

# INSIGHT

Volume 6 Number 4

October 2007

## King of Greece



The  
Coming  
King of  
Greece

Where is  
your search  
leading?

With  
this ring,  
I thee  
wed

Daniel 9 &  
the 2,300  
Days

International Congregation of Yahweh

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Volume 6 Number 4

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## A MAGAZINE OF BIBLICAL UNDERSTANDING

### *From the Editor* 3

#### **Where is your search leading?**

How can you know you are on the right track? Where do you find Yahweh's true followers?

### The coming King of Greece 4

Did Alexander the Great and Antiochus Epiphanes complete the prophecy of Daniel chapter 8? Read about this major *unfulfilled* end-time prophecy.

### Daniel 9 & the 2,300 Days 8

The mysterious 2,300 days: When? Momentous events involve this misunderstood period of days.

### 2008 Calendar 10

Vital dates you need to know.

### “With ths ring, I thee wed.” 11

The Laws of marriage bring happiness and fulfillment. What are they? What is the forgotten Biblical Law of marriage?

*Insight* is published by the International Congregation of Yahweh in Pocahontas, Arkansas.

ICY is a nonprofit, religious organization dedicated to the restoration of the original doctrines of the Apostolic assembly. ICY follows the practice of the New Testament assemblies who kept the Law of the Old Testament. The true assembly is built on the foundation of the apostles' and the prophets' (Eph. 2:20) message of obedience to Yahweh's Law (Isa. 8:20; Jer. 26:4-6; Ezk. 20:19).

Our major doctrines include the name of the Creator, Yahweh, and His Son, Yahshua. Only these names are to be used in worship rather than such names as Jesus, God, Lord, Jehovah, etc. Ample Scriptural and historical evidence support this belief; not the least of which is the commandment against taking the name of Yahweh in vain (Ex. 20:7).

ICY also teaches the restored truth that the weekly seventh-day Sabbath is from dawn-to-dark. It is NOT from sunset-to-sunset as commonly taught. Yahweh's true Holy Days and New Moons are to be observed as well. Another major fundamental belief is the atoning sacrifice of the Messiah Yahshua.

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Cover photograph: This crown jewel of the British Royal Family is located in the Tower of London and housed in the Jewel House, Waterloo Block. [google.com](http://google.com)

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# Where is your search leading?

From the Editor: Gary C. Miller

From the day we draw our first breath we begin a journey. Gradually we realize a world around us, often beyond our reach. As we grow and our reach extends, we may wonder, “What is the journey all about and where is it leading?” Truly, *where is your journey leading you?*

Invariably, at some point along the way we encounter *religion*. Couched in every conceivable form, packaged for magnetic eye appeal and stirring our emotions, we are drawn to it. We feel the tug, but it is not often easy to know *what* is pulling us inward to the centers of religion.

Like a moth drawn to the flame by the appeal of the flickering light, modern religions attract legions of followers along a journey of sometimes confusing, even contradictory, Biblical interpretation.

How *do* we find our way? What *are* the signs that must guide our way where a wrong turn can be fatal? How are we to avoid being an unwary traveler hopelessly trapped, our fate sealed by the grip of our trespasses and sins (Eph. 2:1), unable to pull free of religious deception?

Ultimately there is only one answer. Our escape to freedom is only through Biblical *truth*.

Truly, Yahshua has said, “...you shall know the truth, and the truth shall make you free” (John 8:32).

But what *are* the *specific* signs, the beacons that distinguish the right track from all the others?

For example, is the sign a group, say a large group, of like-minded, mannerly and well-heeled mainstream believers comfortably distanced from the so-called lunatic fringe? Can the size and affluence of the group safely indicate they hold the *true* standard of righteousness? If they use Yahweh and Yahshua’s name is that conclusive as well (Matt. 24:5; 15:9)?

Is there a danger in groups of any size, economic status, or label, that the groups’ beliefs could actually replace the Scriptural laws?

Certainly, but “Though hand join in hand, the wicked shall not be unpunished” (Prv. 11:21).

We are searching for *Biblical* truth, after all, and Yahshua did say, “Sanctify them through your truth: Your word is truth” (John 17:17). See Psalms 119:151.

Notice He said that *sanctification* comes through the truth of Yahweh’s word. What truth? What word? We will see shortly.

In general, among groups professing the Bible, by far the largest and most influential are Sunday keeping congregations.

But honestly, where, chapter and verse, does the Bible give the slightest hint the weekly Sabbath was changed from Saturday to Sunday? Who changed it, when, and by whose authority?

Too, Yahshua pointed out, “For many shall come in my name...and shall deceive many” (Matt. 24:5).

Stunning! Groups may even have the right names, Yahweh, Yahshua, but still not have saving truth.

It is very doubtful, then, the group’s size, demographics or even their label, are the actual sign of where the Biblical truth lies.

Perhaps our search should be at the *other end* of the religious spectrum.

Maybe, there are individuals sufficiently enlightened who escaped the mass religious deception, and now separately each is going their own way, carrying the truth with them.

Like the wary moth near the flame, once “burned” by religion at close range, they vow never again to have *anything* to do with “organized” religion or church government (II Pet. 2:10).

Is *this* the key, the sign, to guide our way? Does it not say somewhere we must work out our own salvation with fear and trembling? Is it best, perhaps, to remain solo, away from the market places of religion? There, “above” the din of *all* church government, may one commune with Yahweh alone “...unto salvation...?”

Notice what the Bible clearly says about the “stand-alone” individualist. “...Not forsaking the assembling of ourselves together, as the manner of some is...[notice now] For if we *sin willingly* [by not assembling, v. 25] after having received the knowledge of the truth, *there remains no more sacrifice for sin*” (Heb. 10:25-26).

Paul says those forsaking the truth regarding Yahweh’s assemblies are willfully sinning.

Where can this lead if unchecked: “...a fearful looking for of judgment and fiery indignation, which shall devour the adversaries” (Heb. 10:27).

Sobering and *true*.

Clearly, for the sake of such a one, Yahweh does not restructure or set aside His method used from time immemorial, of working through an organized body of His true followers (Acts 7:38; I Cor. 12:28; Eph. 2:20-22).

There is good reason for an organized body: we all need spiritual and emotional support, friends of like mind who share the truth and understand the role of government. “Of the increase of His government there shall be no end” (Isa. 9:7).

One determined to maintain his self-imposed exile from the visible, structured true body of Yahweh’s followers, *does not* have Yahweh’s favor. Quite the contrary. Paul left no doubt about it.

Why is it a sin to refuse to assemble with a body of *true* believers, once given the truth of just where that body is (Heb. 10:26)? Because Yahweh’s weekly Sabbath and annual holy days are *commanded holy convocations* (Lev. 23:3-4, 7, 21, 24, 35-36), summoned *assemblies*. He issues a *summons* to His congregation to meet at specified times weekly and yearly.

