



## SHEMINI ATZERET - EIGHTH DAY ASSEMBLY

Deuteronomy 14:22 to 16:17

Numbers 29:35 to 30:1

1 Kings 8:54-66

Revelation 21:1 to 22:21

### The Feast Of Tabernacles: Part Two

🔥 **Deuteronomy 16:15-17** “Seven days you shall keep a sacred feast [*of Tabernacles*] to the LORD/*Yahweh* your God/*Elohim* in the place which *Yahweh* chooses, because LORD/*Yahweh* your God/*Elohim* will bless you in all your produce and in all the work of your hands, so that you surely rejoice. Three times a year all your males shall appear before LORD/*Yahweh* your God/*Elohim* in the place which He chooses: at the Feast of Unleavened Bread, at the Feast of Weeks [*Shavuot/Pentecost*], and at the Feast of Tabernacles; and they shall not appear before LORD/*Yahweh* empty-handed. Every man shall give as he is able, according to the blessing of LORD/*Yahweh* your God/*Elohim* which He has given you.”

🔥 **Leviticus 23:34-36** “The fifteenth day of this seventh month shall be the *Feast of Tabernacles* for seven days to LORD/*Yahweh*. On the first day there shall be a holy convocation [*High Holy Day/Sabbath*]. You shall do no customary work on it. For seven days you shall offer an offering made by fire to *Yahweh*. On the eighth day [*Shemini Atzeret*] you shall have a holy convocation [*High Holy Day/Sabbath*], and you shall offer an offering made by fire to LORD/*Yahweh*. It is a sacred assembly, and you shall do no customary work on it.”

🔥 **Numbers 29:35** “On the eighth day [*Shemini Atzeret*] you shall have a solemn assembly; you shall do no laborious work.”

Following the seven day wedding reception (Feast of Tabernacles/*Sukkot*), the eighth day/*Shemini Atzeret*, reveals the intimate relationship our heavenly Bridegroom has with His Bride. In His love, He is saying to her,

“Now that all the wedding guests (*Nations*) have returned home,

*let us (My Redeemed Bride from the twelve tribes of Israel) linger one extra day and savor our wedding and union together in our new home.”*

That one extra day is as a thousand years and is when the Bride enters the millennial kingdom - *eternity* with her King, Yeshua Ha Mashiach. Shemini Atzeret is a *solemn* Shabbat celebration of worship, thankfulness, and intimacy just between the King and His Bride (2 Peter 3:8).

The whole purpose and goal of the New Testament's/*Brit Chadasha* writers was the prophetic vision of the eighth day/*Shemini Atzeret*. Shemini Atzeret is the Bridegroom's wedding gift to His Bride. In response, Yeshua's Bride is the one who has separated herself from compromise, lethargy, and any reasoning that would hinder her from reaching her goal of the eighth day/*Shemini Atzeret*. She is diligent to clothe herself in holiness and carries the extra oil needed. Her desire is to mirror her Husband in every way as she looks forward to serving with Him in His Tabernacle all the days of her life. Shemini Atzeret is the restoration of the Tabernacle of David exclusive only to Yeshua's Bride. The wedding guests and Nations will not be found there (Luke 2:36-37).

🌿 **Leviticus 23:39** “Also on the fifteenth day of the seventh month, when you have gathered in the fruit of the land, you shall keep the feast of the LORD/*Yahweh* [*Sukkot / Tabernacles/Ingathering*] for seven days; on the first day there shall be a sabbath-rest, and on the eighth day [*Shemini Atzeret*] a sabbath-rest.”

🌿 **Luke 2:36-37** [*On the eighth day/Shemini Atzeret*] “Now there was one, Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher. She was of a great age, and had lived with a husband seven years from her virginity; and this woman was a widow of about eighty-four years, who did not depart from the temple, but served God/*Elohim* with fastings and prayers night and day.”

🌿 **Luke 10:41-42** “And Jesus/*Yeshua* answered and said to her, ‘Martha, Martha, you are worried and troubled about many things. But one thing is needed, and Mary has chosen that good part, which will not be taken away from her.’”

## The Threshing Floor and the Winepress

🌿 **Deuteronomy 16:13-17** “Celebrate the Feast of Tabernacles for seven days after you have gathered the produce of your threshing floor and your winepress”

Sukkot is known as the wedding celebration (*reception*) after the wedding day (*Yom Kippur*). It is the culmination of all that the Bride has embraced in God's/*Elohim* vineyard (representing His Covenant, His Kingdom – the Gospel, the Land of Israel, and also the restoration of David's Tabernacle), as a response to His love for her. Deuteronomy 16:13-17 teaches us that if we will follow His guidelines we will be people who bear the fruit of His witness in the form of new grain, new wine, and oil.

🌿 **Hosea 2:19-23** “I will betroth you to Me forever; yes, I will betroth you to Me in righteousness and justice, in lovingkindness and mercy; I will betroth you to Me in faithfulness, and you shall know the LORD/Yahweh. ‘It shall come to pass in that day that I will answer,’ says the LORD/Yahweh; ‘I will answer the heavens, and they shall answer the earth. The earth shall answer with grain, with new wine, and with oil; they shall answer Jezreel. Then I will sow her for Myself in the earth, and I will have mercy on *her who had* not obtained mercy; then I will say to *those who were* not My people, ‘You are My people!’ And they shall say, ‘You are my God/Elohim!’” (1John 5:6-8 KJV/NKJ only).

Those believers (unwise virgins) who were found to have fallen short of what the Bridegroom requested, lacking the extra oil when the trumpets announced His return, were found among the wedding guests from the nations (Matthew 25:1-11; Zechariah 14:16-21).

“Now it shall come to pass, *if* you diligently obey the voice of the LORD/Yahweh your God/Elohim, to observe carefully all His commandments which I command you today, that the LORD/Yahweh your God/Elohim will set you high above all nations of the earth. And all these blessings shall come upon you and overtake you, *because you obey the voice of the LORD/Yahweh your God/Elohim*:

- Blessed* shall you be in the city, and *blessed* shall you be in the country.
- Blessed* shall be the fruit of your body, the produce of your ground and the increase of your herds, the increase of your cattle and the offspring of your flocks.
- Blessed* shall be your basket and your kneading bowl.
- Blessed* shall you be when you come in, and blessed shall you be when you go out.
- God/Elohim *will* cause your enemies who rise against you to be defeated before your face; they shall come out against you one way and flee before you seven ways.
- God/Elohim *will* command the blessing on you in your storehouses and in all to which you set your hand, and He will bless you in the land which the LORD/Yahweh your God is giving you.
- God/Elohim *will* establish you as a holy people to Himself, just as He has sworn to you, if you keep the commandments of the LORD/Yahweh your God/Elohim and walk in His ways.
- Then all peoples of the earth shall see that you are called by the name of God/Elohim, and they shall be afraid of you.
- And God/Elohim *will* grant you plenty of goods, in the fruit of your body, in the increase of your livestock, and in the produce of your ground, in the land of which God/Elohim swore to your fathers to give you.
- God/Elohim *will* open to you His good treasure, the heavens, to give the rain to your land in its season, and to bless all the work of your hand. You shall lend to many nations, but you shall not borrow.
- And God/Elohim *will* make you the head and not the tail; you shall be above only, and not be beneath, if you heed the commandments of the LORD/Yahweh your

© Copyright 2003 – 2016 Deuteronomy- Sheepfold Gleanings Inc. All Rights Reserved

God/*Elohim*, which I command you today, and are careful to observe them. So you shall not turn aside from any of the words which I command you this day, to the right or the left, to go after other gods to serve them” (Deuteronomy 28:1-14).

What is being produced from *our* threshing floor and *our* winepress these days? Isaiah chapter five is called *The Song of the Vineyard*. In verse seven it says,

“The vineyard of the LORD/*Yahweh* Almighty is the House of Israel [*Ephraim*], and the men of Judah [*House of Judah*] are the garden of His delight. And He looked for justice, but saw bloodshed; for righteousness, but heard cries of distress” (Isaiah 5:7).

The House of Israel and the House of Judah historically have not cared for, given a proper response to or respected God’s/*Elohim* vineyard in the way that He has asked. This chapter in Isaiah clearly describes how poorly Ephraim handled the vineyard and how poorly Judah handled the land. As a result, both Houses were scattered to live among the nations. Yeshua used Isaiah chapter five as the basis for one of His parables, again bringing graphic understanding to the way His Vineyard has been handled by vinedressers (priests) with whom He left to supervise. This parable is about our hearts.

🏰 **Mark 12:1-10** “Then He began to speak to them in parables, ‘A man planted a vineyard and set a hedge around it, dug a place for the wine vat and built a tower. And he leased it to vinedressers and went into a far country. Now at vintage-time he sent a servant to the vinedressers, *that he might receive some of the fruit of the vineyard from the vinedressers*. And they took him [*the servant*] and beat him and sent him away empty-handed. *Again* he sent them another servant, and at him they threw stones, wounded him in the head, and sent him away shamefully treated. And *again* he sent another, and him they killed; and many others, beating some and killing some. Therefore still having one son, his beloved, he also sent him to them last, saying, ‘They will respect my son.’ But those vinedressers said among themselves, ‘This is the heir. Come, let us kill him, and the inheritance will be ours.’ So they took him and killed him and cast him out of the vineyard. Therefore what will the owner of the vineyard do? He will come and destroy the vinedressers, and give the vineyard to others. Have you not even read this Scripture: ‘*The stone which the builders rejected has become the chief cornerstone*’” (Zechariah 3:9, Matthew 21:33; Luke 20:9).

