

PART ONE

Required Under Grace?

Introduction to Part I

In the minds of most Jews, Christians, and Moslems, the festivals and sacred days of Yahweh came into existence with the Torah (Law of Moses) and pertain to the Jews. As a consequence, many, including most Christians and Moslems, believe that these festivals and sacred days are simply not relevant for anyone unless they belong to the Jewish faith. In the view of the majority of Christians, because they are now under grace, it has been assumed that these festivals and sacred days were annulled at the death of the messiah.

The belief that the festivals and sacred days of Yahweh are no longer required has been carried along by a long-standing tradition established by many of the Christian churches. But is this interpretation valid? Was this the view of the apostles and the earliest assemblies following the messiah? Before any serious student of Scriptures, especially those professing a belief in Yahushua as the messiah, so quickly dismisses these important days, it behooves him to follow the scriptural instruction to “prove all things.”¹ It is incumbent upon that person to first thoroughly address the question, “Are those under grace required to observe the festivals and sacred days of Yahweh?”

To set the stage for our investigation and to honestly answer this question two issues must be addressed. First, we must uncover the scriptural authority for keeping the *moadi* of Yahweh. Understanding this authority will empower us to prove whether or not any requirement is still in force. Second, we must look at the New Testament passages that are used by various Christian groups as the basis for their authority to dismiss the observance of the festivals and sacred days of Yahweh.

אִקְוֹתָ (Khoquth)

The *moadi* (festivals and sacred days) of Yahweh derive their legal power by means of a אִקְוֹתָ (*khoquth*), אִקְוֹתָ (*khoquth*), etc., the feminine form of אִקְוָה (*khoq*), plural אִקְוִים (*khoqim*): a statute or legal enactment dealing with an appointment of time, space, quantity, labor, or usage.² To demonstrate this connection, the prophet Ezekiel—while speaking of the millennium age to come, a time when the messiah shall be ruling from Jerusalem—writes that the Levitical Tsadoq (Zadok) priests of that time will be attending to the *khoquth*-based *moadi* of Yahweh:

¹ 2 Thess., 5:21.

² The term אִקְוָה (*khoq*), fem. אִקְוֹתָ, אִקְוֹתָ (*khoquth*), collective noun אִקְוִים (*khoqim*), etc., means “an enactment; hence an appointment (of time, space, quantity, labor or usage)” (SEC, Heb. #2706, 2708); “statute, law . . . custom, privilege” (HEL, p. 93).

And they shall teach my people (the difference) between the sacred and the common, between the unclean and the clean, and will make these things known. They shall stand to judge; in my judgments they shall judge. And they shall observe my laws and my *khoquth* in all of my *moad*; and my Sabbaths they shall make sacred.³

The *moadi* found in the Torah of Moses also derive their legal force from their *תקן* (*khoquth*). This detail is demonstrated by specific comments to that effect. For example, the covenant made at Mount Sinai has a list of *משפטים* (*mashaphatim*; judgments) attached to the Ten Commandments.⁴ Judgments are themselves a type of *khoquth* which render judicial decisions to enforce an established *khoquth*.⁵ This same list is twice referred to as the “*תקנים* (*khoqim*; statutes) and judgments” of Yahweh.⁶ Within this list of *תקנים* (*khoqim*) are the weekly Sabbath day, the Sabbath year, and the three *khag* periods: i.e., the seven day *Khag* of Unleavened Bread, the *Khag* of Harvest (Pentecost), and the *Khag* of Ingathering (Tabernacles).⁷

These are not the only examples. In Exodus, 13:5–10, for instance, the Israelites were instructed to observe the seven-day *Khag* of Unleavened Bread, keeping “the *תקן* (*khoqah*; statute), this at its *moad*, from days to days.”⁸ In Leviticus, 23:37–41, they were ordered to celebrate the seven-day *Khag* of Tabernacles because it was “a *תקן עולם* (*khoquth olam*),”⁹ i.e., a world-age lasting statute.¹⁰ The *Khag* of Weeks is also specifically referred to in the Torah as a “*khoquth olam* (world-age lasting statute).”¹¹ Not only are those *moadi* designated as *khagi* and the weekly Sabbath days specifically said to have derived

³ Ezek., 44:23f.

