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Holy Days & Jewish Proselytizing

by Floyd R. Cox (10-13-2016)

By Googling for “Jewish proselytizing”, you will receive 77,600 hits. So there’s little need to “reinvent the wheel”. The results are found [HERE](#). Moreover, there are many other views that are rarely or never mentioned. First of all, Moses said the Sabbath is a memorial of the seven days of creation

(Ex 31:17). If so, the Sabbath is not Jewish.

Second, records found in Syria say the kings of Ebla were elected every seven years and were given rations for year seven, year six, year five, etc., until the next election. These events happened before the Jews. If so, the seven-year sabbaticals are not Jewish.

Third, Jewish tradition says Adam lived 930 years and died in his 931st year, which is allegedly the 19th jubilee (19 x 49 = 931). This is found in the Book of Jubilees. This being the case, the jubilees would not be Jewish if the jubilees began with Adam.

1460 Days in 4 Years - 146,000 Days in 400 Years

Fourth, these three discoveries led me to discovering two more basic insights about Adam. The Hebrew calendar and Codex Judaica place the beginning of time, the calendar, the 19-year, 49-year, 251-year, 427-year and 532-year cycles in 3761 BC.

There are good reasons to believe the Jews defined 3761 BC as the date of Creation in order to begin their calendar in the fall with the appearance of Adam. To do this, they had to remove 196 years from their chronology. Their date for the temple was 832 instead of 968 BC. Exodus was 1312 instead of 1447 BC, and 60 years were stripped between Abraham and his father. These make 196 years omitted. This leads to an important question. If Adam created his calendar when he was 196 (4 times 49), how old would he have been if he had lived until Noah’s flood?

It is common knowledge that the flood was 1656 years after Adam. If so, this would be 1460 years after he created his calendar (1656–196=1460). The flood would have been in the 1461st year of the new calendar.

Perhaps by coincidence, there are also 1460 days in 4 years plus a 1461st day in the leap year.

Some have speculated that the calendar had 360 days (12 x 30). For about 1500 years, the Egyptian calendar likewise had 30 days per month, 360 days per year and added five days at the end of each year as during the year of the flood. Other 360-day calendars saved the extra five days and added them at the end of six years as an extra 13th month of 30 days. The years then were 365 days

In four years (365 x 4 = 1460 days), the stars rose in the east one day earlier and the calendar needed an extra 1461st year. This is a star calendar. In 365 years, the stars rose one year earlier.

In 1460 years (365 x 4), the calendar needed an extra year. Stars rose four years earlier against the calendar, in 1456 years, which is 208 times 7.

TABLE 1. Calendar: 1460 Years before the Flood

	49	3957 BC	Adam BC
	49		
	49		
	<u>49</u>	<u>196</u>	
49 x 4	196	3761 BC	Calendar BC
	365		
	365		Enoch lives 365 yrs
	365		
	<u>365</u>	<u>1460</u>	
365 x 4	1460	2301 BC	Noah’s Flood BC
	1656		Yrs after Adam

Note that no years begin in the winter in TABLE 6 because the 19 years in the calendar are not allowed to begin before 3/20 or begin after 4/19.

TABLE 7 suggests there were 196 years from Adam to 3761 BC mistakenly called Creation, the beginning of all cycles. It could also be called the beginning of a calendar, the beginning of time in another sense.

As mentioned above, the Hebrew calendar had omitted 196 years.

Star calendars are related to the stars along the path of the sun, moon and planets above the earth. The path has 12 signs (12 signs of the Zodiac) and 360 degrees like the 360-day calendar.

This implies there may have been 196 years (28 x 7) from Adam to the calendar and 1456 years (208 x 7) from the calendar to the flood instead of 1656 as in TABLE 1.

The common basis for solar calendars, lunar calendars, star calendars and sundials, is the rising of the sun, moon, and stars in the east during the four seasons. Details on how the seasons are affected by the precession of the spring equinox over 25,800 years are another study.

These calendars were before Moses and are not Jewish.

Fifth, Abraham was called in Mesopotamia on the Passover, 430 years before the exodus from Egypt, on the very same day as the Passover (Ex 12:41). If so, the Passover was before Moses and was not Jewish.