In Zechariah we see, “Hear, O Joshua, the high priest [*picture of the Yeshua and His Bride*], You and your companions who sit before you, for they are a wondrous sign; for behold, I am bringing forth My Servant the BRANCH [*Yeshua*]. For behold, the stone [*Yeshua*] that I have laid before Joshua: upon the stone *are seven eyes* [*Seven Covenants*]. Behold, I will engrave its inscription [*the Ten Commandments*],’ says the LORD/*Yahweh* of hosts, ‘and I will remove the iniquity of that land in one day [*Yom Kippur*]. In that day [*Shemini Atzeret*],’ says the LORD/*Yahweh* of hosts, ‘Everyone will invite his neighbor under his vine and under his fig tree’” (Zechariah 3:8-10).

We are instructed to bring what is produced from *our* threshing floor and winepress. Remember that Ruth found Boaz at the threshing floor guarding the newly harvested grain after threshing the sheaves (Ruth 3). What is unique about this chapter is that Ruth entered into a marriage covenant with Boaz right after. This prophetic picture is about our relationship with our Bridegroom, Yeshua.

Following God's/*Elohim* Kingdom principles develops the seed planted within the heart that yields a harvest called *signs and wonders*. This fruitful ingathering only appears when His people act in response to His Kingdom instructions and are the result of the *threshing floor* and *the winepress*. That is what we offer our King.

🌿 **Matthew 25:20-30** “So he who had received five talents came and brought five other talents, saying, ‘Lord, you delivered to me five talents; look, I have gained five more talents besides them.’ His lord said to him, ‘Well *done*, good and faithful servant; you were faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.’ He also who had received two talents came and said, ‘Lord, you delivered to me two talents; look, I have gained two more talents besides them.’ His lord said to him, ‘Well *done*, good and faithful servant; you have been faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.’ Then he who had received the one talent came and said, ‘Lord, I knew you to be a hard man, reaping where you have not sown, and gathering where you have not scattered seed. And I was afraid, and went and hid your talent in the ground. Look, *there* you have *what is yours*.’ But his lord answered and said to him, ‘You wicked and lazy servant, you knew that I reap where I have not sown, and gather where I have not scattered seed. So you ought to have deposited my money with the bankers, and at my coming I would have received back my own with interest. Therefore take the talent from him, and give *it* to him who has ten talents. For to everyone who has, more will be given, and he will have abundance; but from him who does not have, even what he has will be taken away. And cast the unprofitable servant into the outer darkness. There will be weeping and gnashing of teeth.’”

Where is the seed from our harvest to offer? According to the *Abrahamic Covenant* we are a people of substance. If we lack a harvest (*signs and wonders*) to present on the threshing floor, and the winepress is empty, it is because *we* may have innocently compromised or not activated His principles in our lives. We can only reap a harvest from what *we* have sown of Him in our field. If we are in lack, we need to bring our actions in right order before we can expect to take an increase of our labors to the threshing floor. The Scriptures from Mark 12:1-10 and Matthew 25:20-30 are very graphic about the immorality, wickedness, and dishonesty that resulted from those who poorly handled His Vineyard (God's/*Elohim* Marriage Covenant/Torah principles) (Galatians 3:7, 29).

What are we separating at *our* threshing floor? What type of wine is being pressed? If our hearts are clean, the harvest will be abundant. If our hearts are broken and out of order, our harvest is the chaff and tares that blow away. The threshing floor (our heart) will lack, and our wine press

be empty. When there is disorder, there is contention in our life, as Torah/*Moses* will then become a witness against us. When we are in order and one accord with our Bridegroom, peace resides in our life and His abundance will uphold us (Deuteronomy 28:15-68).

🌿 **Hosea 9:1-5** “Do not rejoice, O Israel, with joy like other peoples, for you have played the harlot against your God/*Elohim*. You have made love for hire on every threshing floor. *The threshing floor and the winepress shall not feed them, and the new wine shall fail in her.* They shall not dwell in the LORD’s/*Yahweh*’s land, but Ephraim shall return to Egypt, and shall eat unclean things in Assyria. They shall not offer wine offerings to the LORD/*Yahweh*, nor shall their sacrifices be pleasing to Him. It shall be like bread of mourners to them; all who eat it shall be defiled. For their bread shall be for their own life; it shall not come into the house of the LORD/*Yahweh*. What will you do in the appointed day, and in the day of the feast of the LORD/*Yahweh* [*Shemini Atzeret*]?”

In Yeshua, not only are called to fulfill the duties of a priest, but we are also compared to vinedressers who have leased God’s/*Elohim* Vineyard. We are called to be vinedressers of integrity responding to the appeal made by His principles. Being a priest or caretaker is *our* responsibility, reliant upon us fulfilling the Marriage Covenant’s (His Vineyard’s) instructions – the Gospel. As Yeshua is the originator of these instructions, when we walk in uprightness by obeying them, He will respond by increasing our offering to present before Him at His threshing floor.

### Have We Afflicted Our Souls?

As mentioned in the Yom Kippur study, on the tenth day of the seventh month we are called to come before the King on the Feast of *Yom Kippur*, our Wedding Day. In preparation, on the *ninth day*, we are to *afflict our souls*. That means removing any impurities before Him. What afflicts our soul is the fruit of improper behavior from within our hearts. That which leads His people astray and turns their backs on their Marriage Covenant. It is *us* who contaminate His altar by allowing the fruit of compromise or immorality (i.e., thoughts or deeds) to reside thus, pollute our hearts. The first act that God/*Elohim* asks of His people on the eve of their wedding day (*Yom Kippur*) is for all to stand before Him and corporately take responsibility for any *community* sins and then to repent. Only then can the wedding part of Yom Kippur commence.

🌿 **1 John 2:15-17** “Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. For all that *is* in the world - the lust of the flesh, the lust of the eyes, and the pride of life - is not of the Father but is of the world. And the world is passing away, and the lust of it; but he who does the will of God/*Elohim* abides forever.”

In Numbers 5:11-31 we read of the law for the woman caught in adultery. If she were innocent the cup she will drink would not harm her. However, if she were immoral, the cup would cause her death. When Yeshua at His crucifixion drank *our* cup of immorality for the woman caught in adultery, His cup of redemption released His Bride from certain death. On Yom Kippur, when

the Bride drinks her *cup* with her Bridegroom at the wedding, this wedding cup will be a cup of redemption and joy.

✠ **Luke 22:17-18, 20, 42** While at the Passover meal, “Then He [*Yeshua*] took the cup [*cup #1*], and gave thanks, and said, ‘Take this and divide *it* among yourselves; for I say to you, I will not drink of the fruit of the vine [*the wedding cup*] until the kingdom of God/*Elohim* comes [*Yom Kippur*].’ Likewise He also *took* the cup after supper [*cup #2 – renewing the Bride’s broken covenant*], saying, ‘This cup *is* the new covenant [*renewed Covenant*] in My blood, which is shed for you.’ [*While in the Garden Yeshua said,*] ‘Father, if it is Your will, take this cup [*cup #3*] away from Me; nevertheless not My will, but Yours, be done.’ **John 19:29-30** “Now a vessel full of sour wine was sitting there; and they filled a sponge with sour wine, put *it* on hyssop, and put *it* to His mouth. So when Jesus/*Yeshua* had received the sour wine [*cup #4 – in fulfillment of the law of jealousy for the woman caught in adultery – the Bride is now released*], He said, ‘It is finished!’ And bowing His head, He gave up His spirit” (John 18:11).

In the Book of Revelation, we read of those (the unwise bride) who were redeemed but continued in immorality. They did not repent for their deeds or give Him glory. They are the ones we read about in Revelation chapter 16 when the cups or bowls of wrath for the woman caught in adultery were poured out on an unrepentant bride (Matthew 25:1-13).

✠ **Hebrews 10:26-31** “For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins, but a certain fearful expectation of judgment, and fiery indignation which will devour the adversaries. Anyone who has rejected Moses’ law dies without mercy on *the testimony of* two or three witnesses. Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God/*Elohim* underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace? For we know Him who said, ‘Vengeance is Mine, I will repay,’ says the Lord/*Adonai*. And again, ‘The LORD/*Yahweh* will judge His people [*Yom Kippur*].’ It is a fearful thing to fall into the hands of the living God/*Elohim*” (Numbers 5:11-31; 1 John 5:6-8; Revelation 12:7-17:18).

The wise Bride, however, having been completely absolved of any dishonor; is set apart in holiness from any *unwise* association and stands with her Bridegroom in a pure, spotless wedding gown. God/*Elohim* responds to the Bride by opening His Bridal Chamber (His Kingdom) to her, going before her preparing the way.

✠ **Matthew 25:10-13** “And while they [*unwise virgin*] went to buy, the bridegroom came, and those [*wise virgins*] who were ready went in with him to the wedding [*Yom Kippur*]; and the door was shut. Afterward the other virgins came also, saying, ‘Lord, Lord, open to us!’ But he answered and said, ‘Assuredly, I say to you, I do not know you.’ Watch therefore, for you know neither the day nor the hour in which the Son of Man is coming.”

Five days after *Yom Kippur*, the Bride, from the purity of her heart will have an abundance to share at the threshing floor and winepress on the *Feast of Tabernacles/Sukkot*.

✿ **John 2:9-10** “When the master of the feast had tasted the water that was made wine, and did not know where it came from (but the servants who had drawn the water knew), the master of the feast called the bridegroom. And he said to him, ‘Every man at the beginning sets out the good wine, and when the *guests* have well drunk, then the inferior. You have kept the good wine until now!’”

The day after their wedding reception (*Sukkot*), when all the wedding guests (including the nations) have returned to their homes, the Bride is then ready to step into her season of *new beginnings (the new heaven and the new earth) – eternity* on the eighth Day known as *Shemini Atzeret* with her Beloved (Leviticus 23:27, 32).