⁴ The Ten Commandments are listed in Exod., 20:1–17, followed by the statutes and judgments in Exod., 21:1–23:32, esp. 21:1.

⁵ The Hebrew word *משפטים* (*mashaphatim*), singular *משפט* (*mashaphat*), refers to “a verdict (favorable or unfavorable) pronounced judicially, espec. a sentence or formal decree (human or [partic.] divine law, individual or collect.), includ. the act, the place, the suit, the crime, and the penalty; abstr. justice, includ. a partic. right, or privilege (statutory or customary), or even a style” (SEC, Heb. #4941); “deciding, decision, sentence” (HEL, p. 275). It is a form of the Hebrew word *שפטים* (*shaphatim*), singular *שפט* (*shaphat*), which means a “sentence, i.e. infliction:—judgment . . . to judge, i.e. pronounce sentence (for or against); by impl. to vindicate or punish” (SEC, Heb. #8199–8202; HEL, p. 275). In Num., 27:11, 35:29, Judgments are defined as “*khoquth* Judgments.”

⁶ Deut., 4:12–14; Mal., 4:4.

⁷ Exod., 23:10–12, 14–18, in context with Exod., 21:1–23:32, esp. 21:1 (cf., Deut., 4:12–14; Mal., 4:4).

⁸ Exod., 13:10.

⁹ Lev., 23:41.

¹⁰ Most English translations render the Hebrew term *עולם* or *עולם* (*olam*) as “forever,” “everlasting,” or “eternity.” It is true that *עולם* (*olam*) means, “concealed, i.e. to the vanishing point” and “time out of mind,” or “eternity” (SEC, Heb. #5769). Yet it also carries with it the idea of a “world” or “age” (IHG, p. 84, “age, eon, eternity”; Danby, *Mishnah*, p. 10, n. 8, “both ‘world’ and ‘eternity’”). In the Greek LXX translation of the Hebrew, for example, *olam* is translated by the Greek terms *αἰών* (*aion*) and *αἰώνιος* (*aionios*) (CS, 1, pp. 39–42), meaning, “an age; by extens. perpetuity (also past); by impl. the world . . . perpetual (also used of past time, or past and future as well):—eternal, for ever, everlasting, world (began),” and “a period of existence . . . a definite space of time, an era, epoch, age, period . . . lasting for an age” (SEC, Gk. #165, 166; GEL, p. 25).

¹¹ Lev., 23:21. Jer., 5:24, also indicates that this period is by statute when Jeremiah tells us that Yahweh reserves for us “the weeks of the *תקן* (*khoquth*; statutes) of the harvest.”

their power from their respective *khoquth* but this situation is also true of other *moadi*. The *omer* wave offering, for instance, gains its legal force by means of a “*khoquth olam*”¹² and the Day of Atonement is twice said to be based upon a “*khoquth olam*.”¹³

The Condemned Sacred Days

One approach used to dismiss the festivals and sacred days of Yahweh is to point to Yahweh’s Old Testament condemnation of Israel’s *moadi* and *khagi*. In Isaiah, for example, Yahweh is quoted as condemning Israel, saying:

I cannot endure the new moon and Sabbath, the calling of a convocation. I cannot endure the evil עֲצָרָה (Atsarth; Closing Assembly).¹⁴ My life hates your new moons and your *moadi*. They are a burden to me; I am weary of bearing them.¹⁵

Hosea reports Yahweh’s words against his people Israel, writing:

I will also cause all her (Israel’s) joy to cease, her *khag*, her new moon, and her Sabbath and every one of her *moad*.¹⁶

In Amos we similarly read:

I hate, I reject your *khagi* and I will not delight in your Closing Assemblies.¹⁷

These statements are interpreted to mean that, since the Israelites were practicing the festivals and sacred days found in the Torah of Moses, Yahweh was condemning these celebrations as being no longer worthy or required.

