

Hebr. 10:24-26 DON'T FORSAKE THE ASSEMBLING OF THE PEOPLE

If we look at a commonly misunderstood verse in Hebrews, we will see that all the Believers in times of old kept the Feasts as Yah commanded. **Hebr. 10:24-26** *and let us consider how to stimulate one another to love and good deeds, 25 **not forsaking our own assembling together**, as is the habit of some, but encouraging one another; and all the more, as you see the day drawing near.* 26 *For if we go on sinning willfully after receiving the knowledge of the truth, there no longer remains a sacrifice for sins"*



Most Christians have been lied to about what this verse really means. Most have been told that it means that Christians are to always make sure they belong to some church fellowship. This is not even close to the truth. At one time I believed this concept too, but I have since learned the truth and have been set free of that churchianity. In verse 24 it is not talking about church fellowship, it is talking about the assembling of the people three times a year for the Feasts Of Yahveh. It was even commanded that the men assemble together in

Jerusalem for these three special occasions.

What is being revealed in verse 26 is as follows: In the early years of the Temple you could literally sin as much as you wanted if you didn't truly follow Adonai, and still daily offer up a sacrifice to cover that sin, whatever it may be. Now that Yeshua died on the stake for our sins we can't offer up sacrifices to cover our sin. We are to repent of the sin and change our ways, or we are not following Yahveh in spirit and in truth. This is not to say that Yah will not ever forgive us, but it means that we must repent of such a sin and stop doing it. As long as we can come before the throne of His grace, mercy, and repent, He is willing to forgive and pardon us. If we refuse to repent (change), then we simply lose whatever rights we previously had as a Believer. This includes our salvation.

FOR ANYONE INTERESTED IN A DETAILED WORD STUDY OF Hebr. 10:24-26 "GATHERING TOGETHER"..'EPISUNAGOGUE" (Synagogue) here is an example of exactly what it means and why:



One example of a verse very commonly misunderstood by many. We will use the following word/words in a verse as an example of just how important the true meaning of a word is for its proper meaning.

2Ths. 2:1 *Now we request you, brethren, with regard to the coming of our Messiah Yeshua and our **gathering together** to Him,"* (NAS corrected)

2Ths. 2:1 *But in connection with the coming of our Messiah Yeshua and our **gathering together** to meet him, we ask you, brothers,"* (CJB)

2Ths. 2:1 *Now we beseech you, brethren, by the coming of our Messiah Yeshua, and by our **gathering together** unto him,"* (KJV corrected)

Here we see Paul speaking of a FUTURE gathering together of the people. He is making it clear that this is in the future, it has not already happened. In verse seven and eight we see what he is referring to:

2Ths. 2:7-8 *For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. 8 **And then shall that Wicked be revealed**, whom Adonai shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming."*

In order to begin a word study we are using in 2Ths. 2:1, let's look at the meaning of the English word "gathering" used here as it is described in the Greek. Some people may prefer to start out with a concordance and some may start their study with an interlinear. In this case we will use Strong's concordance to start our process. The word there translated into English, is Strong's #1997 "episunnagoge", a meeting (for worship) ..assembling (gathering) together.

Next to the Strong's number 1997 you will see the actual Greek word "episunagoge". Right of that you will see written the closest English transliteration of that Greek word. This is the closest English equivalent. To

the right of that we have in italic the closest phonetic spelling “ep-ee-soon-ag-o-gay”. To the right of that we have from what root that word is generally taken from. In this case it is Strong’s #1996.

Next to that we have a definition in italic. Being in italic it means that is the most literal translation. The bold words are NOT the literal translation. In this case it says a complete collection, a Chr. meeting (for worship):-assembling together. The Chr means “Christian” meaning.

We now look at the root word 1996 and we actually see two Greek words that this word comes from (1909 & 4863). That is a contraction of two Greek words which when put together collectively mean specifically some place put (united) together.

We now look at the Greek 1909 and we see “epi”. Next to it we see “a prim. prep. prop.”. That means it’s a prime root to superimpose. You are not going to break this word down any further than its prime root. The word “epi” means upon something, to superimpose, to place over something. In other words it is saying “the people were to gather over something at a certain time and place”.

