLLOT	motion, direction; to tend to anything, to verge to; towards any plac...
CHALOT	toward; give to; speak to; go in; turn harlotrously toward; as far as; i...
DBL Hebrew	to; into; on; inside; by; among; about; for
TLOT	God

Notes

- בְּנֵי bēnē' "Speak to the Israelites, and say to them, 'The festi

בֵּן bēn son; young animal; grandson; member
noun, masculine, plural, construct ± common

Sense: people ⇔ children – the people of a nation conceived of as children; probably with an emphasis on the people being descendants of a common ancestor.

BDB	son
GHCLLOT	A son; the king's son; children; a grandson; grandsons; descendants;...
CHALOT	son; children; young; grandson; member of a people; member of a g...
DBL Hebrew	child; son; offspring; grandchild; descendant; person; son of a bitch
TLOT	son; daughter
NASB Dictionaries	

1121. בֵּן ben (119d); a prim. root; son:—afflicted(1), afflicted*(1), age(7), aliens*(2), Ammonites*(7), anointed*(1), arrow(1), arrows(1), Assyrians*(3), baby(1), Babylonians*(3), beasts(1), being*(1), Ben-hinnom*(7), bough(2), breed(1), brothers*(1), builders(1), bull*(2), bulls*(5), calf*(2), calves(2), calves*(1), child(2), children(111), children and on the grandchildren(1), children and their grandchildren(1), children and your children's(1), children and children's(1), children's(2), children's children(5), colt(1), colts(1), common(2), descendants(14), descendants of the son(1), deserves(2), exiles*(5), father*(1), fellow*(3), fellows(2), fertile*(1), foal(1), fools*(1), foreigner*(6), foreigners(1), foreigners*(10), Gileadites*(1), grandchildren(1), granddaughters*(1), grandson(6), heir*(1), high*(1), homeborn*(1), Israelites*(1), lambs*(2), lay(4), Levites*(1), low degree*(1), low*(1), man(5), man one old(1), man*(1), men(19), men of low degree*(1), men*(4), mortal(1), must(1), must surely(1), nephew*(2), nobility*(1), offspring(1), old(167), old when his son(1), one(1), one(2), one born(1), ones(1), ones*(1), opening*(1)

- יִשְׂרָאֵל yis·rā·'ēl'

"Speak to the Israelites, and say to them, 'The festi

יִשְׂרָאֵל yis·rā·'ēl Israel

noun, proper, singular, absolute ± human, masculine

BDB	Israel
GHCLLOT	Israel; to the kingdom founded by Jeroboam; Israelite
CHALOT	Israel

Leviticus 23:2

דִּבֶּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם
מוֹעֲדֵי יְהוָה אֲשֶׁר־תִּקְרְאוּ אֹתָם מִקְרָאֵי
קֹדֶשׁ אֱלֹהֵי הֵם מוֹעֲדָי׃ | LEB OT RI

“Speak to *the Israelites*, and say to them,
‘The **festivals** of Yahweh that you shall
proclaim are **holy assemblies**; **these are my**
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appointed times. | LEB

Notice “festivals” and “Appointed times”
are the same Hebrew word Mowad.

Notice the Yod at the end of each of these words - It means My. Yah is very possessive of these. They belong to Him and Him alone.

מוֹעֲדֵי יְהוָה אֲשֶׁר־תִּקְרְאוּ אֹתָם מִקְרָאֵי
 The festivals of Yahweh that you shall
 proclaim are holy assemblies; these are n

Notice they are called **Festivals of Yahuah**. He also points it out again by saying "**MY appointed times**". These are not "Jewish" or done away with at the cross. These are timeless celebrations until Yah says they are no longer to be attended.

Festivals/Appointed Times or Moads

מוֹעֲדֵי *mô·'ădê'* israelites, and say to them, 'The festivals of

- מוֹעֲדֵי *mô·'ădê'* israelites, and say to them, 'The festivals of Yahweh that you shall pro
 מוֹעֵד *mô·'ēd* **place for meeting, assembly point; meeting, assembly; agreed time,...**
 noun, masculine, plural, construct ± common
 Sense: **appointed festival** – a festival that occurs at an appointed time.
 BDB **appointed time, place, meeting**
 GHCLLOT **a set time; a point of time; the festival sacrifices; space of time; a year;...**
 CHALOT **meeting-place; meeting, assembly; appointed time, fixed day; space o...**
 DBL Hebrew **appointed time; seasons; unit of time; feast; assembly; army**

We who are in Yah's army (family) are to meet when He tells us as He has purposely designated this for a reason and by His authority for a specific purpose. Who wouldn't want to party with the Creator of the Universe!