This argument is a total misrepresentation of these statements. In the Torah of Moses, for example, Yahweh instructs the Israelites to observe all of the *khagi* and sacred days of Yahweh, calling them “my *moad*” and “the *moadi* of Yahweh.”¹⁸ The Sabbaths are equally called “my Sabbaths” and “the Sabbaths of Yahweh.”¹⁹ Therefore, a discrepancy is immediately noticed when the above words from Isaiah, Hosea, and Amos are compared with Yahweh’s earlier instructions. Yahweh did not condemn his own festivals and sacred days but those festivals originating from, and practiced by, the Israelites. Yahweh hates “your” and “her (Israel’s)” *khagi* and *moadi* not “my (Yahweh’s)” *khagi* and *moadi*.

A closer look at the context of the passages in question reveals that in each case the discussion was in reference to the pagan and evil practices that the Israelites had attached to their observances. For example, in Isaiah, Yahweh

¹² Lev., 23:14.

¹³ Lev., 16:29–31, 23:31.

¹⁴ See below Chap. X, pp. 162f, n. 63.

¹⁵ Isa., 1:13f.

¹⁶ Hos., 2:11.

¹⁷ Amos, 5:21.

¹⁸ E.g., Lev., 23:2, 37, 44.

¹⁹ Exod., 20:10, 31:13; Lev., 19:3, 30, 23:3, 38, 26:2; cf., Ezek., 20:12–38, 44:24.

claims he can no longer “endure the new moon and Sabbath, the calling of a convocation” or “the evil Closing Assembly,” and adds that he hates the new moons and *moadi* observed at Jerusalem. Why is the Closing Assembly evil and why can he no longer endure their sacred days? Yahweh explains:

How has the faithful city become a harlot? She was (previously) full of justice; righteousness lodged in it—but now murderers. Your silver has become dross, your wine is diluted with water. Your princes are rebellious and companions of thieves, every one loves a bribe and is pursuing rewards. They do not judge (= deliver) the orphan, nor does the cause of the widow come to them.²⁰

Yahweh’s message lies in his remedy:

Wash yourselves, make yourselves clean. Put away the evil of your doings from my sight; STOP DOING EVIL. Learn to do good, seek justice, reprove the oppressors; judge (= deliver) the orphan; defend the widow.²¹

In Hosea, when Yahweh says that he will stop the joy in Israel and cause to cease her *khag*, her new moon, and her Sabbath and every one of her *moad*, it is said in context with the statement made immediately before it:

I will uncover her (Israel’s) shamefulness to the eyes of her lovers, and a man shall not deliver her out of my hand.²²

What shamefulness? Yahweh explains, “I will visit on her the days of Baalim (pagan deities) on which (days) she brings incense to them . . . and goes after her lovers BUT FORGETS ME, says Yahweh.”²³ Therefore, the *khag*, *moad*, and Sabbath days practiced by Israel are those dedicated to pagan deities. They no longer have anything to do with Yahweh. Indeed, they have forgotten Yahweh.²⁴

Similarly, in Amos we find Yahweh’s statement, “I hate, I reject your *khagi* and I will not delight in your Closing Assemblies,” which is explained by the rhetorical question from Yahweh:

Have you offered sacrifices and offerings to me 40 years in the wilderness, House of Israel? Rather you carried the booth of your Moleck and the images of your Kiun,²⁵ the star of your *eloahi* which you made for yourselves!²⁶

²⁰ Isa., 1:21f.

²¹ Isa., 1:16f.

²² Hos., 2:10.

²³ Hos., 2:13.

²⁴ Cf., Jer., 23:25–32.

²⁵ Aristides, *Apol.*, 9, identifies Kiun with the Greek deity Kronos (i.e., the Roman deity Saturn).

²⁶ Amos, 5:25f.