Continued on page 7

# THE COMING KING OF GREECE

Is a great ruler or King of Ionia (possibly present-day Greece; See below.) yet to appear which will be followed in short succession by a fierce king which fights Yahshua the Messiah? The Bible predicts as much. Importantly, the key leading up to this end-time confrontation is the rise of a great *King of Ionia*. Events may even now be focusing on the nation of *Greece* (See map at right.). Let us look at a key prophecy often considered as fulfilled long ago and see just what the Bible says.

The prophecy in Daniel Chapter 8 refers to a male goat (v. 5) which is the *King of Ionia* ('*Javan*': Ionia; v. 21) with a notable horn [a king v. 21]. This horn is broken (v. 8), and "...from his **nation**" (NASB), arises four notable kingdoms (vv. 8, 22). And out of one of these kingdoms comes a *little horn* (v. 9) which is the fierce *king* that shall "...stand up against the Prince of princes..." (v. 23, 25).

Note in the expression here translated "king of Greece" the word "king" (v. 21) is SEC 4428 which specifically denotes a **king**, not a kingdom (SEC 4467) as used in some translations. So this part of the prophecy refers specifically to the rise of a person, a *king*, a ruler.

Now notice verse 17: "...Understand, O son of man: for at the time of the end shall be the vision." Verses 17, 23 and 25 complement each other by showing *who* the fierce king (little horn: v. 9, 23) will fight at the *time of the end*. He will fight the Prince of Princes.

This must surely be Yahshua the Messiah (See Dan. 9:25; Rev. 1:5). There is further indication of this by the fact that this fierce king will be broken, but not by human hands (v. 26 RSV)!

Now the *entire* vision (not just part of it, v. 17) is for the time when the Messiah, Yahshua, is **on the earth**. Therefore, the "time of the end" referred to in this dramatic prophecy *must include the time when Yahshua is on the earth!* And He did not oppose and destroy any human king at his first coming. Conse-

quently, this vision *must include* events shortly before, leading up to, and after the second coming of Yahshua the Messiah! That is, **at the end time**, the



**Greece** is surrounded by the Mediterranean, Ionian and Aegean Seas, bordered by Turkey, Albania, Macedonia and Bulgaria. Today it is one of the world's most traveled countries.

*time of Yahshua's coming!*

These constraints imposed by the Scriptures themselves show a coming *King of Ionia* (possibly Greece), the male goat (v. 5, 21), who will greatly influence momentous events in the years ahead—at the time of the end! He will trigger a series of events culminating with the destruction of a vicious and mighty king [the little horn: v. 9, 23-25] by the Messiah Yahshua.

## THE GREECE OF DANIEL 8:21

The word translated "Greece" in Daniel 8:21 is the Hebrew '*Javan*' (SEC 3120). "The name corresponds etymologically with Ionia and may denote the Greeks". *Javan* was the fourth son of Japheth

who was a son of Noah (Gen. 10:2, 4). Javan had four sons: Elishah, Tarshish, Kittim (same as Chittim), and Dodanim.

Translations, with one exception, *Young's Literal Translation of the Bible*, universally translate "Javan" as "Grecia" or "Greece." Young's simply uses the Hebrew "Javan." The Jewish historian, Josephus, also believed Javan referred to the Greeks<sup>2</sup>.

Notice what *Gesenius' Lexicon* (pg. 343) says about Javan:

**"Ionia**, from this province being more to the east, and better known than the rest of Greece to the Orientals, its name became applied in their languages to **the whole of Greece**; this has been expressly remarked by Greek writers themselves..."

And *Unger's Bible Dictionary* records ("Javan", pg. 556):

"...Javan refers more precisely to the **Ionians** who inhabited the coasts of Lydia and Caria, and whose cities were important commercial emporia two centuries before those on the Peloponnesus. Sargon II (721-705) first mentions them in Assyrian records as the result of an encounter with them in a naval battle."

Ionia historically was an ancient district on the west coast of Asia Minor, and was colonized by the Greeks in the 11th century B.C. The west coast of Asia Minor corresponds to the west coast of modern *Turkey*. History maps of ancient Greece show the Ionians also settled in south-central Greece and Euboea (See map p. 4). A group of islands called the Ionian Islands lie along the western coast of modern Greece.

Now if Daniel's vision (c. 553 B.C.) of the male goat is taken precisely, then the coming **King** of "Greece" (v. 21) will be a ruler of the peoples of Ionian decent, i.e. of Javanian ancestry. And the Biblical phrase reads "...the **King** of *Ionia*..."

It is therefore possible that an *Ionian* monarchy will arise in the Grecian area or possibly what was formerly western Asia Minor (presently western Turkey). Since the Ionians migrated to various parts of Greece, this prophecy may well refer to modern Greece, although as we can see it is not restricted solely to Greece proper.

Very specifically, however, the prophecy does refer to a king, so it is plausible that monarchical rule will be reestablished in Greece. In 1974 the country was converted from a monarchy to a republic; the New Democracy (ND). The current president is Dr. Karo-

los Papoulias who took office on February 8, 2005. Greece's Prime Minister, Kostas Karamanlis, nephew of the founding father of the New Democracy, went into office March 10, 2004.

## AS IN THE DAYS OF NOAH

It is interesting to note that Yahshua himself said, "But as the **days of Noah** were, so shall also the coming of the son of man be" (Matt. 24:37). He then describes certain particulars that were prevalent in Noah's day (vv. 38-39). Notice carefully that in addition to those He mentioned, one of the most important particulars of those days was that *Noah with his sons* figured prominently in the affairs of his day. One of his sons was Japheth, the *Father Of Javan*, the ancestor of *Ionia*; which is possibly modern Greece!

Notice this is for the time of the *end*. The time when Yahshua will return in awesome power to take control of the governments of this earth!

And Daniel's spectacular prophetic vision for "...the time of the end..." *likewise* says that the lineage of one of Noah's sons, Japheth, figures prominently in the affairs at "...the time of the end..." (Dan. 8:17).

These scriptures taken together provide important circumstantial evidence also showing that "...the time of the end..." in Daniel's vision refers to the days just prior to and including the second coming of Yahshua. As it was long ago, when the house of Noah and Sons had high visibility or prominence, so it will be again—*when Yahshua returns!* Was Yahshua in fact emphasizing Daniel's crucial prophecy by pointing to the house of *Noah* as an indication of events surrounding His personal stunning second coming? It would appear so!



