

They Will Not Walk In Old Paths, Nor Hearken to the Sound of the Shofar



It is demonstrated in the *interlinear* Hebrew word study below that the ordained time-keeping from eternity past to eternity future, is consistently lunisolar, as defined by the criteria of the New Moon and its parallel counterpart at the “east gate” of the Sanctuary. The unconverted will not seek to walk in the “*old paths*” (the Sanctuary’s lunisolar time-reckoning) in order to keep the Creator’s true Sabbaths. They will refuse to listen to the sound of the *shofar* that announces the New Moon day has arrived.

Shocking as it may be, only those who are willing to assemble and enter by faith, at the “east gate” of the Heavenly Sanctuary when it is open, are in harmony with the heavens and are truly seeking to worship Yahuwah. All others worship in vain, they know not what. This is because the “gate” is only open for worship on His New Moon days, His lunar seventh-day Sabbaths, and other appointed Feast days, as counted from New Moon day. This “gate” or “way” is closed on all other days. As a result, all those who continue to worship according to the *continuous weekly cycle*, will not be acknowledged in the heavenly courts above.

Scripture Verse: Jeremiah 6:16-17; 7:1-3					
Strong #	KJV Bible Version	Hebrew	Strong’s Hebrew Definitions	Brown-Driver-Brigg’s Hebrew Lexicon	New Comprehensive Meaning
Overt errors in translation and added #9999 words are highlighted in this green					
Jeremiah 6:16					
3541	Thus	koh	like this; <u>thus</u> ; here; now; also; on the other side; such as; on the manner; mean while; yonder;	<u>thus</u> ; here; in this manner; until now; until then; meanwhile;	Thus
559	saith	‘amar	<u>to say</u> ; answer; appoint;	<u>to say</u> ; to speak; to utter;	says

		(aw-mar')	avouch; bid; boast self; call; certify; challenge; charge; command; commune; consider; declare; demand; desire; determine; express; name; promise; publish; report; require; say; speak; talk; tell; think; utter;	to answer; to say in one's heart; to think; to command; to promise; to intend; to be told; to be said; to be called; to boast; to act proudly; to avow; to avouch;	
3068	the Lord,	Yehovah (Yeh-ho-vaw')	<u>Yehovah</u> ; an emphatic form of Lord; Lord; used as a proper name of God;	<u>Yehovah</u> ; Jehovah; Yahweh; the existing One; the proper name of the one true God;	<i>Yahuwah,</i>
5975	Stand ye	'amad	to stand; <u>abide</u> ; appoint; confirm; establish; ordain; set forth; make to be at a;	<u>to stand</u> ; to remain; to endure; to take one's stand; establish;	"Abide
5921	in	'al	above; over; upon; against; among; concerning for; through; touching; regarding; because of; <u>by reason of</u> ;	upon; on the ground of; <u>according to</u> ; on account of; on behalf of; concerning; beside; in addition to; together with; beyond; above; over; by; on to; toward; to; against; because that; although;	according to
1870	the ways,	derek	a road; a course of life; a mode of action; custom; journey; manner; passenger; toward; <u>pathway</u> ;	<u>a way</u> ; a path; direction;	the pathway,
7200	and see,	re'ah	behold; certainly; take <u>heed</u> ; look; mark; view; perceive;	to see; to look at; to inspect; to perceive; <u>to consider</u> ; to look after; to observe; to be visible; to be seen; to cause to see; to behold; to be exhibited to; to show;	take heed
7592	and ask	sha'al	to inquire; <u>to request</u> ; to demand; ask for council; beg; borrow; consult; demand; desire; enquire;	to ask; to enquire; to borrow; to beg; to consult; <u>to seek</u> ;	to seek the
5410	for paths,	nathiyb (naw-theeb')	to tramp; <u>a beaten track</u> ;	trodden with the feet, a path, a <u>pathway</u> ;	pathway
9999	the	- 0 -	- 0 -	- 0 -	- 0 -
5769	old	`owlam	concealed; the vanishing point; time out of mind (past or future); <u>eternity</u> ; always; ancient time; any more; continuance; eternal; everlasting; evermore; <u>ever of old</u> ; long time; of old time; perpetual; at any time; beginning of the world;	long duration; antiquity; forever; everlasting; evermore; perpetual; <u>old</u> ; ancient; world; always; continuous existence; perpetual unending; <u>eternity</u> ;	of old.
335	where	'ay	how; what; where; when;	where; when; which; how;	This

2088		zeh	<u>this</u> ; that; on this side; on that side; which;	<u>this</u> ; this one; here; which; this or that; the one; the other; another;	
1870	way,	derek	a road; a course of life; a mode of action; custom; journey; manner; passenger; toward; <u>pathway</u> ;	a way; <u>a path</u> ; direction;	path
9999	is	- 0 -	- 0 -	- 0 -	- 0 -
2896	the good	towb	<u>good</u> ; beautiful; best; well;	<u>good</u> ; pleasant; agreeable; excellent; valuable in estimation;	is good
3212	and walk	yaw-lak'	<u>to walk</u> ; to carry; go; away; carry away; come; come away; depart; flow; follow; following; get away; made to go away; lead forth; march; cause to run; take away; vanish; cause to walk; wax;	to go; <u>to walk</u> ; to come; to depart; to proceed; to move; to go away; to die; to live; to bring; to lead away; to carry;	to walk
871a	therein,	be-	of place; of time; of means or instrument; of the cause; of the rule; by an oath; <u>in</u> ; when; according to; among; at; because of; before; by; for; to; toward; with; within;	N/A	in,
4672	and ye shall find	matsa' (maw-tsaw')	to come forth to; appear or exist; to attain; <u>find</u> or acquire; to occur; meet or be present; being; catch; come; deliver; meet with; be present; ready; take hold on;	<u>to find</u> ; to attain to; to secure; to acquire; to get; to find what was lost; to learn; to detect; <u>to be discovered</u> ; to be recognized;	finding
4771	rest	margowa`	a resting place; <u>rest</u>	<u>rest</u>	rest
5315	for your souls.	nephesh (neh'-fesh)	(a live breathing creature); <u>soul</u> ; body; breath; creature; desire; contented; greedy; heart; life; lust; mind; mortally; person; them; themselves; tablet; they; thing;	<u>a soul</u> , self; life; a creature; a person; an appetite; a mind; a living being; a desire; an emotion; a passion;	for your souls.
559	But they said,	'amar (aw-mar')	<u>to say</u> ; answer; appoint; avouch; bid; boast self; call; certify; challenge; charge; command; commune; consider; declare; demand; desire; determine; express; name; promise; publish; report; require; say; speak; talk; tell; think; utter;	to say; to speak; to utter; to answer; <u>to say in one's heart</u> ; to think; to command; to promise; to intend; to be told; to be said; to be called; to boast; to act proudly; to avow; to avouch;	But they said in their hearts,
9999	therein,	- 0 -	- 0 -	- 0 -	- 0 -
3808	not	lo'	not; no; except; nay; <u>neither</u> ; never; not; nothing;	not; no; nothing; without;	'Neither

