



Yahusha's
Contempt

for the Jews'

Lunar Feast of Tabernacles

John 7 Part 2

In Part 2 we're going to discover that Yahusha's



Yahusha deliberately avoided the first cycles of the Jews' Feast of Tabernacles.

This was a **SPIRITUALLY** motivated **PHYSICAL** STATEMENT!

Also, this statement was highly **calculated & intentional**. It clearly exposes how Yahusha **adamantly WITNESSED** and **PROTESTED** against the lunar calendar!

This important festival gathering for Sukkot [Tabernacles] is recorded ONLY in John's Gospel!

1. The lunar festival being observed in John 7 was by the "unbelieving Jews" who were waiting & expecting Yahusha to show up on time!



2. They had no idea that Yahusha was functioning on the Appointed Times according to the Covenant, to which their lunar calendar dates were and are a total MISMATCH!

3. Note: Because the synoptic writers did not include this important event, John was careful to note every specific detail that will have a huge impact on the outcome of the full story line.



Let's review
John 7 first.

John Chapter 7 Starts Out Like This:

1. After these things **Yahusha** walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.
2. Now **the Jews' feast of tabernacles was at hand.**
3. **His brethren** therefore **said** unto him, **Depart** hence, and **go into Judaea**, that thy disciples also may see the works that thou doest.
4. For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, **shew thyself to the world.**
5. For neither did his brethren believe in him.
6. Then **Yahusha said** unto them, **My time is not yet come: but your time is alway ready.**
7. The world cannot hate you; but me it hateth, because **I testify of it,** that the works thereof are evil.
8. Go ye up unto this feast: **I go not up yet unto this feast;** for my time is not yet full come.
9. When he had said these words unto them, **he abode still in Galilee.**
10. But when his brethren were gone up, **then went he also up unto the feast,** not openly, but as it were **in secret.**
11. Then the Jews sought him at the feast, and said, **Where is He?**
12. And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.
13. Howbeit no man spake openly of him for fear of the Jews.
14. Now **about the midst of the** [Jews'] **feast Yahusha went up into the temple, and taught.** KJV



John's Important Detail

- **Yahusha** declared the Feast of the Jews to His brothers as **“YOUR”** time?



Note:
*there is a
difference
between
“My time”
and
“your time”!*

**We should
question ...**



Why on earth
would **Yahusha**
intentionally
distance
Himself,
from a Feast
that was
originally
commanded
by **Yahuah?**

The **Feast of Sukkot**
(Tabernacles)
(found in **Exo 23:16**)
is a Festival where
ALL MALES,
were required to
be in attendance
every year!
Why? It's part of
the **Everlasting**
Covenant
upheld under the
Melki-Tzedek
Administration!

*Is Yahusha required
to be there too?*

Where?

*"In their synagogues"
or "in their temples"?*

We shall see!



The Command is for “all” Males

The statute command reads like this [TS2009]:

- **Exo 23:14-17** Three times in a year you are to celebrate a festival to Me: **15** Guard the Festival of Matzot ... **16** and the Festival of the Harvest, the first-fruits of your labours which you have sown in the field ... **and the Festival of the Ingathering at the outgoing of the year**, when you have gathered in the fruit of your labours from the field. **17 Three times in the year ALL YOUR MALES are to appear before the Master יהוה Yahuah your Elohim.**



Under Torah, is
Yahusha allowed to
show up late?



Was Yahusha in
full **rebellion**?
Or was Yahusha
adamantly **PROTESTING**
and **WITNESSING**
against the deceptive
lunar calendar
of the [unb] Jews,
which, **removes**
His people from
His Covenant based
APPOINTED TIMES?

What is
Next?

Did Yahusha Change His Mind?

8. "Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet fully come."
9. When he had said these words unto them, he abode still in Galilee.

10. But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

Why did He
go secretly?



John records:

14. Now about

the midst of the feast
Yahusha went up
into the temple,
and taught.



"... midst of
the feast"?

Was Yahusha

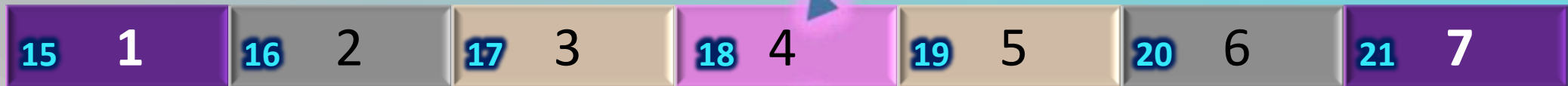
LATE?



Because Yahusha is teaching in the temple:

... would "about
the middle of the feast"
possibly be a feast Shabbat,
or a weekly Shabbat?

Remember: This is
the middle day
of the 7 day feast.



"about the midst of the week"

Would you be surprised to find that John is going to tell us exactly which cycles of the week qualify for "middle days"? This is only through the comparison of the Jew's Lunar calendar with Torah's - Covenant Calendar!





**"Yes
indeed
there
are!"**

**Are there really two
different calendars in John 7?**

The only way that **John 7** can be so specific about the dating is because the **Gospels** contain the **Lunar calendar** of the **unbelieving Jews** and also the **Torah Covenant Calendar** that **Yahusha** observed.

The **Gospels** expose both the **true & false** calendars so all can know exactly which **"calendar"** **Yahusha** was following.

This study is going to expose the exact **Lunar calendar** that the **unbelieving** Jews were using at the time of **John 7**. It was the **prototype lunar calendar** of which the Jews promote today.

All lunar calendars are counterfeit!





What **cycle** was it when Yahusha arrived about the "midst of the Jews' feast"?

John 7:14

Some bold statements have already been made. Covenant Calendar will also declare many more bold statements. John's bold statements might be found "between the lines." Will we understand what John wants us to know about chapter 7?

Does it really matter?



Next: some background information.

What is the setting of John 7?

John 7:1 And after this יהושע
[Yahusha] was walking in Galil ...