✿ **Revelation 21:1-3** “Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea. Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God/*Elohim*, prepared as a bride adorned for her husband. And I heard a loud voice from heaven saying, ‘Behold, the tabernacle of God/*Elohim* is with men, and He will dwell with them, and they shall be His people. God/*Elohim* Himself will be with them *and be their God/Elohim.*’”

### Restoration Of The Threshing Floor

✿ **Deuteronomy 15:12-15** “If your *brother*, a Hebrew man, or a Hebrew woman, is sold to you and serves you six years, then in the seventh year you shall let him go free from you. And when you send him away free from you, you shall not let him go away empty-handed; you shall supply him liberally from your flock, *from your threshing floor, and from your winepress*. From what the LORD/*Yahweh* has blessed you with, you shall give to him. You shall remember that you were a slave in the land of Egypt, and the LORD/*Yahweh* your God/*Elohim* redeemed you; therefore I command you this thing today.”

As part of the priesthood of Yeshua, His people have a responsibility to sow *The Gospel*. This Gospel was in the beginning. It was gifted to Abraham and is the same Gospel that Moses formally wrote down for the Bride to ensure that she would always have her Marriage Covenant with her through every generation. This Gospel is to be imparted to the sheep that are lost and scattered throughout the Nations. Our response to God’s/*Elohim* directives will produce an abundant harvest at the threshing floor. Yeshua promises to multiply what we sow. This yield will be plenty to share with our brother, those who have been in bondage and who are now being released through Yeshua. This produce at the threshing floor is for the ingathering, the harvest yet to come (Ezekiel 37:1-14; Galatians 3:8).

✿ **Ezekiel 36:8-11** “But you, O mountains of Israel, you shall shoot forth your branches and yield your fruit to My people Israel, *for they are about to come*. For indeed I am for you,

and I will turn to you, and you shall be tilled and sown. I will multiply men upon you, all the house of Israel, all of it; and the cities shall be inhabited and the ruins rebuilt. I will multiply upon you man and beast; and they shall increase and bear young; I will make you inhabited as in former times, and do better for you than at your beginnings. Then you shall know that I am the LORD/*Yahweh*.”

🌾 **Leviticus 25:10-12** “And you shall consecrate the fiftieth year, and proclaim liberty throughout all the land to all its inhabitants. It shall be a Jubilee for you; and each of you shall return to his possession, and each of you shall return to his family. That fiftieth year shall be a Jubilee to you; in it you shall neither sow nor reap what grows of its own accord, nor gather the grapes of your untended vine. For it is the Jubilee; it shall be holy to you; you shall eat its produce from the field.”

🌾 **Malachi 3:8-12** “Will a man rob God/*Elohim*? Yet you have robbed Me! But you say, ‘In what way have we robbed You?’ In tithes and offerings. You are cursed with a curse, for you have robbed Me, even this whole nation. Bring all the tithes into the storehouse, that there may be food in My house, and try Me now in this, says the LORD/*Yahweh* of hosts, if I will not open for you the windows of heaven and pour out for you such blessing that there will not be room enough to receive it. And I will rebuke the devourer for your sakes, so that he will not destroy the fruit of your ground, nor shall the vine fail to bear fruit for you in the field,’ says the LORD/*Yahweh* of hosts; and all nations will call you blessed, for you will be a delightful land, says the LORD/*Yahweh* of hosts.”

🌾 **Micah 4:11-13** “Now also many nations have gathered against you, who say, ‘Let her be defiled, and let our eye look upon Zion. But they do not know the thoughts of the LORD/*Yahweh*, nor do they understand His counsel; for He will gather them like sheaves to the *threshing floor*. Arise and thresh, O daughter of Zion; for I will make your horn iron, and I will make your hooves bronze; you shall beat in pieces many peoples; I will consecrate their gain to the LORD/*Yahweh*, and their substance to the Lord of the whole earth.’”

### The Season Of Our Joy

🌾 **Deuteronomy 16:14** “And you shall rejoice in your feast, you and your son and your daughter, your male servant and your female servant and the Levite, the stranger and the fatherless and the widow, who are within your gates.”

When Yeshua’s people choose to return to God’s/*Elohim* original pattern given at Mount Sinai (His Gospel), they will see that abundance coming forth from their threshing floor and winepress called signs and wonders. The threshing floor separates the wheat from the chaff, and the winepress crushes the grapes to produce the sweet wine. Seeing this will cause great joy and celebration during the *Feast of Sukkot* as God’s/*Elohim* great provision and His ever-present faithfulness to His Promises is witnessed among the nations.

🌿 **Philippians 4:4-9** “Rejoice in the Lord/*Yeshua* always. Again I will say, rejoice! Let your gentleness be known to all men. The Lord/*Yeshua* is at hand. Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God/*Elohim*; and the peace of God/*Elohim*, which surpasses all understanding, will guard your hearts and minds through Christ Jesus/*Yeshua HaMashiach*. Finally, brethren, whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is any virtue and if there is anything praiseworthy - meditate on these things. The things which you learned and received and heard and saw in me, these do, and the God/*Elohim* of peace will be with you.”

## Yahweh’s Kingdom - The Law Of His Tabernacle

It is interesting to note that the Scriptures for the eighth day *Shemini Atzeret* begin in Deuteronomy 14:1-19 where we are brought back to the pattern and function of the Tabernacle. It is because the Bride represents a priest and it is the priest’s duty to care for the Tabernacle/Temple, the dwelling place of the Bridegroom. Thus, it is vital His Bride understands the functions of His Kingdom.

“Thou son of man [*Bride*], shew the *house* [*My Heavenly Tabernacle and representing Yahweh’s Kingdom principles and plan*] to the house of Israel, that they [*the priest/Bride*] may be ashamed of their iniquities: and let them measure the pattern. And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them. This is the law of the house; upon the top of the mountain the whole limit thereof round about shall be most holy. Behold, this is the law of the house” (Ezekiel 43:10-12 KJV).

God’s/*Elohim* laws are held for His people, bound by a blood Covenant in Him throughout all eternity. His laws govern the ocean with respect to tidal boundaries and the sun, moon, and stars observe their orbits and appointed positions. So predictable are the laws of the universe that man can set his days, months, and years, and navigate his life by them. When man began to explore God’s/*Elohim* word, he discovered laws that govern power, light, motion, and mass. Many of these findings were labeled as scientific discoveries when in reality these laws existed before time and stayed dormant until man discovered them. Unfortunately many believe in God’s/*Elohim* laws only when detached from Him. Very few acknowledge that these laws are actually from Him.

Some believers still deliberate whether all of God’s/*Elohim* laws should apply to them or not (preference over principle). They speculate over basic principles like food yet do not give a second thought about stepping into a large jet, taking a cruise or flying to the moon. These means of transport are all examples of God’s/*Elohim* laws in action that allow a man to fly or float. His

laws of gravity, aerodynamics, and hydrodynamics are hailed as great engineering accomplishments, yet these laws have been set in creation since before time existed. People seem to have faith in the complexity of these laws yet think twice about putting their faith in God's/*Elohim* fundamental food laws, which could save countless lives. Infringing on His food laws can generate many sicknesses and diseases causing billions of "care" dollars to be spent. These include mega medical institutions, doctors, trained professionals, technicians and other support businesses like the pharmaceutical industry. Now the health industry has exploded bombarding us with advocacy to promote *good* health through exercise, vitamins, and organics. These are all good but behind it all is man's transgression against God's/*Elohim* universal laws *for life*. Where is the logic in all of this? We are not down on the medical or health profession, but when it is connected to the diseases caused through man's disobedience to basic Torah principles, then there is a problem. We are commanded to keep His Temple (our body) free of contamination. According to our faith in Yeshua, this should be our first order of basic obedience to Him.

### Yahweh's Kingdom - Laws Of Clean And Unclean, Holy And Unholy

Knowing the difference between clean and unclean and how to avoid defilement within ourselves is important today, as our bodies represent the Tabernacle/Temple – God's/*Elohim* house/Kingdom. That is why the Scriptures for the Feast of *Shemini Atzeret* start with the teaching of clean and unclean. The rabbit, camel, and pig (i.e. pork, bacon, hot dogs, pepperoni), shrimp, lobster, octopus, clams, and crab, as well as any meat with *blood* and *fat* are all unclean (not considered food in Scripture). Consuming these entities can and will defile our bodies. When the Bride of Yeshua consumes these, she or he forfeits their position as high priest/Bride, as nothing defiled enters His sanctuary. We can serve *man* in a type of *outer court ministry*, but serving God/*Elohim* in His *Most Holy Place* in the Tabernacle is for those who walk in obedience to His instructions. God's/*Elohim* dietary laws are foundational, and our value of them demonstrates our heart towards our King. Either our hearts will choose obedience to what He desires or we will worship after our own lusts. The eighth day, *Shemini Atzeret* is considered to be a day of the *Most Holy Place ministry* (1 Corinthians 3:16-17) (*For more food laws see the Shemini study in Leviticus and Reeh study in Deuteronomy www.sheepfoldgleanings.com*).

Why is this so important? The Levitical priesthood was set in place by God/*Elohim* as a type of prophetic prefiguring for the redemption and restoration of the firstborn. Today, those who walk in Yeshua's ways, through the *Mosaic* and *Davidic* Covenants, are His firstfruits and part of His priesthood. Yeshua from the tribe of Judah in the order of Melchizedek is the High Priest. Peter describes the followers of Yeshua, as a *royal priesthood and a holy nation*, and are those who had stumbled over the (Yeshua's) message given at Mount Sinai - *the Gospel*. These principles of the Gospel of the Kingdom are only learned in the *Mosaic* Covenant. When these principles are *applied*, one is transformed into the *Davidic* Covenant. It is the doers of the word (*the Gospel*) who keep His principles (Exodus 19:5-6; 1 Peter 2:5-13; John 5:46-47).