Sixth, Jewish tradition says Adam was created on Friday, the sixth day, on the first day of the seventh month, and he ate of the fruit of good and evil on the 10th day of the seventh month, later called the day of Atonement.

Mt. Sinai 50 days after the Exodus, on the day of Pentecost. This fulfilled the Passover and Pentecost. The Israelites received the law on Pentecost.

If true, The Passover, Pentecost, Atonement, and other annual “Holy Days” would not appear to be Jewish if they were before Moses.

Seventh, the next holy days were revealed during the next year, and, after which the scouts were sent to explore the Promised Land during the grape harvest season, at the time of Trumpets.

Since they brought back stories of finding enormous giants there, they were not allowed to fulfill the next feast by entering the land after the feast of Trumpets (after the first day of the seventh month) and were not allowed to fulfill the day of Atonement and begin counting the jubilee cycles.

The Ultimate Goal: Reaching the Gihon Spring

Eighth, the original goal was to eventually conquer the land and to occupy the area of Salem later called Jerusalem, where Melchizedek was king and priest in the time of Abraham. He presented Abraham with bread (representing the spring barley harvest season) and wine (representing the fall harvest wine season). This would mean that celebrating with the bread and wine is not Jewish. It was before the Jews.

Moses wrote an entire chapter to instruct the Israelites to bring their tithes, offerings and sacrifices to the place where God would eventually place his name.

Salem (that is, Jerusalem) was located over a rare water source called the Gihon Spring. Solomon was taken through Jerusalem and anointed at the Gihon. After the temple was finished, the priests washed in the Gihon before they offered the sacrifices, and they celebrated the dedication seven days and feast of Tabernacles for seven days (II Chron 7:8).

This event concluded the era from the Exodus to the temple and fulfilled the feast days from Passover to Tabernacles. The Gihon flowed from the threshing floor down through the Kidron Valley outside of Jerusalem (Ezek 47:1; Zech 14:8; Rev 22:1). Centuries later, king Hezekiah diverted the Gihon to supply the western part of the city.

Two Gihon Springs

The first and second temples were built over the Gihon, not on the “temple mount”, which still exists in our time.

Paul told the Galatians about these two different Jerusalems (Gal 4:22-31), and the one from above has its own Gihon spring (Rev 22:1). We can now discern that this spring in the “Jerusalem below” represents another spring from “Jerusalem above”. In the first century, Christ placed mud on the eyes of a man blind from birth and told him to go wash in the Gihon.

This is not Jewish because Christ’s Father was not a Jew (Luke 1:31-32), and He was of the Higher Realm, the Jerusalem above.

The Passover was on Wednesday, the 14th day of the first month, before the exodus from Egypt on the 15th day (Num 33:3). They ran out of unleavened bread on the 15th day of the second month (Ex 16:1), and this was followed by Pentecost, when the old covenant church in the wilderness was founded (I Cor 10:1-5).

Likewise at the Crucifixion during the Christian era, the Passover was on Wednesday; the 14th day of the first month, and this was followed by Pentecost, when the church was founded.

Some believe that Christ was crucified in 31 AD, 3½ years before a jubilee, in the fall of 34 AD, which was 490 years after 458 BC (Dan 9:24-27). Here again, this is not Jewish if the Jews had denied that Christ was the Messiah. They were expecting the Messiah to oust the Roman occupiers and fulfill the jubilee by giving them their land back. The tribes would return.

During those 3½ years, the church was concerned with escaping the persecutions of king Herod, Chief Rabbi Gamaliel, Saul (Rev 12:6, 14), and, at the end, Saul had Stephen beheaded.

At Stephen's death, the heavens were opened to unveil the Higher Realm where Christ was seen standing beside his heavenly throne. This is when Christ intervened and called Saul on the road to Damascus, changed his name to apostle Paul and sent him to convert the nations. This was mission kept secret from the foundation of the world, and the Jews were blind to it.

Feud over Proselytizing

This is where proselytizing comes into the overall story. Paul told the Romans that his reaching the nations with his message was a mystery kept secret and hidden since the world began (Rom 16:25).