- During the time of **Yahusha** there were three main regions mentioned in the New Testament: **Judea in the south**, **Samaria in the middle** and **Galilee in the north**.
- The first setting for John 7 is in Galilee. It included the ancient territories of Issachar, Zebulun, Asher and Naphtali. During the time of **Yahusha's** ministry, Galilee measured roughly 80 km/50 mi north to south and about 50 km/30 mi east to west.
- A general estimate of the population of Galilee at that time was about 85,000+.
- Galilee was the scene of the greater part of **Yahusha's** private life and ministry documented in the Synoptic Gospels. John's Gospel dwells more upon **Yahusha's** connection in Judea.

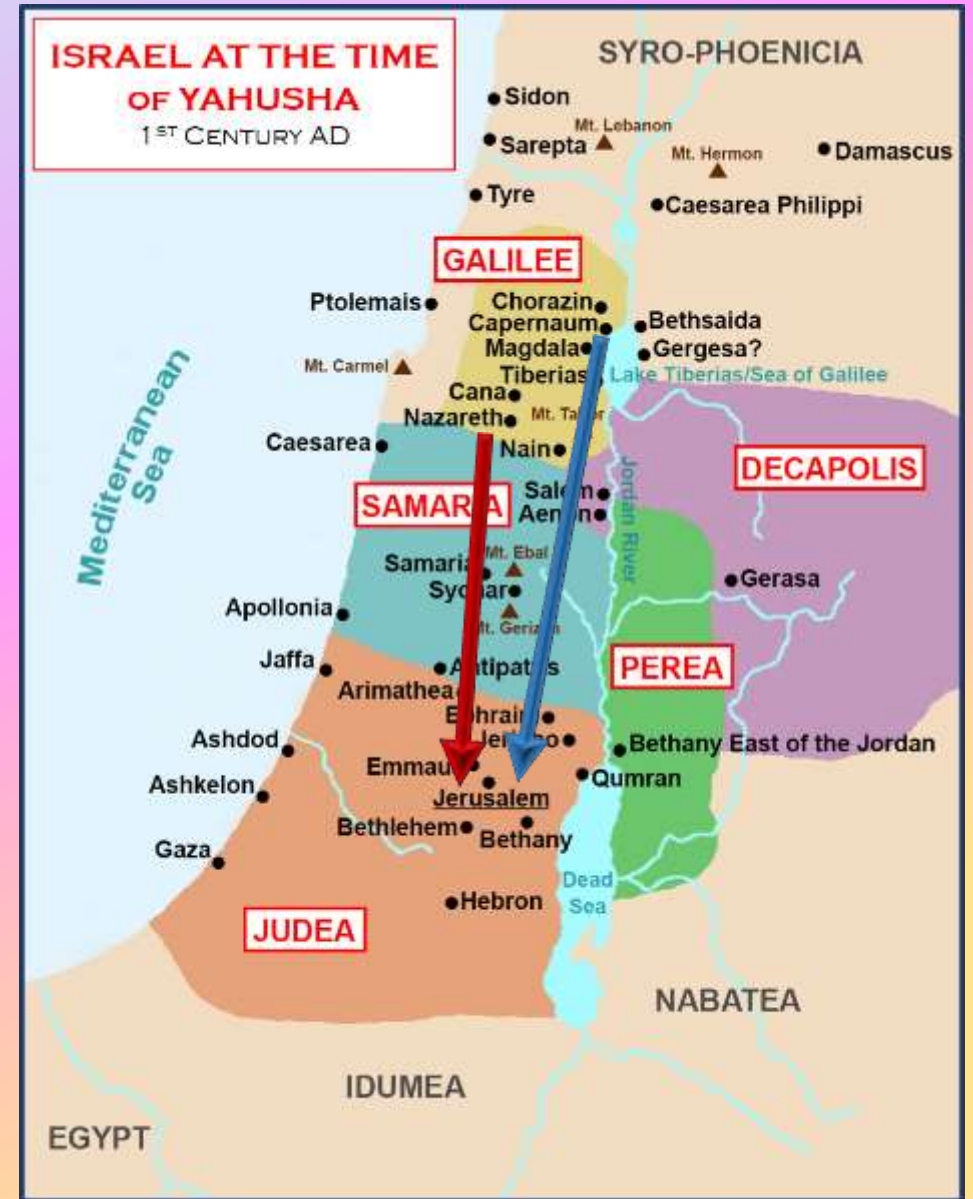


Distances of Galilee

We are not told the specific location in Galilee for the John 7 conversation.

Possible options are:

1. **Nazareth to Jerusalem** (145 km/90 mi): Walking between Nazareth and Jerusalem would take about **4-5 days** (at the least).
2. **Capernaum to Jerusalem** (195 km/122 mi): The geography and distances involved to naturally walk this distance at 32 km/20 mi per day would be approximately **5-6 days**.