Religious adultery, rebelliousness, idolatry, murder, thievery, and evil are the doings that caused Yahweh to hate the *khagi* and *moadi* practiced by the Israelites. They had “perverted the words of the living *eloahim*.”²⁷ The king of Israel, Jeroboam, even created a new festival in the eighth month without any authority from Yahweh.²⁸ He also placed golden calf-idols in Dan and Bethel.²⁹ The Israelites were sacrificing children in fires and worshiping pagan deities like the sun, Baal, Moleck, Astarte, and Kemosh, and would prophesy by Baal.³⁰ The Israelite women were “weeping for Tammuz” and making “cakes to the queen of heaven (= Astarte).”³¹

In effect, the *khagi* and *moadi* that the Israelites celebrated were their own sacred days which, in reality, were dedicated to pagan deities, not to Yahweh. It was the evil nature of the people and their paganizing of Yahweh’s festivals and sacred days that became a burden to Yahweh, causing him to become angry. Yahweh’s own festivals and sacred days, on the other hand, were dedicated “to Yahweh”³² and were intended to reflect Yahweh’s divine nature. They were to be celebrated by a people who were acting righteously, in sacredness, and who were doing good deeds. His people were to “call the Sabbath luxurious”³³ and were to “delight” in his “*khoquth*.”³⁴ They were to keep his commandments with the attitude that they are “not burdensome.”³⁵

The Israelites had polluted Yahweh’s sacred days by adding pagan customs, acting evilly, and forsaking Yahweh. Accordingly, it is a non sequitur to say that Yahweh had dismissed the festivals and sacred days of Yahweh as hateful and to claim that they were no longer required. Rather, he was only rejecting the festivals and sacred days of the Israelites as evil. Yahweh desired that the Israelites keep his festivals and sacred days, but this meant that these days must be accomplished by a righteous and obedient people. Therefore, there is no weight in the argument that because Yahweh had condemned the festivals and sacred days practiced by the Israelites that he has allowed us to set aside his commanded festivals and sacred days.

The Δόγματασιν (*Dogmasin*) Against Us

Most present-day Christians base their conclusion that the festivals and sacred days of Yahweh are no longer required on some of the statements made by the apostle Saul (Paul). Saul understood, for example, that we are no longer obligated to keep the δόγματασιν (*dogmasin*; public decrees)³⁶ of Moses. In his epistle to the Colossians Saul writes:

²⁷ Jer., 23:36.

²⁸ 1 Kings, 12:32f.

²⁹ 1 Kings, 12:28–30.

³⁰ E.g., 1 Kings, 11:33; 2 Kings, 21:3–9, 23:5, 10–15; 2 Chron., 28:1–4; Jer., 7:30f, 23:13, 32:32–35; Ezek., 20:30–32.

³¹ Ezek., 8:14; Jer., 7:18.

³² E.g., Lev., 23:1–44, esp. 23:3, 5, 6, 8, 13, 16, 18, 25, 27, 36, 38, 41.

³³ Isa., 58:13.

³⁴ Ps., 119:16.

³⁵ 1 John, 5:3.

³⁶ The Greek term δόγματασιν (*dogmasin*) is the plural form of δόγμα (*dogma*) and means a “public decree, ordinance” (GEL, 1968, p. 441).

And you, being dead in offenses and in the uncircumcision of your flesh, he (Yahweh) quickened together with him (Yahushua), having forgiven us all the offenses; having blotted out the handwriting of δόγμασιν (*dogmasin*; public decrees) against us, which were adverse to us, also he has taken it out of the midst, having nailed it to the (torture-) stake;³⁷ having stripped the principalities and the authorities, he made a public showing, leading them in triumph in it.³⁸

In his letter to the Ephesians, Saul expresses this same thought by noting that, before the death of the messiah, the nations (who are uncircumcised in the foreskin of their flesh) were “alienated from the commonwealth of Israel” (who are circumcised in the foreskin of their flesh). The nations did not keep the works of the Torah, such as the observance of fleshly circumcision. Therefore, they were “strangers from the Covenants of Promise, not having hope, and in the world ἄθεοι (*atheoi*; without deity [*eloah* = father Yahweh]).³⁹ But now, with the death of the messiah, peace between the two groups has been made:

³⁷ The Greek term σταυρῶ (*stauro*), translated in the KJV as “cross,” is more correctly translated as “upright pole or stake . . . pole for impaling a corpse” (GEL, 1968, p. 1635). It was connected with a cross by later Christians after they adopted the cross as a symbol for Christ, the Greek letter X being the first letter in the title χριστός (*christos* = Christ). The stake used to torture Yahushua to death was often referred to as a tree (Acts, 5:30, 10:39, 13:29; Gal., 3:13; 1 Pet., 2:24), but it is nowhere in Scriptures defined as a cross. Accordingly, throughout our text we shall translate σταυρῶ (*stauro*) as stake or (torture-)stake when it refers to the instrument used to kill the messiah.