4595 מוֹעֵד (*mô·'ēd*): n.masc.; = Str 4150; TWOT 878b—1. LN 67.17–67.64 **appointed time**, designated time, i.e., a particular point of time related to other points of time, with a focus that this time has a purpose designated by an authority (Lev 23:4); 2. LN 67.163–67.200 **seasons**, i.e., a single unit of a yearly cycle, with distinguishing weather and plant growth patterns that are unique (Ge 1:14; Ps 104:19); 3. LN 67.163–67.200 **unit of time**, i.e., a specific unit of time, but not necessarily related to a yearly or lunar cycle (Da 12:7); 4. LN 51 **feast**, i.e., a festival of celebration and/or worship, with a focus that this is a time appointed by an authority, which may include festive meals and offerings to God (Hos 9:5); 5. LN 15.123–15.134 **assembly**, i.e., a group of persons that meet, usually as a council for a specific purpose or occasion (Isa 14:13), note: in context, this can be natural or supernatural beings who gather; 6. LN 55.7–55.13 **army**, i.e., a group of soldiers that are assembled together (La 1:15); 7. LN 7.2–7.25 unit: מוֹעֵד לְאֵהֶל (*'ō-hēl mô·'ēd*) Tent of Meeting, i.e., another name for the Tabernacle, the official portable worship tent, with a focus that this tent was only used by appointment, located in a certain place, and authorized persons (Ex 27:21)

4596 מוֹעֵד (*mô·'ād*): n.[masc.]; = Str 4151; TWOT 878c—LN 55.7–55.13 **soldier's ranks**, i.e., the pre-assigned place for the movements of a soldier (Isa 14:31+)

4597 מוֹעֵדָה (*mû·'ā-dā(h)*): n.fem.; = Str 4152; TWOT 878d—LN 37.96–37.107 **designation**, appointment, i.e., in reference to a city appointed as a place of refuge (Jos 20:9+)

Leviticus 23:2

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מוֹעֲדֵי יְהוָה אֲשֶׁר־תִּקְרְאוּ אֹתָם מִקְרָאֵי
קֹדֶשׁ אֵלֶּה הֵם מוֹעֲדָי | LEB OT RI

“Speak to *the Israelites*, and say to them,
‘The festivals of Yahweh **that you shall**
proclaim are holy assemblies; these are my
appointed times. | LEB

אֲשֶׁר־תִּקְרְאוּ 'āšēr--tiq-re'û'

- אֲשֶׁר 'āšēr to them, ‘The festivals of Yahweh **that** you shall proclaim are holy asse

אֲשֶׁר 'āšēr **which, that, so that, if**
relative ± conjunction, miscellany

BDB
GHCLLOT who, which, that; he, she, it; quod, that; ut, that, **in order that**; beca...
CHALOT the man whom he formed; **whom; that**; because; so that; as; if
DBL Hebrew which; whoever; where; with; that; because; as; if; so; when
TLOT **to call blessed**

- תִּקְרְאוּ tiq-re'û' festivals of Yahweh that **you shall proclaim** are holy assemblies; the

קרא qr' to call, to shout; to name, appoint, summon, proclaim, announce; to...
verb, Qal, yiqtol (imperfect), second person, masculine, plural ± active

Sense: to proclaim – **to state or announce something formally and authoritatively.**

BDB **call, proclaim, read**
GHCLLOT TO CRY OUT, TO CALL; NIPHAL; PUAL
CHALOT call; give a name to; invoke; summon; call, summon; proclaim; call o...
DBL Hebrew call; **summoned**; called; be called; proclaim; **invite; be invited** as a g...
TLOT to call

7924 I. קָרָא (qā-rā^ʿ): v.; ≡ Str 7121; TWOT 2063—1. LN 33.307–33.314 (qal) **call, summon, i.e., call person(sing.) to come into one's presence or give a task (Ex 12:31); (nif) summoned, called (Est 2:14); (pual) summoned, called (Isa 48:12; 65:1+), note: NIV changes text in Isa 65:1 as qal; 2. LN 33.126–33.133 (qal) call, i.e., designate by a name or title and so give something a name, either a proper name or a representative title (Ge 1:5); (nif) called, designated, known as, reckoned by (Dt 3:13; 1Sa 9:9; Pr 16:21); (pual) be called (Isa 48:8; 58:12; 61:3; 62:2; Eze 10:13+); 3. LN 33.189–33.217 (qal) proclaim, announce, i.e., make a public calling out of information or an event (1Ki 21:9); 4. LN 33.315–33.318 (qal) invite, i.e., give an offer to hospitality (Ex 2:20); (qal pass.) be invited as a guest, receive an offer of hospitality (1Sa 9:13, 22; 2Sa 15:11; 1Ki 1:41, 49; Est 5:12; Pr 9:18; Zep 1:7+); 5. LN 33.35–33.68 (qal) read aloud, i.e., to speak aloud something, reciting what has been written down (Ex 24:7); (nif) be read aloud (Ne 13:1; Est 6:1+); 6. LN 30.86–30.107 (qal pass.) be appointed, i.e., be chosen for a task, implying authority or high status (Nu 1:16; Eze 23:23+); 7. LN 29.16–29.18 (nif) mentioned, i.e., pertaining to what is remembered and spoken (Isa 14:20); 8. LN 53.53–53.64 unit:**

Being invited as guests and family, to be read aloud to and be called by name. This is so we remember what was spoken. Yah will remember our names as we participate in these mowads with Him-and in doing so we are then "called" His paternal kin.