More on Capernaum

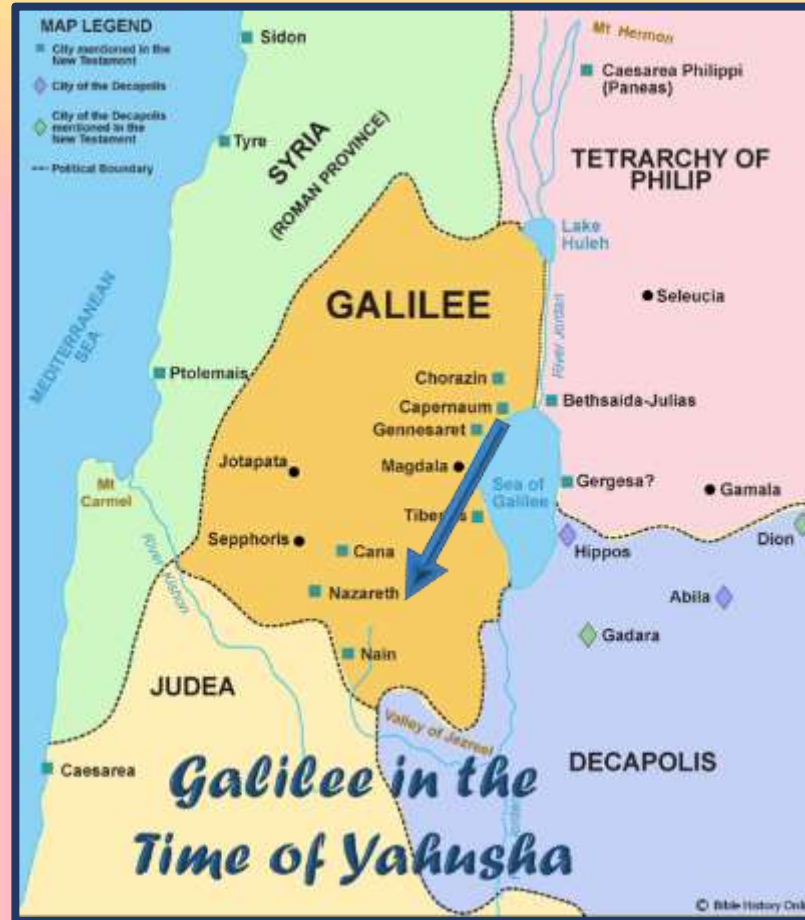


- When we consider the location of **Yahusha's** hometown, we generally think of **Nazareth**.
However, the biblical record indicates that, after being driven out of **Nazareth** (Luke 4:29-31), **Yahusha** relocated to the town of **Capernaum** (located on the northern shore of the Sea of Galilee) for the period of His earthly ministry.
- We will choose **Capernaum** for this study because **Capernaum** is the most likely location for the geographical setting of John 7.
Matthew 4:13 tells us that **Yahusha** left **Nazareth** and went to live in **Capernaum** after meeting temptation in the wilderness.
Here He met five of his future disciples: James, John, Peter, Andrew (all fishermen), and Matthew a tax collector.

Capernaum ~ Yahusha's Home Base

Matt 4:12-17 Now when **Yahusha** had heard that John was cast into prison, he departed into Galilee;

- **13 And leaving Nazareth, he came and dwelt in Capernaum**, which is upon the sea coast, in the borders of Zabulon and Nephthalim:
- **14** That it might be fulfilled which was spoken by Esaias the prophet, saying,
- **15** The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles;
- **16** The people which sat in darkness saw great light; and to them which sat in the region and shadow of death[,] light is sprung up.
- **17** From that time **Yahusha** began to preach, and to say, Repent: for the kingdom of heaven is at hand. *KJV*

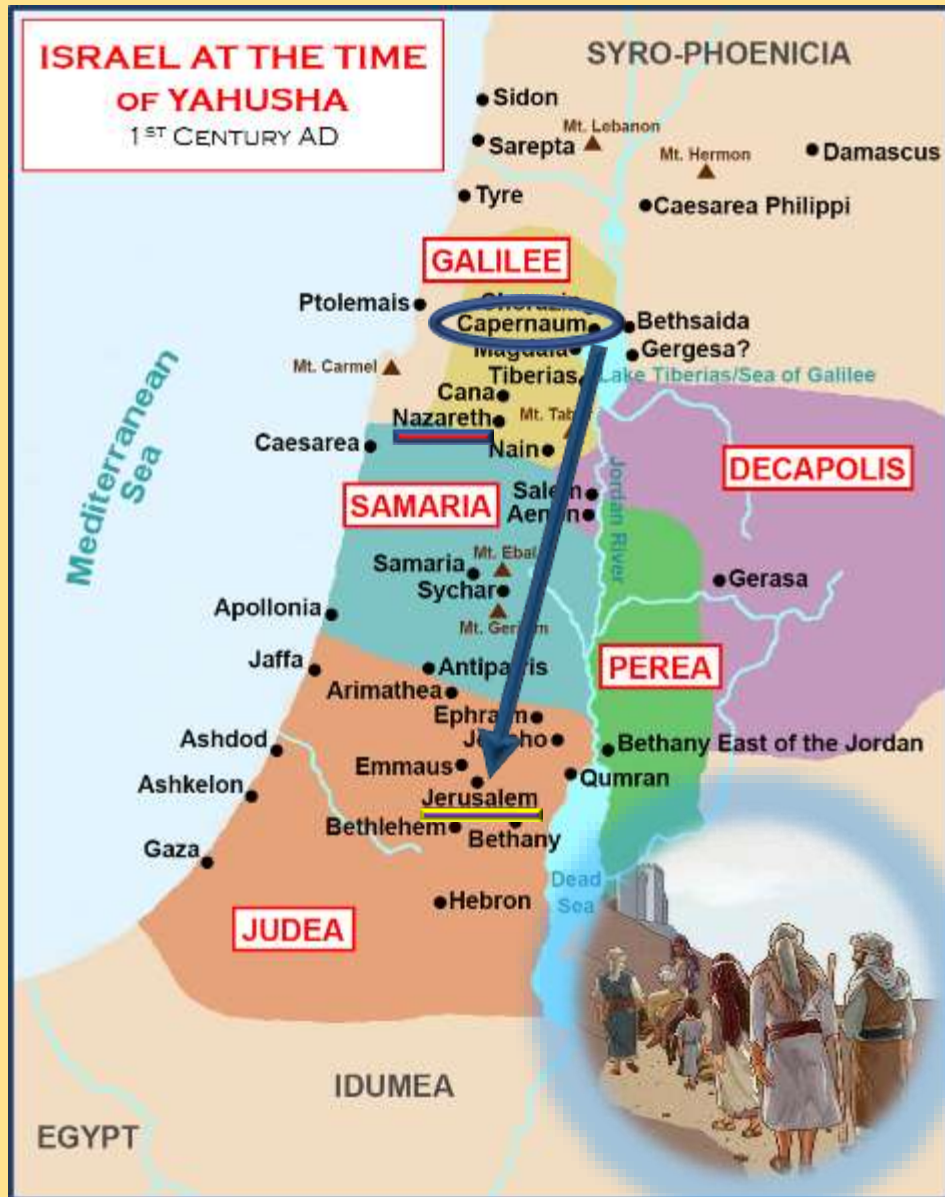


Luke 4:28-31 And all they in the synagogue [at Nazareth], when they heard these things, were filled with wrath,

- **29** And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.
- **30** But he passing through the midst of them went his way,
- **31** And came down to **Capernaum**, a city of Galilee, and taught them on the sabbath days. *KJV*

Distance between Capernaum & Nazareth: 33 km/20 mi.