As a side issue, whether or not the implement used to murder the messiah was a cross in the shape of a T or † or X, or whether it was merely an upright pole, should not itself be relevant. Yet having said this, one must be cognizant of the problem that has arisen over the centuries with the belief that the *stauro* was a cross. Beyond the fact that the cross is a well-known pagan image of the sun and of sun worship (SLAA, pp. 300–307), the second commandment forbids the use of any carved object, whatever its shape, as a devotional image which one bows before or serves (Exod., 20:4–6). Yet many Christians ignore this rule and kneel before the image of a cross. This image is often used as an amulet, an object of good luck which is worn, kissed, rubbed, and held during prayer.

The remedy for this error is the removal of all devotional images. A relevant example is provided by Scriptures. While in the wilderness the Israelites were plagued with poisonous vipers. As an act of prophecy, Moses built a copper serpent and placed it atop a pole. He then lifted the pole upright. All who looked upon the copper serpent were saved from death (Num., 21:6–9). According to Yahushua (John, 3:14; cf., Wisd., 16:5–7), the copper serpent lifted up in the wilderness by Moses represented the messiah being lifted up (i.e., the pole was a symbol of the type of death the messiah would suffer). Yet the pole and the copper serpent were merely prophetic symbols and were not to be served or bowed down to. In contradiction to this principle, in the eighth century B.C.E. the Israelites began to offer sacrifices to this image. As a result, King Hezekiah, a man favored by Yahweh, destroyed the image as an object of idolatry. All Christians worshiping an image of the messiah on a cross or treating the cross as a devotional should take heed of the meaning of Hezekiah’s actions.

³⁸ Col., 2:13–15.

³⁹ Eph., 2:11f. When used in the New Testament, we shall translate the Greek generic term θεός (*theos*) (θεοί [*theoi*], etc.), either as “deity” or with more appropriate transliterations of the Hebrew generic terms אֱלֹהִים (*eloah*; mighty being), or by its collective noun forms אֱלֹהִים (*eloahi*) or אֱלֹהִים (*eloahim*). Our translation will depend upon the context and the known Hebrew found behind the Greek texts. Also see above Chap. I, p. 9, n. 25, and App. A, p. 385, ns. 2 and 3.

For he is our peace, who made both one, and the middle wall of the fence broke down, and having annulled in his flesh, the enmity, the Torah of commandments in δόγμασιν (*dogmasin*; public decrees), that the two he might create in himself into one new man, making peace; and might reconcile both in one body to *eloah* through the (torture-)stake, having slain the enmity by it.⁴⁰

The term δόγμασιν (*dogmasin*; public decrees) is interpreted by many Christians to mean the entirety of the Torah or Law of Moses, whether given at Mount Sinai or added later, especially all of its commandments, laws, and statutes. In turn, it is concluded that the Torah was annulled at the time that the messiah was nailed to the stake. Since after the death of Yahushua we are no longer under the Torah (Law) but under grace, and since there is no requirement for the *dogmasin*, such as fleshly circumcision, it is further reasoned that there is no need to keep the festivals and sacred days of Yahweh as commanded by Scriptures.

There is yet another statement given by Paul (Saul) to the Colossians which is often repeated as a basis for dismissing the festivals and sacred days of Yahweh. After telling his readers that the handwriting in *dogmasin* had been nailed to the torture-stake, Saul writes:

Therefore, let no one judge you in food or in drink or in the sharing in of a festival, or new moon, or Sabbaths, which are a shadow of things to come; but the body is of the messiah.⁴¹

This statement is interpreted to mean that a Christian is not to be judged for his failure to observe the festivals and Sabbaths or held accountable for the reckoning of new moons for the *moadi*.