			otherwise; out of ; without;		
3212	we will walk	yalak	to walk; to carry; bring; come; depart; follow; go one's way; <u>pursue</u> ;	to go; <u>to walk</u> ; to come; to depart; <u>to proceed</u> ;	will we walk in them nor pursue them.'
Jeremiah 6:17					
6965	Also, I set	quwm	to rise; abide; accomplish; confirm; continue; decree; endure; enjoin; get up; make good; help; lift up; perform; <u>establish</u> ; stand ; strengthen; succeed; uphold;	to rise; to stand; to rise up; to endure; to be established; to be set; to be fixed; to <u>establish</u> ; to ratify; to confirm; to impose; to erect; to build; to set up; to station; to carry out;	Establish
5921	over you,	'al	above; over; upon; against; among; concerning for; through; touching; regarding; because of; <u>by reason of</u> ;	upon; on the ground of; <u>according to</u> ; on account of; on behalf of; concerning; beside; in addition to; together with; beyond; above; over; by; on to; toward; to; against; because that; although;	accordingly,
6822	watchmen	tsaphah (tsaw-faw')	to lean forward; to peer into the distance; to observe; await; behold; espy; look up; wait for; watch; <u>watchman</u> ;	to look out or about; to spy; to keep watch; to observe; to watch; to <u>keep watch</u> ;	watchmen
9999	saying,	- 0 -	- 0 -	- 0 -	[saying,]
7181	Hearken	qashab (kaw-shab')	to prick up the ears; <u>hearken</u> ; attend; hear; give heed; incline; mark well; regard;	to hear; to be attentive; to heed; to incline the ears; to attend; to hearken; to pay attention; <u>to listen</u> ;	'listen and heed
6963	to the sound of	qowl	call aloud; a voice or <u>sound</u> ; proclamation; thundering voice; yell;	a voice; a sound; a noise; <u>the sound of an instrument</u> ;	the sound of
7782	the trumpet.	sho-far'	<u>shofar</u> ; a cornet (as giving a clear sound); curved horn; <u>trumpet</u> ;	a horn; <u>a ram's horn</u> ; the <u>shofar</u> ;	the shofar [the New Moon trumpet alert].
559	but they said,	'amar (aw-mar')	<u>to say</u> ; answer; appoint; avouch; bid; boast self; call; certify; challenge; charge; command; commune; consider; declare; demand; desire; determine; express; name; promise; publish; report; require; say; speak; talk; tell; think; utter;	to say; to speak; to utter; to answer; <u>to say in one's heart</u> ; to think; to command; to promise; to intend; to be told; to be said; to be called; to boast; to act proudly; to avow; to avouch;	But they said in their hearts,
3808	not	lo'	not; no; except; nay; <u>neither</u> ; never; not; nothing; otherwise; out of ; without;	<u>not</u> ; no; nothing; without;	'Neither
7181	we will hearken.	qashab (kaw-shab')	<u>to prick up the ears</u> ; hearken; attend; hear; <u>give heed</u> ; incline; mark well; regard;	to hear; to be attentive; <u>to heed</u> ; to incline the ears; to attend; to hearken; to pay attention; <u>to listen</u> ;	will we listen nor heed.'

Jeremiah 7:1					
1697	the word	dabar (daw-baw')	a word; a matter as spoken of; a thing; a cause; because of; reason; concerning; chronicles; sake; sign; <u>commandment</u> ; pertaining; promise; provision; purpose;	speech; a word; speaking; a thing; a saying; an <u>utterance</u> ; a word; words;	The command
834	that	'aher	who; which; what; that; also; when; where; how; because; in order that; after; as soon as; because; for; forasmuch; from whence; how; if; that; <u>though</u> ; until; whatsoever; when; where; who;	which; who; that which; when; since; as; if;	though,
1961	came	hayah	(always emphatic) to exist; be; or become; <u>come to pass</u> ; beacon; accomplished; break; cause; do; faint; fall; follow; happen;	to be; to become; <u>to come to pass</u> ; to exist; to happen; to fall out; to occur; to take place; to become like; to be instituted; to be established; to be finished;	came
413	to	'el	(denoting motion towards) <u>to</u> ; into; unto; in; by; toward; for;	<u>to</u> ; toward; unto; into; in among; in addition to; concerning; in regard to; in reference to; on account of; according to (rule or standard); at, by, against (of one's presence) in between;	to
3414	Jeremiah	Yirmeyah	<u>Yirmeyah</u> ; Yah will rise; the name of eight or nine Israelites;	<u>Jeremiah</u> ; whom Jehovah (Yahweh) has appointed; the major prophet; son of Hilkiah of the priestly family; author of the book bearing his name; a priest at the time of Nehemiah;	Jeremiah
853	from	#853 'eth -- root word - - - #852 'eth root word - - - #226 owth	self; namely; even; (this is the exact same Hebrew word) <u>sign</u> a <u>sign</u> ; signal; flag; beacon; mark; ensign;	<u>sign</u> marker of the definite direct object; -- a sign; miraculous signs; wonders. -- a sign; a signal; a distinguishing mark; a banner; remembrance; a warning; a token; an ensign; a standard; a proof.	as a sign marker <i>from</i>
3068	the Lord,	Yehovah	<u>Yehovah</u> ; an emphatic form	<u>Yehovah</u> ; Jehovah;	Yahuwah