Capernaum to Jerusalem Journey



- The Feast of Tabernacles, or Sukkot, is the third great annual pilgrimage festival when the Jewish people would gather together in Jerusalem to celebrate the seven days of Tabernacles, and the Last Great Day.
- Coming from all over the land of Israel, some had a longer pilgrimage than others.

Capernaum - Nazareth: 33 km/20 mi

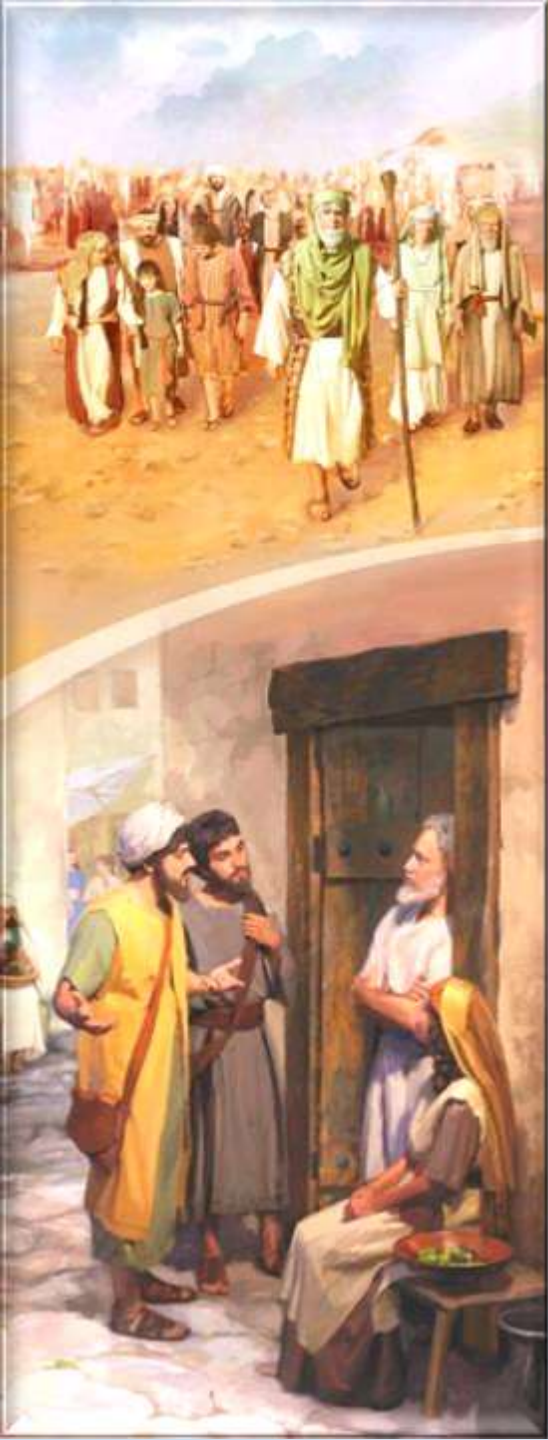
Capernaum - Jerusalem: 195 km/122 mi

- Did the people arrive at Jerusalem on the last day before a feast, or did they plan to arrive early, if possible?

What was the Custom for the Passover Pilgrimage?

John 12:1, 9

- **1** Then **Yahusha** six days before the Passover came to Bethany, where Lazarus was which had been dead, whom He raised from the dead
- **9** Much people of the Jews therefore knew that He was there: and they came not for **Yahusha's** sake only, but that they might see Lazarus also, whom He had raised from the dead. *KJV*



John 12:12-13

- **12** On the next day [10th day; 1st month] much people that were come to the feast, when they heard that **Yahusha** was coming to Jerusalem,
- **13** Took branches of palm trees, and went forth to meet Him [for His Triumphal Entry – 4 days before Passover], and cried, Hosanna: Blessed is the King of Israel that cometh in the name of **Yahuah**.

KJV

Many of the people were early for the Passover Festival.



What would the Custom be for the Sukkot Pilgrimage?

Some things to remember:

- Several festivals are found in the 7th month:

1. Feast of Trumpets on the 1st day of the month was a reminder to be prepared for Yom Kippur.
2. Yom Kippur was honored on the 10th day of the month.
3. Sukkot included:
 - i. 7 Days of Feast of Tabernacles (15th – 21st of the month)
 - ii. The Last Great Day (22nd of the month)

Festivals of the 7 th Month						
1 st Cycle	2 nd Cycle	3 rd Cycle	4 th Cycle	5 th Cycle	Preparation	Shabbat
1 7 th Month Day 1 TRUMPETS	2 7 th Month Day 2	3 7 th Month Day 3	4 7 th Month Day 4	5 7 th Month Day 5	6 7 th Month Day 6	7 7 th Month Day 7
8 7 th Month Day 8	9 7 th Month Day 9	10 7 th Month Day 10 YOM KIPPUR (DAY OF ATONEMENT)	11 7 th Month Day 11	12 7 th Month Day 12	13 7 th Month Day 13	14 7 th Month Day 14
15 7 th Month Day 15 1 st SUKKOT SHABBAT	16 7 th Month Day 16	17 7 th Month Day 17	18 7 th Month Day 18	19 7 th Month Day 19	20 7 th Month Day 20	21 8 th Month Day 21
22 7 th Month Day 22 SHABBAT FOR LAST GREAT DAY	23 7 th Month Day 23	24 7 th Month Day 24	25 7 th Month Day 25	26 7 th Month Day 26	27 7 th Month Day 27	28 7 th Month Day 28
29 7 th Month Day 29	30 7 th Month Day 30					

There was no requirement for the people to be present at Jerusalem for Trumpets & Yom Kippur.