Leviticus 23:2

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 מוֹעֲדֵי יְהוָה אֲשֶׁר־תִּקְרְאוּ אֹתָם מִקְרָאֵי
 קֹדֶשׁ אֵלֶּה הֵם מוֹעֲדָי׃ | LEB OT RI

“Speak to *the Israelites*, and say to them,
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אתם

Alef-Tau –Mem (in the direction of those) or The strong covenant sign assemblies..

· מִקְרָאֵי *miq-rā'ê'* you shall proclaim are holy **assemblies**; these are my appointed times

מִקְרָא *miq-rā'* summons; assembly; reading, recitation
 noun, masculine, plural, construct ± common

Sense: assembly (act) – a social act of assembling.

BDB convocation, convoking, reading
 GHCLLOT a calling together, convocation; an assembly; convocation; a place of.
 CHALOT convocation; assembly; reading (aloud)
 DBL Hebrew assembly; a reading; calling

NASB Dictionaries

CDWGTHB 5246 מִקְרָא (*miq-rā'*): n.masc.; = Str 4744; TWOT 2063d—1. LN 11.12-11.54 **assembly**, group, con-
 vocation, i.e., a collective of people gathered for a purpose (Ex 12:16^(2x); Lev 23:2, 3, 4, 7, 8, 21, 24,
 27, 35, 36, 37; Nu 28:18, 25, 26; 29:1, 7, 12; Isa 1:13; 4:5+), note: in each context for a religious purpose;
 2. LN 33.35-33.68 a **reading**, i.e., the content of a written communication that is publicly uttered
 aloud (Ne 8:8+); 3. LN 33.307-33.314 **calling**, i.e., the act. of publicly making a signal or sign for the
 purpose of community coming together (Nu 10:2+)

Yah is talking to the ones he calls His Children, who are invited to be gathered like an army for His specific purpose to read His word so we remember. Celebrating and being blessed.

They are set apart -consecrated to YAH appointed times and festivals! Miqra's.

Leviticus 23:2

דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם
מוֹעֲדֵי יְהוָה אֲשֶׁר-תִּקְרְאוּ אֹתָם מִקְרָאֵי
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Set APART



Leviticus 23:2

דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם מוֹעֲדֵי יְהוָה אֲשֶׁר-תִּקְרְאוּ אֹתָם מִקְרָאֵי קֹדֶשׁ אֵלֶּה הֵם מוֹעֲדָי | LEB OT RI “Speak to the Israelites, and say to them, ‘The festivals of Yahweh that you shall proclaim are holy assemblies; these are my appointed times. | LEB

קֹדֶשׁ qō·dēš Yahweh that you shall proclaim are **holy** assemblies; these are my appointed

קֹדֶשׁ qō·dēš something holy; holy; holiness; votive offerings; holy area, sanctuary
noun, singular, absolute ± common, masculine

Sense: holiness (ritual) – the quality of being set apart as opposed to common, often in a ceremonial sense; not necessarily to the exclusion of moral purity.

BDB apartness, sacredness
GHCLOT holiness; what is holy, a holy thing; a thing consecrated to God; a sanc...
CHALOT a holy thing; votive gifts, offerings; holiness; holy area; s.thg; most holy
DBL Hebrew sanctuary; holy object; holiness

TLOT | ק > 7731 קֹדֶשׁ | Article ▾ ↑ ↓

7731 קֹדֶשׁ (qō·dēš): n.masc.; = Str 6944; TWOT 1990a—1. LN 7.2-7.25 **sanctuary**, i.e., a building dedicated in service to ~~God~~, a place in which ~~the Lord~~ is normally present when ritual and moral purity are practiced (Ex 35:19; Ps 20:3[EB 2]), note: this can refer to a moveable tabernacle building, or a permanent temple building; 2. LN 53.44-53.52 **holy object**, i.e., a person or other inanimate object which is dedicated and consecrated to ~~the Lord~~ (Lev 19:24), note: this object can be any of a great range of items; 3. LN 88.24-88.35 **holiness**, i.e., the quality of moral purity, with a focus that this is a unique state unlike corrupt humanity (Ex 15:11; 1Ch 16:29; Ps 89:36[EB 35]); 4. LN 7.26-7.53 unit: קֹדֶשׁ הַיְיָ (hā- qō·dēš) Holy Place, i.e., a part of a building which is separated and dedicated to ~~the Lord~~, with limited human access (Ex 26:33a); 5. LN 7.26-7.53 unit: קֹדֶשׁ קֹדֶשׁ (qō·dēš qō·dēš) Most Holy Place, i.e., a part of a building which is separated and dedicated to ~~the Lord~~, with very limited human access, with a unique feature of being the central area of a worship building or tent where ~~the Lord~~ has his Presence (Ex 26:33b), note: further study may yield more domains

They Are Set Apart Special Because They Are YAH Made – Not Man Made Meetings.