## Bride, Do You Love Me?

*“If you love Me, keep My commandments.  
He who has My commandments [His Gospel/Torah/ Marriage Covenant]  
and keeps them, it is he who loves Me.  
And he who loves Me will be loved by My Father,  
and I will love him and manifest Myself to him.  
If anyone loves Me, he will keep My word;  
and My Father will love him,  
and We will come to him and make Our home with him.  
He who does not love Me does not keep My words.  
If you keep My commandments, you will abide in My love,  
just as I have kept My Father's commandments and abide in His love.  
You are My friends if you do whatever I command you”  
(John 14:15, 21, 23-24; John 15:10, 14).*

🌿 **1 John 2:8-11** “Again, a new commandment I write to you, which thing is true in Him and in you, because the darkness is passing away, and the true light is already shining. He who says he is in the light, and hates his brother, is in darkness until now. He who loves his brother abides in the light, and there is no cause for stumbling in him. But he who hates his brother is in darkness and walks in darkness, and does not know where he is going, because the darkness has blinded his eyes.”

🌿 **1 John 2:3-6** “Now by this we know that we know Him, if we keep His commandments. He who says, ‘I know Him,’ and does not keep His commandments, is a liar, and the truth is not in him. But whoever keeps His word [*the Gospel*], truly the love of God/*Elohim* is perfected in him. By this we know that we are in Him. He who says he abides in Him ought himself also to walk just as He walked.”

Those in Yeshua are returning to His ways. No longer are they stumbling over His Gospel, the Mosaic Marriage Covenant message. They are learning to embrace it at the threshing floor and the winepress as they witness His signs and wonders. As Abraham received the Gospel, his seed flowed into his son Isaac and from Isaac’s son Jacob to the twelve tribes of Israel. Believers also have received the seed of Abraham. Yeshua’s Gospel was assigned to all Abraham’s generations and is His wedding gift to His Bride (Leviticus 11; Deuteronomy 14).

🌿 **Galatians 3:8** “And the Scripture, foreseeing that God/*Elohim* would justify the Gentiles [Nations] by faith, preached the gospel to Abraham beforehand, *saying*, ‘In you all the nations shall be blessed.’”

🌿 **Psalms 119:97-104** “Oh, how I love Your law! It is my meditation all the day. You, through Your commandments, make me wiser than my enemies; for they are ever with me. I have more understanding than all my teachers, for Your testimonies are my meditation. I understand more than the ancients, because I keep Your precepts. I have

restrained my feet from every evil way, that I may keep Your word. I have not departed from Your judgments, for You Yourself have taught me. How sweet are Your words [*the Gospel*] to my taste, sweeter than honey to my mouth! Through Your precepts I get understanding; therefore I hate every false way.”

## The Tithe

Besides the heart issues, the threshing floor also has to do with *God's/Elohim land, His city Jerusalem, and His people*. That is His process of ingathering. To produce grain from the threshing floor, believers needed to follow His basic principles of clean and unclean and the principle of the tithe.

The second reading for *Shemini Atzeret* in Deuteronomy 14:22-29 is about tithing. Again this is one of the main foundations of Yeshua's Tabernacle management. The tithe is the Bride's (priest's) responsibility, as it is the tithe that builds and sustains the earthly priesthood *and* Tabernacle.

- Without tithes/offerings, Yeshua's people will not be able to sustain His House, which includes His Bridal Chamber.
- Without tithes, there is no functioning firstfruits priesthood of Yeshua on earth.
- Without the tithe, there is a breakdown encumbering Yeshua's inherited blessings among His people.
- The tithe separates the *wise virgins* from the *unwise virgins*.
- The tithe demonstrates a heart that has been circumcised. Yeshua's people are the stewards of His Finances in His Vineyard. They are also the caretakers of the abundance that is produced by at the threshing floor (signs and wonders).

*Heaven is My throne, and earth is My footstool.  
Where is the house that you will build Me?  
And where is the place of My rest?  
(Isaiah 66:1)*

God/*Elohim* gives us the increase for the tithe. The tithe is *holy* and does not belong to us. We are the guardians of His holy portion until it is returned to Him. Once the tithe is returned, Yeshua's people are no longer the guardians over it. Returning the tithe is an act of our sacred or holy portion in Him. Ananias and Sapphira kept part of their sacred portion for themselves. As a result, they died and were no longer part of the assembly. Why did they die? By lying and stealing, Ananias and Sapphira brought about their own death as they contaminated the holy portion they were to guard over (Deuteronomy 26:13; Acts 5:1-11). (*Also see the Deuteronomy Re'eh study [www.sheepfoldgleanings.com](http://www.sheepfoldgleanings.com)*).

 **Numbers 18:26-31** “Speak thus to the Levites [*those who look after My Vineyard*], and say to them: ‘When you take from the children of Israel the tithes which I have given you from them as your inheritance, then you shall offer up a heave offering of it to the LORD/*Yahweh*, a tenth of the tithe. And your heave offering shall be reckoned to you as

though it were the grain of the *threshing floor and as the fullness of the winepress*. Thus you shall also offer a heave offering to the LORD/Yahweh from all your tithes which you receive from the children of Israel, and you shall give the LORD/Yahweh heave offering from it to Aaron the priest. Of all your gifts you shall offer up every heave offering due to the LORD/Yahweh, from all the best of them, the consecrated part of them.’ Therefore you shall say to them: ‘*When you have lifted up the best of it, then the rest shall be accounted to the Levites as the produce of the threshing floor and as the produce of the winepress*. You may eat it in any place, you and your households, for it is your reward for your work in the tabernacle of meeting.’”

### God’s/Elohim Kingdom - Shemini Atzeret

After the seven-day celebration of Sukkot/Tabernacles, the eighth day/*Shemini Atzeret* is to be a solemn assembly – *A High Holy Sabbath*. Stone’s Edition Chumash says,

“A day of restriction (a day of non-work) a Sabbath. It is a requirement that the pilgrims (Bride) remain in Jerusalem for an extra day. God/Elohim is saying, ‘Make a small banquet for Me so that I can enjoy your (exclusive) company.’ This can be likened to a king who ordered his servants to make a great banquet. When it was over, he asked his dearest friends to arrange a small meal where he, the king, could enjoy their intimate company. So, too, following the offerings for the nations, the LORD/Yahweh longs for the company of His own nation (Bride) as she lingers this one extra day.”

A day can be as a thousand years to God/Elohim. Those who enter into the eighth Day with Him enter into the millennial - *eternity*.

🌿 **2 Peter 3:8-12** “But do not forget this one thing, dear friends: With the LORD/Yahweh a day is like a thousand years, and a thousand years are like a day [*reference to the eighth day/Shemini Atzeret*]. The LORD/Yahweh is not slow in keeping his promise, as some understand slowness. He is patient with you, not wanting anyone to perish, but everyone to come to repentance. But the day of the LORD/Yahweh will come like a thief [*reference to the sighting of the New Moon and Yom Teruah*]. The heavens will disappear with a roar; the elements [*of our sinful nature*] will be destroyed by fire [*upon our repenting*], and the earth [*the tree of knowledge of good and evil*] and everything in it will be laid bare [*at the Feast of Yom Kippur*]. Since everything [*that which is not of Yeshua and His Kingdom*] will be destroyed in this way, what kind of people ought you to be? You ought to live holy and godly lives *as you look forward to the day of God/Elohim [Shemini Atzeret] and speed its coming*” (Psalm 90:4).

### More Eighth Day

- In Exodus 22:30 we are told that newborn animals could not be offered up for sacrifice until they were at least eight days old.

- Priests did not start into God's/*Elohim* service until the eighth day, after their seven days of consecration (Leviticus 9:1).
- Circumcision for a male child happened on the eighth day (Leviticus 12:3; Luke 2:21).
- People with skin afflictions or bodily discharges were unclean seven days. Only after this period of separation were they able to re-enter the camp on the eighth day after their status change (mikvah cleansing) (Leviticus 14:10, 23 and Leviticus 15).
- The days of the Passover observance, Feast of Unleavened Bread and Feast of Firstfruits combine for a total of eight days.
- The counting of the Omer is a seven-week count from Unleavened Bread to the Feast of Shavuot, whereon they received God's/*Elohim* Gospel, His teaching and instruction at Mount Sinai on the eighth week.
- The Feast of Tabernacles is a seven-day feast with an extra day called the Eighth Day, eight signifying *new beginnings*.
- It is believed Yeshua was born on the first day of the Feast of Tabernacles and was circumcised on *Shemini Atzeret* when He was eight days old. “*And when eight days were accomplished for the circumcising of the child, His name was called Yeshua, which was so named of the angel before He was conceived in the womb*” (Luke 2:21).
- Solomon dedicated the Temple in a celebration that lasted seven days. During this weeklong period, he consecrated the middle part of the outer court and dedicated the altar. Then Israel continued their celebration, entering right into the *Feast of Tabernacles* the following seven days. On the eighth day of the Feast of Tabernacles, *Shemini Atzeret*, they upheld a Sabbath rest closing assembly “*On the 23<sup>rd</sup> of the seventh month [the day after the eighth day] Solomon sent the people home*” (2 Chronicles 7:1-10; 1 Kings 8:54-66).

### The Vinedresser: The History Of Rabbinic Authority

Man has added his own customs to God's/*Elohim* Marriage Covenant. In the study *Shoftim* and the last studies of *Yom Teruah*, *Yom Kippur*, and *Sukkot Day One* are shared some of the added pagan roots of Christianity and Rabbinic Judaism. You can view these studies at [www.sheepfoldgleanings.com](http://www.sheepfoldgleanings.com)



In this study, we look at some of the added pagan roots of the contemporary Jewish traditions with the help of Daniel Gruber's book called *Rabbi Akiba's Messiah: The Origins of Rabbinic Authority* (<http://www.elijahnet.net>).