**Crown jewels** seen here are similar to those Otto of Greece wore during his reign as King of Greece from 1833 to 1862. He was the first modern King of Greece. *wikipedia.org*

## LITTLE HORN IS NOT ROME

The coming king of Ionia (Greece) has a notable horn between his eyes (Dan. 8:5). This great horn or first king (v. 21) is broken (v. 8). Then *four* horns or kingdoms come out of the nation of the first king (v. 22) which is part of or attached to the head of the goat. The horns are part of the head of the goat and the goat is Ionia.

Now notice: out of *one of these four kingdoms* comes "...a little horn which waxes exceeding great toward the south, and toward the east, and toward the pleasant land [doubtless Palestine]" (Dan. 8:9).

So this little horn is one from four nations or kingdoms which come *from* an *Ionian* nation. This simply cannot be Rome as some claim. Why? Because Rome obviously comes out of *Italy*, these facts alone exclude Rome as the little horn.

Another reason precludes Rome being the little horn: "beasts" in prophecy are consistently used to mean universal or worldwide empires (See Dan. 7:23). Whereas horns stand prophetically for lesser kings (rulers), not wielding global power and dominion. For we see horns *on* a beast (v. 7) or horns arising among horns (ch. 7:8; ch. 8:8-9), which are *on* a beast. The horns obviously cannot be as great (or greater) than the beast of which they are only a part. How can the part (horns) be greater than the whole (beast) when it is *still part of* the whole?

Consequently, Rome—which was a universal empire—could not be a horn, but rather a beast. Likewise, contrary to the general supposition that Alexander the Great was the notable horn that was broken (Dan. 8:8), he too would be excluded. The reason being was that his empire was also definitely a universal world-ruling power stretching from Macedonia to India! He was definitely in the class of "beasts," not horns!

## ALEXANDER THE GREAT AND ANTIOCHUS EPIPHANES

Many assume this prophecy was fulfilled and completed long ago with the exploits of Alexander the Great (B.C. 356-323 B.C.), King of Macedonia (ruled B.C. 336-323), and culminating with Antiochus Epiphanes' (175 B.C. to 164 B.C.), polluting the sanctuary with the statue of Jupiter Olympius on the 15th of Casleu, 168 B.C. (See I Mac. 1:54).

This assumption *ignores* the *crucial* link the archangel Gabriel made between the "time of the end" and Yahshua's role in the vision; *and* the fact that Al-

exander the Great fits the class of "beasts" prophetically just as Rome did.

Since the entire vision *must include* the confrontation with the Prince of Princes, i.e. Yahshua, the "time of the end" could hardly have started with an assault on Jerusalem in 169 B.C.! Gabriel clearly says the vision—the *whole vision*—is "at the time of the end" (v. 17).

Some authors *assume* the 'time of the end' referenced in chapter 8, verse 17 of Daniel is the time of the end of the Jewish nation preceding its subjugation to imperial Rome, and culminated with Antiochus Epiphanes' desecration of the temple. This is clearly the view of the Jewish historian Josephus<sup>2</sup>. But even Josephus freely admits that he is merely giving his *opinion* that Antiochus Epiphanes was the little horn:

"And indeed it so came to pass, that our nation suffered these things under Antiochus Epiphanes, according to Daniel's vision, and what he wrote many years before they came to pass... Now, as to myself, I have so described these matters as *I have found them* and read them; but if *any one is inclined to another opinion about them*, let him enjoy his different sentiments without any blame from me."<sup>2</sup> [Emphasis mine]

As you can see, the previous discussion above provides clear and certain evidence that the expression 'the time of the end' in this case is definitely *not* used in such a restricted sense such as the Jewish losses in 168-165 B.C.

The indisputable fact is that the *archangel Gabriel*, *not* some Bible student trying to promote a theory, clearly and unambiguously links this expression with the *second coming* of Yahshua the Messiah! Plain and simple.

It is also a notable fact that the historical account found in I Maccabees of Antiochus, Epiphanes' war against the Jews and their tribulation under his oppressive hand includes *no reference* whatsoever to Daniel's prophecy.

The Maccabees writer does use the same phrase: "abomination of desolation" (I Mac. 1:54); which is found in translations of Daniel's vision. This *may* have been intended to show he believed this was a fulfillment of the vision, but this is far from a direct statement to that effect.

It appears very probable if these events were generally regarded by the Jewish sages of that time as fulfillments of Daniel's vision, then the writer of I and II Maccabees would certainly have entered the fact in his chronicles as a matter of record. But we find no

such entry. By contrast, Josephus, the preeminent Jewish historian, left no doubt of his **opinion** that a fulfillment of the vision had taken place.

## ANTIOCHUS EPIPHANES AND THE 2,300 DAYS

Do the 2,300 days (Dan. 8:14), or 2,300 “evening morning” (lit. Hebrew) periods which alludes to 2,300 evening and morning **sacrifices** fit the timeline of Antiochus’ desecration of the sanctuary?

The abomination of desolation was set up on the fifteenth of the month Casleu, in the 145th year of the Seleucid or Greek era (168 B.C.) (IMac. 1:54). Ten days later, 25th of Casleu, the abominable sacrifices were begun (I Mac. 1:59). This year corresponded to the 153rd Olympiad.<sup>3</sup>

Sacrifices done according to the Law of Moses, were resumed on the twenty-fifth of Casleu, in the 148th year of this same era or 165 B.C. (I Mac. 4:52-53). This totals three years and ten days.

By the Hebrew calendar, 168-167 B.C., fall-to-fall was the third year of the 19-year cycle. It was a common year of 353, 354 or 355 days depending on what day of the week Rosh Hashanah (conjunction of the seventh month) fell that year. So also for 167-166 B.C. fall-to-fall. The final year of desecration 166-165 B.C. was the fifth year the 19-year cycle and an intercalary year in which an additional month of 30 days is added. This leap year was 383, 384, or 385 days long.

These figures give 1,099 to 1,105 days for the three years and ten days. Two daily sacrifices per day gives

2,198 to 2,210 morning and evening sacrifices. Obviously, none of these values fit the 2,300 sacrifices specified in Daniel’s vision. Thus, the “Antiochus Epiphanes theory” is simply not supported by the historical data.

Considerable evidence now clearly argues unequivocally for the *future fulfillment* of the vision of Daniel chapter eight! There is, therefore, *good* reason to expect a *coming King Of Ionia* (possibly modern Greece). If the swiftness with which this King (the male goat: Dan. 8:5-6) conquers modern Iran (vv. 7, 20) serves as the example for the speed with which all the events of the vision occur, then the entire scenario will be played out with stunning rapidity!

Who can doubt the dominant Greek influence on Christianity presently and historically which even includes adulterating the *name* of the Scriptural Messiah, i.e. so called Jesus (“Hazoo” or “HaZeus”)?! The New

Testament record itself is stamped in Greek. Therefore, it is hardly surprising to find a prophesied future dynamic and overpowering *Greek* influence in *major* events affecting **church** and **state** at the end time! When are these prophesied events? The Bible says “...for at the time of the end shall be the vision” (Dan. 8:17).