Leviticus 23:2

דִּבֶּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם
מוֹעֲדֵי יְהוָה אֲשֶׁר־תִּקְרְאוּ אֹתָם מִקְרָאֵי
קֹדֶשׁ אֵלֶּה הֵם מוֹעֲדָי׃ | LEB OT RI | LEB

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אֵלֶּה *’ēl·lē(h)*

אֵלֶּה *’ēl·lē(h)* these

pronoun, demonstrative, plural ± common, normal

BDB these

GHCLOT these; hi, illi, illi

CHALOT these; these three; (it is) they (who are); these ... those

DBL Hebrew these; those

428. אֵלֶּה **elleh** (41c); a **prim. pron.**; *these*:—former(1), one(1), one as the other(1), one the other(1), others(3), same(1), some(4), such(7), such things(1), these(627), these men(1), these same(1), these things(51), this(14), this manner(1), this*(1), those(15), who(4), whom(1).

429. אֵלֶּה **elleh** (1080c); (Ara.) **corr.** to 428; *these*:—these(1).

They are valuable and rich times we spend with Yah. Notice how that they just didn't translate the full meaning!

Leviticus 23:2

דִּבֶּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם מוֹעֲדֵי יְהוָה אֲשֶׁר־תִּקְרְאוּ אֹתָם מִקְרָאֵי קֹדֶשׁ אֵלֶּהָ הֵם מוֹעֲדָי׃ | LEB OT RI

“Speak to *the Israelites*, and say to them, ‘The festivals of Yahweh that you shall proclaim are holy assemblies; **these** are my appointed times. | LEB

2155 II. הָם (*hām*): n.[masc.]; = Str 1991; TWOT 505—1. LN 57.25–57.35 **wealth, riches, things of value** (Eze 7:11+), note: for another interp, see next; 2. LN 25.135–25.145 **moaning, wailing**, i.e., that which expresses turmoil and sorrow (Eze 7:11+), so cf. 2159

2156 הֵם (*hēm*): p. (personal 3mp.); = Str 1992; TWOT 504—LN 92.11–92.25 **they, them**, a referential of whom or what is about (Ge 3:7), see also 2160

My appointed times

Leviticus 23:2

דִּבֶּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם מוֹעֲדֵי יְהוָה אֲשֶׁר־תִּקְרְאוּ אֹתָם מִקְרָאֵי קֹדֶשׁ אֵלֶּהָ הֵם מוֹעֲדָי׃ | LEB OT RI

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מוֹעֲדֵי מוֹעֲדֵי *mô·'ădāy'*

מוֹעֲדֵי *mô·'ădā'* assemblies; these are my **appointed times**.

מוֹעֲד *mô·'ēd* place for meeting, assembly point; meeting, assembly; agreed time,...
noun, masculine, plural ± common, construct, suffixed

Sense: **appointed festival** – a festival that occurs at an appointed time.

BDB appointed time, place, meeting

GHCLOT a set time; a point of time; the festival sacrifices; space of time; a year; festival;.

CHALOT meeting-place; meeting, assembly; appointed time, fixed day; space of time; (...
more »

Notes

אֲנִי *'ānî* I am are holy assemblies; these are **my** appointed times.

אֲנִי *'ānî* I

pronoun, **suffixed**, first person, singular ± common

אֲנִי אָמַרְתִּי spoke to Moshe and says, speak to and together with and in the direction of the children and descendants of the nation of Israel and declare to them, My set apart festivals and appointed times for

My army family meeting with אֲנִי אָמַרְתִּי . Because whoever you bless and call with this invitation, those who are invited guests, you will read aloud to, so that they can remember what has been written down. They are a strong covenant sign assembling as a group for My purpose, reading what is written aloud, set apart and dedicated, where I am present because I am morally pure. These same are rich and valuable, My fixed appointed times and festivals. -Amplified

THE SABBATH



The Seal Of
Yahuwah



The very first Set appointed time He reminds us of is His Sabbath day.