History tells us that the father of Rabbinic Judaism, Rabbi Akiba, was born in 40 CE as “*Simeon ben Kosiba*.” Rabbi Akiba brought in his own standard that changed the way Jewish people thought and how they saw their Scriptures. That resulted in the Babylonian Talmud, a written code of Jewish laws called *halakha*.

Just as the Church Hellenize the way believers looked at Scripture (from a Hebraic perspective to a Greek theology), the House of Judah brought about a similar change. Rabbi Akiba developed a

method of revisionism. This method did not change the text but changed the way the text was perceived. It is like placing an optical lens between the reader and the text. The lens refracts and/or colors the textural image that reaches the mind and heart. Once the lens is implanted, *everything* must pass through it. The one who looks through the lens thinks that everything he sees is in the text. He does not know that the lens is there. In fact, if the lens were taken away, he would think that the true image he is seeing is a gross distortion. That is the effect the Talmud had on the written Word of God/*Elohim*.

Akiba was the one who produced the framework and the justification for a comprehensive rabbinic codification. He presented the justification for changing the inherited Levitical priesthood to rabbinic authority. He compiled and edited *man's* written authority into a work called the Talmud, a declaration of rabbinic authority called the *oral Torah*.

Akiba himself stated that the oral law is used as a fence around the written Torah. The rabbis erected a safeguard for the scriptural law. The Torah does not sanction these rabbinic actions. A fence protects by restricting access. What it surrounds can only be seen through the fence or approached by permission of the owner. When something is fenced in, someone is fenced out. The fence both obscures Torah and keeps the people from Torah. A fence dictates ownership. The Talmud put up the fence and then increased the height. Akiba himself said the "*tradition is a fence to Torah*." So was this rabbinic system beneficial...or detrimental?

In the system Akiba erected, no one else had the right to interpret Torah, not the priests, not the prophets, not the Sadducees, not the Qumran Covenanters, not the disciples of Yeshua, nor anyone else – not even God. That was the continuing theme of rabbinic writings. Only the rabbis could give the authorized interpretation.

The Temple in Jerusalem is where the priests performed their office. Everyone was required to support – through their tithes and offerings – the ministry of the priests and Levites in the Temple. During the time preceding the Babylonian exile, the priesthood was particularly corrupt. Consequently, Jerusalem and the First Temple were destroyed, "*because of the sins of her prophets and the iniquities of her priests*."

With no Temple, the priests were unable to perform their ministry adequately. After seventy years of Babylonian captivity, only a small remnant returned to the land of Israel to rebuild the Temple. With the rebuilding of the Temple and the faithful tithing of the people, the priests were able to resume their duties.

After the Hasmoneans, the Romans came into the land and made Herod the Great king of Judea. The high priesthood position, which had been abused for a long time, was frequently held by people who were thieves, rather than given to the legitimate Zadokite Levitical house.

With the destruction of the Second Temple in 70 CE, the priests were again out of their element. In seventy more years, their authority would be in the hands of the rabbis. God/*Elohim* said of a faithful priest,

“True instruction was in his mouth, and unrighteousness was not found on his lips; he walked with Me in peace and uprightness, and he turned many back from iniquity. For the lips of a priest should preserve knowledge, and men should seek instruction from his mouth; for he is the messenger of the Lord of hosts” (Malachi 2:6-7).

The priest was the one appointed by God/*Elohim* to make decisions regarding purity and religious law. “They are to teach My people the difference between the holy and the common and show them how to distinguish between the unclean and the clean. In any dispute, the priests are to serve as judges and decide it according to My ordinances. They are to keep My laws and My decrees for all My appointed feasts and they are to keep My Sabbaths holy” (Ezekiel 44:23-24).

God/*Elohim* rebuked Jerusalem because, “*Her priests* have done violence to My law and have profaned My holy things; they have made no distinction between the holy and the profane, and they have not taught the difference between the unclean and the clean; and they hide their eyes from My Sabbaths, and I am profaned among them” (Ezekiel 22:26). These were priestly functions.

After the destruction of the second Temple, another change put the rabbis in the place of the priests. Akiba ruled that the tithe did not have to be brought to the temple and that the grain was free from tithes (Mish. Ma’aserot 3:5, Sheni 4:8). These interpretations effectually abolished the whole Biblical system of the holy tithe (*kilaim*), ultimately eliminating the livelihood of the priests and removing them as competitors. In this way, Akiba was able to firmly establish his own Judaism over that of the priests – “*to make the Torah what it should have been.*”

Other rulings introduced by Akiba: “*The Rabbis pay no attention to a Heavenly Voice after Sinai. The authority to determine what is acceptable and what is not, does not rest with God/Elohim but rather with the majority of the leading rabbis. The rabbis will excommunicate anyone who will not submit to their decisions.*” Each of these points constitutes a radical departure from the teaching of Torah. Each is part of Akiba’s quest for a rabbinic power. Biblical prophecy is the result of a sovereign God/*Elohim* speaking directly to men, through a man. These anointed prophets are sent by God/*Elohim* to deliver His message, the Gospel, in the power of the Holy Spirit. The message might be a blessing or a curse, encouragement or rebuke. It might bring forgiveness or condemnation. From Moses to Malachi, God/*Elohim* spoke to Israel through His prophets.

It is recorded in Scripture that during Yeshua’s ministry one underlying issue gave rise to irreconcilable conflict: authority. Who was authorized by God/*Elohim* to interpret the Scriptures and thereby define the life that all Israelites should live? The Talmud and the gospels both make claims of absolute authority – mutually exclusive claims.

Yeshua and the rabbis both pointed to themselves as the supreme authority. One could not accept the claims of the other. That is the reason for the intensity of the conflict presented in both the gospels and the Talmud. In Matthew 23 Yeshua pronounced the seven woes on these Pharisees

and teachers of the law. Here is the Luke version (Matthew 23:6-8, 10, 13, 15-16, 23-25, and 27-33).

📖 **Luke 11:46-52** “And He said, ‘Woe to you also, lawyers [*the rabbinic, the Talmudists, Halakha, and Kabbalists*]! For you load men with burdens hard to bear, and you yourselves do not touch the burdens with one of your fingers. Woe to you! For you build the tombs of the prophets, and your fathers killed them. In fact, you bear witness that you approve the deeds of your fathers; for they indeed killed them, and you build their tombs. Therefore the wisdom of God/Elohim [*Moses*] also said, ‘I will send them prophets and apostles, and *some* of them they will kill and persecute,’ that the blood of all the prophets which was shed from the foundation of the world may be required of this generation, from the blood of Abel to the blood of Zechariah who perished between the altar and the temple. Yes, I say to you, it shall be required of this generation. Woe to you lawyers! For you have taken away the key of knowledge [*My Prophets*]. You did not enter in yourselves, and those who were entering in you hindered.” (Titus 1:10-16).

The rabbinic designation for Yeshua became “*Yeshu*.” This name was used in the early centuries, retained throughout the Middle Ages, and is still used today. It is a parody of Yeshua. The three consonants y, s, v, with which the name of Yeshu was written, are explained as being the first letters of the three words “*Yimmach sh’mo w’zikhro*” meaning “*May his name and his memory be blotted out!*” In the eyes of the rabbis, that was necessary for the preservation of Israel (Ref: the Toledoth).

After the destruction of the Temple, the synagogue grew in religious importance. Increasingly, the rabbis defined that importance. When Akiba gained control, the Academy at Yavneh became the legislative body for enacting rabbinic law and for controlling the membership of the Sanhedrin. The rabbis made the law. The Sanhedrin, or Beth Din (House of Judgment), which they controlled, became the means of enforcing it.

To qualify for the Sanhedrin, a rabbi had to be, literally, a master of sorcery. In other words, he had to be a master of what the Torah expressly forbids (Deut.18:10-12; cf Git.69a; Shab.61a-61b; Sanh.17a). The members of the Sanhedrin had to be familiar not only with Jewish law and tradition but also with many languages and sciences (Sanh.17a) (See Reference section).

📖 **Deuteronomy 18: 10-12** “Let no one be found among you who practices divination or sorcery, interprets omens, engages in witchcraft, or casts spells, or who is a medium or spiritist or who consults the dead. Anyone who does these things is detestable to the LORD/*Yahweh*, and because of these detestable practices the LORD/*Yahweh* will drive out those nations before you”

The Second Temple was destroyed at the end of the Great Revolt of 66-70 CE. It was an unsuccessful attempt by Zealots to throw off the yoke of the Roman Empire. One million Jews died from starvation and violence. Others were led away into exile and slavery. The power of the priesthood drastically dissipated (Ref: Josephus - *The Wars of the Jews*).

The Bar Kokhba Revolt (132-135 CE) against Roman rule in the time of Emperor Hadrian equaled if not surpassed any previous destructions of the First or Second Temples in numbers who were killed, starved to death, or were led into exile and slavery. After the destruction of the Second Temple, Jews were still permitted to remain in the land. Following the Bar Kokhba Rebellion, Jews were forbidden to inhabit the land of Judea all together. That legal prohibition and the exile it mandated lasted for eighteen centuries. The Romans changed the name of the land to Palestine to demonstrate that it would never again be a Jewish land.

The Bar Kokhba Revolt also witnessed a final, violent split between the followers of Yeshua and the followers of the rabbis. It generated great hostility on both sides. The homeless wanderings of the Jews soon became the hostile reproach and incitement of an imperial Church. The Bar Kokhba Rebellion set the stage for what became an endless procession of Jewish suffering down to, including, and beyond the Holocaust.