When did Pilgrimages Begin?



The common land owner was not required to attend Trumpets and Yom Kippur at Jerusalem. In every year except the Sabbatical and Jubilee years, they were harvesting their fall crops in time to attend Sukkot with their offerings. Most of them likely began their pilgrimage right after Yom Kippur to arrive at Jerusalem as soon as possible to build their Sukkot.

- However, the Scribes, Pharisees, Priests and other leaders that were scattered throughout the land (that did not have a land inheritance with sowing and reaping responsibilities) would have been free to travel to Jerusalem well in advance of every festival to be prepared for wherever they were needed, etc.
- Teachers, (such as **Yahusha**), and their followers would have also had the leisure of beginning their Jerusalem pilgrimage as early as they would have desired.

This would have been applicable to **Yahusha** and His brothers that approached Him with their request in the first place.

Were there exceptions for special Sabbatical Years?

Sabbatical year



Sabbatical Year: Every 7th year was a “year of release” as well as a year of rest for the land. The people were free from sowing and reaping duties.

Year of Jubilee – 50th Year: Every 50th year was also a Sabbatical Year beginning with the blowing of the trumpets at the end of **Yom Kippur**. This was the year that all debts were cancelled, and all “land inheritance” was returned to the original owner. Again, no sowing and reaping duties.

Was the "year" of John 7 a "special year"?

Yes!

Sabbatical year



The context of John 7 is Feast of Tabernacles – which is now considered as the Year of Jubilee.

From **Yahusha's** baptism to **Day of Atonement** it was a Sabbatical Year for everyone.



On the **Day of Atonement** the silver trumpets announced the **Year of Jubilee** had begun.



Did you ever wonder why the crowds could follow **Yahusha** everywhere **He** went?

John 7:2 And the festival *of the Yehudim* [Jews] was near, the Festival of Booths [Sukkot/Tabernacles] ... 

- Vs 2: the Jews' Feast of Tabernacles was at hand ... **this does not mean** (and cannot mean) “**the feast was a few short days away**” – but ... that “**this is the time to prepare to go up to the feast.**”
- Just as many arrived for Passover many days in advance of the festival, so too at Sukkot, many would make preparations well in advance of their travels.



At this time in John 7, everyone could make preparations to “go up to Jerusalem” for the feasts as early as they wished. They had sukkot to build!

- **Question:** Preparations would have been anticipated in advance for all of the fall festivals, not just Sukkot. What are the possibilities this discussion between **Yahusha** and His brethren was well before the time of **lunar** Trumpets?

Facts We Do Know

Yahusha is the Creator of the Covenant Calendar



At age 12, **Yahusha** was in the temple observing the High Sabbath of Unleavened Bread on His schedule, **Abib 15**, which was **Blood Ratified** and **Covenanted** by the 75 elders on Mt Sinai. (Exo 24:1-11)

At His death,
He died on
His Covenant
Passover
Festival.



Where was **Yahusha** for
Covenant Calendar's
Tabernacles
in John 7?



**Careful with
this question!**

Consider John 4 (months before John 7)

Yahusha meets the woman at the well!

John 4:19-24 The woman saith unto him, Sir, I perceive that thou art a prophet.

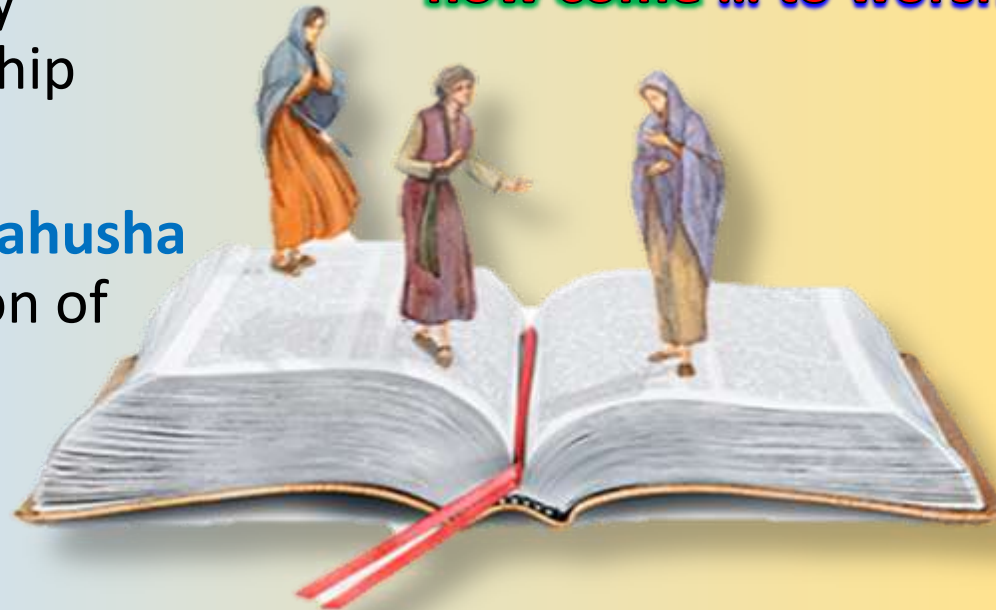
- **20** Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.
- **21 Yahusha** saith unto her, **Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.**
- **22** Ye worship ye know not what: we know what we worship: for salvation is of the Jews.
- **23** But the hour cometh, **and now is, when the true worshippers shall worship the Father in spirit and in truth:** for the Father seeketh such to worship him.
- **24 Yahuah** is a Spirit: and they that worship him must worship him in spirit and in truth. *KJV*