Leviticus 23:3

שֵׁשֶׁת יָמִים תַּעֲשֶׂה מְלָאכָה וּבַיּוֹם
הַשְּׁבִיעִי שַׁבַּת שַׁבְּתוֹן מִקְרָא-קֹדֶשׁ
כָּל-מְלָאכָה לֹא תַעֲשׂוּ שַׁבַּת הוּא לַיהוָה
בְּכָל מוֹשְׁבֹתֵיכֶם: | LEB OT RI

“For six days work is to be done, and on the seventh day shall be a Sabbath of complete rest, a holy assembly; you shall not do any work; it shall be a Sabbath for Yahweh in all your dwellings. | LEB



the Sabbath Day.
Six days you shall labor
work, but the seventh day
of Yahweh, your
if you shall do no work.
Exodus 20: 8-10

So we learned that these are Yah's appointed Feasts and Times. It is for all the children of the children of Yahuah who received the invitation and who responded-RSVP. Yahuah will be present during these times. The 7th day Sabbath is included as a set apart meeting time with Yahuah. So every week we have special "us" time with Yahuah!

And the reason for them and the Torah is to point to Yah's plan and Yahusha's role to get His children back home to safety.

Yahuchanan John 1:15-17

John the Immerser is talking about the Torah and Yahusha..

John 1:15

Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν λέγων· Οὗτος ἦν ὃν εἶπον· Ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν·	John testified about him and cried out, saying, “This one was he about whom I said, ‘The one who comes after me is ahead of me, because he existed before me.’”
--	--

LEB NT RI

LEB

In the order the Greek is written and not amplified it says:

John testified about him and cried out, saying, This one was he about whom I said The after me, one who comes ahead of me is because before me existed.

Amplified:

John gave evidence and a witness concerning and on behalf of him and screamed out saying, this man came to exist, who I said that after me , he comes in front or ahead of me, coming to exist with regard to the fact that first and before me he existed.

Yahuchanan John 1:15-17

John the Immerser is talking about the Torah and Yahusha..

John 1:16

ὅτι ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος· | LEB NT RI
For from his fullness we have all received, and grace after grace. | LEB

In the order the Greek is written and not amplified it says:

For from fullness his, we all have received and favor after favor.

Amplified:

Because by the means of the completeness and with full measure himself, we -everyone receive and take hold of also favor on behalf of favor.

Yahuchanan John 1:17

John 1:17

ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο. | LEB

John the Immerser is talking about the Torah and Yahusha..

☐ Jhn 1:17

For G3754 the law G3551 was given G1325 by G1223 Moses, G3475 *but* grace G5485 and G2532 truth G225 came G1096 by G1223 Jesus G2424 Christ. G5547

With regard to the fact that namely the Torah, through Moshe, produced and allowed the opportunity and granted, the kindness, favor and also the dependability and truth. Through and on behalf of (it) Yahusha the anointed came to exist.

John 1:17 -amplified

Why so different ???

Textus Receptus

1:17 ὅτι ὁ νόμος διὰ Μωσέως ἐδόθη ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο

Interlinear

Reverse Interlinear

English (KJV) [?]	Strong's	Root Form (Greek)	Parsing
For	G3754	ὅτι <i>hoti</i>	
the law	G3551	νόμος <i>nomos</i>	
was given	G1325	δίδωμι <i>didōmi</i>	PARSE
by	G1223	διὰ <i>dia</i>	
Moses,	G3475	Μωϋσῆς <i>Mōysēs</i>	
but grace	G5485	χάρις <i>charis</i>	
and	G2532	καί <i>kai</i>	
truth	G225	ἀλήθεια <i>alētheia</i>	
came	G1096	γίνομαι <i>ginomai</i>	PARSE
by	G1223	διὰ <i>dia</i>	
Jesus	G2424	Ἰησοῦς <i>Iēsous</i>	
Christ.	G5547	Χριστός <i>Christos</i>	

GNT Morph

1:17 ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο

Where is the word in yellow "egeneto" or (genomy) which means to come about, to be born, to exist-similar to HYah, translated ??

It appears they just stop after Yahusha! This completely changes the meaning!

Look closely and you find they switched the word order! It is now before Yahusha not after!

But as we have a habit all too often, we are seeing this is completely out of order. Greek does not read this way! I will take screen shots to show you just how bad it is..

John 1:17

ὅτι ὁ νόμος διὰ Μωϋσέως
ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια
διὰ Ἰησοῦ Χριστοῦ ἐγένετο. |

LEB NT RI

For the law was given through
Moses; grace and truth came
about through Jesus Christ. |

LEB

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LEB

So does the "grace and truth come about through JC" - or was it through the Torah that favor and truth came and that is why Yahusha came to exist?

Remember Paul had not even started his religion so why would John the immerser not be pointing to the Torah!?!?

Because it was a later COPY EDIT to prop up Christianity that was not even invented yet during the time of John the Immerser!

