



Happy New Moon Day, all who worship Yahuah Alahim and Yahusha haMashiach on their Kadosh (set-apart) Lunar New Moons and Sabbaths!

Today is **Day One** of the Creator's authentic **Eleventh Lunar Month** although coincident with the Roman Gregorian calendar solar Sunday, **02-05-2023**. His years are measured from spring to spring. Each month, it is an awe-inspiring sight to watch the full moon rise in the East and make its way along the east-west time continuum under our Creator's tireless direction. Then to see with your own eyes that moment when the sun's first rays shine forth to greet the descending full moon. They greet each other with a nod and agreement that indeed, this moment, while together visible from opposite coordinates, marks the start of the new lunar month. Honoring His New Moons as declared from His sacred Torah Law shows Him who desires to enter in through the pearly gates of His Eternal Kingdom government. I hope to see you there! HalleluYah!

"Blessed are those who hear the joyful call to worship, for they will walk in the light of your presence, YAHUAH. They rejoice all day long in your wonderful reputation. They exult in your righteousness." Psalms 89:15-16



THE ALTAR OUTSIDE THE HOLY PLACE

By Jonathan Cahn

“A question,” said the teacher. “Salvation is the reconciliation of [YAHUAH Alahim] *God* and man, heaven and earth. So why couldn’t it have taken place in heaven instead of on earth?”

“A good question,” I said. “But I have no idea.”

“The Tabernacle, the Tent of Meeting, represented that reconciliation in the realm of symbols. Its most sacred part was the Holy of Holies, inside of which rested the Ark of the Covenant and where the glory of Alahim (God) resided. Outside the tent was the court. In the midst of the court was the brazen altar. It was on that altar that the sacrifice was slain. So which part of the Tabernacle represents Alahim’s dwelling and heaven?”

“The Holy of Holies.”

“Yes,” said the teacher. “The Holy of Holies even represents Alahim’s throne in heaven. So which part of the Tabernacle represents man’s dwelling, the earth?”

“The courtyard?”

“Yes. The courtyard was the place farthest away from the Holy of Holies, just as the earth is far removed from heaven. The court was the place where sin was dealt with...the place of the blood sacrifice and death...where the sacrifice would be led to the altar and be slain. Because sin & sinners could never exist in the Holy of Holies, it had to be dealt with outside the tabernacle tent, in the courtyard.

“That’s the answer,” I said. “Salvation’s sacrifice could never have taken place in heaven because heaven is the Holy Place. [Sin and death, as signs of corruption] can neither dwell nor exist in the Holy of Holies. So the sacrifice could only take place outside of heaven. Sin had to be dealt with outside of heaven, in heaven’s outer courtyard...earth. Earth is the place of sin and the place of death. And only in a place of sin and death could the sin be borne and the sacrifice be killed.

That’s why the altar must be outside the Holy of Holies. That’s why the sacrifice must die and pay the debt of sin outside. And that’s why He had to come into this world. Because it was only here that He could bear our sins... and only here that He could die for them. The altar could only be set up on earth. So the Messiah came to the world to be slain on the altar of the outer court... outside the holy place and the gates of heaven... that we might one day leave this place of sin and death and at the Second Coming enter in [to the Holy of Holies]. [Therefore earth had to be the place of the anointed Messiah’s *first coming* as the Lamb slain from its very foundations. And it will be the place of His Second Coming, for all those who received His free gift of Salvation through humble confession and forgiveness.] And then after 1,000 years in heaven, we are