Acknowledge these Facts in John 4

Points to Consider:

1. **Yahusha** met the woman at a well in Samaria.
2. **Samaria had their own temple to worship at for the feasts and festivals.**
Due to the hatred towards them from the Jews they were likely very unwelcome to worship at Jerusalem.
3. The woman asked **Yahusha** to settle the question of where they were to worship.
4. **Yahusha** gave an answer, but it did not include the temple at Samaria OR Jerusalem. (Is that a surprising answer? The command was given by **Yahuah** Himself that everyone was to “come up to Jerusalem” to worship at the appointed times?)
5. Vs 23: **Yahusha** very plainly said that “**the hour is now come ... to worship in spirit and in truth.**”



What does it mean to worship in spirit & truth?

Yahusha said very plainly:



1. Where should that worship be conducted and with whom?
2. Would that be to worship in the location “**wherever you are at**” because the festivals at both Samaria and Jerusalem **were not on the Covenant appointed times** to begin with?

Notice, Yahusha did not reprimand the woman for not worshipping at Jerusalem!

“the hour is now come ... to worship in spirit and in truth.”



So, what in the world was **Yahusha** talking about?

Yahusha said very plainly to "worship in spirit and in truth" wherever you are, so ...

Where did Yahusha honor the Covenant Calendar appointed times when none of the synagogues or temples kept His calendar?

What are some facts that we do know?

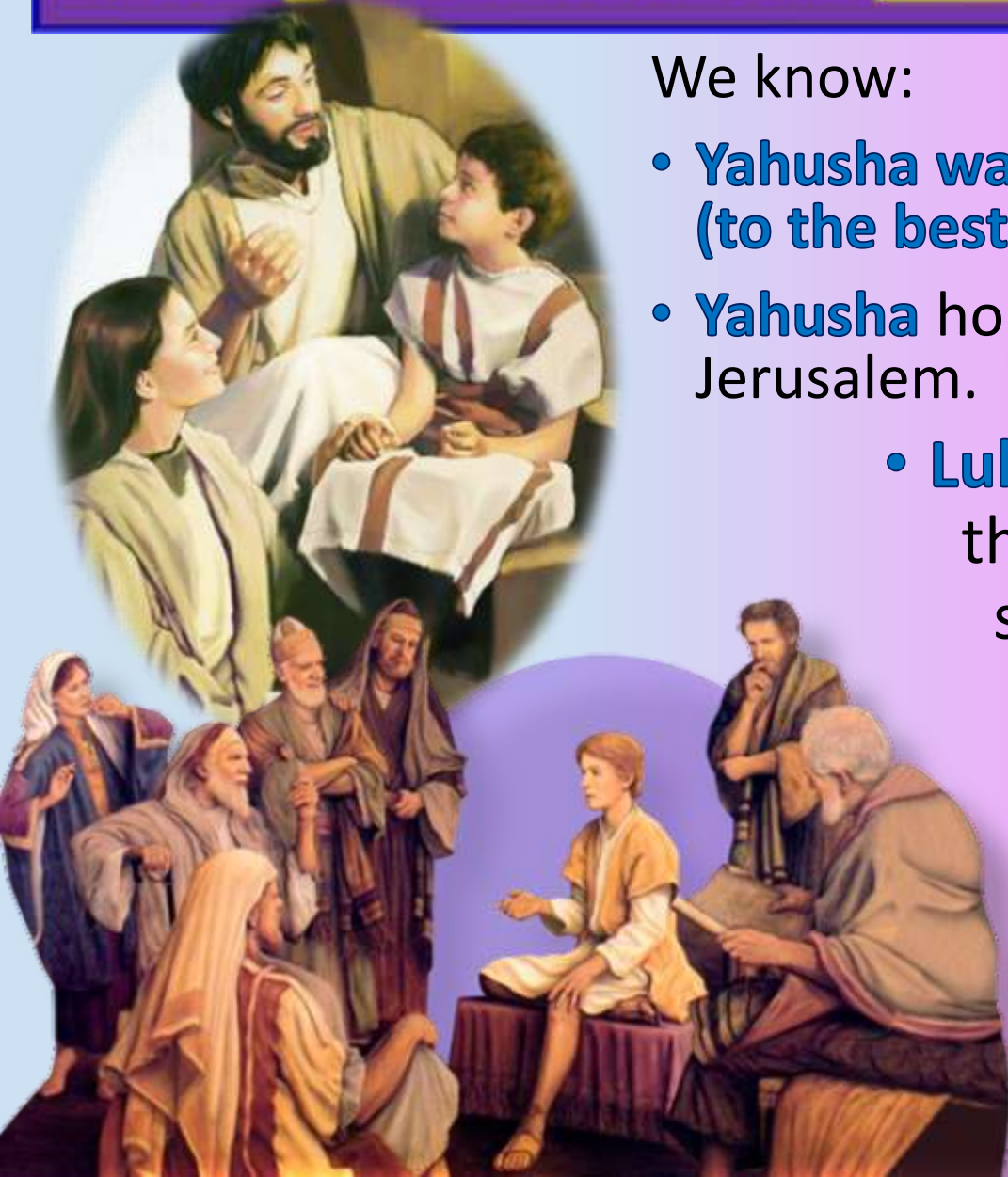


Young Yahusha is Instructed and then, Instructs!

We know:

- Yahusha was taught the Torah by Mary and Joseph (to the best of their “veiled knowledge and understanding.”)
- Yahusha honored the Covenant Passover festival at age 12 in Jerusalem. **What was The Young Yahusha doing?**
 - **Luke 2:46-47** And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, **both hearing them, and asking them questions.**
47 And all that heard him **were astonished at his understanding and answers.**

Young Yahusha
was teaching!