And let us *watch* the area of Greece for key indicators of momentous events ahead!

### REFERENCES:

1. *The Bible Almanac*, Packer, Tenney, and White; Thomas Nelson Publishers; 1980, p. 642
2. *Josephus*, Antiquities, Bk. 10, ch. 11, par. 7
3. *Josephus*, Antiquities, Bk. 12, ch. 7, par. 6

“...this King conquers  
modern Iran...”

### ‘Search’ continued from page 3

Since Yahweh’s commandments stand *forever* (Psa. 111:7-8; 119:160), the Holy Days (Lev. 23; Acts 2:1; Heb. 4:9; I Cor. 5:8) also stand *forever*.

Sadly, heartrending experience shows the individualist’s stance, like the group deception, is *usually irreversible* (Heb. 3:13). After a while they find no way to change their mind (Heb. 12:15-17).

What then, truly is the **word of Biblical truth**, the *sign* by which we *know* Yahweh sanctifies us-giving freedom; without which Yahweh *will not* sanctify a person; without which our journey will have been in vain?

Remember this sign only becomes *our sign* when we repent of breaking the laws regulating it. And without repentance there is *no hope*.

**Here is that all important sign:** “Verily my Sabbaths (*plural*) you shall keep: for it is a *SIGN* between me and you throughout your generations; that you may *KNOW* that I am Yahweh that does *sanctify* you” (Ex. 31:13; see also Ezk. 20:20).

Notice only Yahweh *sanctifies* (see John 17:17 above) and only because we repent and keep His Sabbaths. Covering this sin requires Yahshua’s sacrifice (Heb. 9:26; 10:12).

These Sabbaths include the weekly Saturday Sabbath (dawn-to-dark) and annual Holy Days (set by sun/moon conjunctions and summer solstice).

Do you have this sign, *the sign*? If so, your search has led you to fundamental Biblical truths, and where these truths are, so is Yahweh’s organized body of true followers. - ICY

# DANIEL 9 & THE 2,300 DAYS

## Do the 2,300 days of Daniel's prophecy occur at the "time of the end?"

**F**or reasons unknown, the interpretation of the vision of the 2,300 evening and morning (Dan. 8:14), 'sacrifices' was sealed (shut up) for some time (Dan. 8:26). Gabriel had interpreted the vision of the ram, goat, great horn, four notable horns and finally the little horn (Dan. 8:20-25), in the order Daniel observed them, but appeared to stop short of further details regarding that final portion of the vision (v. 26).

His statement, "And the vision of the evening and the morning which was told is true...", followed by the immediate instruction to "...seal up the vision..." could only refer to the vision of the 2,300 'evening morning', because (1) the rest of the vision had *already* been interpreted (unveiled) and could not be sealed, and (2) the most direct antecedent of the second word "vision" in verse 26 is the "vision of the evening and morning" used in the first part of the verse.

The *New Jerusalem Bible* makes this clear, "The vision of the evenings and the mornings which has been revealed is true, but you must keep the vision secret, for there are still many days to go" (See also *New American Standard Bible*).

Then in chapter 9 verse 21 Gabriel appears again-significantly at the time of the *evening sacrifice*. His appearance at this special time of day leads one naturally to suspect some link between this appearance and the previous vision of the suspension of the 2,300 evening and morning *daily sacrifices* of chapter eight.

This suspicion is verified by what follows the phrase, "...therefore consider the word and understand **the vision**" (ch. 9, v. 23). For Gabriel *includes* in the oracle ["the word"], he is about to deliver to Daniel, the exact set of circumstances which constitute precisely the vision of the 2,300 "days" of chapter 8. These exact circumstances are found in chapter 9 verses 26 and 27.

It is further evident that no additional vision had

occurred between chapter 8 verse 26 and chapter 9 verse 24. The *same* messenger, Gabriel, delivers the new information in chapter 9. Daniel even alludes to "...the man Gabriel, whom I had seen in the vision at the beginning..." (v. 21). He then records Gabriel's comments "...understand the vision" (Dan. 9:23). Daniel makes no distinction between the two identical phrases, "the vision" (vv. 21, 23), leaving the reader with no reason to think both he and Gabriel are not referring to one and the same vision, i.e. the vision of chapter eight.

These facts leave little doubt the interpretation of the 2,300 "evening morning" continues in chapter 9.

Some would have us believe "the vision" of Daniel 9:23 refers to the prophet Jeremiah's vision supposedly found in Jeremiah 25. This chapter contains the 70 year prophecy (Jer. 25:11-12), Daniel came to understand, as recorded at the beginning of chapter 9 (See v. 2).

However, carefully notice in Jeremiah 25 that *Jeremiah had no vision!* He says only "The *word* that came to Jeremiah" (Jer. 25:1), and "...the *word* of Yahweh has come to me..." (Jer. 25:3). There was never a mention of a VISION of any kind, but only the WORD. So "the vision" Gabriel refers to could only refer to the 2,300 'days' vision.

**ARE THE 2,300 DAYS  
ACTUALLY 2,300 YEARS?**

Many authors apply what they call "the principle of a 'day-for-a-year' (Num. 14:34; Ezk. 4:6) to the 2300 evenings and mornings of Daniel 8:14'. This application converts the 2,300 "days" to 2,300 years.

But does Yahweh use this "secret code" in **all** prophetic statements where days are used? He certainly does in the two *special cases* where the people were to bear their iniquities for 40 years (Num. 14:34),



and where Ezekiel's days were converted to "years of their iniquity" (Ezk. 4:6). But the principle of inductive reasoning proves that just because the day-for-a-year method is used in these two *special cases* of prophecy, does not mean the method should be used in *all cases* of prophecy.

It is clear that Yahweh does not say anywhere the day-for-a-year conversion is *the* principle of prophetic timeliness.

It is mere conjecture to assume this principle *must* apply in *all* such cases. Building a superstructure of religious beliefs on such guesswork is risky business at best. But such risky and surreptitious handling of Yahweh's sacred Word is commonly done and widely accepted by innumerable sincere people.

It is by no means certain that Yahweh intended the 2,300 "days" to mean 2,300 years. Assuming He meant that is Scripturally unjustified and cannot be supported by the well established principles of reasoning. This period can hardly be anything but 2,300 evenings and mornings just as it is recorded.

## IS THE SEVENTY WEEKS COMPOSED OF 'DAYS' OR 'YEARS'?

Immediately following Gabriel's admonition to "... understand the vision..." (v. 23), Daniel 9:24 begins the well known 70 weeks prophecy: literally seventy "sevens." A couple of translations use "Seventy weeks of years" (See RSV, Moffatt). The expression is similar to Lev. 25:8: "...seven Sabbaths of years..."