Amplified John 1:15-17

John gave evidence and a witness concerning and on behalf of him and screamed out saying, this man came to exist, who I said "that after me, he comes in front or ahead of me, coming to exist with regard to the fact that first and before me he existed". 15

Because by the means of the completeness and with full measure himself, we -everyone receive and take hold of also favor on behalf of favor. 16

With regard to the fact that namely the Torah, through Moshe, produced and allowed the opportunity and granted, the kindness, favor and also the dependability and truth. **Through and on behalf of (it) Yahusha the anointed came to exist.** 17

Joh 1:15 -17 John does testify concerning him, and has cried, saying, 'This was he of whom I said, He who after me is coming, has come before me, for he was before me;' (16) and out of his fullness did we all receive, and grace over-against grace; (17) for the law through Moses was given, **the grace and the truth through JC did come;**

Here is an overview of the Feasts and what they mean. Each is one important step of His plan, to be able to return cleansed, into the presence of Yahuah, in His home through Yahusha's payment of a debt so the door of salvation could be opened.



One light for each of the feasts-lighting the path home.
Spring-Passover, Unleavened bread and first fruits and Shabuah.
Fall- Trumpets and Day of Reconciliations
We like to think Tabernacles as the middle light-
Where we end our journey here, back with Yah.

The *mow'ed* represent “specific meeting times” which could be considered “betrothal assemblies.” Their prophetic message is to be *qara'*: “invited to meet” Yah and “to be called out” of the mortal and material realm by Him. That is why they are named—*Miqra'ey*—“Called-Out Meetings.” They are *'asher*: “a blessing which are related” to everything that is important to Yah. These gatherings, often called “convocations,” are celebratory, replete with festivals and feasts. They are not only signals and signs of things to come; they build upon one another, leading to the desired conclusion – which is to campout with Yahuah.

As signals and signs, the *Miqra'ey* serve as “rehearsals” for actual events—the most important events in human history from Yahuah’s perspective. While some were drawn from history, commemorating the past, as rehearsals they were all directed toward a more important and more public future enactment.

The definition of “convocation” is telling: “a group of people gathered in answer to a summons.” We have been summoned to appear by the ultimate Judge. But, most every Christian has missed most every date. Shame on us. Shame on every pastor, priest, and cleric. The mandate is clear. Every soul is at stake.

And in this regard, *qodesh*, the Hebrew term used to define the *Mow'ed Miqra'ey*, is the same word Yahuah consistently uses in reference to His Spirit—the Ruwach. Simply stated, there is no other way to meet with Yahuah. There is no other means to salvation. There is only one way, and this is it.

Excerpts from Yada Yah by Craig Winn

Notice if you will all feasts are consistently found by counting. Not by moon observances. So Yah being consistent wouldn't He also start His year by a counting process not by the moon?

7 ETERNAL Festivals of Scripture

These Festivals of Almighty YHWH/YHWH are commanded & taught in all the following Books of Scripture:

Ex; Lev; Num; Deu; Jdg; 1Ki; 2Ch; Eze; Neh; Ps; Hos; Zec ...
Mat; Ma; Lu; Jn; Act, 1Cor and Coll

1) Pesach (Passover);
2) Matzah (Unleavened Bread);
3) Bikkurim (First Fruits);
4) Shavuot (Pentecost);

FALL FEASTS

5) Yom Teruah (Trumpets);
6) Yom Kippur (Reconciliations);
7) Sukkot (Tabernacles)

The APPOINTED TIMES of Almighty YHWH/YHWH are commanded & mentioned in 20 Books of Scripture - it APPLIES today - it NEVER CHANGES

Its important to keep in mind that the days of the feasts start at sundown.

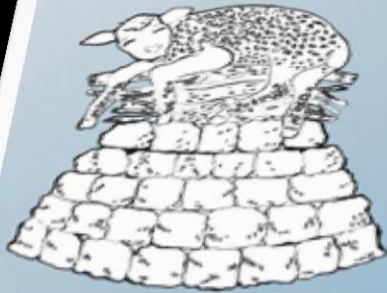
1	2	3	4	5	6	7
Pesach	Matzah	Bikkurim	Shavu'ot	Teruah	Kippur	Sukkot

Pesach

Matzah

Bikkurim

Spring Feasts



Redemption

Regeneration

Empowerment

Lev 23:5 in the first month, on the fourteenth of the month, between the evenings, is the Passover to Yahuah;



Pesach (Passover) Nisan 14 The Doorway

Excerpts from Yada Yah by Craig Winn



Throughout the Torah, the Doorway to Life is synonymous with Passover. It is where we must all begin our journey if we seek to reconcile with **Yahuah**. It is the first of seven steps in the path to life.