Eventually, "WHO was instructing & teaching?"

Luke 2:48-50 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. **49** And he said unto them, **How is it that ye sought me? wist ye not that I must be about my Father's business?**
50 And they understood not the saying which he spake unto them.



Was Young Yahusha "teaching" or "worshipping"?

- **Question:** Even though Luke records Mary and Joseph did not understand His **WORD** regarding **"being about my Father's business,"** is it possible that in the future time to come, **Yahusha** actually **taught His parents** the **Covenant appointed times from the Torah?** When?



Yahusha's Mandates After the Wilderness Temptation



#1

Teaching!



Luke 4:13-16 And when the devil had ended all the temptation, he departed from Him for a season.

14 And **Yahusha** returned in the power of the Spirit into Galilee: ...

15 And He taught in their synagogues, being glorified of all.

Mark 3:1-2, 5 And He **entered** again into the **synagogue**; and there was a man there which had a withered hand.

2 And they watched Him, whether He would **heal him on the sabbath day**; that they might accuse Him.

3 ... He saith unto the man, **Stretch forth thine hand.** ... and his hand was restored whole as the other.

Two Mandates to Ponder:

- 1. Luke 4:15** is very clear that **Yahusha** taught in the synagogue. Verse 15 does not say that it was a Sabbath. It could have been any day of the week. (Vs 16 coming soon.)
- 2. In Mark 3, Yahusha** preformed healings IN the synagogue.



#2

Healing!

Where did Yahusha honor His weekly Shabbats?

It was **Yahusha's** custom to attend the local synagogues on the weekly Shabbat.

- **Matt 12:9** And when He was departed thence, He went into their synagogue.

- **#1 Questions:** Whose synagogue? And, why?

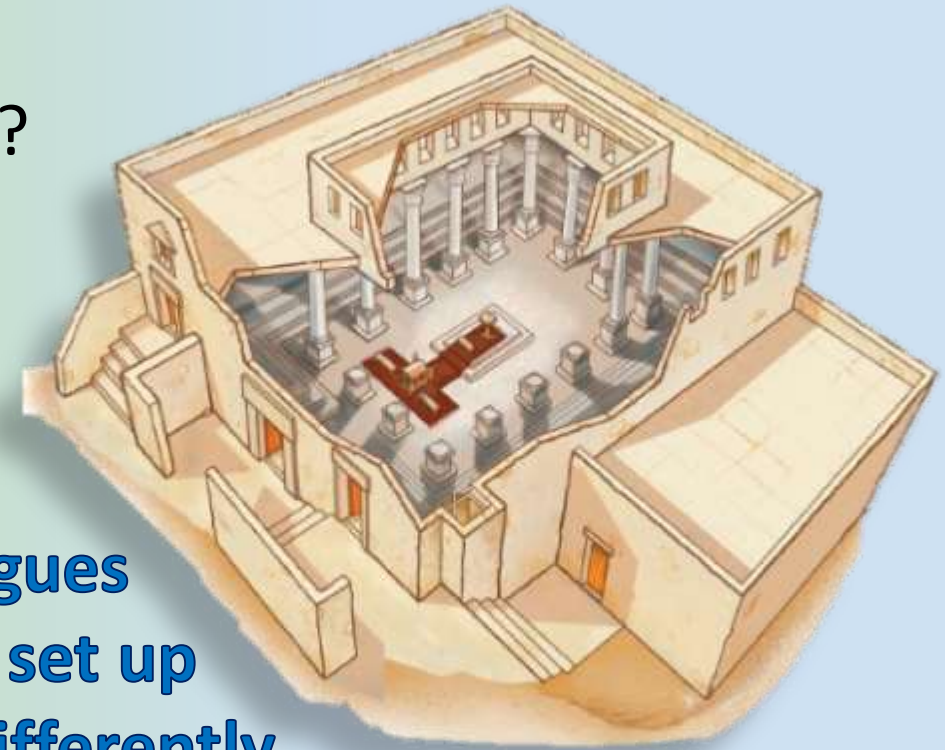
To Do What? To Worship?? Or: Something Else?

Were there synagogues in the Old Testament?

- **#2 Questions:**

Is this a Torah “custom” “to worship in a synagogue on the Sabbath”?

Or was/is this “custom” a “tradition of the Jews”? **A good tradition?**



Synagogues
were set up
very differently
than the temple.

What was Yahusha's main purpose for visiting a synagogue on the Shabbat?

- **Luke 4:16** And 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 ... **(1)** ...
- **Luke 6:1-2, 6** And it came to pass on the second sabbath after the first, that He went through the corn fields; and His disciples plucked the ears of corn, and did eat, rubbing them in their hands. **2** And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days?
6 And it came to pass also on another sabbath, that **He entered into the synagogue** ... **(2)** ...



**(1) ... stood up for
to read.**

(2) ... and taught.

*Why is this question
about Yahusha's actions
in "their synagogues"
or in "their temples"
even being asked?*

*What does this have
to do with John 7?*



*Did Yahusha present Himself
at the synagogues to:*

- 1) Worship?*
- 2) Teach the Gospel?*
- 3) Or ... both?*

*If it was “to worship” ~
then worship - “Who”?*



Where did Yahusha honor His Appointed Times?

Did Yahusha honor them the same as His people?

More Questions:

- From age 12 up to **Yahusha's** baptism and ordained ministry, where could (or did) He go to honor the Covenant appointed times?
- **Yahusha** knew about the command to worship [be present] at Jerusalem for the appointed times? How did He accomplish that when the leaders were constantly watching to either trap Him, or kill Him?
- The sunset/lunar calendar of Judah's leaders did not reflect the **Covenant Appointed Times** – so why would He ever have to attend anyway?
- During His ministry with **His disciples**, did they follow **Yahusha** and **His Covenant Appointed Times** – “in spirit and in truth”? Wherever they were? Or ... must this be at the Jerusalem temple?
- John 7 speaks about the **Jews'** Feast of Tabernacles with **Yahusha's** brothers urging Him to come with them up to the feast.