Is this seventy weeks ['sevens'] 70 sevens of days or years? Several facts help answer this question. First, the term 'weeks' is the Hebrew "*shabua*" which is used in just one other place in Daniel (ch. 10 v. 2), where the literal Hebrew reads: "...three weeks ['sevens'] of *days*." This distinction "of days" indicates these three sevens are to be distinguished from "sevens" of some other time period—as for example the 70 sevens of chapter 9 verse 24. If Daniel had meant weeks of "days" in verse 24 of chapter nine, he surely would have said so like he did in chapter 10 verse 2.

Secondly, we found strong evidence the vision of the 2,300 evenings and morning's sacrifices is **included** in this oracle. And that many sacrifices obviously requires more than 490 days. Obviously, the 70 weeks *cannot* be 70 weeks of days.

And related to this point, is the fact that the oracle of Daniel 9 does not start the events specifically included in the 2,300 'days' [the destruction of the

sanctuary and cessation of the daily sacrifices (Dan. 8:12-14)]-*until after* 69 weeks have elapsed (See Dan. 9:26-27). This is beyond doubt. So the 2,300 'days' and the 70 weeks *cannot begin at the same time*. Now since they do not start together and the 70 weeks contains the 2,300 'days', then the 70 weeks cannot be weeks of days.

Though many sincerely believe the 70 weeks and 2,300

days must start simultaneously, the Scriptural facts definitely show otherwise. Such an assumption ignores just what the 2,300 days are all about: the suspension of the daily sacrifices, the transgression of desolation, and destruction of the sanctuary. The 70 weeks begin *69 weeks before these events occur* and thus, *before* the 2,300 'days' could begin. The Scriptural facts take precedence over any traditional beliefs, however aged or venerable they may be.

Based on the points made above, the seventy sevens must reasonably be taken as 70 sevens of *years* as commonly understood in Jewish usage and as found in Lev. 25:8. This period is 490 years, and starts with the command to rebuild Jerusalem (Dan. 9:25). This command, as the Bible interprets it, is doubtless the "Cyrus prophecy" found in Isaiah 44:28: "[Yahweh: v. 24]...says of Cyrus he is my shepherd, and shall perform all my pleasure: [notice] *even saying TO JERUSALEM, YOU SHALL BE BUILT; and to the temple, Your foundation shall be laid.*" AND: "I [Yahweh] have raised *him* up [Cyrus, Isa. 45:1]...I will direct all his ways: HE SHALL BUILD MY CITY, and HE SHALL LET GO MY CAPTIVES..." (Isa. 45:13). (See also II Chrn. 36:23). This command was made in late 538 B.C. in Cyrus' first year 538/537 B.C. (Release date: probably Oct. 27, 538 B.C.)<sup>2</sup> [Emphasis mine]

## THE TIMELINE OF THE 69 WEEKS AND THE 2,300 DAYS

The events of Gabriel's 70 weeks oracle of Daniel chapter 9 verses 24-27 began in 538 B.C. But very importantly, the oracle includes the 2,300 'days' or evening and morning sacrifices *which occur at the time of the end*. As explained earlier, this is the time shortly before and after Yahshua the Messiah returns.

Now since the 2,300 'days' occur *after* the 69 weeks and in the seventieth week, this last week of the prophecy does not occur until the time of the end! The 69 weeks and the 70th week which includes the 2,300 'days' are separated in time by nearly

"...THE SEVENTY SEVENS...  
MUST BE 70  
SEVENS OF YEARS..."

two millennia! The seventieth week of the 70 weeks prophecy is *yet* to be completed. This conclusion is consistent with the record found in Daniel 12:4: “But you, O Daniel, shut up the words, and seal the *book*, even to the *time of the end...*” Notice the whole *book* was sealed, for **each** vision and oracle contained information which in part or entirely pertained to the important time of the end!

According to Daniel’s prophecies many dramatic events are yet ahead! They show the years ahead will bring many of the most startling politico-religious events in human history! And just think: Yahweh saw the end from the beginning and relayed those momentous times to the prophet Daniel over 500 years before Yahshua—now nearly 2,400 years ago!

## YAHSHUA CONFIRMS THE 2,300 ‘DAYS’ OCCUR AT THE END TIME

If any could still doubt that the vision of the 2,300 evenings and mornings is for the time of the end, let Yahshua himself also answer the matter.

Yahshua’s disciples came to Him as He sat on the Mount of Olives and asked: “...what shall be the *sign of your coming and the end of the world*” (Matt. 24:3)? He then gave several indicators and said,

“When you therefore shall see the *Abomination of desolation, spoken of by Daniel the Prophet, stand in the holy place...* For then shall be great tribulation, such as was not since the beginning of the world to this time [This did not occur with Titus in 70 A.D.]...*immediately after* the tribulation of those days shall the sun be darkened...*And then shall appear the sign of the son of man in heaven...*” (Matt. 24:15-30). [See also Mark 13:14-26; Emphasis mine]

Notice Yahshua’s answer referred **only** to His coming and the end of the world—the *time of the end*! And He clearly shows the prophesied events included within the period when the 2,300 evening and morning sacrifices are suspended (Dan. 8:11-14; 9:26-27; 11:31; 12:11) occur at the time of His second coming and the end of the age. How clear and certain! How can anyone doubt *His* word?

Is the book of Daniel now being opened with the seals broken that were placed on it nearly 2,400 years ago? Are we living very near or at the time of the end? Are momentous events about to unfold upon an unwary human population busy with the cares of this life? How much time is *left* “...till the crisis at the close” (Dan. 12:9, Moffatt), of this age?

Is the smashing climax of the return of the *King of Kings* to a troubled and reeling earth going to occur in this Jubilee? Is *this* the *last* Jubilee of this age of hedonism, strife, and dizzying pursuit of technology?

Heed the words of someone who knows for sure:

“Watch you therefore: for you know not when the master of the house comes, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find **you** sleeping, and what I say to you I say to all, watch” (Mark 13:35-37)! [Emphasis mine]

### REFERENCES:

1. See for example, the Adam Clarke Commentary; John L. Shuler in *The Great Judgment Day*, etc.
2. *Handbook of Biblical Chronology*, J. Finegan, 1998, pp. 179-180

2008 Holy Days (and related observances)	
Passover Festival	April 19 - April 25
Passover Sabbaths	April 19 & April 25
Passover Supper	Night of April 19
Feast of Unleavened Bread	April 20 (UB eaten April 19 - April 26)
Wavesheaf Offered	May 4
Feast of Weeks	May 4 - June 21
Feast of Weeks Annual Sabbaths	May 10, 17, 24, 31 June 7, 14, 21
Pentecost	June 22
Shoutings (Trumpets)	September 29
Atonements	October 8
Feast of Tabernacles	Oct. 13 - Oct. 19
Sabbaths	Oct. 13 & Oct. 20
Last Great Day	October 20

New Moons Month		
January	8	11
February	7	12
March	8	13
April	6	1
May	6	2
June	4	3
July	3	4
August	2	5
August	31	6
September	29	7
October	29	8
November	28	9
December	28	10

### Sabbaths and New Moons are observed from Dawn-to-Dark

(Note: New Moons may vary with Longitude and Latitude.)