		(Yeh-ho-vaw')	of Lord; Lord; used as a proper name of God;	Yahweh; the existing One; the proper name of the one true God;	
559	saying,	'amar (aw-mar')	to say; answer; appoint; avouch; bid; boast self; call; certify; challenge; charge; command; commune; consider; declare; demand; desire; determine; express; name; promise; publish; report; require; say; speak; talk; tell; think; utter;	to say; to speak; to utter; to answer; to say in one's heart; to think; to command; to promise; to intend; to be told; to be said; to be called; to boast; to act proudly; to avow; to avouch;	saying,
Jeremiah 7:2					
5975	Stand	'amad	to stand; abide; appoint; confirm; establish; ordain; set forth; make to be at a;	to stand; to remain; to endure; to take one's stand; establish;	"Take your stand
8179	in the gate of	sha` ar	an opening; door; gate; city; port;	a gate (used of a palace; a temple; the court of a tabernacle; a royal castle);	at the gate of
1004	house,	bayith	a house; court; door; family; house; household; inside; palace; place; prison; tablet; temple; within; without;	a house; a dwelling habitation; a shelter or abode of animals; human bodies (figurative); a place; a household; a family;	the temple
3068	the Lord's	Yehovah (Yeh-ho-vaw')	Yehovah; an emphatic form of Lord; Lord; used as a proper name of God;	Yehovah; Jehovah; Yahweh; the existing One; the proper name of the one true God;	of Yahuwah
7121	and proclaim	qara'	accosting a person met; to call out to by name; call; cry; invite; mention; name; preach; proclaim; proclamation; publish; say;	to call; to call out; to recite; to read; to cry out; to proclaim; to summon; to invite; to appoint; to commission; to endow; to be proclaimed; to be summoned;	and proclaim
8033	there	sham	there; then;	there; thither; then;	there the
853	- 0 -	#853 'eth - - root word - - - #852 'eth root word - - - #226 owth	self; namely; even; (this is the exact same Hebrew word) sign a sign; signal; flag; beacon; mark; ensign;	sign marker of the definite direct object; -- a sign; miraculous signs; wonders. -- a sign; a signal; a distinguishing mark; a banner; remembrance; a warning; a token; an ensign; a standard; a proof.	sign markers
1697	word,	dabar (daw-baw')	a word; a matter as spoken of; a thing; a cause; because of; reason; concerning;	speech; a word; speaking; a thing; a saying; an utterance; a word; words;	pertaining

			chronicles; sake; sign; commandment; <u>pertaining</u> ; promise; provision; purpose;		
2088	this	zeh	<u>this</u> or that; the one; the other; on this side; on that side;	this; this one; here; which; this; that; the one; the other; another; such; on this account; as follows; things such as these; on these conditions; for this cause; <u>in this matter</u> ; accordingly; to that effect; in like manner;	to this matter.
559	and say,	‘amar (aw-mar’)	<u>to say</u> ; answer; appoint; avouch; bid; boast self; call; certify; challenge; charge; command; commune; consider; declare; demand; desire; determine; express; name; promise; publish; report; require; say; speak; talk; tell; think; utter;	<u>to say</u> ; to speak; to utter; to answer; to say in one’s heart; to think; to command; to promise; to intend; to be told; to be said; to be called; to boast; to act proudly; to avow; to avouch;	Say,
8085	hear	shama`	<u>to hear</u> intelligently; <u>attentively</u> ; call together; carefully; certainly; consent; consider; be content; declare; diligently; discern; give ear; cause to hear; <u>listen</u> ; publish; understand; whosoever; witness;	to hear; <u>to listen</u> to; to obey; to give heed; to grant request; to yield to; to be regarded; to make proclamation; to cause to be heard;	‘listen attentively
1697	the word of	dabar (daw-baw’)	a word; a matter as spoken of; a thing; a cause; because of; reason; concerning; chronicles; sake; sign; <u>commandment</u> ; pertaining; promise; provision; purpose;	speech; a word; speaking; a thing; a saying; <u>an utterance</u> ; a word; words;	to the command of
3068	the Lord,	Yehovah (Yeh-ho-vaw’)	Yehovah; an emphatic form of Lord; Lord; used as a proper name of God;	Yehovah; Jehovah; Yahweh; the existing One; the proper name of the one true God;	Yahuwah.
3605	all	kol	the whole; all; any; every; altogether; howsoever; as many as; nothing; whatsoever; <u>whosoever</u> ;	all; the whole; any; each; <u>every</u> ; anything; totality; everything;	Whosoever of
9999	ye of	- 0 -	- 0 -	- 0 -	- 0 -
3063	Judah,	Yehuwdah (Yeh-hoo-daw’)	Yehuwdah; <u>Judah</u> ; the name of five Israelites; the tribe of Judah; the territory of Judah;	Yehuwdah; <u>Judah</u> = Praised; the son of Jacob and Leah; the tribe descended from Judah; the territory occupied by the tribe of Judah; an	Judah [or spiritual Israel]

