



f-r-cox@comcast.net
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Hebrew Roots Myopia

by Floyd R. Cox



There is a dimension we cannot see if we refuse to read about events in their proper context. It's like being blind to reality. For example, Christians read that the Messiah has already come. Many devout Jews don't read it that way (I Jn 4:3). However, both think the Messiah is still future. They're on about the same page. Christians commonly view the holy days as signs of things to come, whereas, Jews commonly believe the seven holy days are memorials of past events such as the exodus from Egypt and Pentecost.

Others want to restore their roots by joining a present-day "Christian Messianic" or "Messianic Jews" movement or the "Hebrew Roots Awakening". Will this solve the dilemma?

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Holy days are Signs of things to Come

The exodus from Egypt began after the Passover, and the Israelites ate unleavened bread for 30 days, and these days were immediately followed by the first week of having manna to eat from Sunday until Saturday. This makes 37 days. On the 50th day, this "church in the wilderness" was founded at Mt. Sinai on the day of Pentecost.

In the second year, God began dwelling with them in a temporary tabernacle perhaps with the goal of eventually having a permanent temple in a future "golden era" in the Promised Land.

Things to Come are Sometimes Conditional

The Passover, days of Unleavened Bread and Pentecost were to be observed as memorials.

So, after observing these memorials during the first two years, 12 scouts were sent to explore the Promised Land, and they brought back a bad report, and all males over 20 were sentenced to die in the wilderness during the next 40 years after the exodus.

So, the next holy day, the feast of Trumpets. No trumpet was blown for the marching orders, and the Ark and tabernacle did not cross over. It must have been conditional on having a good report.

When would the Israelites have entered the Promised Land? In the original Plan (made before the scouts' return). The feast of Trumpets was on the first day of the seventh month, near the time of the grape harvest. Likewise, the scouts brought back some giant grapes at this time, perhaps near the time of the feast of Trumpets. They would likely have started counting the jubilees from the 10th day of the seventh month.

The Revised Plan

There was a Revised Plan. They dwelled in booths, or tents, for 40 years in the wilderness (Lev 23:43), and God "tabernacled" with them.

After 40 years, Moses instructed Joshua and the priests to cross the Jordan and enter the Promised Land. This is comparable to the feast of Trumpets. The trumpets sounded, preparations were made, and Joshua led them across the Jordan into the land on the 10th day of the first month (instead of the 10th of the seventh month) and began counting the sabbaticals and jubilees. The new generation of males was circumcised on the 10th day of the first month (instead of the seventh month).

They kept the Passover on the 14th.

The first of the first fruits of the Promised Land was reaped on the following Sunday, on the day of the Wave Sheaf Offering, as in the Revised Plan, and the manna stopped. Immediately, they surrounded Jericho during the following week, from Sunday until Saturday.

Joshua eventually placed the Ark and tabernacle at Shiloh, and it remained there until the Philistines destroyed Shiloh, and the Ark was taken, and the High Priest died. This is comparable to the day of Atonement, a time of fasting and emptiness.

The Ark was eventually returned. King David captured Jerusalem and brought in the Ark. This began the "golden era" for Israel and Judah. His son, Solomon, created a permanent temple to replace the temporary tabernacle created by David. When he dedicated the temple, they observed the feast of Tabernacles for 14 days instead of seven.

These events appear to be fulfillments of the seven feasts, which were signs of things to come and to be observed as memorials. Likewise, some fast days were sometimes memorials of other events, such as the destruction of Jerusalem in 587 BC.

Context of Israel's Exile During the First Temple

Afterwards Solomon turned to folly, married 700 wives, overtaxed the people, and the golden age was over. He died in 931 BC. The house of Israel removed and formed a separate kingdom of Israel in the north in 931 BC in a sabbatical year. A jubilee was in 868 BC, in the third year of Jehoshaphat, and another in 721 BC, when Assyria captured the kingdom of Israel north of Judah. Another was in 623 BC, when Josiah found the lost book of Moses. Josiah's reform bound the Jews to begin keeping every word written in the book, including the sabbaticals and jubilees. His reform was a new covenant. The next jubilee was in 574 BC, 14 years after Jerusalem had fallen at the end of a sabbatical in 587 BC (Ezek 40:1). Again, there was also a jubilee 14 years after Jerusalem fell the second time, in 70 AD.