Head of the Year  
Feb. 15  
End of the Year  
Oct. 25  
Seven-Year Cycle  
2nd year  
Jubilee Cycle  
30th year

# “With this ring, I thee wed.”

What the Bible has to say about marriage.  
There is a forgotten Biblical Law of Marriage. What is it?

Every year couples by the millions commit themselves to marriage. One of the first commandments ever given had to do with marriage: “Therefore, shall a man leave his father and mother and cleave to his wife” (Gen. 2:24).

Mankind is unique in this nuptial step. None but the eagle and man mate for life. Or at least that is still the case with eagles.

Public marriages draw scores of well-wishers, family and close friends. Few public gatherings can surpass the pageantry, aura and true joy of weddings! The climactic entry of the beautiful bride, the riveting bridal walk highlighted by the flowing wedding dress, is awe-inspiring and a deeply moving, heartwarming sight.

Weddings consummate an agreement considered so sacred, so hallowed, in some circles it is elevated to the level of a holy sacrament. Many honor it as one of the *most important* agreements mankind can make. Truly, marriage is a contract to be made with clear-headed forethought, careful planning and based on facts. It is not for kids. But sadly and truly, how often is the case that, as Charles Darwin so aptly put it, “People breed their cattle with more care than they marry.”

So forceful is marriage’s impact, a nation’s life expectancy can often be measured in “units” of marriage, by their number and length (how long they last).

No other human activity is more fundamental to society than marriage. Nations are nothing more or less than families grown large. It is little wonder then, that marriage forms the underpinning of nations small and large.

## Origin of Marriage

Though untold millions of words have been written about marriage, in this article we want to look at some Biblical principles not commonly considered, related to this all important human activity.

The oldest record we have of husband and wife is found in the book of Genesis, the first book of the Holy Bible. Much of its contents were apparently

written by Adam (Gen. 5:1) and handed down eventually to Moses. It is estimated to have been written around 4,000 B.C.

In the Genesis record, the first “matchmaker”, the Creator Yahweh, decreed that “It is not good that man should be alone” (Gen. 2:18).

This is the *first social principle* regarding the well-being of man. Alone he is not at his best either physically or psychologically. It is not in his best interest to be alone.

Why was it *not good* for man to be alone?

The word “good” here implies a variety of synonyms such as beautiful, gracious, joyful, precious, sweet, merry, cheerful, fine, kindly, bountiful, loving, etc.

Alone then—“not good”, man tended to plainness rather than beauty, often bland rather than sweet, somewhat inhospitable perhaps rather than gracious, too sober rather than merry or cheerful, not warm and loving, less giving. Simply put, alone, man was not well balanced. Yahweh decided this needed correcting.

The *second social principle* is illustrated by Yahweh’s action to remedy this imbalance: He created *from* man (Adam)—the “Ish”, a woman or the “Isha” (Eve). The woman made from Adam was brought to Adam as his mate. This complementary pair of man and woman, opposite sexes, is the Biblical precedent for marriage, and has been since time immemorial. What was established by Yahweh should be obvious to us: *marriage is between a man and a woman.*

This is the *second major social principle* for the human race, the law of marriage. This is the *first law of marriage.*

## Roles in Marriage

Thrust into roles for which neither had any previous experience, Adam and Eve had to learn how to interact with their own kind. This is still the task in marriage. Adam started alone but in a matter of hours or perhaps days at most, after his operation (Gen. 2:21), he was to meet another human for the first

time. He met her for the first time in the presence of Yahweh. Here we find the *second law of marriage*: a man and his wife, both, should *stand together* before Yahweh, who brings the woman to the man: “Whoso finds a wife finds a good thing, and obtains favor of Yahweh” (Prv. 18:22).

The *third principle or law of marriage* was Adam’s declaration, “...she shall be called *Isha*, because she was taken out of *Ish*. [notice] Therefore shall a man *leave* his father and his mother, and shall *cleave* to his wife: and they shall be one flesh” (Gen. 2:23-24).

Notice this third *law of marriage*, pronounced *by Adam* who was *perfect*, sinless at this point, was directed *to the man, the husband*. Adam’s decree is *binding on the human race to this very day!* Incredible though it may seem, *it is the clear Biblical record*. Remember Genesis is the *first book of the Law* and is backed by Yahweh’s matchless power and authority! This is truly, the Law of Adam.

This powerful Adamic law reveals no less than **three important immutable facts**. *First*, by this law the husband gives his wife her name as a form of his. This is Biblical, and is practiced in many nations to the present time.

*Second*, Adam’s decree stipulates the husband must leave, loosen from, his father and mother and cleave [Heb. *cling, adhere*] to his wife. In modern terms he is not to be a “momma’s boy” nor put his family, father and mother, before his wife or between him and his wife.

*Third*, the husband and his wife are to be so close they are essentially one flesh, acting as a team, coordinating their efforts. As one flesh, what is considered good for one can only be good if it is beneficial for both. Without a doubt, this takes concerted conscious effort to apply consistently. But this is a command; not a suggestion.

Too often, we look for what we want first and foremost, and do not consider the other’s feelings. A happy marriage requires *blending* what each has to offer. This blending brings together a balance of views.

It is frequently the case that the role of the woman in a marriage is not well articulated. When Yahweh decided

to make a counterpart for Adam (“help meet” *KJV*), she was to be an *aid* (to assist where he cannot do for himself alone), one to *surround*—as the Hebrew root word indicates (to help him see *all angles*, and a wider viewpoint), even one to *protect and succour* as well as *aid* (Heb. *azar*: Gen. 2:18, 21-22).

Note that women are psychologically *lateral* thinkers. Meaning they can see the surroundings—have a wider view as witnessed by their excellent ability to multi-task. They can simultaneously handle children, cook a meal, talk on the phone and answer hubby’s question.

Men, on the other hand, are psychologically *linear* thinkers. They tend to think in a “straight line”, basically able to take one-thing-at-a-time, one *after* the other. Often ignoring the surroundings in their pre-occupation with the task at hand, somewhat absent mindedly “tuned out,” even forgetting important matters needing attention (as any woman can tell you), the man alone functions at a decided disadvantage.