				overseer of Jerusalem in the time of Nehemiah;	
935	that enter in	bow	to go or <u>come</u> ; bring; carry; fetch;	to go in; to <u>enter</u> ; to come; to attain to; to carry in; to bring in;	that enters
8179	at gates	sha` ar	an opening; door; <u>gate</u> ; city; port;	<u>a gate</u> (used of a palace; a temple; the court of a tabernacle; a royal castle);	at the gate,
428	these	‘elleh	<u>these</u> ; those;	<u>these</u> ;	these alone
7812	to worship	shachah (shaw-khaw’)	to prostrate in homage to royalty or God; bow down; fall down flat; humbly beseech; do reverence; <u>worship</u> ;	to bow down; to <u>prostrate oneself before a superior (God in worship) in homage</u> ;	worship
3068	the Lord.	Yehovah (Yeh-ho-vaw’)	<u>Yehovah</u> ; an emphatic form of Lord; Lord; used as a proper name of God;	<u>Yehovah</u> ; Jehovah; Yahweh; the existing One; the proper name of the one true God;	Yahuwah.’
Jeremiah 7:3					
3541	Thus	koh	like this; thus; here; now; also; on the other side; such as; on the manner; mean while; yonder;	thus; here; in this manner; until now; until then; meanwhile;	Thus
559	saith	‘amar (aw-mar’)	<u>to say</u> ; answer; appoint; avouch; bid; boast self; call; certify; challenge; charge; command; commune; consider; declare; demand; desire; determine; express; name; promise; publish; report; require; say; speak; talk; tell; think; utter;	<u>to say</u> ; to speak; to utter; to answer; to say in one’s heart; to think; to command; to promise; to intend; to be told; to be said; to be called; to boast; to act proudly; to avow; to avouch;	says
3068	the Lord of	Yehovah (Yeh-ho-vaw’)	<u>Yehovah</u> ; an emphatic form of Lord; Lord; used as a proper name of God;	<u>Yehovah</u> ; Jehovah; Yahweh; the existing One; the proper name of the one true God;	Yahuwah, the
6635	hosts,	tsaba’ (tsaw-baw’)	a mass of persons; organized for war; specifically <u>worship</u> ; <u>appointed time</u> ; service; host;	<u>the sun, moon, and stars</u> ; the whole of <u>creation</u> ;	Creator of the appointed times for worship as displayed in the host of the sun, moon, and stars,
430	the God of	‘Elohiym	‘Elohiym; plural name of God; specifically referring to the supreme God; <u>‘Elohiym</u> ;	‘ <u>Elohiym</u> (plural) rulers; judges; divine ones; angels; gods; (plural intensive- singular meaning) God; the one true God;	the ‘Elohiym of
3478	Israel,	Yisra’el	He will rule as God; <u>Israel</u> ; a symbolic name of Jacob;	<u>Israel</u> = God prevails; second name of Jacob; Descendants of Jacob; name of the nation after	Israel,

				the return from exile;	
3190	amend	yatab (yaw-tab')	to be; make well; sound; beautiful; happy; successful; right; be accepted; <u>amend</u> ; use aright; benefit; be content; diligently; earnestly; find favor;	to be good; to be pleasing; to be well; to be glad; to be well placed; to go well with; to do thoroughly; <u>to make a thing right</u> ;	'Amend
1870	your ways	derek	a road; a course of life; a mode of action; custom; journey; manner; passenger; toward; pathway;	<u>a way</u> ; a path; direction;	your ways
4611	and your doings,	ma`alal	an act (good or bad); doing; endeavor; invention; work	a deed; <u>a practice</u> (usually bad); deeds; acts;	and your practices,
7931	and I will cause to dwell	shakan	lodging; to reside; permanently stay; abide; dwell; inhabit; remain; <u>rest</u> ; set up;	to settle down; to abide; to dwell; <u>to tabernacle</u> ; to reside; to establish; cause to dwell or abide;	and rest [according to the]
853	you	#853 'eth - - root word - - - #852 'eth root word - - - #226 owth	self; namely; even; (this is the exact same Hebrew word) <u>sign</u> a sign; signal; flag; beacon; mark; ensign;	<u>sign marker</u> of the definite direct object; -- a sign; miraculous signs; wonders. -- a sign; a signal; a distinguishing mark; a banner; remembrance; a warning; a token; an ensign; a standard; a proof.	sign markers
4725	in place.	maqowm (maw-kome')	a standing, i.e. a spot; but used widely of a locality; country; home; <u>place</u> ; room; space; whithersoever.	a standing place; <u>a place</u> ; a post; an office; a place of human abode; a city; land; a region; a locality; a room; a distance; a direction; give place to, instead of;	at this place,
2088	this	zeh	<u>this</u> or that; the one; the other; on this side; on that side;	this; this one; here; which; this; that; the one; the other; another; such; on this account; as follows; things such as these; <u>on these conditions</u> ; for this cause; in this matter; accordingly; to that effect; in like manner;	on these conditions.”

New Comprehensive Word for Word Analysis:

Jeremiah 6:16-17 and 7:1-3

- Jer. 6:16** Thus says Yahuwah, “Abide according to the pathway, take heed to seek the pathway of old. This path is good to walk in, finding rest for your souls. But they said in their hearts, ‘neither will we walk in them nor pursue them.’
- Jer. 6:17** Establish accordingly, watchmen, saying, ‘Listen and heed the sound of the shofar [the New Moon trumpet alert].’ But they said in their hearts, ‘neither will we listen nor heed. . .’”
- Jer. 7:1** The command then came to Jeremiah as a sign marker from Yahuwah saying,
- Jer. 7:2** “Take your stand at the gate of the temple of Yahuwah and proclaim there the *sign markers* pertaining to this matter. Say, ‘listen attentively to the command of Yahuwah. Whosoever of Judah (or spiritual Israel) that enters at the gate, these [alone] worship Yahuwah.’
- Jer. 7:3** Thus says Yahuwah, the Creator of the appointed times for worship *as displayed by the host of the sun, moon, and stars*, the ‘Elohiym of Israel, ‘Amend your ways and your practices, and rest [according to] the sign markers [portrayed] at this place, on these conditions.”
Strong’s Bible Dictionary in combination with Brown-Driver-Brigg’s Hebrew Lexicon

Commentary:

Seek the “Old Path” or “Way”

Jeremiah 6:16 above clarifies the instructions to Jeremiah are from Yahuwah, the heavenly Father. Therefore this is a “thus saith the Lord.” He is requesting that all those who would be faithful to Him are to follow the *pathway* He laid out from of old. This path is the only divinely appointed “way” to discover true rest, a Sabbath rest, for the human soul.

Could this possibly be sanctuary language, with reference to a pathway or “way” to discover true rest and peace for the soul? Might this “path” or “way” have a preordained route through the “east gate” of the outer court of the sanctuary where the lamb was to be slain, then on into the holy place, terminating at the most holy place prior to returning to the outer courtyard?

