

Who Said There is an Annual FEAST Holidays?

Ever since the “Holy Bible” was created into ONE Hand-i-Book, it was never actually a sacred book. The Latin Vulgate is a Latin translation of the Bible, was the mainly first ONE hand-i-book Bible by St. Jerome, who was commissioned by Pope Damasus I in 382. Which contains the Latin version of the Hebrew Old Testament and the Greek New Testament. Or the first one manuscript book called TANAKH that contains all 24 books of the so-called Hebrew Bible in one volume is the Leningrad Codex, which dates from the early 11th century CE. Long before the English version came into existence.

The point here is, according to the scripture books, אֲנִי (I AM – YAH) told Israelites not to alter, delete, or add any word that was first written in the original manuscript books of אֲנִי. By some of אֲנִי's chosen people who wrote it. Many centuries later, people who were once true Israelites have done wrong with the original manuscript words of אֲנִי. This explains many reasons why our modern-day Bible versions have issues that aren't mostly correct. This document article has a topic question, “Who Said There is a FEAST Annual Holidays?”, because there is evidence that provides us with a mistake in the translated Bible. Few Bibles have the correct word, yet we had to figure out which one of these Bible versions had some correct word. Some Bible versions said, “Three times you shall keep the Festival unto Me in a repeat year”, yet it mentioned each of those festivals as FEAST? Example like what **Lexham English Bible** said:

“Three times in the year you will hold a festival for me. You will keep the Feast of Unleavened Bread.... And you will keep the Feast of Harvest... And you will keep the Feast of Harvest Gathering... Three times in the year all your men will appear before the Lord Yahweh.”

Lexham English Bible is not the only version of the book that said “FEAST” instead of what should have said “FESTIVAL”. Because it mentions three festivals first. I believe what it should have said is this:

*“Three times thou shalt keep a Festival unto Me in the repeat cycle year.” - Exodus 23:14
“Three times in a year all your males shall appear before the אֲנִי, your Creator Almighty empty-handed”. - Exodus 23:17*

The Torah of Exodus in the ancient scripture is somehow telling us this way instead of another way created by man. This is why I, Bro. Pouliot must do my bad to back track the original language the Israelites once spoke and write. Putting the mind set on how the ancient Israelites spoke and wrote instead of our modern-day language culture.

There is much more I must inform people about the three annual Festival ingathering holidays. How are those festival ingathering holidays understood correctly?

1. Chag HaMatzot (Festival of Unleavened Bread), verse 15,

2. Chag HaKatzir (Festival of Harvest), verse 16,

3. Chag HaAsif (Last - Festival of Ingathering Harvest), verse 16.

Notice how it is mentioned in Hebrew along with our English understanding. For example, Chag HaAsif means the Festival of the Ingathering. This Festival of the Ingathering is also referred to as Chag HaSukkot, the Festival of Booths (Tabernacles) or Feast of Tabernacles, but these words are totally wrong. Because of how our past translator in vain altered its words. Chag HaAsif, the Festival of the Ingathering is the correct understanding of the true appointed holiday. The last Festival of the Ingathering holiday of the year.

The main reason why Sukkot is wrong, because it doesn't tie into any particular event; therefore, the key to understanding the essence of this appointed time lies in its scriptural given names. As one of the Shalosh Regalim – the Three Pilgrimage Festivals, which includes Pasach, Shavuot, and Sukkot – Sukkot is a holiday centering on the importance of remembrance, something revealed by the names Chag HaAsif and Chag HaSukkot as each one corresponds to a different aspect of the holiday we are meant to remember.

In the instance of Chag HaAsif, this phrase can be translated in one of two ways – the Festival of the Ingathering or more simply, the Harvest Festival, plainly indicating that the holiday fell out around the time of year when the last of the crops were being harvested and gathered. As the name itself suggests, Chag HaAsif was partially celebrated as a way to express joy and appreciation towards completing the year's harvest. The last Festival of the Ingathering holiday is not all about Sukkot, even so Israelites are to live in a temporary tent where they lived for seven days and waved (the branches from palm tree or other kind according to Leviticus 23:40) before the שֶׁבַע in worship (Leviticus 23:41-43). To remember how their ancestors' fathers had wandered in the desert for 40 years and they had to dwelt in their temporary tent during their journey.