You will sometimes notice in the concordance that words have a + (plus) or an x over them. If the word in bold has a plus in front of it it means that everything after the plus are words specific to King James English, something unique to the KJV. These words may not be translated this way in an NIV, NAS, etc. When you see the “x” in front of the bold word it means it is an idiom or part of an idiom in Greek. It means that the words following the “x” are words peculiar to the Greek, meaning something specific for that culture. You will find this a lot more in your Hebrew Lexicon rather than your Greek because there are a lot more idiomatic phrases in Hebrew than in Greek.

We now look at the Greek 4863 which is “sunago” which breaks it down just about as far as one can go. Anything beyond this point would be splitting hairs. Sunago means “to lead together, to collect or convene, to entertain”. To entertain is a way of saying “celebration, to be festive, to feast, to have fun together”.

Next, it’s followed with a + and it lists accompany, assemble, etc., words that are specific to the KJV. In other words, they are not translated that way in other translations.

To summarize what we have now discovered, we now see that the 1997 means to collect together, to entertain, to convene, to celebrate in one place at a specific time. Remember we are still looking at the Greek only, we have not got into the Hebrew yet. Now we know why that particular word was used in the Greek to describe the Hebrew it was translated from. Paul is using words that he knows those listening already understand.

Now we take our Englishmen’s Greek Concordance, look up the number 1996 to see the basic meaning of the word; “to gather together”. Then generally they will give you examples of where this word is used in the bible. In this case it is used in Mark 13:27. Next to that meaning you will see a check mark. Then you will see two more numbers after that. That check mark means these are the words used as the root words. It lists 1996 and 4863. The verses listed using this word are all translated as “gathering together”. In this particular case we see listed only two places where our original Strong’s 1997 are used. They just happen to be 2Ths. 2:1 and Hebr. 10:24 where the gathering together is referring to a specific time to gather together for the Feast of Yah, back then and in the future when Yeshua returns. This is referring to the gathering together, assembling of all the twelve tribes for the Feasts on their special dates as per the lunar calendar. They did this three times a year. The “day of the Lord”, or “the day of the coming of the Messiah” is referred to in every one of these Feasts. “As you see the “day” approaching is referring to the sliver of the moon marking the counting of days for the feasts. All these feasts (rehearsals) are given to us so that we can see the beginning to end written in the feasts, as Yah revealed in Isa. 46:9-10. It is also referring to the future feasts, because when Yeshua returns we will all gather together to celebrate the Wedding Feast and the other Feasts of Yah. This will start at the sound of the Trumpet on the Feast of Trumpets some day in the future.

You don’t need to know Hebrew or Greek to do these things. It would obviously help a great deal, but it’s not actually necessary. Knowing the order of the Hebrew and Greek alphabet is however necessary to go any further.

Letters in Greek run left to right the same as in English, but opposite the Hebrew. So all these things must be kept in mind when researching meanings.

Thayer’s has a Hebrew to English Lexicon and a Greek to English Lexicon, two separate books. Thayer’s is probably the best. Thayer’s is also coded to Strong’s. **Keep in mind that these books are compiled by secular people. They are using literal translations. They do not look at any of this from a spiritual perspective. They are not bias.** They study and understand the nature of words. If we look at the Strong’s 1997 in Thayer’s we will see to the right of it “episunagoge”. Then to the right of that you have the word “episunago” which traces it back further to its root. Next to that you have 2. b.. This is a Latin term which means “which to see”, or “go see”. It wants you to see that form of the word which happens to be 1996. Then you see in italics “a gathering together in one place”. Then you see an i. and a q.. This is a Latin term that means it is equal to the Greek word that follows that. Then it gives you a quote from 2Mac. 2:7. It also tells you to put it in context with 2Ths. 2:1 and Hebr. 10:25. The writers of Thayer’s are clearly telling us that the Greek word used in 2Ths. 2:1 and Hebr. 10:25 is the same word used in 2Mac. 2:7. They are pointing to a direct connection in the use of this word. **2Mac. 2:7** “Which when Jeremy perceived, he blamed them, saying, As for

Did You Know "church"?