Coincidentally, you may recall that many years later, at the time appointed, Yahushua (Jesus) declared, “I am the way, the truth and the life, no one comes to the Father except through me.” John 14:6. The only “way” to the Father is through the three part ministry of the Messiah and Saviour in the Sanctuary above, first as the lamb sacrifice, second as the priest to intercede for confessed sin and bestow divine forgiveness in the holy place, and third as the high priest in the most holy place to make final atonement for all who have humbled and confessed sin.

These Hebrew people in Jeremiah's day refused to walk in the old paths or pursue *Sabbath* rest for their souls, by the preordained and appointed "way" of the Father. While this is not entirely spelled out at this point, this entire dialog is regarding faithful Sabbath keeping at the heavenly Father's prescribed and ordained times.

Heavenly Sanctuary Not Made With Hands

The Divine System for Human Restoration

Ephraim
Manasseh
Benjamin

Gad
Simeon
Reuben

Dan
Asher
Naphthali

Phase 3

Christ Yahushua
as
High Priest

Feast Day of Atonement
Nathanim 10, (Future)

Phase 2

Christ Yahushua
as
Mediating Priest

Feast of Pentecost
Sivan 9, A.D. 31

Phase 1

Christ Yahushua
as
Sacrificial Lamb

Feast of Passover
Abib 14, A.D. 31

Zebulun
Issachar
Judah

I am the way . . .
no one comes
to the Father
except through
me.

John 14:6

Graphics by Kerrie L. French, www.TheCreatorsCalendar.com

The Pathway is in the Sanctuary

Explanation of the Graphic Above

Thy way, O 'Elohiym, is in the sanctuary . . .
Psalms 77:13

The Courtyard— Phase 1 Passover, Abib 14, A.D. 31

The *pathway of old* is “the way” of the Sanctuary, the preordained system by which mankind may be restored to their Heavenly Father. Only on this pathway has provision been made by the three part ministry of our Messiah and Saviour, Yahushua. This time-centric pathway commences at the “east gate,” of the outer courtyard of the Sanctuary (Temple) of Yahuwah. Yahushua (Jesus) said, “I am the door . . .” John 10:9. He also said, “I am the way . . .” John 14:6. This is where *Justification by Faith* in the merits of the Saviour’s sacrifice is given and received, once and for all. Typified in the earthly Sanctuary rehearsal, the High Priest entered the outer courtyard to sacrifice the lamb daily at sunrise and just prior to sunset. Once a year for 1500 years a Passover lamb was slain on Abib 14, commemorating the night the death angel passed over and none of Israel were slain. It also pointed forward to the sacrificial trade the Messiah was to make on behalf of mankind. Taking upon Himself our destiny of death and giving us His destiny of eternal life. This he did precisely on time according to the prophecies of Daniel.

The Holy Place— Phase 2 Pentecost, Sivan 9, A.D. 31

The High Priest then carried the lambs blood via the same path “way” into the first apartment (the holy place) every day of the year, sprinkling it at the altar of incense before the curtain. The purpose of the blood was for the forgiveness of sin. The lamb gave up its life for the sin of the humble and confessing sinner. The priest passed by the table of shew bread and the seven golden lamps as he went straight in before the altar of incense and then returned via the same pathway. The sinner waited in the outer court, but followed the priest into the holy place by faith. By faith the sinner had assurance of forgiveness by way of the life of the victim given whose blood was then taken before the altar of incense.

The Holy of Holies— Phase 3 Day of Atonement, Ethanim 10, 20__

Once each year the ministry of the High Priest changed. Yet, this same path “way” was taken by the High Priest who alone went beyond the veil of the Holy place, and into the second apartment, the Holy of Holies, for the final purification and removal of all previously confessed sin of Israel. The entire nation of Israel entered in at the *open* “east gate” to assemble for this important event. This day, known as Day of Atonement, represented the judgment and close of probation. The High Priest did not carry the censer or sprinkle the blood of a lamb before the veil, as all sins were to be previously confessed. Instead he took the blood of Yahuwah’s goat, slain for all previously confessed sin, in beyond the veil and sprinkled it upon the Mercy Seat of the Ark of the Covenant. This was a yearly rehearsal and representation of the full restoration and at-one-ment that forgiven sinners by faith would receive on the great and final judgment day by their heavenly Father.

Return to the Courtyard— Phase 4 Feast of Tabernacles, Ethanim 15, 20__

Five days following this one day event and ministry phase the High Priest returns from the Most Holy Place to the courtyard (earth), by way of the same path. Here the people were assembled and waiting, bringing with him the reward of full and

complete restoration to the heavenly Father for all those who humbled and confessed. Likewise, our Redeemer and High Priest, Yahushua (Jesus) will on this same time system, return to earth along the same time-centric path at His second coming.

Earthly Rehearsals of the Heavenly Sanctuary Restoration System

These four phases of ministry were earthly rehearsals with the use of animal sacrifices by divine design to portray the true lamb, the Messiah who was to come to earth (courtyard) and lay down His life for all mankind. The Messiah's first coming was to take on the role of the sacrificial lamb on the specific date of Abib 14, A.D. 31 as counted from the New Moon. Second, He took on the role of High Priest and intercessor for confessed sin and the advocate for sinners, in the holy place of the heavenly Sanctuary on the specific date of Pentecost, the 9th of the Third Month, A.D. 31. Thirdly, He will be our High Priest in the final restoration of at-one-ment just prior to returning to earth on the specific Day of Atonement, 10th day of the Seventh Month (year not known yet). When this third ministry is completed, He returns to earth at His second coming on the specific date of the 15th day of the Seventh Month (year not known yet), which according to the Sanctuary types, earth is represented by the outer courtyard, the place where the Messiah laid down His life.

Feast Days are Time Prophecies

Thus, each phase of His ministry was preordained and marked by the prophetic Feast days according to the lunisolar calendar model shown to Moses upon the mount (Hebrews 8:5). By divine design, each Feast is a time prophecy of the restoration work of our Saviour on behalf of mankind. We are to follow Him by faith in His work in the heavenly Sanctuary above. This is what is meant by "following the lamb, whithersoever He goeth." Predominantly, the work of the Sanctuary is both *event and time* related; as a result, together they declare the only "way" to the Father is through His Son, Yahushua. Each and every aspect is according to lunisolar time. Lunisolar time is now and has been from eternity past, the time system of heaven and the unfallen worlds.