So Eve was to be a *helper* (*azar*: See also for same word: Psa. 33:20; 70:5). It is important to realize the Hebrew word for servant is *ebad* and the word meaning to *enslave*, to *till*, so as to keep in bondage is *abad*. Neither of those is the word Adam used in his law and commonly translated *wife* or *woman* (woman belonging to a man: Gen. 2:24). He used the Hebrew word *isha*.

Consequently, the word for wife, *Isha*, does not imply a servant or one who is a slave to her husband’s every whim, constantly picking up after him; waiting on him hand and foot. She is a *counterpart, an aid, helper* as the Hebrew more accurately states. One who *helps* implies the one being helped is also participating, not just giving orders and handing down decrees, so-to-speak.

Originally, Eve was virtually *equal* to Adam. One did not rule the other. She made her own decisions as shown by the incident in which she ate the fruit without consulting Adam. At this early stage, probably several years, apparently, things were pretty much equal. True, Eve’s sin brought a ruler over her, one having dominion over her.



But we notice the man's role as the ruler over his wife included being the *primary bread winner*; with *rulership* comes *responsibility, leadership*. The leader sets the example, takes the lead, is involved, not there just for the glory, or passing the buck. Rulership without true leadership in a marriage is a recipe for disaster. How can the father expect his children to pick-up and cleanup after themselves if he shows just the opposite?

Notice, it was by the sweat of *his face* not Eve's, Adam was to earn his bread and, therefore, Eve's as well (Gen. 3:19; I Tim. 5:8). Remember, it was *Adam*, rather than Eve, that was placed in the garden to "...dress it and keep it" (Gen. 2:15).

The breadth and extent of man's rulership of his wife is also shown in an important example of the "Proverbs 31 wife."

The "Proverbs 31 wife" - long after the "fall" in the garden of Eden, made independent decisions: "*She* considers a field, and *buys it*...she makes fine linen, and *sells it*; and delivers girdles to the merchant" (Prv. 31:16, 24).

Her husband sees no threat to his authority or his ego in her independent business dealings. Quite the contrary, "The heart of her husband does *safely trust* in her...children *call her blessed*, her husband also, and he *praises her*" (Prv. 31:11, 28).

This is a far cry from a wife afraid to make some decisions without her husband's oversight, having no use of her own money, reticent to buy and sell as she sees fit.

Remember it says, "...her husband does *safely trust in her*" (v. 16). He trusts her judgment. He knows she is competent and capable. That was supposed to be one reason he married her! What an advantage to have *two minds to solve problems, four eyes to see, four hands to help, two hearts to love!*

Laboratory experiments with heart cells from different hearts have found **when the cells touch**, they *eventually begin to beat in unison with the same rhythm*. Together they form a single "larger heart cell." Adam's decree of "one flesh" was not just idle talk.

Married couples old and young alike should read and study Proverbs chapter thirty-one!

Sometimes, trying to use the Bible as leverage, men and to a much lesser extent, women, quote the



apostle Peter: "Even as Sara obeyed Abraham, calling him lord..." (I Pet. 3:6-7). Using this scripture alone, they do not get it quite right.

If we tend to think that Abraham ruled with an iron hand, perhaps the following incident will be instructive.

A very clear example of Sarah's independent decision and Abraham going along with it *against his own feelings* and as Yahweh willed as well, is found in Gen. 21:10-12. Sarah told Abraham to "cast out" Ishmael, and "...the thing was very grievous in Abraham's sight...And Elohim said to Abraham...*in all that Sarah has said to you, hearken to her voice*..." (vv. 10-12).

Here Yahweh himself understood the wisdom of Sarah's decision. How much authority did she have? Considerable. It did not mean that Abraham was not the head, nor in control. As the head he (a) got advice from Yahweh, (b) laid his feelings aside...at Yahweh's command [he had to be *told*]...long enough to make a level-headed decision about a very emotional situation, and (c) he took his wife's advice.

The woman is not chattel, but a counterpart of man, capable and respectful of her husband, as he is of her.

In *many* cultures, the role of wives and husbands is a far cry from that Scripturally ordained by Yahweh. These examples show beyond all controversy a wife is not a slave or mere servant, but a partner of considerable authority and autonomy in the marriage relationship. Societies cut off from Yahweh, heeding little that he commands, have a very distorted view of women in their role as wives. This equally distorts the husband's role as well. If you distort the role of one, the role of the other is equally badly bent. That is the only way it can happen.

In some cultures, a wife can hardly show her face,

must always have her head covered, cannot get an education, is subject only to “my way or the highway” mentality, can make no independent decisions, cannot buy or sell, etc. Such demeaning and *unscriptural* roles dehumanize women into roles strictly as instruments of procreation, gratification, lifelong servitude, or in somewhat less stringent cases just a source of extra monetary income through employment.

The husband’s role, on the other hand, is distorted to become an unscrupulous dictator. Either extreme is heading the marriage, and society away from happiness and peace, and toward the rocks, and out of

“...WITH RULERSHIP  
COMES RESPONSIBILITY,  
LEADERSHIP...”

step with Yahweh’s infallible word.

In the old movie, *The Taming of the Shrew*, there was *at first* a test of wills for the husband and wife. The movie portrayed the necessity for the husband to gain the respect of his wife—in this case a quite willful woman. However, once established, their *mutual respect* solved many problems. One should not marry someone they do not respect.

Another movie, *Camelot*, put the solution of the marriage relationship to song, “How to handle a woman? There is a way, said the wise old man. A way known by every woman since this whole rigmarole began. The way to handle a woman is to love her, simply love her, merely love her.”

One role of the woman to be a helper and even protective of her husband, was clearly illustrated during the Reagan administration. It was well known in White House circles that First Lady Nancy Reagan, was “fiercely protective of President Reagan” as one reporter phrased it. She virtually always took his side, with never any *public* show of disapproval or disagreement, guarded his time and refused any unnecessary intrusions that would distract Mr. Reagan. No one could drive a wedge between them. This no doubt helped President Reagan, “the great communicator,” to be what studied observers generally acknowledge: one of the truly great American presidents. The old adage is not just idle talk, “Behind a great man there is usually a great woman.”

If the full truth be told, the First Lady, no doubt received the same or similar treatment at the hand of President Regan.

“Do to others as you would have them do to you” applies to all relationships...*especially marriage*.

Together, the man that is the *right match* for the

woman, and the woman which is *right for him* makes a perfect balance to handle the conditions life deals out to them. Not everyone is compatible. Common likes and dislikes, attitudes about money, food, etc., all these things add up to happiness or unhappiness. *Balance* in these areas is the key. This means, for example, not to do the same thing over and over...if it is not working. Have as many “yeses” as “nos;” help as much as you are helped, etc.

It really does take both. What kind of world would it be if it were totally male? Conversely, what kind of world would we have if it were totally female. Either extreme, “*steele or velvet*” is not best.