The word "church" is most commonly used for the Greek word *ekklesia* which means, "called out." Church is not an accurate translation of *ekklesia* but is a derivative of the name of a pagan Greek goddess Kirke (Circe) who specialized in turning men into swine. She was skilled in the magic of metamorphosis, the power of illusion, and the dark art of necromancy. She was also the daughter of Helios, the sun deity.

It is interesting to note that William Tyndale, in his Bible translation, translated *ekklesia* as "congregation" and only used the word "churches" for heathen temples in Acts 19:37!

Kirke's name was derived from the Greek verb *kirkoō* meaning "to secure with rings" or "hoop around," a reference to her magical powers. The word "church" is known in Scotland as *kirk*, in the Netherlands as *kerk* and in German as *kirche*.

The derivation from the Greek Kirke is evident. *Oxford English Dictionary* 1971 regarding the word church lists the following:

"Forms. A) *cirice*, *chiriche*, *churche*, etc. B) *circe*, *chirche*, *churche*, *church* etc. C) *kirke*, *kirke*, *kirk*, etc. *Kirika*, *cirice*, was originally applied to the building, it is clear that with the conversion of the Teutonic nations, it was assumed as the naturalized equivalent of *ecclesia*."

From antiquity to Teutonic peoples and to the present we see a clear perversion in associating Yah's people with a pagan deity. "Assembly" or "congregation" is much more accurate.

that place, it shall be unknown until the time that God gather His people again together, and receive them unto mercy." (KJV) This story in Maccabees is of course referring to the story of Hanukkah. In this particular verse Jeremiah is telling the people that the cave (Jeremiah's Grotto), in which he hid the Ark of the Covenant would be kept a secret until the last days, when Yah gathers His people (the remnant) together.

The reality is, these two words: *episunagoge* and *episunago*, are describing a synagogue. We are all familiar with the English word "synagogue". In other words it is saying; "do not forsake the synagoging together", if you will.

As people who are grafted into spiritual Israel (Roms. 11:17), we Could participate in the celebration of the Biblical Feasts. As we come to understand that the Feasts point the way to the Messiah we can joyfully enter in and make them a part of our lives. As we examine the Scriptures and we see that Yeshua faithfully kept the Feasts, it's obvious we **SHOULD** keep the Feasts. Where the danger lies is in the final area in where some say that we **MUST** keep the Feasts. Like Baptism, it is arguably a requirement for salvation. It is done out of a natural outflow of our hearts. **For those who claim to love Yah, please consider this. Imagine, Yah invites us to His feasts and we refuse to attend.** Think about that for a moment. Every time we celebrate the Feasts we are preparing ourselves, rehearsing for the prophetic fulfillment of them." I would simply say to those questioning the Feasts; why would you NOT celebrate them?

Lev. 23:1-2 *Yah spoke again to Moses, saying, "Speak to the sons of Israel and say to them, **Yah's appointed times which you shall proclaim as holy convocations — My appointed times are these:**"* In Lev. 23 Yahveh commands all Believers to recognize and celebrate the Feasts of Yah. The Hebrew word used here for "my appointed times" or in some versions: "sacred assemblies", is "miqra" (Strong's #4744). **Miqra literally means "rehearsals"**. The other Hebrew word used here for "feasts", is "moed". **Moed literally means "appointed times"**. These **SEVEN** Feasts (rehearsals) are split up into **THREE distinct groups**. The

FIRST group of Feasts is: Pass-over/Unleavened Bread/First Fruits. The **SECOND** singular Feast is Shavuot (Pentecost). The **THIRD** set of Feasts are Trumpets/Atonement/Tabernacles. These three distinct sets are "types". These types remind us of what may be considered the **THREE separate parts of Elohim** (body, soul, spirit). The three annual Feasts represent Elohim. Again these three (parts, not persons) are represented in the Temple of old. The outermost chamber of the Temple represented the BODY of Elohim which was Yeshua. The middle chamber represented the Holy Spirit of Elohim. The innermost chamber (holy of holies) was representative of the Soul/Mind of YHVH, Elohim.