While the "east gate" of the Sanctuary in heaven today is opened on New Moons and Sabbaths, each new phase of His current ministry is marked by a prophetic Feast date. Passover, Abib 14, A.D. 31 marked His sacrificial death as the Lamb slain from the foundation of the earth. Pentecost, Sivan 9, A.D. 31 marked His entering into the holy place as High Priest unto the forgiveness of sin. Day of Atonement, Ethanim 10, 20_ _ will mark the close of probation and the final judgment of earth. Feast of Tabernacles, Ethanim 15, 20_ _ will mark the return of our Redeemer at His second coming.

Watchmen Blow the Shofar

Jeremiah 6:17 defines the second portion of instructions given directly by Yahuwah to Jeremiah, was to establish watchmen on the wall, that they might blow the shofar. This is a trumpet made of either a ram's horn or a Kudu horn, and was to be blown for a specific purpose. The purpose of blowing the trumpet was to announce the sighting of the first visible crescent moon, which declared the next day to be New Moon day, the first day of the new lunar month, commencing at sunrise.

Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day. Psalms 81:3

Yahuwah instructed that the people were to both listen for the shofar, as well as heed its call. To heed the blowing of the shofar is to keep holy the New Moon day, and from that day they

were to number the work days, and then keep holy the lunar Sabbaths on their preordained dates of the 8th, 15th, 22nd, and 29th for each lunar month. In addition, each New Year was established by the blowing of shofar as were all the annual Feast days.

These Hebrew people again denied the counsel of the heavenly Father, as they refused to listen to the sound of the shofar by the watchmen, and were unwilling to heed its announcement of the New Moon day, the ordained signal for the commencement of each month and the corresponding count to four holy Sabbaths.

For A Sign Marker

In **Jeremiah 7:1** after skipping over thirteen verses we come to the third portion of instruction of the heavenly Father to the people.

The command then came to Jeremiah as a sign marker from Yahuwah saying
 . . . Jeremiah 7:1

This verse tells us the following command was to hold great weight, as it was to be a sign marker for Yahuwah's people. If we seek to be His people today, might His instructions be a sign for us as well? Is it possible the very instructions given by Yahuwah to Jeremiah and the people in ancient times, might have a similar significance to those leaving "Babylon" today and seeking full restoration?

Take Your Stand at the East Gate

In **Jeremiah 7:2**, Yahuwah exhorts Jeremiah to take his stand at the precise location of the entrance gate to the temple:

"Take your stand at the gate of the temple of Yahuwah and proclaim there the sign markers pertaining to this matter. Say, 'listen attentively to the command of Yahuwah. Whosoever of Judah (or spiritual Israel) that enters at the gate, these [alone] worship Yahuwah.' Jeremiah 7:2

Make no mistake, this is not a reference to entering into your local church building at the eastern door. This was specific instructions regarding the temple in Jerusalem as it symbolized the holy "Heavenly Sanctuary." We are to enter by faith into heavenly places through the ministry of our Redeemer and Priest (Ephesians 1:3). There is only one entrance "gate" into the outer court of the temple for those assembling for worship. This is known and clarified in Scripture as the "east gate," and also referred to by the Messiah, Yahushua as the "way," as mentioned earlier. "I am the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture." John 10:9. It is through this "east gate" that the faithful worshippers of Yahuwah are called to assemble for worship on New Moon days, seventh-day Sabbaths and all the other holy appointed Feast days of Yahuwah.

At the "east gate," Jeremiah is instructed to "proclaim Yahuwah's *sign markers* that pertain to this matter." Apparently, Yahuwah knows that Jeremiah understands the connection between the "east gate" being open or shut and *the principles that rule in the heavens* for sign markers. These are the sun, moon and stars, but more specific to the matters of the "east gate," these are first signaled by the sound of the shofar when the first visible crescent moon is seen. This announces the next day is the New Moon day in which the "east gate" will be open.

Thus says the Lord GOD: "The gateway of the inner court that faces toward the east shall be shut the six working days; but on the Sabbath it shall be opened, and on the day of the New Moon it shall be opened. Ezekiel 46:1-2

Here in the book of Ezekiel we find a "thus saith the Lord" that Yahuwah ordained *three kinds of days* which are named and have specific function. Notice below that the "east gate" of the temple, being open or closed for worship, actually defines that these days can never overlap. New Moon days and Sabbaths are both identified as worship days. A day is either a work day or a worship day and can never be both. There is no guess work here. New Moon days will never fall on work days, just as Sabbaths can never fall on work days. Likewise, New Moon days can never be seventh-day Sabbaths, because the New Moon day must always be the first day of the month, as it only can be the day following the first visible crescent. Notice the above verse is a "thus saith the Lord" Yahuwah, Himself.

- 1) East gate is **shut** six working days.
- 2) East gate is **open** on the Sabbath.
- 3) East gate is **open** on New Moon day.

Facts from Ezekiel 46:1

- Two kinds of days make up the Biblical week – work days and Sabbaths.
- But, three kinds of days make up a Biblical month – New Moon days, work days and Sabbaths.
- The east gate is **opened** for worship on both New Moon days and Sabbath days.
- The east gate is **shut** for worship on work days.
- Sabbath days and work days never overlap.
- New Moon days and work days never overlap.
- New Moon days and Sabbaths never overlap, as they were divinely designed as distinct kinds of days.
- Therefore, New Moon day that occurs once each month is never a work day or a seventh-day Sabbath.
- However, by its very existence, the New Moon day breaks the cycle of work days and Sabbath days, each lunar month.
- **It is impossible** for the Creator's weeks to have cycled without end, since creation, for the mere fact that there are three kinds of days and not just two, "as all the world have wondered after the Beast," in believing.
- Cycling weeks cannot remain unbroken for 6,000 years, 6 months, or 6 weeks, for the very reason that the New Moon day exists and continues to stand as a beacon of time, thus breaking the week cycle each and every month. All units of time are heralded by the three part orchestration of the sun, moon and stars, the great "*principles that rule in the heavens.*" These alone bear the signature of the Creator.