Context of Ezekiel's Restored Temple: Terms are Conditional

The house was in exile scattered over the Assyrian Empire. The house of Judah was in exile scattered over the Babylonian Empire, and Jerusalem and her temple had been burned in 587 BC.

After this, Ezekiel had a vision (in chapters after Ezek 40) of a second temple in which Jerusalem would be divided among the 12 tribes having returned from the nations of Babylon where they had been driven. Sacrificial offerings would continue, and the feast of Tabernacles would still be observed.

In Ezekiel's vision, a remnant of Judah, Israel, Joseph, Ephraim and the whole house of Israel were to return from the nations of Babylon and again become joint heirs of the Holy Land if they repented and returned to Palestine. It would be conditional. They would reside in an area surrounding a new, second temple if they repented and if they actually returned.

Ezek 37:12-28 was conditional as stated in Ezekiel 43:9...

⁹ Now let them put away their whoredom, and the carcasses of their kings, far from me, and I will dwell in the midst of them forever. ¹⁰ Thou son of man, show the house (the plan for a new second temple) to the house of Israel (all 12 tribes), that they may be ashamed of their iniquities: and let them measure the pattern. ¹¹ And if they be ashamed of all that they have done, show them the form of the house (the rebuilt temple), 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. ¹² 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.

It might help if Ezekiel 37 to 43 and Zechariah 14 were read in proper context, when a second temple would replace the desolated first temple, when the Levite priests (Ezek 44:15) would still be offering sacrifices (Ezek 44:27-29; Zech 14:20-21) and keeping holy days.

All twelve tribes did not return; therefore, another second temple was placed on the drawing board as described in Haggai and Zechariah. Zechariah's second temple continued to have Levites, sacrificial offerings and holy days (Zech 14).

Context of the Second Temple

Like code 251, there is a pattern that unveils the context of the second temple.

The last chapter of Haggai says the second temple was founded on the 24th day of the 9th month. He says it three times to emphasize the importance.

Years later Antiochus captured Jerusalem, and the priests offered sacrifices for the last time on the 24th day of the 9th month. On the 25th day, Antiochus began offering swine flesh on the altar, which polluted, not just the altar, but also the entire temple. Judas Maccabee eventually ousted Antiochus and cleansed the altar on the 24th day of the 9th month (as in Daniel 8:14). On the 25th, there was found just enough oil to light the temple's lamps for only one day. Miraculously, it lasted for eight days, and it was an added celebration, another memorial, called Hanukkah, which was two months after the 7th month.

Allegedly, Christ was conceived in 5 BC, when Hanukkah fell on December 25, and he was born nine months later, in the fall.

Christ went to Jerusalem to observe Hanukkah on the 25th day of the 9th month. It had been renamed the "feast of the Dedication" of the second temple. This was three months before he died.

This date pattern (Kislev 24-25) in I Maccabees appears in the Greek Septuagint text. Since the book of Maccabees has been removed from the Hebrew Masoretic text and from the King James text, most of the western world is blinded to the Hanukkah pattern.

The Blindness

Dual Fulfillment in the First Century

A description of this Hebrew myopia is well covered in Romans 11, Colossians 1 & 2, and Hebrews 8 to 13. There already exists a restored Tree of Life. Its branches can be removed, and there are branches that can be grafted onto it and be rooted in it (Col 2:7).

Referring to Ezekiel 43 and Zechariah 14, many commentators imply that Christianity is only a temporary phenomenon. Allegedly, when the Messiah comes, he will conquer all nations, and re-establish the Levites as the priests sacrificing bulls and goats in a rebuilt third temple.

Why will they continue sacrificing animals? To remove sins? To be healed? Would they know that these kinds of sacrifices have been replaced and removed once and for all? (Heb 9:12, 26).

Perhaps these one-eyed commentators will find mates with two eyes and merge with those living in the real world with three dimensions.

Fulfillment of Atonement in the First Century

The spirit which denies that Jesus was the Messiah has difficulty explaining how the day of Atonement was fulfilled (at least primarily) when Christ went behind the veil once and for all with his own blood on the Passover, in the spring, when the temple veil was ripped in half. How could this fulfill the feast of Atonement observed in the fall? The High Priest had previously gone behind the veil in the fall with the blood of animals on the day of Atonement.