“For then this is the Torah and the Prophets: enter, starting with and experiencing the first step in the path by the way of the narrow and specific doorway, because the way is wide, it is crafted to be broad, expansive, and unreliable, and the route is broad which leads away, and which deceives and influences someone to go astray to the point of destruction and perishing, needlessly destroying themselves, squandering their lives. And the vast preponderance of people are those experiencing this path. The doorway is narrow, exacting and specific, and the path goes against the crowd, which leads to life. And few discover and experience it.” (Mattanyah /Yah’s Gift / Matthew 7:12-14)

According to Yah and Yahusha, there is but one way to extend our mortal existence. This path commences in the heart of the Torah, with the Invitation to meet on Pesach. It is the “narrow and specific doorway,” where the consequence of sin, which is death, is remedied.

But remember no uncircumcised male can participate in this.

And ye shall observe the feast of
UNLEAVENED BREAD
for this day I brought your armies
out of the land of Egypt:
therefore shall ye observe
this day in your generations
by an ordinance for ever.
(Exodus 12:17)



Matzah- (Un Leaven Bread) Nisan 15th

The next step is Unleavened Bread, the following day, where Yahusha redeems us from the penalty of sin. That penalty is separation from Yahuah and His family. Although it officially starts the next day, we don't eat yeasted bread on Passover.

The *Migra'* of *Matsah* thereby serves as the cleansing of unclean teachings, items in our houses and unsound teaching of religious and political allegiances before we enter Yahuah's home. It allows the Ruach Ha Qodesh a cleaner space to work in our lives so we can understand more wisdom.

This lasts 7 days and over laps First Fruits.

Lev 23:10 `Speak unto the sons of Israel, and you have said to them, When you come into the land which I am giving to you, and have reaped its harvest, and have brought in the sheaf, the beginning of your harvest to the priest, 11 then he has waved the sheaf before Yahuah for your acceptance; on the morrow of the sabbath does the priest wave it.



Bikurim (First Fruits) Nisan 16



Although fulfilled by Yahusha, who was born anew spiritually and physically, we do not fulfill Bikurim until we die. In the future we will be raised up with our new bodies where we are welcomed and enriched by our Heavenly Father. This is truly a day of celebration! This was pointed to by the "first resurrection" or most important rebirth in our study "The Revealing in Revelation"

"Our salvation and Yahusha's very existence are measured and understood by these three days. Yah's mercy and the Messiah's life are utterly meaningless, and His sacrifices are completely irrelevant, apart from the context of the *Mow'ed Miqra'ey of Pesach, Matsah, and Bikuwrym*". –Craig Winn from Yada Yah

Feast of weeks-Counting 50 days

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:** Even unto the **morrow after the seventh sabbath** shall ye number fifty days Leviticus 23:15,16

7

7

7

7

7

7

7

+ 1

= 50

Shavu'ot (Feast of Weeks)
(Greek-Pentecost)
50 days after the last shabat of
Un leaven bread



“The fourth step on the way to life eternal is Seven Sevens. On this celebration of the Sabbath – the *Mow'ed Miqra' of Shabuwa'* – Yauwah's children having cleansed more leaven from their lives can extend a more hospitable abode for the Ruach ha Qodesh to live inside us. Allowing more teaching and understanding so that we can share Yah's testimony regarding the renewal and restoration of life with every person on earth, regardless of race, age, or status.” Craig Winn from Yada Yah

The Fall Feasts



Freedom from the Presence of Sin Forever

Judgment

Appearing

Kingdom

Yom Teruah

Yom Kippur

Sukkot

Trumpets

Reconciliations

Tabernacles

1st day

10th day

15-22nd day

Lev 23:24-25

Lev 23:27-32

Lev 23:34-44

Seventh (7) Scriptural Month

Taruah - (Trumpets) Tishri 1 1st day of the 7th Month

Lev 23:24-25 `Speak to the sons of Israel, saying, In the seventh month, on the first of the month, you have a sabbath, a memorial of shouting, a set-apart convocation; you do no servile work, and you have brought near a offering to יזיז' .



The Shofar sounding is not only a call to celebration but a call of warning!

We are asked to proclaim the beneficial news that Yahuah has provided a way home. We are also encouraged to announce an explicit warning:

This way is so narrow and restrictive, that few will find it, and all alternative paths lead in the wrong direction. One can not help also draw connections to the warning Trumps in Revelation-Time is short!

Yom Kippur - Day of Reconciliations
10 th day of Tisheri 7th month

"According to Yahuah, missing the sixth step - the Day of Reconciliations, or *Yom Kippurym* - will lead to the dissipation of one's consciousness. And that is because this day denotes the time Yahusha will return, the day in which those who have chosen to revere Yahuah will be reconciled, and when those who have rejected Him will be separated."

"Yahuah wants to "reconcile" His Covenant Relationship with Israel and Yahudym, just as we should want to resolve our association with Yah. In conjunction with Passover and Unleavened Bread, our response to Yah's invitation on *Yom Kippurym* could determine the eternal fate of our soul."