What will we find when we compare the appointed times
of the **Lunar calendar** with the **Covenant calendar**?



There was an urgency to leave for the feast!

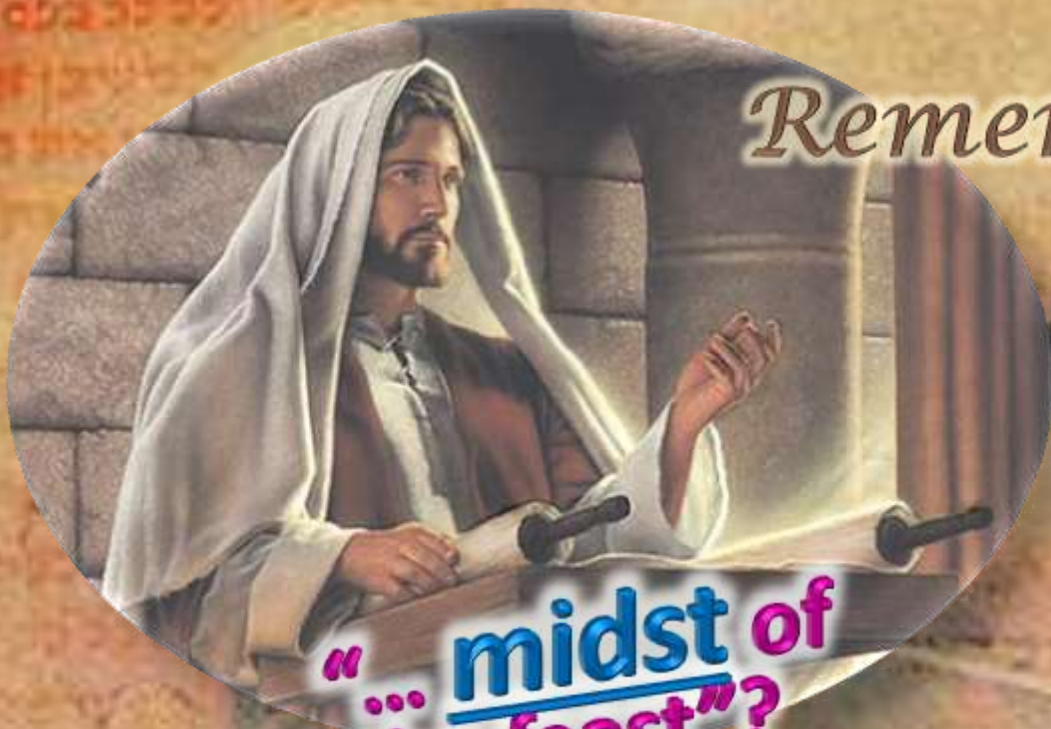
John 7:3 So His brothers said to Him, ‘Get away from here and go into Yehudah, so that Your taught ones also see the works that You are doing.

John 7:4 “For no one acts in secret while he himself seeks to be known openly. If You do these *works*, show Yourself to the world.”

Paraphrased: Show us your works! Prove your worth! Let’s get going!

Questions:

1. About “what date” did this conversation take place?
2. Why was there such an urgency to convince **Yahusha** in their ways?
3. What does that have to do with **Yahusha purposely avoiding the beginning cycle of their Lunar Sukkot? He was **NOT** late!**



"... midst of
the feast"?

Was Yahusha
right on
time?

Remember John records:

14. Now about

the midst of the feast
Yahusha went up
into the temple,
and taught.



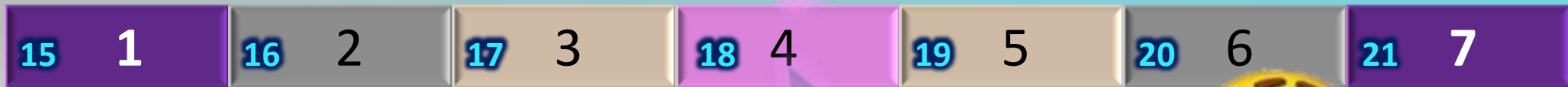
John will now show us
what cycle it was
for that middle day!

Yahusha is discovered teaching in the temple.

**Will John pinpoint
one of the three
middle days shown below?**

**Will one of the days be
a Shabbat?**

Remember: This is
the middle day
of the 7 day feast.



"about the midst of the week"

**We will search for the answer after a
short look at the 29 CE calendar of Israel.**





Comparing the **Lunar** & **Covenant Calendar** Dates on the Roman Calendar Profile

- Our civil world today functions using the dating on the Roman calendar so we know when to meet appointments, not only for man's secular dates, but also for locating Scriptural weekly and annual worship dates.
- Of the many calendars in the world that lay out what each profess to believe as the correct Scriptural dating of **Yahuah's** festivals, right or wrong, these dates are synchronized with the Roman calendar so their followers can meet together.
- This is very true for the “lunar” calendar in this study, as well as, **Yahuah's** Covenant Calendar, as different as they are.
- **Fully documented by Julian Morgenstern: the Jews' changed their method of calculating the new lunar year in many different ways.** In John 7, the Jews' reckon their lunar year to **begin after the tequfah**/spring equinox! (Note: in the year of Yahusha's Passover at age 12, **the Jews' lunar calendar began before the tequfah.**)
- **Covenant Calendar's** new year is **always reckoned the day after** the tequfah/spring equinox.
- In Part 3, there will be a very brief comparison of the Jews' lunar calendar for **29 CE**, and **Yahuah's Covenant calendar** – overlaid on the Roman calendar.
- You will see where the calendar months are found for both examples, and how the two calendars differ. In Part 3, note how the “months” begin on each calendar.



In Part 3 we will
compare the [unb]
Jews' lunar calendar
dates with Covenant
Calendar dates.

We'll be right back!