According to Exod. 23:14-17 and Deut. 16:16 all men were to report, to the place Yahveh would choose (Jerusalem), for the Feasts of Passover/Unleavened Bread, Weeks, and Tabernacles. The Feasts can also be divided into two categories. The first category is the Spring Feasts. The Spring Feasts occur in the beginning of the sacred calendar. The Spring Feasts include Passover (Peseta), Unleavened Bread (Matzah), First Fruits (Sfirat Haomer), and Weeks (Shavuot). Messiah's first coming fulfilled the Spring Feasts. The second category is the Fall Feasts. The Fall Feasts occur at the beginning of the civil calendar. The Fall Feasts include Trumpets (Yom T'ruah), Day of Atonement (Yom Kippur), and Tabernacles (Sukkot). Messiah's second coming will fulfill the Fall Feasts. Leviticus 23:2 calls these Feasts "holy convocations." These Feasts and the Sabbath are to be observed as continual rehearsals and reminders of Yah's faithfulness throughout time.

These Feasts show us the beginning to the end prophetically. We must always remember how quick things can happen. The first four Feasts took place in 53 days, the last three occur in only 22 days.

In many ways, the Feasts can be described as Yah's prophetic calendar. Once understood, they reveal to us many of the incredible events of the past and those of the near future. One of the big questions we have to ask ourselves has become a business cliché in the organized religious churches of today. You often hear

people say, "what would Jesus do?". Many claim to do what their Jesus would do, but do they really?.

Obviously the answer is NO! If we really did as Yeshua did, we would keep all the requirements of the Torah, as He did. He was born and raised a Jew and He learned and practised all the oral and written traditions of the Jews, so the real question we must ask ourselves is quite simple. What would Yeshua do if He were standing right here beside us? Again the answer is obvious. His written word already tells us that He kept the Feasts, as did ALL the other Hebrew writers of our Bible.

If we look at a commonly misunderstood verse in Hebrews, we will see that all the Believers in times of old kept the Feasts as Yah commanded. **Hebr. 10:24-26** *and let us consider how to stimulate one another to love and good deeds, 25 **not forsaking our own assembling together**, as is the habit of some, but encouraging one another; and all the more, as you see the day drawing near.* 26 *For if we go on sinning willfully after receiving the knowledge of the truth, there no longer remains a sacrifice for sins"*

If we go back and look at history, we will see that the early Believers were all JEWS. Then some Gentiles became Believers in Yeshua of Bet Lehem. After about the second century, the ways of the Jews changed. Many of these people who had been so admired were slowly slipping into pagan practices like those Roman's and Greek's around them. They became frowned upon by most people, and became outcasts. In the meantime, many more Gentiles became Believers and far outnumbered the Jewish Believers. The Gentiles became "de Judaized". The Gentiles separated themselves from the Jews and "anti-semitism" was born. The Greeks and Roman's came into the midst of the people and their ideas and concepts overtook those of the Jews. This is the time when the heathenized holidays, customs, and traditions of the pagans became the accepted norm of society. Thanks to the founders of the Roman Catholic church (Constantine in 325AD), the divine times, holidays, and laws, were given pagan names like Easter and Christmas (Dan 7:25). Even the Sabbath day which had been set in stone for thousands of years was suddenly changed by these Heathens of Rome. These changes have been adopted by most proclaimed Christian churches to this very day. The Whore of Rome has many daughters (Rev. 17:5, 18:4).

Yah is the one who proclaimed the appointed times of rehearsal (Feasts) for the true Believers in the Holy One Of Israel, and only Yah has the right to change them if He ever so desires. The idea of me putting this Book together is to help others to see the prophetic parallel of life, death, resurrection, and return of Yeshua our Messiah. The Feasts show us what did and what will take place on the roadmap of our walk with the King of the Universe. One of the reasons we celebrate the feasts is so that our flesh understands what's happening spiritually. Our flesh experiences the spiritual times of rehearsal. Our flesh is made to observe Yah's special holidays given to those who show their love for Him by honoring His command. This is done first in the physical, then it takes place in the spiritual.

Many people for some reason seem to think that Paul (Sha'ul) didn't tell people to keep the Feasts. This is as far away from the truth as east is from west. There are many scriptures that talk about Paul keeping the Feasts. For example, in **1Cor. 5:8** ***Therefore let us celebrate the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.*** Paul, like all Yah fearing men, kept the Feasts. It was simply part of a lifestyle for all those who were truly "people of the way".

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