The disaster was further compounded by the fact that Rabbi Akiba, the father of rabbinic Judaism, had proclaimed Bar Kokhba, the leader of the rebellion, to be God's Anointed, the Messiah. Gone (until the coming of the Messiah) were the days when Israel was ruled by kings, priests, or prophets. Instead, by the sixth century CE, it was the early rabbis and their disciples who had propelled themselves to positions of communal authority throughout the Jewish world. Rabbi Akiba was not immediately put to death at the end of the revolt. Initially, perhaps because of his age, he was not even imprisoned. The Romans, to further eradicate the causes of rebellion, imposed laws forbidding rabbinic teaching and practice. Rabbi Akiba did not obey Hadrian's decrees. Consequently, he was then arrested and brought to trial. After being sentenced to death, Akiba was tortured by having the flesh torn from his body with an iron comb. He recited the Shema, "*Hear O Israel, the Lord our God the Lord is One...*" Even in his death, Akiba laid out the pattern for rabbinic Judaism, the pattern of Kiddush ha Shem. His suffering and death, with the Shema on his lips, became the model for all later Jewish suffering. His death, like his life and teaching, shaped the religion and the future of his people. He left a complete legacy. The more than eighteen hundred and fifty years of Jewish history since his death have followed the pattern of Akiba's life, a pattern of conflict and martyrdom.

Akiba did not attribute the failure, suffering, and exile to sin. Rather he believed that "*Exile makes atonement for iniquity.*" For Akiba, one's own death also brings atonement. Akiba's many ways of atonement stood in direct opposition to the message of the Gospel, which says only God/*Elohim* can atone for the sins of man. The blood of animals only covered the sin, while the people still carried the guilt of their sins.

The only means of atonement is through the death and blood of Yeshua, who took on the sins of the world and became the sacrificial (Passover) lamb (John 3:16). Our own blood could never atone for our own sins. Akiba taught that God's/*Elohim* atonement was unnecessary. Akiba's martyrdom came as a result of sin and a failed Bar Kokhba Revolt, which he had supported. The Torah and the prophets state that these destructions came about because of our sins.

After his death, Akiba's disciples continued to seek his counsel and instruction through his writings. Even today, he is considered the greatest of Jewish spiritual heroes.

- He had supported, if not initiated, a rebellion against Rome.
- He had declared that the leader of that rebellion was God's/*Elohim* Anointed.
- He had commanded all Israel to fight under a false Messiah in a war that he knew would end in disaster. Still, no blame was cast on him.

The reasons for this:

- Akiba had laid out the principle that an error by an expert carried no personal consequences.
- Akiba taught that the Law was not in heaven, but entrusted to the rabbis. Even if God/*Elohim* contradicted from heaven, Akiba maintained that God/*Elohim* was in error.
- The Law and the Prophets spoke of exile as a terrible judgment; Akiba spoke of it as a means of atonement.
- Akiba's teaching was still sought because there was no other Judaism left in Israel. He had defeated them all. By various means, he had overcome the Priesthood, the Scriptures, Divine Revelation, and the disciples of Yeshua. Akiba made a fence of legal bricks around the Torah and Israel, making the laws of the rabbis the highest authority. Whether that law was right or wrong, no one was to depart from it to the left or the right.

There is a common denominator to Akiba's Judaism and Bar Kokhba's battle plan. Bar Kokhba and his men told God/*Elohim*, "*Neither help us nor discourage us.*" Akiba and the rabbis told God/*Elohim*, "*It is not in heaven.*" Their declarations are one and the same: "*We will do this without You.*" Simeon ben Kosiba was very instrumental in the establishment of rabbinic authority. He was also very instrumental in leading Israel into one of the greatest, if not THE greatest disaster in all Jewish history. Rabbi Akiba's declaration of Bar Kokhba as the Messianic King was consistent with the one consuming goal of his life: to bring Israel under the authority of the rabbis. To that end, his choice of Bar Kokhba was not a mistake. More than symbolically, it was the crowning touch. Bar Kokhba was Rabbi Akiba's false Messiah.

After the final revolt that exiled the Jewish people, a new learning center was set up in Babylon. Numerous Rabbis called Geonim in 6-11<sup>th</sup> century, continued Rabbi Akiba's teaching and published the oral Torah into a book called the Talmud. It was then that they decided to change the Torah reading cycle from a three year to a one year with the turn of the yearly cycle right after Feast of Tabernacles. It was also decided to *add* a day of celebration right after Tabernacles, and call it *Simchat Torah*, rejoicing in the Torah (*End of Daniel Gruber's Rabbi Akiba's Messiah*).

## Other Man Made Celebrations

### Simchat Torah

*Simchat Torah* in Hebrew means *rejoicing in the Torah*. It is a manmade celebration held at the end of the seven-day Feast of Tabernacles/*Sukkot*. In Israel, *Shemini Atzeret* and *Simchat Torah*,

with its added liturgy, are combined and celebrated as one (*Simchat Torah*) and held on the same day, Tishrei 22. Outside the land of Israel, the celebration of *Simchat Torah* and *Shemini Atzeret* became a two-day event where both days are considered to be *Simchat Torah*.

As *Yom Teruah* (also called the Feast of Trumpets or the Blowing of Trumpets), was concealed under Rosh Hashanah by Talmudic rabbis, so too *Shemini Atzeret* laid buried beneath more Talmudic Babylonian mythological traditions. Without the observance of *Shemini Atzeret*, the entrance into His Millennial Kingdom with the King remains concealed to His Bride.

For those not familiar with the term *Rosh Hashanah*, it is a Babylonian mythological celebration honoring the Babylonian god Marduk. Rosh Hashanah is the celebration commemorating Marduk's victory over the sea goddess Tiamat and her sea monsters, and his kingship over the gods of the universe. Each year this festival of *Rosh Hashanah* (also called Day of Judgment) is held to honor him. As a result of his victory he now decides the fate and destiny of all his subjects for the following year. On Rosh Hashanah, it is king Marduk who decides who will go in his book of life, who won't, and those he has yet to decide. The intermediates are then given ten days before his final decision to make right their ways. Talmudic Jews adopted Marduk's mythological Babylonian Rosh Hashanah into their Mishnah and added a liturgy. During this season, you hear the common saying, "*May you be inscribed into the book of life.*" People think it relates to being written in God's/*Elohim* Book of Life before the closing of the books on *Yom Kippur*. However, this saying originally came because of Marduk's book of judgment. His subjects performed penitence for the ten days after Rosh Hashanah hoping he would write their names into *his book of life* (For more information, please refer to *Yom Teruah and Yom Kippur studies* [www.sheepfoldgleanings.com](http://www.sheepfoldgleanings.com)).

 **Proverbs 25:2** "It is the glory of God/*Elohim* to conceal a matter, but the glory of kings is to search out a matter."

The Talmudic Rabbis declare *Simchat Torah* the day by which *they* turn the Torah. It is a time where the last study of Deuteronomy in the yearly Torah cycle is read with the first Torah portion in Genesis declaring that the Torah is never ending. That for them is cause for celebration. On this day, all of the Torah scrolls are taken out of the Ark and paraded seven times around the bema (pulpit) area, hall or street.

Kabbalists practice mysticism (their substitution for the Holy Spirit), in their belief that *Simchat Torah* provides an opportunity for seven spirits to make tangible contact with the physical world. The Kabbalists developed a spiritual dance (along with prayers, songs, and color banners) for each of the seven circles around the bema, in hopes of invoking the spiritual entities they communicate within their mysticism. These incantations communicating with the spirit world are to demons. For God's/*Elohim* people to participate in or even attempt communication with the dark world is forbidden.

The seventh day of Sukkot referred to as *Hoshana Rabbah*, was originally associated with the seasonal prayers for abundant precipitation in the approaching rainy season. Over the centuries,

much of the original agricultural roots became virtually obliterated, and *Hoshana Rabbah* took on a more mystical approach. The mythological poem *piyut*, dance to the Prince of Rain who forms clouds and mists that he empties and from which he pours water added suspicion and mysticism from the Babylonian period. This poem is still used by many today.

However, it was on *Hoshana Rabbah* while the priests were performing the water libation service that the people cried “*Save us!*” and Yeshua responded by declaring,

“If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water” (Isaiah 12:3; John 7:37-38).

### Shemini Atzeret Versus Simchat Torah

Rejoicing in the Torah - Simchat Torah? After a bride marries (*Yom Kippur*), she enjoys a honeymoon alone with her husband and then enters the wedding reception enjoying a wedding supper with the wedding guests (*Tabernacles/Sukkot*). What happens next? Does she accompany her husband to see for the first time the *house* he has personally prepared for her as a wedding gift or does she leave to visit with friends? Yeshua’s Bride may have taken the time to enter into His betrothal (*Feast of Shavuot*) and responded to the sound of the Trumpet (*Yom Teruah*). She may have entered into marriage with Her Bridegroom (*Yom Kippur*) and enjoyed their wedding supper reception together (*Sukkot/Tabernacles*). However, if she leaves right *after*, just as her Bridegroom is about to reveal His greatest work to her, she could miss the most important event in her life. For a new Bride to be in the company of *another* called “*Rejoicing in the Torah*” could be disastrous. If the Bride is diverted by other events she will miss Tabernacling with her Bridegroom in the House He built for her. Sadly, for this Bride, her faith may have been in vain if she has not come to understand the Bridegroom’s season and times, or His purpose and goal for her life. Thus, it is imperative that the last Feast Days of *Yom Teruah*, *Yom Kippur*, *Sukkot* AND *Shemini Atzeret* be observed in their natural order and not be renamed, replaced or concealed under a manmade event (Matthew 22:1-14, 25:1-13; Hebrews Chapters 3 & 4; 2Peter 3:8).