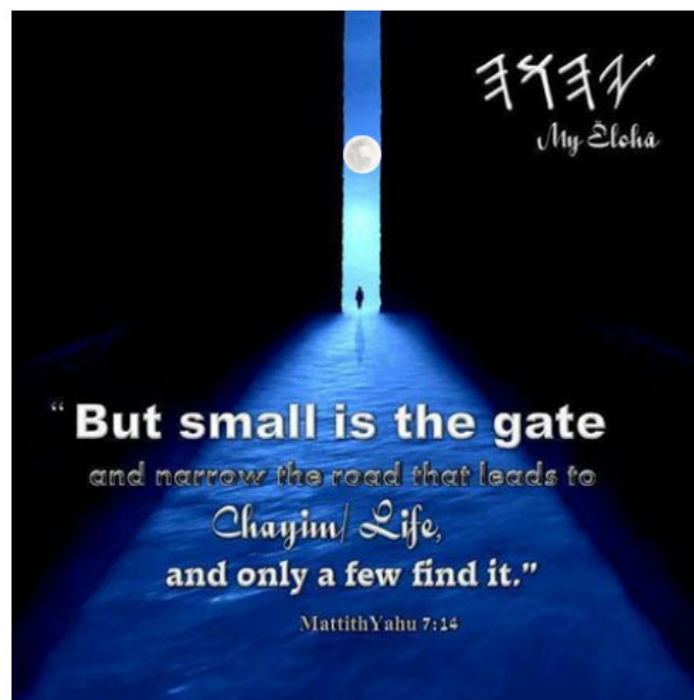
promised that the earth will be made new. It will be restored to its former glory, but then will the Holy of Holies be moved to earth where all will dwell in perfect harmony.

“He who overcomes, I will make him/her a pillar in the temple of My Alahim (God), and he/she shall go out no ore. I will write on him/her the name of My Alahim and the name of the city of My Alahim, **the New Yarushalom, which comes down out of heaven from My Alahim.** And I will write on him My new Name.” Revelation 3:12

“**Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.**” Revelation 21:2

The Mission: You dwell in heaven’s outer court, the place of the sacrifice. Therefore, the life you live here must be one that receives His sacrifice unto Salvation through humble confession and forgiveness.

[Disclaimer: Please note that “*The Book of Mysteries*” is Jonathan Cahn’s notes from the lessons he received while spending a year under the tutelage of “The Teacher” in Yasharal (*Israel*). I have found many of these to be worthy to share and will make additional comments on them as needed. Those teachings not supported by Scripture that don’t meet the mark on any level are not shared or posted. **We are not followers of Jonathan Cahn as there are many beliefs we don’t hold in common. However, these are shared that you too may be barakah (blessed) by the wisdom of “The Teacher.”**]



Sounds of the Shofar

Song: Song of the New Moon

Barak hashem YAHUSHA haMashiach! (*Bless the name of YAHUSHA the Messiah!*)

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Scriptural Evidence

Bereshith meaning "Beginnings" changed to Genesis 1: 14 – 18

14And Elohim said, "Let lights come to be in the expanse of the heavens to separate the day from the night, and let them be for signs and appointed times, and for days and years, 15and let them be for lights in the expanse of the heavens to give light on the earth." And it came to be so. 16And Elohim made two great lights: the greater light to rule the day, and the lesser light to rule the night, with the stars. 17And Elohim set them in the expanse of the heavens to give light on the earth, 18and to rule over the day and over the night, and to separate the light from the darkness. And Elohim saw that it was good.

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HOLIDAYS (*yamim tobim*, singular *yom tob*, corrupted in popular speech to Yontovim and Yontev). The Jewish holidays may be grouped under the following heads:

1. **Sabbath and New Moon** (*Rosh Hodesh*), both periodically recurring in the course of the year. The New Moon is still, and the Sabbath originally was, dependent upon the lunar cycle. Both date back to the nomadic period of Israel. Originally the New Moon was celebrated in the same way as the Sabbath; gradually it became less important, while the Sabbath became more and more a day of religion and humanity, of religious meditation and instruction, of peace and delight of the soul, and produced powerful and beneficent effects outside of Judaism.

Joyous New Moonday



Rosh Chodesh
ראש חודש

"And it shall be that from New moon to New moon, and from Sabbath to Sabbath, all flesh shall come to worship before Me," declares  . Isa 66:23