"Imagine seeing Yahusha's face for the first time, looking into His eyes, seeing His smile. Imagine the feelings which will come over you as you walk up to our Heavenly Father who is radiating, anticipating Yah embracing you in His home. Imagine the thrill of having Yahuah personally write a perfect copy of His Towrah on your heart. Think about the songs you will sing, the sights you will see, the people you will meet, the things you will now understand.

That is what will happen on this day. *Yowm Kippurym*, this Day of Reconciliations, is the official celebration of our adoption. It is our coming out party, our welcome to eternity. Now that we are properly prepared, the next and final step in our journey will be to campout with our eternal family".- Craig Winn from Yada Yah





SUKKOT

The Feast of Tabernacles



THE FESTIVAL OF SUKKOT

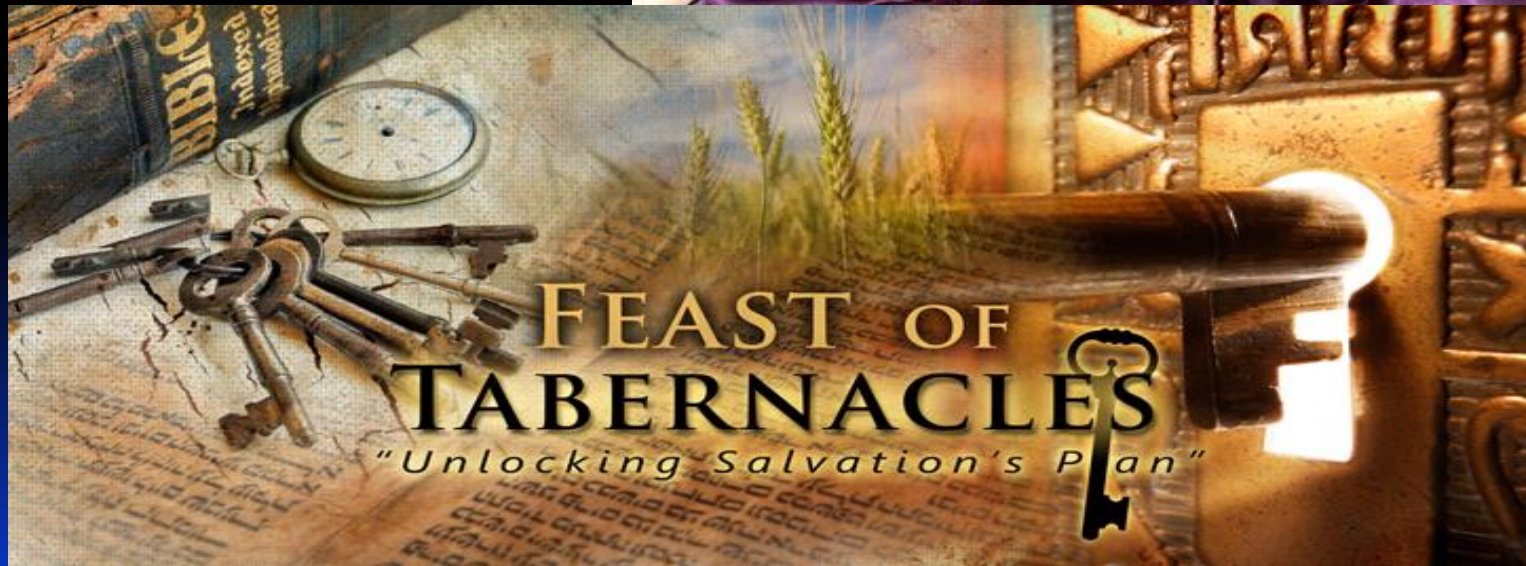
The Feast of Tabernacles

The Season of our Joy!



SUKKOT

“The Word became flesh and tabernacled with us.” John 1:14



FEAST OF TABERNACLES

“Unlocking Salvation’s Plan”



Sukkot - Feast of
Tabernacles
15th of Tishri the 7th
month



This leads to our **Yahuah's** ultimate goal – to Shelters (*Sukah* in Hebrew) – where as a result of the first six steps, we are allowed to camp out with Yahuah and Yahusha for all eternity. Upon its fulfillment on the *Mow'ed Miqra'* of *Sukah*, the Earth will return to the conditions found in the Garden of Eden, as will mankind's relationship with Yahuah. This time is spoken of in the final declaration found in Yaramyahu (Jeremiah)

31:34

“Because then indeed, they all will actually know and recognize Me (*yada' 'owty* – they will be familiar with Me, be aware of, respect, revere, and acknowledge Me, and they will be known to Me), from the smallest, youngest, and least significant up to the biggest, oldest, and most influential, prophetically declares and promises Yahuah. For indeed, then, I will forgive and remove their sin and accordingly, their offenses against the standard will not be remembered any longer, now or ever again.”

From Craig Winn-Yada Yah

Oh? You forgot to RSVP? Of course
I understand...
About as much as you
would if I had
"forgotten" to
send you an invitation.