Obvious Flaws

As our investigation shall show, there are a great number of flaws in these arguments used by many Christians to do away with the festivals and sacred days. These errors stem largely from a misunderstanding of the issues that Saul (Paul) was trying to address. As the apostle Keph (Peter) writes, Saul's epistles speak of "some things hard to be understood, which the untaught and unestablished wrest, as also as with the other scriptures, to their own destruction."⁴² It is this complexity of the subject matter that serves as the source for much of the confusion. At the same time, some flaws are so obvious that they compel us, just on the face of it, to take a deeper look into the entire subject.

To demonstrate, the legal power of a *moad* is its *khoquth* (statute). According to present-day popular Christian tradition, the statutes which give

⁴⁰ Eph., 2:13–16.

⁴¹ Col., 2:16f.

⁴² 2 Pet., 3:15f.

rise to the requirements for observing the festivals and sacred days are all derived from the Torah of Moses. This concept has been built upon the mistaken assumption that the word δόγμασιν (*dogmasin*; public decrees) refers to the entirety of the Torah as a body of work. Indeed, many have incorrectly translated the term *dogmasin* in Colossians, 2:14, to read “Law.” The actual Greek term used to translate the word תּוֹרָה (Torah) is νόμος (*nomos*; law).⁴³ The statutes originating and enforcing the observance of the festivals and sacred days, as a result, are believed, by popular opinion, to have been nailed to the torture-stake at the messiah’s death.

Even on the surface, this conclusion fails to consider the existence of any *khoquth* previous to the events at Mount Sinai and the Torah of Moses. It is true that the handwritten *dogmasin* mentioned by Saul do include those statutes and laws that were written down at Mount Sinai and those later attached to that agreement. Yet these were augmentations of the conditions of the original “Covenants of Promise” that Yahweh made with Abraham. As we shall reveal in our study, the handwritten *dogmasin* are only those elements of the Torah of Moses which are elsewhere identified as works and customs of the Torah (Law). By definition they cannot include any of the verbal statutes and laws which predated the handwritten Torah of Moses. Abraham, for example, obeyed Yahweh’s unwritten “commandments, תּוֹרָה (*khoquth*; statutes), and laws” centuries before Moses ever came to Mount Sinai.⁴⁴ Therefore, if there existed statutes prior to the Mosaic Torah obligating us to observe the festivals and sacred days, the setting aside of the Torah of Moses would have no effect upon the earlier requirement to keep them.

What then of the statement in Colossians that we are not to be judged in food or in drink, or “in the sharing of a festival, or new moon, or Sabbaths, which are a shadow of things to come”? The use of this verse to support the idea of not keeping the festivals and Sabbaths or in not observing the new moons to date the *moadi* of Yahweh is another obvious flaw. It is typical of how far many will stretch a verse to make it say whatever they wish.

What the verse in Colossians actually states has exactly the opposite meaning. Saul reports that a Christian is not to be judged because of their “μέρει (*merai*; sharing in of),”⁴⁵ i.e., their keeping of, “a festival, new moon, or Sabbaths,” because these are a shadow of things to come. The negative form “not sharing” is required if the popular interpretation were to carry any weight. Therefore, the person that is not to be judged is the Christian who “is sharing (participating)” in these days. Further, since these comments are addressed to the Colossians, a non-Israelite people, the reference is to non-Israelite Christians who are keeping the festivals and sacred days of Yahweh. It has nothing to do with those failing to observe them.

⁴³ CS, 2, pp. 946–949.

⁴⁴ Gen., 26:5.

⁴⁵ GEL, pp. 1104f, “share, portion . . . the part one takes in a thing”; SEC, Gk. #3313, “to get as a section or allotment . . . a division or share”; ILT, Lex., p. 63, “a part . . . a share . . . fellowship . . . a business or calling . . . a part.”

The Task of Part I

The task of Part I of our first volume requires that we determine whether or not the statutes for observing Yahweh's festivals and sacred days are still applicable. If these statutes are no longer required, then the whole issue of when and how to keep the festivals and sacred days of Yahweh is moot. On the other hand, if these statutes are still strongly in force under grace, it behooves us to know exactly how and when they are to be observed.