Fulfillment of Tabernacles in the First Century

The spirit which denies that Jesus was the Messiah has difficulty explaining how the feast of Tabernacles was (primarily) fulfilled on the day of Pentecost, in the first century, when God began to tabernacle with his New Testament “church in the wilderness”, 40 years before the fall of Jerusalem in 70 AD (Rev 12:6).

Other Motifs taken from the Exodus

Like the lamb at the exodus, Christ died on the Passover. The lamb’s blood became the “blood on the doorpost”, which spared the firstborn of Israel in Egypt. He was the Rock that gave the Israelites water in the wilderness (I Cor 10:4). He was the Manna from heaven. He was the serpent on a stake, which took away the “sting of death” in the wilderness. Peter could walk on the sea of Galilee as long as he was looking at Christ.

Trumpets, Atonement and Tabernacles Fulfilled during the “End Times”?

This spirit postpones the fulfillment of Tabernacles until the beginning of the Messiah’s 1,000-year reign, allegedly in 2239 AD on their calendar. The rabbinical calendar dates creation as 3761 BC (3761 BC to 2239 AD = 6000 yrs). This is their belief.

After the seventh 1,000 years, there is a resurrection of the dead (Rev 20:5). This concept is often supported by Ezekiel 37:1, the vision of the “valley of dry bones”, which receive flesh and the breath of life (Ezek 37:5-10). However, upon closer examination, this passage is actually about a remnant of captives scattered in the nations of the Babylonian Empire, after 587 BC, who considered themselves as good as dead and without hope of returning to Jerusalem. This vision was long before Cyrus of Persia conquered Babylon and freed the Jews in 539 BC.

Context of Zechariah 14

In Zechariah 14, the new temple had been completed in 516 BC, and representatives (converts, proselytes or lost sheep) of all nations must be permitted to go to Jerusalem to keep the feast of Tabernacles (Zech 14:16) after the second temple was completed in 516 BC, until the temple was destroyed in 70 AD.

Zechariah 14:10 speaks of the second temple after it was founded on Kishlev (Kislev) 24, 520 BC (Hag 2:10, 18, 20). (Kislev 25 would later become known as Hanukkah after 165 BC.) Two prophets, Haggai and Zechariah, inspired the rebuilding of the temple for 3½ years (Zech 1:1; Ez 6:15; Rev 11:1-3).

The prophet Daniel adds other details to the second temple period. In the time of Antiochus IV of Syria, sacrificial offerings were abolished before Hanukkah for 1290 days (Josephus, *Antiquities*, allows 1296 days), actually, from Kishlev 25 to Kishlev 25, for exactly three years, on the day after the second temple was founded (Hag 2:10, 18, 20). The altar was rededicated and offerings were resumed in the 148th year of Seleucid, in 165 BC, on Kishlev 25, “on the very day the Gentiles had profaned it”. (Dan. 8:13; 12:11; I Macc 1:54,59; 4:52-54). Daniel 8:13-14 speaks of this time of the sanctuary being desecrated and trodden down and needing to be cleansed. This is speaking of Hanukkah, in 165 BC.

Moreover, according to Frederick Coulter, Christ was conceived (not born) during Kislev, a month when Hanukkah, Kislev 25, was on December 25, in 5 BC (*A Harmony of the Gospels in Modern English*, p. 14) (the Hebrew calendar for 5 BCE, -4, linked [HERE](#)). This may explain why several customs Jews observed on Hanukkah were later practiced by other non-Jewish on Christmas.

The blindness regarding Hanukkah primarily stems from lack of exposure to the Greek text called *The Apocrapha*. It is in Catholic Bibles.

In the context, Christ would eventually come, whom “they” would pierce (Zec 12:10) during the second temple. Sacrificing would continue during the second temple, when there was a Benjamin’s gate, a corner gate, a first gate and a tower of Hananeel (Zechariah 14). Today there are no walls with these gates and no temple in Jerusalem. Christ would replace animal sacrifices once and for all during the second temple. The King of Zion would come to Jerusalem riding on a donkey and pulling a colt (Zech 9:9), would eventually be sold for 30 pieces of silver (11:12-13) and would be pierced (12:10), his sheep scattered (13:7), and he would later be resurrected during the second temple.