*Shemini Atzeret* is a High Holy Sabbath. It is “*The Day*” the Bride enters her sacred holy rest/union with her Bridegroom in His Kingdom/Garden. It is “*The Day*,” of *Sabbath-rest* and new beginnings. This one-day, the eighth day, is as a thousand years, the *Millennial/eternity*. When Yeshua’s people enter into This Day, the voice of the Bridegroom and the voice of the Bride are heard once again in the land (1Corinthians 15:20-23, 45-46; Hebrews chapters 3-4).

 **Revelation 21:1-4** “Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea. Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God/*Elohim*, prepared as a bride adorned for her husband. And I heard a loud voice from heaven saying, ‘Behold, the tabernacle of God/*Elohim* is with men, and He will dwell with them, and they shall be His people. God/*Elohim* Himself will be with them *and be* their God/*Elohim*. And

God/*Elohim* will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away.”

📖 **Jeremiah 33:10-11** “Thus says the LORD/*Yahweh*: ‘Again there shall be heard in this place - of which you say, ‘It is desolate, without man and without beast’ - in the cities of Judah, in the streets of Jerusalem that are desolate, without man and without inhabitant and without beast, the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of those who will say: ‘Praise the LORD/*Yahweh* of hosts, For the LORD/*Yahweh* is good, For His mercy *endures* forever’ - and of those who will bring the sacrifice of praise into the house of the LORD/*Yahweh*. For I will cause the captives of the land to return as at the first,’ says the LORD/*Yahweh*.”

### Shemini Atzeret In The New Testament/Brit Chadasha

📖 **Hebrews 4:1-11** “Therefore, since a promise remains of entering His rest [*Shemini Atzeret – an eternal High Holy Sabbath rest*], let us fear lest any of you [*believers*] seem to have come short of it. For indeed the gospel was preached to us as well as to them [*on Mount Sinai*]; but the word which they heard [*on Mount Sinai*] did not profit them, not being mixed with faith in those who heard it [*as they had not obeyed it*]. For we who have believed do enter that rest [*by observing and obeying*], as He has said: ‘So I swore in My wrath, they [*at Mount Sinai*] shall not enter My rest,’ although the works were finished from the foundation of the world [*His Feast Day were created in the beginning of time and are eternal*]. For He has spoken in a certain place of the seventh day in this way: ‘And God/*Elohim* rested on the seventh day from all His works’; and again in this place: ‘They shall not enter My rest.’ Since therefore it remains that some *must* enter it, and those to whom it was first preached did not enter because of disobedience, again He designates a certain day, saying in David, ‘Today,’ after such a long time, as it has been said: ‘Today, if you will hear His voice, do not harden your hearts.’ For if Joshua had given them rest, then He would not afterward have spoken of another day [*the eighth day/Shemini Atzeret*]. There remains therefore a rest for the people of God/*Elohim*. For he who has entered His rest has himself also ceased from his works as God/*Elohim* did from His. Let us therefore be diligent to enter that rest, lest anyone fall according to the same example of disobedience.”

📖 **Habakkuk 2:4** “But the just shall live by *his* faith.”

📖 **Philippians 2:12** “Therefore, my beloved, as you have always obeyed [*the Gospel / Torah*], not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.”

God’s/*Elohim* Feast Days highlight the road map Yeshua gave to help His Bride complete her journey back to the *Garden*. These Feast Days are taught in His word, the Gospel, and are illuminated by His Spirit from Genesis through to Revelation. The whole idea of marriage is to

*live with the Bridegroom. The completion of the Fall Feast Days is the Restoration of David's Tabernacle (Amos 9:11; Acts 15:16).*

## Hanukkah

As we return to our Marriage Covenant and heritage with the God/*Elohim* of Abraham, Isaac, and Jacob, let us not be found devaluing or replacing His Feast Days with myths or embracing pagan gods on our journey home.

For generations, the Feast Days of *Yom Teruah*, *Yom Kippur*, *Sukkot*, and *Shemini Atzeret* have lain dormant under many of the pagan Christian and Rabbinic customs and traditions adopted into the faith. At the end of the civil year in Christianity, there is Christmas. For Judaism, it is the celebration of Hanukkah, which occurs during the same season. The celebration of Hanukkah is best known for the one-day of recovered Temple oil that miraculously burned for eight days. How many realize that this oil story is a fable and has nothing to do with the Maccabees? The time period between the historic Maccabean victory in the temple and the reported oil found in the temple was 350 years. Reading through the historical books of the Maccabees 1 and 2 and also the writings of Josephus (70-100 CE), all three have no mention of oil. The first mention of a miraculous flask of oil was made for a tract that did not make it into the Mishnah. It eventually came out in the Babylonian Talmud, Shabbath 21b5, which dates approximately 200 CE, 350 years after the Maccabean victory. The Rabbis inserted this fabricated story out of their fear of the Romans at the time.

During the Roman occupation, Jewish Rabbinic leaders decided to concoct a miraculous oil story for fear that a backlash might incur if the Roman's heard the truth of how triumphant the Maccabean victory and restoration of the temple was. They feared the Roman's might see the Jews as a victorious people, so they falsified a story in hopes of providing a distraction. Thus the historical success of the Maccabean revolt faded into the background. The rabbis then moved the Feast of Dedication/Festival of Lights (which is held during the Feast of Tabernacles/*Sukkot*) to link in for credibility. Later, the rabbinic leaders combined the Feast of Dedication/Festival of Lights (from *Sukkot*) and the fabricated oil story and published them, complete with liturgy, into the Talmud as one event on a new date and called it *Hanukkah – the Feast of Dedication/Festival of Lights*.

Additionally, the rabbis crafted a false candelabrum to give honor to this imaginary fable and called it a Hanukiah. This rabbinic candelabrum is a nine-candle holder, where eight candles are in a line, and the ninth candle is out of place. The lighting of this Hanukiah also helped divert the truth. However, its roots originated from the Babylon Feast of Saturnalia celebrated December 17-23 on the old Julian calendar by the Romans at the time. Under the rabbinical law, which they said had supremacy over God's law, it states that the lighting of the biblical menorah is forbidden during Hanukkah. Therefore, the true menorah in the Holy Place in the Temple was snuffed out.

How could a fabricated myth rise to the forefront and be worshiped as truth? The truth could only be suppressed if man lost his fear of God/*Elohim*. For many, it seemed better to coexist with a falsehood than be accountable to the truth. The truth is, rabbinic Hanukkah denies the power of God/*Elohim*. Against all the odds, God/*Elohim* gave the Maccabees this astonishing victory that regained the Temple. Today, we have some important questions to ask ourselves: “*Is the Temple Mount in the hands of God’s/Elohim people today?*” “*What happened to the Temple?*” If you fear man more than God/*Elohim*, then man does not need a Temple Mount, and that is what Hanukkah does. It neutralizes man. The Maccabees believed so strongly in The Word of God/*Elohim* that they risked everything to gain the Temple back. They knew that if they walked in His truth, the victory would be His, as He would not deny Himself. Regrettably, the truth behind the Maccabees has been suppressed all these years, covered over by a myth that denies God/*Elohim*.

We are not saying not to light candles at this time but suggest God’s/*Elohim* people re-examine what they honor, uphold, and recognize as the truth concerning the accomplishment behind the Maccabee story of the Temple. Today the temple mount is in enemy hands. To suppress the truth and declare a fable, *as fact* is a heresy that denies God/*Elohim*. To deny Him would bring about weakness and annihilation – thus, no Temple Mount and no Temple. To remember those who gave their lives because of what they believed, fought, and died for brings glory to The Word of God/*Elohim*. This truth is the strength, redemption, and restoration of His people and is the truth behind what led the Maccabees to victory.

## The Maccabees

The Maccabees were a family of priests who stood against the Hellenistic oppression in their day. These priests stood in opposition to the indifference of the Jewish people and leaders who at the time had compromised their faith in God/*Elohim*. They had forsaken His Covenant, outlawed His word the Torah, His Sabbaths and Feast Days, and made Jerusalem a Greek International City. Animal sacrifices were outlawed, and the Olympian idol of *Zeus* (Father of gods and men who rules the Olympians) was placed on the altar in the Temple. In essence, the Hebrews had assimilated into the pagan Hellenized Greek culture around them. This issue was a recipe for the complete annihilation of Israel and the Jewish people, and is still the central issue we face today. Israeli’s who accept the status quo of the nations around them will cause their own destruction. The Maccabees were not afraid to make a stand *for* the Covenant, the true Word of God/*Elohim*, the Torah and *fight against assimilation even among their own people*.

God/*Elohim* has declared in His word that the land belongs to *Israel* and even though the Maccabees were small in numbers, they were strong and courageous; this preserved Israel. Their strategy was to stand on the *heavenly* principles written in His word and take a legal position on the *earth*. That was the double-edged sword that crushed the enemy and regained control of the Temple mount. In thankfulness to God/*Elohim*, the Maccabees celebrated, which was more accurately a delayed celebration of the Feast of Tabernacles/Sukkot, by cleansing the Temple and re-dedicating their lives back to Him.

🌿 **Zechariah 9:13** “For I have bent Judah, My bow, fitted the bow with Ephraim, and raised up your sons, O Zion, against your sons, O Greece, and made you like the sword of a mighty man.”

🌿 **Ezekiel 34:17-23** “And as for you, O My flock, thus says the Lord GOD/*Adonai Elohim*: ‘Behold, I shall judge between sheep and sheep, between rams and goats. Is it too little for you to have eaten up the good pasture, that you must tread down with your feet the residue of your pasture - and to have drunk of the clear waters, that you must foul the residue with your feet? And as for My flock, they eat what you have trampled with your feet, and they drink what you have fouled with your feet. Therefore thus says the Lord GOD/*Adonai Elohim* to them: Behold, I Myself will judge between the fat and the lean sheep. Because you have pushed with side and shoulder, butted all the weak ones with your horns, and scattered them abroad, therefore I will save My flock, and they shall no longer be a prey; and I will judge between sheep and sheep. I will establish one shepherd over them, and he shall feed them - My servant David. He shall feed them and be their shepherd’” (John 10:14; Romans 9:6).