Part I of our investigation will demonstrate that in Scriptures the works or customs of the Torah of Moses were not supplemental conditions required for receiving the inheritance found in the Covenants of Promise (the Torah of Trust) given to Abraham. Rather, they were merely augmentations which specified practices already permitted under the Covenants of Promise, a subtle but important difference. It will also be shown that no one, except for Yahushua the messiah, qualified (was justified) under the Torah of Moses. Our hope lies with the messiah, obtaining grace, and with the eternal inheritance found in the Covenants of Promise Yahu Yahweh made with Abraham.

An eternal inheritance was granted to Abraham and his seed by Yahu Yahweh, one of the unified *eloahi* of Abraham.⁴⁶ Because Yahu was the testator of the will, he was himself required to die in order to pass on the contents of that will.⁴⁷ It was this same Yahu Yahweh who became Yahushua ("Yahu saves") the messiah, the fleshly descendant (seed) of Abraham. Therefore, it was Yahu Yahweh who, as the seed of Abraham, qualified to receive the very inheritance he had previously left to Abraham and his seed.⁴⁸

By the death and resurrection of the messiah, the augmentations that were attached centuries later to the covenant will given to Abraham, as found in the Torah of Moses, were able to be by-passed. These augmentations are circumvented because Yahushua has qualified to receive the eternal inheritance and can share this inheritance with whomever he chooses, thereby allowing the eternal inheritance to be given to those who are not under the Torah of Moses. Herein lies the mechanism of forgiveness and grace. Nevertheless, this act of

⁴⁶ The archangel Yahu Yahweh, one of the two Yahweh *eloahi* (see above Chap. I, n. 25; App. A, p. 385, ns. 2 & 3), not father Yahweh himself, is the being who left Abraham the inheritance in the Covenants of Promise (see Chap. II, App. A & B; also see SNY and TTY). Father Yahweh has never been seen nor has his voice actually been heard by any earthly man, except by Yahushua before he became a fleshly man (John, 1:18, 5:37, 6:45). He dwells in unapproachable light (1 Tim., 6:13–16). The Yahweh who personally knew Abraham, on the other hand, physically passed through the pieces of meat divided by Abraham in order to make a covenant with him (Gen., 15:6–17), spoke face to face as a friend to Abraham and Moses (Gen., 19:27; Exod., 33:11; Deut., 34:10), and was seen, heard, and even ate a meal with the Israelites (Exod., 24:9–11; Num., 14:14; Deut., 4:36, 5:4f). He is also called "the angel (messenger) of the covenant" (Mal., 3:1), being the angel described both as an *eloahi* and *eloahim*, and the angel named Yahweh whom Moses found in the burning bush (Acts, 7:29–34; Exod., 3:2, 4, 6, 11–16). Moses even saw the divine glory of this angel named Yahweh (Exod., 33:12–23). One Yahweh was on earth and the other in heaven when Sodom was destroyed (Gen., 19:24f), and one Yahweh often speaks of the other as a separate person (e.g., Zech., 2:10–11, 10:12; Isa., 48:16, where Yahweh is speaking, cf., vs. 1–17; and Isa., 44:6 with 48:12).

⁴⁷ That Yahu Yahweh was required to die in order to pass on the inheritance in the Covenants of Promise see below Chap. V, pp. 75–80, and see App. A–C.

⁴⁸ That the *eloah* named Yahu Yahweh became a fleshly descendant of Abraham in order to receive the very inheritance he had left to Abraham and his seed in the Covenants of Promise see App. C.

grace is itself conditioned upon the recipient repenting and, once having come to the truth, no longer being willing to sin. The ability to avoid willful sin comes by means of trust in Yahweh and his messiah, for which reason the Covenants of Promise are also called the Torah of Trust.

The Order

The order of our investigation will proceed by addressing different issues that will define the role of the festivals and sacred days in the covenants given to Abraham and in the Torah of Moses. These issues will include a discussion of the eternal inheritance given by Yahu Yahweh, its conditions, the purpose of the Torah of Moses, what grace actually is, how we obtain the knowledge of sin, and where one can find the conditions for justification under grace in the Torah of Moses. Finally, evidence will be brought forward proving that part of the conditions for receiving the eternal inheritance from Yahu Yahweh include the observance of the festivals and sacred days of Yahweh and that these conditions will continue in force until heaven and earth pass away at the coming of father Yahweh.