In one of the synagogues, Paul noticed that Peter preferred to set only with the Jews and never with the non-Jews. In contrast, Paul regarded them to be converted gentiles rather than Jewish proselytes. At the next church conference in Jerusalem in 49 AD, 14 years after his conversion in 34 AD (Gal 2:1), Paul presented the issue to the other apostles for a final decision on the matter of how the Jews were to treat gentile converts, how to treat "strangers" among them.

There rose a general consensus. Enough proof was gleaned from various miracles that the gentiles were being called into the New Covenant and should co-exist with the Jews in various synagogues and in Jewish communes if the gentiles prohibited what the "strangers" had to prohibit in order to coexist with the Israelites in the Promised Land. There were certain conditions. Gentile converts had to give up serving idols and not eat things served to idols, but they did not have to be circumcised for the Jews to treat the strangers as brothers.

Circumcision Versus Sabbaths

Some taught that Sabbaths were the sign between God and his people, but others believe that circumcision of the flesh designated the identity of Abraham's offspring. It was allegedly the old covenant sign. Circumcision of the heart became the sign in the new covenant, not Sabbaths.

The Jews, on the other hand, could not be prohibited from observing their Sabbaths and holy days, but they had to cease offering sacrifices to accept Christ's sacrifice. Christ was to be their Lamb once and for all (Heb 10:10; Rev 7:14-17). Continuing to offer sacrifices was tantamount to idol worship and being an anti-Christian.

Both the Jew and gentile had to receive God's Spirit to enter the New Covenant, but a feud broke out between the Zionists, rabbinical society and heirs of David (the Desposyni). Claiming to be the founders of the New Covenant and heirs of David's throne boldly confronted the Imperialists of the Roman Empire, which had its own extremists.

The Roman imperialists were much like the previous eras ruled by Ptolemy, Cleopatra, Marcus Antony, Julius Caesar and Herod. The elite felt they were special and should live in castles and ride in golden chariots pulled by white horses. The others should live in outhouses and be kept alive until another harvest to provide more bread and more wine for the elite. Every Sunday the bread and wine represented the elite sharing spring and fall produce with the masses. It was as pledge (or temporary, corruptible token) that the next year, the next life, will be more abundant and much more plentiful.

Back to Proselytizing

Latter-Day, Messianic Movement-type organizations note that the apostles in the first century kept the holy days. Therefore, allegedly all true Christians today should observe them. But there are a few issues needing resolved. First it is believable that both the gentile, non-Jewish believers had God's spirit and were members of the New Covenant without needing to observe the Passover as a memorial of coming out Egypt. That is an Israelite or Jewish memorial (Ex 12:42), which was taught by Zionists to Jewish proselytes.

Next it is taught that there were several Christian church eras after the first century that preserved the holy days through the centuries down to their present group, but this belief conflicts with their belief that the holy days were kept by Christians during most of these eras.

In reality, during the middle ages, it was the Jews, the Sephardim (Spanish) and the Askenazi (German) Jews living throughout Europe that published literature and promoted the holy days in order to attract Christian non-Jews into their Messianic Movement and Hebrew Roots synagogues. However, the leaders considered Christianity to be temporary until their Messiah comes to a restored temple, a restored Levitical priesthood with its tithing system and sacrificial offerings.

Christians became attracted by the theory that, in the first century, Pentecost was fulfilled when the church was founded. Therefore, it seems logical that the next holy day needing fulfilled would be the feast of Trumpets.

This view leads to the idea that Christ will likely return on that particular day, on the first day of the seventh month. Outsiders not keeping all of the holy days would not likely be ready for Christ's return and would be spiritually asleep and caught unaware.

However, this is an assumption and is in contrast with the Jewish belief that the Messiah will arrive in a jubilee year, which begins on the day of Atonement with the trumpet of the jubilee. There are at least 12 different times during the past 2,000 years when some type of Messianic Movement has set a date for Christ's return in a jubilee year (<http://code251.com/>).

The present work of Jonathon Cahn is undoubtedly the twelfth time.

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