We should not pick and choose which parts of Zechariah 14 pertain to Christ’s future kingdom after the temple was destroyed in 70 AD.

Zechariah expected the Lord’s feet to, eventually, stand on Mt. Olivet (Zech 14:5), but the context of Zechariah seems to be about what would happen during the second temple, not 2,500 years later. This is likely the reason he and Malachi, after their deaths, were buried at the foot of Mt. Olivet.

The New Covenant & House of the Lord

Ezekiel and later Zechariah expected rivers of living waters to, eventually, gush from the temple to heal the desolate (Zech 14:8; Ezekiel 47:1-8), after the desolate temple is rebuilt, when Levite priests would continue offering daily sacrifices, during the second temple, before 70 AD. This is the hope of those of the old covenant... that their Messiah would come in power.

During the new covenant, after 31 AD, rivers of living waters were to flow from the hearts of believers to heal the desolate (Jn 7:37-38). Christ’s ministry could be viewed as his platform, his will towards those who accept him as their ruler.

From this view, the platform would be conditional. If Christ had become King of Judah, then his platform would likely have proceeded to be fulfilled endlessly in relieving the stressed, healing the sick, raising the dead and fulfilling the jubilee. Healing waters would flow from the temple, and the 12 apostles would rule over the twelve tribes of Israel.

Then there are those who will not accept the idea that promises, like dating before marriage, are sometimes conditional. Allegedly, if things didn’t happen in the first century, then they are bound to happen in our future, over 2,000 years later. They say, that, if the Mount of Olives didn’t split in half during the second temple, then it must still happen in our future, over 2,000 years later, unconditionally, regardless of what people commit or omit doing.

Some are quite confident about what was conditional during Christ’s ministry and what the prophets said would happen but hasn’t. Perhaps, if these had lived in the first century, they too would have adopted the spirit of antichrist and become anti-Christians.

They limit the Higher Realm’s ability to create a New World whenever, wherever, however it wants, and it can be in a visible or invisible Higher Parallel Dimension. This is with or without our help. This is the myopia of the Messianic Movement and Hebrews Roots Awakening. When the Jews stoned Stephen, he saw the heavens opened and his Messiah was standing on the right hand of the Throne. It was the beginning of the jubilee year. Christ commenced his mission to retaliate by calling Apostle Paul to convert the gentiles in every nation. His mission was to rule from his Higher Realm and fulfill the jubilee. http://en.wikipedia.org/wiki/Hebrew_Roots

Death From Exposure

It is important to stress that Christ died from exposure to us, from exposure to an unclean and contaminated lower realm that hates the pristine Higher Realm.

In the book of Esther, the Jews were threatened with extermination, not because they had killed Christ, but because they had become like the other nations. They wanted to merge, blend and camouflage with the “gentiles”. Even Esther became a “cryptic Jew” by hiding her “Jewish” identity. They had been ejected from their own land, which was to remain “the Holy Land”.

Context of Persia

Since the feasts and holy days are shadows of things to come (Col 2:16-17), these would include Hanukkah and Purim.

The dates of Hanukkah include events that happened on Kislev 24 & 25. The second temple was founded on Keslev 24, 520 BC. The Temple and Alter were polluted on Kislev 25, 168 BC and cleansed on Kislev 24, 165 BC. The eternal light in the temple was lit on Kislev 25, 165 BC.

Another Sign of Things to Come

Christ became Emanuel, God in the flesh, or God with us, when he was conceived, which allegedly occurred in the same month as when Kislev 25 was on December 25, in 5 BC ([Hebrew calendar linked HERE](#)).

This event has many implications for the new era, when Christ became the temple (Rev 21:22), the Head of the Church, the High Priest and the Light of the world. This would explain the mystery of the ten virgins who needed oil in their lamps and the mystery about putting our candles on a high place in order to let our light shine from our own temples.

The last feast, Purim, is strikingly similar to the time after the temple was destroyed in 70 AD called the Diaspora. Some of the “Jews” were scattered to Spain and were called Separdim, the Hebrew word for Spanish. Others fled to Ashkenaz, Germany, allegedly where Noah’s great-grandson, Ashkenaz, had settled. Like Esther, many of these were forced to conceal their “Jewish” identities and try to conform to the Spanish and German churches, whereas, the “Jewish religion” is based upon remembering Jewish history.