The *fourth principle of marriage* was actually stated first (Gen. 1:28), but could only be in effect after marriage: Yahweh blesses *THEM* (the combination of male and female, v. 27) and with this blessing comes their *shared* responsibility to “...to **multiply** [have children] and *replenish* the Earth and *subdue it: and have dominion over...every living thing that moves on the Earth.*”

Having children too, is a blessing from Yahweh, a natural right of marriage which should be carried out with planning and preparation.

The natural impulse for children and companionship shows the age-old truth that we marry to have our needs met. This is natural. But how is this done? It is only done by mutual respect and love. One does not have the right to make all the demands while the other is expected to be a compliant “servant”, a doormat. The wishes and needs of the one are not to be *dutifully and endlessly* met by the other...which—in unrealistic one-sided marriages—is usually expected to be the wife.

Neither is the man to be the wife’s slave, “hen pecked”—letting the wife boss him around.

No one, husband or wife, will give endlessly without rightfully receiving in return; nor should they. One-sided giving with little or nothing received in return has ended many a friendship, *and many a marriage!*

Another subtle, but vital role of the husband is as the apostle Peter said, “...husbands, dwell with them according to knowledge, giving honor to the wife... that your prayers be not hindered” (I Pet. 3:6-7). Note men’s prayers themselves “get no higher than the ceiling” if they fail to give honor to their wife.

Since husband and wife are to be one flesh, Yahweh’s commands: “Husbands, love your wives, even as the Messiah also loved the church and gave himself for it...So ought men to love their wives *as their own bodies*. He that loves his wife loves himself. For no man ever yet hated his own flesh; but nourishes and cherishes it, even as Yahshua the church (Eph.

5:25, 28-29). Each, husband and wife, has the right to expect mutual love and concern. That is the basis of the marriage contract.

## *The Forgotten Law of Marriage*

Society has a major stake in marriage. Successful marriages are certainly in the best interest of the individuals involved and society as well. There is a vital law Yahweh set in motion to help ensure marriages get off on the right foot. The crucial first year of marriage is governed by a *virtually unknown law*. Unseen and never, to our knowledge, practiced in any modern society, this law, unheeded, is the hidden cause of many marriages that languish, and falter in the early going. Many marriages never recover fully in the aftermath of the effects of breaking this law.

What is this natural law so few have ever heard of, let alone practiced?

Turn to Deuteronomy 24:5. This marriage law reads: “When a man has taken a new wife, he shall *not go out to war*, neither shall he be *charged with any business*: but he shall be *free at home* one year, and shall *cheer up his wife* which he has taken.”

Ever heard of it before? Maybe—once upon a time. Ever seen it put in practice? Doubtlessly, *never*.

Let us look at the details of this sabbatical of marriage during the early period of adjustment and change unlike any other.

One pivotal word in this law is the word “business.” The Hebrew used here (*debar*: SEC 1697) has a wide variety of applications. It indicates *public duty* may not be “passed over” to the husband (not go to war: v. 5; no sacrificial duties at the feast of tabernacles: Ezr. 3:4; not involved with the duties of the ark of the covenant I Chron. 16:37; II Chron. 26:32; not doing the king’s business: I Chron. 26:32; no military reconnaissance or other affairs of state: Jos. 2:14).

The Hebrew may go so far as to virtually *limit* business with other men (Judg. 17:7,28:); although it appears to stop short of saying he cannot have an occupation which takes him away from home. Even this restriction limiting his time away from his new bride, however, *may* well have been the case. For we find the word *debar* used in reference even to *daily work* or occupation as indicated by the example of the taskmasters reference to *daily tasks* (Ex. 5:13, 19).

The crucial point is this law is designed to *highly restrict ALL* outside demands on the husband during

the critical first year of marriage; “...he shall be *free at home*...”.

This is a command; not just a good idea. The extent to which this is followed sets the course of the marriage for years to come. The “nights out with the guys”, dutifully answering to the whims and demands of family and friends in place of what his wife wants and needs, doing his “own thing” (endlessly tinkering with hobbies, etc.) during this period is *strictly forbidden!*

Remember newly wed husbands and wives, *this is Yahweh* setting the rules for the joy, bonding love, friendship, and stability of a lasting marriage relationship. *He* knows better than anyone the importance of getting a marriage off on the right foot.

Next, in this great law is the *command to cheer up*, “*rejoice*” his wife for the first year of marriage. This may well entail doing *more of what she wants* than what *he wants*. In order to “cheer her” the husband should be do this willingly, happily. If done grudgingly—as shown by reluctant body language or verbally, just the opposite of cheer or joy will result.

Remember, this law is for both the wife’s *and husband’s* benefit. It is an investment in the future of the marriage. Why is this directed to the husband and not the woman? It is because *he* is the head, the leader

who is responsible for seeing that righteousness is carried out in the home and family situation.

This is not as one-sided as it may seem at first. Why? Because by cheering up his wife the husband increases his *own joy* and happiness. One cannot give of themselves without getting something in return. This is a law too.

## *Conclusion*

Marriage is a complex weaving of two personalities into a bonded fabric that none can break. The Biblically proper role of each, husband and wife, is often blurred by tradition, religion, cultural mores, personalities, and human nature. Our journey through the inevitable twists and turns, the setbacks and successes of life is better when shared. The prophet Amos asked, “Can two walk together, except they be agreed?” (Amos 3:3). Never was a question more relevant than in marriage. Walking together harmoniously, with Yahweh’s sure guidance and input, can bring a lifetime of marital joy...probably the closest thing to “a heaven on earth.” **ICY**

“...the third  
law of marriage...is truly the  
Law of Adam.”

# The Enduring Old Testament Holy Days

Do the Holy Days observed prior to the New Testament record, still stand? Did they, as commonly taught, end with the sacrificial system practiced under the Levitical priesthood?

The church in the wilderness kept those annual Sabbaths. Is the church today exempted from observing them?

If so, why did Paul tell the Corinthians "...let us keep the feast [of passover/days of unleavened bread]...with unleavened bread, sincerity and truth." (1 Cor. 5:8)?

If the Holy Days commanded in the Law has been nullified, why do we find the church keeping Pentecost after the crucifixion and resurrection? (Acts 2:1)? Why, as late as 57 A.D., do we find Paul giving a sermon on the first Sabbath of the Feast of Weeks as clearly stated in Acts 20:7?

And why do we find the Messiah himself, Yahshua, observing the Holy Days (John 7:14; 22:7-8)? Is He is not our example: "...leaving us an example, that you should follow his steps." (1 Pet. 2:21)?

Get the booklet that tells it straight. Write for your copy of "Observance of the Old Testament Holy Days is Still Required" (Suggested donation, \$2.50, US, ppd).

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