Today the enemy surrounds Israel like wild beasts, roaring threats and insults against the God/*Elohim* of Abraham, Isaac, and Jacob. The real story of Hanukkah is not about the enemy we can see on the outside, but the enemy hidden within. The nations can only roar if God’s/*Elohim* people have forsaken Him in their hearts. When they forsake the Gospel, His Torah, the Covenant, His Sabbaths and God’s/*Elohim* personal, intimate Feast Days made especially for His Bride, they cut down the *Tree of Life*. His people have to ask themselves: “*Do they have an idol called Zeus on the altar in their temple?*” “*Are we assimilating into the culture and lifestyle around us?*” Nothing wrong with lighting candles, but are fables and myths *the truth* we are to teach our children? What kind of generations are we fostering in these end times? Where are the Joshua generations? Where are the warriors of His Word today, as in the days of the Maccabees? In these end times will rabbinic Hanukkah prevail or will the priestly Maccabees rise once again and cleanse the land? During this season, may we purpose in cleanse the altar of our hearts and re-dedicate our temples – *the restoration of the Tabernacle of David*. Then the fear of God/*Elohim* will rise in His people, and the land give glory to Him once again (Amos 9:11; Acts 15:16).

🌿 **Joshua 1:5-9** “No man shall be able to stand before you all the days of your life; as I was with Moses, so I will be with you. I will not leave you nor forsake you. Be strong and of good courage, for to this people you shall divide as an inheritance the land which I swore to their fathers to give them. Only be strong and very courageous, that you may observe to do according to all the law which Moses My servant commanded you; do not turn from it to the right hand or to the left, that you may prosper wherever you go. This Book of the Law shall not depart from your mouth, but you shall meditate in it day and night, that you may observe to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success. Have I not commanded you? Be strong and of good courage; do not be afraid, nor be dismayed, for the LORD/*Yahweh* your God/*Elohim* is with you wherever you go.”

## The Bride – The Royal Priesthood And Holy Nation

As stated at the beginning, *Shemini Atzeret* is about new beginnings - the restoration of the Tabernacle (house/covenant) of David. It is also called the restoration of the *Gospel* of the Kingdom of God/*Elohim*.

🌿 **Acts 1:6** “Therefore, when they had come together, they asked Him, saying, ‘Lord, will You at this time restore the [*Gospel of the*] kingdom [*of God*] to Israel?’” (Mark 1:14-15).

🌿 **Acts 15:16** “After this I will return and will rebuild the tabernacle of David, which has fallen down; I will rebuild its ruins, and I will set it up” (reference to Amos 9:11).

In Scripture, we are told not to move the boundary markers. All through history, man has tried to move the markers – our inheritance. God’s/*Elohim* Sabbaths, New Moons, and annual Feast Days mark the times and seasons for our lives that are encoded with the restoration of His Kingdom. If we change His Feast Days (names and/or dates) how will Israel be restored? (Deuteronomy 19:14)

*Also, I heard the voice of the Lord, saying:  
Whom shall I send, and who will go for Us?  
Then I said, Here am I! Send me.  
(Isaiah 6:8)*

🌿 **Malachi 2:7** “For the lips of a priest [*Bride*] ought to preserve [*Yahweh’s*] knowledge [*Torah*], and from his mouth men should seek [*Yahweh’s*] instruction [*Gospel/Torah*] - because he [*the Bride*] is the messenger of Yahweh Almighty.”

🌿 **Isaiah 66:18-24** “For I know their works and their thoughts. It shall be that I will gather all nations and tongues; and they shall come and see My glory. I will set a sign among them; and those among them who escape I will send to the nations: to Tarshish and Pul and Lud, who draw the bow, and Tubal and Javan, to the coastlands afar off who have not heard My fame nor seen My glory. And they shall declare My glory among the Gentiles [*Nations*]. Then they shall bring all your brethren for an offering to Yahweh out of all nations, on horses and in chariots and in litters, on mules and on camels, to My holy mountain Jerusalem,” says the LORD/*Yahweh*, “as the children of Israel bring an offering in a clean vessel into the house of the LORD/*Yahweh*. And I will also take some of them for *priests* and *Levites*,” says the LORD/*Yahweh*. “For as the new heavens and the new earth which I will make shall remain before Me,” says the LORD/*Yahweh*, “So shall your descendants and your name remain. And it shall come to pass that from one *New Moon* to another, and from one *Sabbath* to another, all flesh shall come to worship before Me,” says the LORD/*Yahweh*. “And they shall go forth and look upon the corpses of the men who have transgressed against Me. For their worm does not die, and their fire is not quenched. They shall be an abhorrence to all flesh.”

🔥 **Revelation 22:12-16** “Behold, I am coming soon! My reward is with me, and I will give to everyone according to what he has done. I am the Alpha/*Aleph* and the Omega/*Tav*, the First and the Last, the Beginning and the End. Blessed are those who wash their robes, that they may have the right to the *tree of life* and may go through the gates into the city. Outside are the dogs, those who practice magic arts, the sexually immoral, the murderers, the idolaters and everyone who loves and practices falsehood. I, Yeshua, have sent my angel to give you this testimony for the assemblies. I am the Root and the Offspring of David, and the bright Morning Star.”

🔥 **Revelation 22:17-19** “The Spirit and the bride say, ‘Come!’ And let him who hears say, ‘Come!’ Whoever is thirsty, let him come; and whoever wishes, let him take the free gift of the water of life. I warn everyone who hears the words of the prophecy of this book: If anyone adds anything to them, Yahweh will add to him the plagues described in this book. And if anyone takes words away from this book of prophecy, Yahweh will take away from him his share in the *tree of life* and in the holy city, which are described in this book.”

*Shabbat Shalom*  
*Julie Parker*

## Reference

*Yom Teruah, Yom Kippur and Shoftim* by Julie Parker [www.sheepfoldgleanings.com](http://www.sheepfoldgleanings.com)  
*Part One: Feast of Tabernacles – Sukkot Day One* by Julie Parker [www.sheepfoldgleanings.com](http://www.sheepfoldgleanings.com)  
*Rabbi Akiba’s Messiah: The Origins of Rabbinic Authority* by Daniel Gruber <http://www.elijahnet.net/>  
*The Day the Rabbis Were Wrong* by Daniel Gruber: course notes:  
[www.lehigh.edu/~gdb0/simcha/Gruber.htm](http://www.lehigh.edu/~gdb0/simcha/Gruber.htm)  
*Sons of Zadok* by Dr. C. R. Oliver [www.zadokpublications.com](http://www.zadokpublications.com)  
*The Apocrypha: 1 Maccabees and 2 Maccabees.*  
*The Maccabees:* Wikipedia <http://en.wikipedia.org/wiki/Hasmonean>  
*Oil reference:* Talmud Shabbat 21b <http://en.wikipedia.org/wiki/Hanukkah>  
*Sheep Banner* by Phil Haswell

## Gruber Reference:

*Rabbi Akiba’s Messiah* by Daniel Gruber Page 245: The Nature of the Sanhedrin  
4. Sanh.17a [“R.Tam queried, What is the purpose of such meaningless mental gymnastics?” Ramo, in responsum, explains...that this statement does not refer to the meaningless capacity for intellectual gamesmanship, nor does it seek only to insure the apt of judges with an impressive grasp of a great deal of knowledge. In fact, it establishes that a measure of additional sophistication regarding the inner workings of the halakhic process, including the ability to assess the implications of nonnormative possibilities and to utilize halakhic debate to shed light on the nuances of a topic which might have some normative impact, is a necessary precondition to a judicial appointment where the stakes are so high.”  
Kirschenbaum, Pp. 105-106 [Tosafot, Sanh.17a; R.Moses Isserles, *Reponsa of Ramo*, Jerusalem, 1977, no. 107]  
5. Deuteronomy 18:10-12; cf Git. 69a for rabbinic use of magical words, and Shab.61a-61b for rabbinic use of magical amulets. m ypvk y|[k is the wording for “a master of sorcery” in Sanh.17a

Sheepfold Gleanings is run by volunteers.  
For those who wish to support the Sheepfold Gleanings project, donations can be made to  
Sheepfold Gleanings; 6655 Royal Avenue; P.O. Box 94014; West Vancouver, BC; V7W 2B0 CANADA

© Copyright 2003 – 2016 Deuteronomy- Sheepfold Gleanings Inc. All Rights Reserved

**Sheepfold Gleanings** written by Julie Parker  
**Mail:** 6655 Royal Avenue; P.O. Box 94014; West Vancouver, BC; V7W 2B0 CANADA  
**Website:** [www.sheepfoldgleanings.com](http://www.sheepfoldgleanings.com) **Email:** [sheephear@yahoo.ca](mailto:sheephear@yahoo.ca)



© Copyright 2003-2016 Sheepfold Gleanings Inc. All Rights Reserved.

All materials are protected by copyright and are owned or licensed by **Sheepfold Gleanings**. Except as expressly permitted under these terms, any use of such materials is prohibited without our written consent. You are granted a limited, non-transferable and non-exclusive license to use, copy, and distribute any complete page or, where a document consists of more than one page, any complete document contained in this book, including related graphics, subject to the following conditions: 1. Copying or distributing less than a complete page or (where a document consists of more than one page) the complete document is prohibited; 2. The copyright notice set forth above and this permission notice must appear on all copies; 3. Use, copying and distribution shall be solely for informational, non-commercial purposes; and 4. No graphics elements on this book may be used without express written consent.