Notice how I used the word tent instead of "Sukkot", "Booths", or "Tabernacle", this is because of two reasons, first, שֶׁבַע did not instruct the Israelites to build their own tents, but he did instruct them to build a special tent for worship, called the tabernacle. Notice how this word "TABERNACLE" is not a temporary house for the Israelites to live in but a worship place. This tabernacle was a portable sanctuary where שֶׁבַע's presence dwelt among His people and where they offered sacrifices to him. The tabernacle was made of curtains, boards, sockets, rings, hooks, and poles that could be easily taken apart and carried to another place. Whenever the Israelites moved from place to place in the wilderness, they carried the tabernacle with them and set it up according to God's direction.

Second reason, since שֶׁבַע did not instruct the Israelites to build their own temporary shelter (tents) but the scripture did mention several times that the Israelites had lived in the dwelling tents during their 40 years journey in the wilderness after they left Egypt.

- Numbers 1:52 says: "The children of Israel shall pitch their tents, every man by his own camp".
- Numbers 24:2 says: "And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes".
- 2nd Samuel 7:6 says: "For I have not dwelt in a house from the day I brought the Israelites up out of Egypt until this day, but I have moved about with a tent as My dwelling".

From all these examples, we would know for sure that they also had tents made of skin as well. This is why I don't agree with the Jewish "Sukkot" or "Booths" custom using such things like the bamboo poles,

palm branches, fiberglass, metal frame, or any wooden wall. This is not a great way to teach the children the Israelites history, how they built their own camp during the 40 years journey in the wilderness after they left Egypt.

During the Festival of Ingathering Harvest holiday, **אלהים** expects the Israelites to bring the firstfruits of their harvest as an offering. The firstfruits were the first and best of the harvest. The Israelites were also expected to keep the Feast of Harvest with the firstfruits of the produce from what they sow in the field. **אלהים** commanded the Israelites to bring the tithe of these first produce from each crop they've harvested into a basket for the designated place of worship. FYI, Festival of Ingathering Harvest is also sometimes known as the Festival of Weeks, but we must not get confused with that. Because the Festival of Weeks is mostly known as Chag HaKatzir (Festival of Harvest or Festival of Pentecost).

The Chag HaKatzir (Festival of Harvest) happens after counting 7 weeks (50 days) after Passover Day. A served reminder to the Israelites of **אלהים**'s provision in the Promised Land. Ultimately, the Israelites were to acknowledge that **אלהים** had rescued them from slavery in Egypt and provided them a place to live and grow crops (Deuteronomy 26:1–11). The first grain offering, also called the firstfruits. A ceremony of the first sheaf of grain offering to be accepted by **אלהים**. The agricultural cycle of ancient Israel revolved around two harvests, one in the spring and the other in the autumn (fall). Before any grain could be harvested in the spring, an unusual ceremony took place to inaugurate the spring harvest season. Instructions for this ceremony are detailed in Leviticus 23:10-14. FYI, since the temple in Israel had been destroyed long ago, we are not able to do such a grain offering where the priest put the grain offering on the altar. We are to remember this memorial anyway and still worship **אלהים** by giving thanks for food, shelter, clothing, and other daily needs etc...

FYI, there is not a single passage in the Scripture book, after the coming of the Holy Spirit on the Day of Pentecost like how the New Testament teaches this, where anyone is commanded or exhorted to stay and wait for the Holy Spirit. Worst of all, many might not realize this word "Pentecost" means fifty. The Old Testament Festival of Harvest Day (Festival of Pentecost) was celebrated fifty days after the Feast of First Fruits (Lev. 23:15,16). It was always held 50 days after the Feast of Firstfruits, which was during the Festival of Unleavened Bread (Leviticus 23:15-16). It marked the end of the barley harvest and the beginning of the wheat harvest (Exodus 23:16).

The produce that the ancient Israelites harvested from the field and brought for the offerings during these days included barley and lamb. Barley was the first crop to ripen in the spring, and it was used for the Feast of Firstfruits, which was held on the second day of the Feast of Unleavened Bread (Leviticus 23:9-14). On this day, the priest had to wave a sheaf of barley before the Lord as a thanksgiving offering. He also had to offer a male lamb as a burnt offering, along with a grain offering of fine flour mixed with oil and a drink offering of wine.

So, everything we have been reading through the scripture example, we can see now how often it is mentioned and why it's a "FESTIVAL" holiday instead of "FEAST". This includes the correction holiday name for Chag HaAsif as well. Because it is all about the festival of harvest ingathering. Even so, people are required to gather for meetings and worship as well. This is one of the many reasons why I warn people about the New Testament (NT) false doctrine. That this NT Bible will brainwash people the incorrect way apart from what **אלהים** had taught Israelites what Torah teaches.