Jeremiah is instructed to stand at the "east gate" and draw the parallel for the people by demonstrating how the New Moon day sets the criteria for when it is open or shut for worship. In addition to the New Moon, the Sabbath is also a "sign marker," as counted from the New Moon day. It exhibits that on the 8th, 15th, 22nd and 29th calendar dates of each lunar month the east gate will always be opened. Since the count to the first lunar

Sabbath of the month is counted from the New Moon day, and does not include the New Moon day, the seventh-day Sabbath will always fall on the 8th calendar date of the lunar month.

Jeremiah was to tell the people to “listen attentively” to the command of Yahuwah, because if they (like us) were not paying close attention, the most pertinent truths might be missed. Remember, the purpose of all of this was a work of restoration back to the heavenly Father. These Hebrew people had been captive in Babylon long enough to forget the “ways” and “times” of Yahuwah. He was teaching them His holy appointed times to assemble for worship in the outer court of the sanctuary, that they might be in sync with the worship rhythms of heaven and the unfallen worlds beyond. Are we, the last generation on earth, not specifically called to come out of Babylon and be restored to the truths of our Creator? So while this message to the Hebrews was to meet the problem of the day, might it be even more pertinent for this last generation, at the culmination of prophecies greatest events?

So here it is, the secret to worshipping the Creator, Yahuwah: Only those who enter at the “east gate” when it is open, will be acknowledged as worshipping Yahuwah their Sovereign Creator. He is specifically clarifying that when mankind assembles for worship on any other days other than New Moon days, feast days or Sabbaths that are counted from the New Moon, they are worshipping Him in vain. Therefore, the “east gate” is only open on New Moon days and Sabbaths, and Feast Sabbaths, as defined in the table above, and it is always shut on work days. This “east gate” being open or closed is directly related to Yahuwah, our heavenly Father’s receiving worship, or not. He is clarifying that indeed He has specific times for group assembly, and these are not random moments on any man-made calendar. Simply, any day of the lunar week or month will not suffice. Those who do not worship according to His appointed rhythm do not know Him or seek to honor Him in truth.

“Not everyone who says to Me, ‘Lord, Lord,’ shall enter the kingdom of heaven, but he who does the will of My Father in heaven. Many will say to Me in that day, ‘Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?’ And then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness!’” Matthew 7:21-23 NKJV

By default, Lucifer intercepts and receives all worship of those who refuse to listen to the sound of the shofar announcing the New Moon. All those who proceed to worship according to the *continuous weekly cycle*, will not be acknowledged by the Heavenly Father in the courts above. He will say, “I never knew you.” However, the good news is, in times of ignorance Yahuwah overlooks (Acts 17:30).

Rest According to the Sign Markers at the East Gate

If there were any doubt that the substance of instruction given Jeremiah was all about Yahuwah’s *holy appointed times for worship* as defined by the signal of the New Moon and Sabbaths at the “east gate” being open or closed for worship, this last verse in the line up may resolve it.



Thus says Yahuwah, the Creator of the appointed times for worship *as displayed by the sun, moon, and stars*, the ‘Elohiym of Israel, ‘Amend your ways and your practices, and rest according to the sign markers [portrayed] at this place, on these conditions.” Jeremiah 7:3

Take a moment to picture Jeremiah standing at the “east gate” for over a period of a month or more. He is declaring the parallel truths regarding the New Moon days, the Sabbaths, and work days and their correlation to the count from the New Moon and the “gate” being open or shut. The people gather in groups of varying sizes to listen as he draws the parallels. One can hear the sound of the Shofar announcing the sighting of the first visible crescent, and its following New Moon day. Thus the lunar month count begins— New Moon day, followed by six work days and a seventh day Sabbath, causing the seventh-day Sabbath to also be the 8th calendar date of the lunar month. Therefore, each lunar month begins with the New Moon day, which is followed by four complete weeks.

Jeremiah 7:3 begins by defining the authority of Yahuwah, as the Creator of the sun, moon and stars, which He instituted for the purpose of defining the appointed times for which He alone is to be worshiped by all His created beings, whether by the angels and unfallen worlds, or by mankind of earth. He established His eternal appointed times, New Moons and Sabbaths, for worship upon earth at creation. These appointed times for worship are set forth by the orchestration of the sun, moon and stars as clarified in Genesis 1:14. These alone, are His *sign markers* for time. It is these *sign markers* of the heavens that define when the temple’s “east gate” is to be open or shut. The physical manifestation of the “east gate” being open for the purpose of worship on New Moon days and Sabbaths, but closed on all work days, was to be forever linked to the *sign markers* in the heavens.

Never was it intended that the Sabbaths were to be defined outside of the count from the New Moon, Yahuwah’s faithful beacon of time (Psalms 89:37). The holy seventh-day Sabbath was never ordained to revolve with no regard to the Creator’s astronomical signs of the sun, moon and stars, rather it was to be in perfect harmony with them. This is true in Jeremiah’s day, just as it had been at the time of Moses, Abraham, Noah and Adam. Greater still, the Sabbath was the Creator’s prior to the creation of earth. For all eternity past, present and future, the New Moon and holy Sabbath have been the banner waving in the Holy City and unfallen worlds. One day very soon, the faithful earthlings will be united in one accord, worshiping their Creator from one New Moon to another and from one Sabbath to another (Isaiah 66:23).

This was the purpose for which Jeremiah was to take a stand at the “east gate.” At a time when Yahuwah was restoring the physical temple at Jerusalem, He was also reestablishing His ancient pathways of truth, the timing of His Sabbaths and New Moon days. Is it conceivable, or is it outside the parameters of possibilities, that the end time faithful will also be restored to Yahuwah’s heavenly sign markers that beacon the New Moon day and the lunar seventh-day Sabbath? Only then will they be in harmony with the rhythms of the heavenly Sanctuary and heaven itself.