From the above, we surmise that the Jews were blinded, not for killing Christ, but to allow the beginning of a new era in which both the Jews and Gentiles could also become grafted onto the Tree of Life (Rom 11:19-25; Col 1:25-26).

The nations persecute the Jews because they also suffer from the same Hebrew roots myopia. Their common view is that the church was founded on Pentecost, and then the next festival skips over 2,000 years, to when the feast of Trumpets would allegedly be fulfilled perhaps in our present time, or 6,000 years after their date of Creation, in 3761 BC.

Myopia of Acts 15 (the Jerusalem Conference)

Finally, we need to apply the jubilees to the Christian era.

Saul, Herod and Gamaliel persecuted the church for 3½ years after Christ ascended to heaven (Rev 12:14-17), that is, from 31 to 34 AD, until Stephen was stoned, and Paul was called on a mission to the gentiles in 34 AD. The jubilee began in the fall of the sabbatical year, in 34 AD (Lev 25:8-9).

The next jubilee was in 83 AD, 14 years after Jerusalem fell (Ezek 40:1), and the next was in 132 AD, at the beginning of the Bar Kochba revolt.

Mary was placed under the guardianship of apostle John, and they removed to a church at Ephesus (Rev 12:1), and John baptized Polycarp, who removed to Smyrna (Rev 2:8). The seven churches were headed by the Jerusalem church represented by the seven candlesticks in the temple (Rev 11-12).

The name “Christian” was first applied to the church at Antioch located at the northeast corner of the Mediterranean, where Peter would eat with the circumcised Jews in the synagogue and Paul would eat with both, new gentile believers as well. Peter was trying not to offend the Jews. It was their synagogue, but how were Jews to treat new believers or “strangers”; what does the law say? This was immediately presented to the church at Jerusalem in 49 AD, and the ruling on this one issue was based upon Leviticus 17, 18 and 19. How can Jewish and gentile believers live in harmony as a new community? Why put a yoke on the disciples coming from Jerusalem?

Christ’s brother, James, said the apostle should write to the church at Antioch, “that they should abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.” This did not require “strangers” to be circumcised. Leviticus 17 and 18 says the gentiles and later the Jews were driven from the Promised Land” because they were doing these things, and it should be a lesson for the gentile and Jewish Christians. What were they doing?

1. Drinking blood (Lev 17:12).

2. Uncovering the nakedness of their father, mother, sister, grandson, granddaughter, near kinsman, aunt, daughter-in-law, sister-in-law, any woman and her daughter, near kinsman or near kinsman’s wife, son or daughter, or a neighbor’s wife. The nations lie with a man as with a woman (Lev 18:22). “In all these the nations are defiled and driven out before you.” You shall “not commit any of these abominations; neither any of your own nation, nor any stranger that sojourns among you... shall be cut off” (Lev 18:6-29). It is clear this includes international pornography.

3. Creating false images of God, and worshipping idols (Lev 19:4).

The apostles did not include other specific laws over agriculture, circumcision, etc. in 49 AD.

These requirements for the gentile believers have nothing to do with becoming Jewish. They have everything to do with the Jewish ability to accept strangers into their midst with hospitality, without hostility but with gratitude, because the gentile converts had made a new covenant to overcome these vices mentioned, and their moral conversion had been endorsed by miracles and by two prophets, Judas and Silas (Acts 15:32).

This view does not encourage the Jews to travel (or write books) to the ends of the earth in order to gain even one gentile proselyte residing in other nations (Mat 23:15). Moreover, the new converts could meet in homes and were not required to meet in a Synagogue.

However, Paul's travels expose how jealous the Jews became as he revealed the one secret hidden since the foundation of the world (Rom 16:25), that the gospel would eventually go to the gentiles willing to change their ways, which was to be good news welcomed by the Jews who had already been taught to make these changes (Acts 15:21).

To "cross the Jordan", to enter the Kingdom and stay in the Kingdom, both Jews and gentiles must first become truly civilized (circumcised in the heart), and avoid these things.