Then God said, "Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs [Sabbaths] and seasons [lunar months], and for days and years . . . Genesis 1:14

Strong #	Bible Version NKJV	Hebrew	Strong’s Hebrew Definitions	Brown-Driver-Briggs Hebrew Definitions
226	signs	‘owth	<u>a sign</u> ; a flag; a beacon; <u>evidence</u> ; mark; token;	<u>a sign</u> ; a signal; a distinguishing mark; a banner; remembrance; <u>standard</u> ; ensign; <u>a proof</u> ;
4150	seasons	mo-ade` moed`	an appointment; specifically a festival; an assembly; technically the congregation; a signal; <u>an appointed fixed time</u> ;	<u>an appointed time</u> ; an appointed place; a appointed meeting; a <u>set feast</u> ; an appointed sign or signal;
2320	new moon	chodesh	<u>the new moon</u> ; by implication, a month: monthly, new moon.	<u>the new moon</u> , month, monthly; a) the first day of the month; b) <u>the lunar month</u>

Further support that *seasons* are defined by lunar months, and Sabbaths are defined by *signs in the heavens*:

- He appointed the moon for seasons . . . Psalms 104:19
- It shall be established forever like the moon, even like the faithful witness in the sky." Psalms 89:37
- Moreover I also gave them My Sabbaths, to be a sign (#226 owth) between them and Me, that they might know that I am the Lord who sanctifies them. Yet the house of Israel rebelled against Me in the wilderness; they did not walk in My statutes; they despised my judgments, which, if a man does, he shall live by them; and they greatly defiled My Sabbaths. Ezekiel 20:12-13
- I am the Lord your God: Walk in My statutes, keep My judgments, and do them; hallow My Sabbaths, and they will be a sign (#226 owth) between Me and you, that you may know that I am the Lord your God. Ezekiel 20:19-20
- They also who dwell in the farthest parts are afraid of your signs [#226

owth]; you make the outgoings of the morning and evening rejoice. Psalms 65:88

- Your enemies roar in the midst of your meeting place; they set up their banners [counterfeit wall calendars with continuous weekly cycles] for signs [#226 owth]. Psalms 74:4

Do not learn the way of the Gentiles; do not be dismayed at the signs [#226 owth], of heaven [#8064 shamayim – revolving celestial bodies] for the Gentiles are dismayed at them. For the customs of the peoples are futile . . . Jeremiah 10:2-3 NKJV

With a thus saith the Lord, Jeremiah declares (Jeremiah 7:3), “Amend your ways and your practices, and rest according to the sign markers [portrayed] at this place, on these conditions.” But what does this mean? “Rest according to the sign markers” means—keeping Sabbath and New Moon days holy according to the count from New Moon, and its parallel example of the open “east gate.” Here Jeremiah labors to bring Israel back into harmony with His ancient laws, the old pathways to dwell in, the precepts that govern the New Moon and the Sabbath, the principles that rule in the heavens and govern the timing of the Heavenly Sanctuary.

Key Points Outlined in this Word Study:

- The “old pathway” is the divinely ordained route taken by the true worshiper through the “east gate” into the outer court. The pathway is then picked up by the priest (Yahushua in the heavenly Sanctuary) who completes its course throughout the daily, weekly, monthly, and yearly Sanctuary services. By faith the worshiper who enters at the “east gate” may follow the lamb/priest whithersoever He goeth (Rev. 14:4). It is the only appointed “way” to discover true rest for the human soul. In John 14:6, Yahushua (Jesus) declared, “I am the way, the truth and the life, no one comes to the Father except through me.”
- The Hebrew people in Jeremiah’s day refused to walk in the old paths to receive Sabbath rest for their souls.
- Watchmen blew the shofar on New Moon days, but they said in their hearts, “neither will we listen nor need . . .”
- The courtyard “gate” was only open for worship on New Moon days and lunar seventh-day Sabbaths. It was also open for worship during annual Feast Days.
- As a sign marker from Yahuwah, Jeremiah was to stand at the temple “gate” to proclaim and demonstrate the connection between the New Moon lunar phase and the temple “gate” being open for worship.
- Those alone, who enter by faith at the “east gate” when it is open, keeping the time rhythm of the New Moon, are recognized as worshiping Yahuwah. All others worship the Creator in vain. This especially applies to those who know the truth. However, the good news is, in times of ignorance Yahuwah

overlooks (Acts 17:30). Like Jeremiah, we are commissioned to take our stand at the “east gate,” that we may show others the way.

- By default, Lucifer intercepts and receives all worship of those who refuse to listen to the sound of the shofar announcing the New Moons and the count to each Sabbath. All those who proceed to worship according to the *continuous weekly cycle*, will not be acknowledged by the Heavenly Father in the courts above. He will say, “I never knew you.”
- Yahuwah, is identified as the Creator of the appointed times for worship, as displayed in the host of the *sun, moon and stars*. It is He alone, who has the qualifications to call Israel to amend their ways and practices, and to determine their Sabbath rest according to His designated sign markers as demonstrated at the “east gate.” His conditions are that the “east gate” would be open or shut as it parallels the New Moon, lunar Sabbath, or work days.

Indeed it was essential for Israel to be restored to Yahuwah’s lunar Sabbaths and New Moons in order that they may be in perfect harmony with the rhythms of the Temple services. It is only by “way” of the temple system that mankind is fully restored to the heavenly Father. This earthly Temple however, was a type or symbol of the reality of the Heavenly Sanctuary system, not made by human hands, or ministered by human priests, or atoned by the blood of lambs and goats. Its fullness and reality can only be found in the ministration of our Messiah and Redeemer, Yahushua (Jesus), who alone is the “door” and “the way.” This is the standard upon which this last generation, seeking a Heavenly home with our Saviour, will be found in one accord.

- If it is your desire to be found worthy, consider entering by faith at the “east gate” when it is open, for there you will find Yahushua, forgiveness and restoration. All blessings and glories of an eternal home await those who are faithful.

Blessed are those who do His commandments
that they may have the right to the tree of life, and may enter through
the gates into the city. Revelation 22:14 NKJV

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