



Leviticus 23:4

"These are the feasts of soNINI naNINI, even set-apart assemblies, which ye shall proclaim in their seasons."

Every three months is a different season and soNini has set a feast for his people every 3 months. The only season that doesn't have a feast is winter, because the Feasts are aligned with the harvests. Each year begins on the first day of spring which we regard as the spring equinox, the 1st time of year when the day and night periods are equal, between Gregorian months of September and October, based on the Southern hemisphere where the land of amaIsakhelé should be located.

Genesis 1:14

"And Unamandla Onke said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years."

Jubilees 2:9

"Unamandla Onke appointed the sun to be a great sign on the earth for days and for lisabatha (shabbats) and for months and for feasts and for years and for lisabatha of years and for jubilees and for all seasons of the years."

Key:

(Names have been replaced by Xhosa sacred names.)

- Msindisi - The saviour
- Unamandla Onke - The Almighty
- So NINI Na NINI - Father Unamandla Onke
 - Isebe - Son of Unamandla Onke
 - Set apart uMoya - the Holy Spirit
 - amaIsakhelé - children of Akobi
- amaDumisa - amaIsakhelé from the tribe of umDumisa
 - iYerusalem entsha - New Jerusalem



1. **PASSOVER**/The Nkosanna's supper (*Xhosa: Umthendeleko wePasika*)
Abib 14th (1st month)



Passover is the first of the annual appointed times which highlight important events in the divine plan to save Man.

The last night the amaIsakhelé spent in Egypt, they were commanded to slay a lamb or a kid goat and paint it's blood on their doorways.

Exodus 12:23 KJV, "For soNINI naNINI will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, soNINI naNINI will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you."

Their homes were thus protected by the blood of the lamb. The lamb was a type of Msindisi. They were further commanded: "And ye shall observe this thing for an ordinance to thee and to thy sons for ever." (**Exodus 12:24**, KJV)

This is a memorial of the salvation of the amaIsakhelé from the Egyptians.

Isebe, the "Lamb of . . . [soNINI naNINI] which taketh away the sin of the world" (**John 1:29**, KJV) came to earth to be the true Lamb by whose blood repentant sinners may be "passed-over" and spared the condemnation of the law. Much more than a holiday just for the amaDumisa, Passover is for all peoples throughout all time.

So this day shall be to you a memorial; and you shall keep it as a feast to . . . [soNINI naNINI] throughout your generations. You shall keep it as a feast by an everlasting ordinance. (**Exodus 12:14**, NKJV)

Passover also commemorates the death of Isebe on the stake.

Once the blood of the true Lamb had been spilled on Calvary, the blood of animals was no longer to be shed. Yet the feast as a sacred time of holy consecration was to continue. The evening Isebe was betrayed, He instituted a new way of observing the Passover: He established what we call the Master's supper or the communion service.

'And as they were eating, . . . [Isebe] took bread, blessed it and broke it, and gave it to them and said, "Take, eat; this is My body." Then He took the cup, and when He had given thanks He gave it to them, and they all drank from it. And He said to them, "This is My blood of the new covenant, which is shed for many. Assuredly, I

say to you, I will no longer drink of the fruit of the vine until that day when I drink it new in the kingdom of . . . [Unamandla Onke]." (**Mark 14:22-25**, NKJV)

The blood of the Lamb, Isebe, does more than provide a means for So NINI naNINI to pass-over the sinner and yet still be just. It also cleanses the soul from sin and restores the image of soNINI naNINI into the subconscious mind.

'Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even . . . [Isebe] our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.' (1 **Corinthians 5:7, 8**, KJV)

Before entering into the Feast part of the Passover on the 15th, use this preparation day to remove all leavening agents from your premises. What is Leaven? Any substance that produces, or is designed to produce fermentation, as in dough or liquids. Leavening, or yeast, has great power to effect change. Added to a bowl of ingredients, it can turn a hard lump of dough into a large, airy mass, ready for baking. The leavening which permeates the entire batch of dough is used in scripture as a symbol for error or sin. The Saviour Himself warned the disciples to "beware of the leaven of the Pharisees and the Sadducees." (**Matthew 16:6**)

The act of removing leavening agents from the household is a living parable. It requires much careful searching to make sure that nothing that is made with leaven, nor with leavening power and there are no baker's yeast, baking soda, baking powder, no mothers (from vinegar making), curds or starters that remain in the house. Ingredients must be read, careful attention to detail is required in getting all leavening and leavened products removed from the home.

Another very powerful thing about the supper is that it is both the signature of our covenant with Isebe and our seal of protection from what is to come. Every year that we retake the supper, we renew our covenant with So NINI, we reaffirm our commitment to follow him and he in turn renews our strength. Just as the amaIsakhelé had been protected from terror that passed through Mitzrayim, we will also be blessed and protected from any terror that lies ahead for the earth throughout the year. The flip side of that is that if you disobey the command, you

willfully choose to not be identified as soNINI's child or joint heir with Isebe Msindisi, let me share a few scriptures that points this out:

John 6:53-58, "Then Isebe said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever."

Matthew 10:32-33, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

It's not about saying we believe, it's about showing we believe in every sense of the word. If we believe in soNINI, if we trust him and love him, then we will believe and trust in his son, accept his sacrifice and be reconciled and passed over. After taking the supper, we proceed to wash one another's feet, as a sign of humility, brotherly love and servitude. These 3 things are missing in the world today as covetous ambition, pride and self-centeredness is what is glorified now, but as Isebe says in Mark 9:35, "*And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.*" Moses is the perfect example of this, which was a shadow of Msindisi to come.

John 13:8,12-17, "Peter saith unto him, Thou shalt never wash my feet. Isebe answered him, If I wash thee not, **thou hast no part with me.**

So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Teacher and Master: and ye say well; for so I am. If I then, your Teacher and Master have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The

servant is not greater than his Master; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.”

Understanding the type of heart you need to have to serve the most high and how sacred this set-apart time is to him, we must be both inwardly and outwardly clean when taking the supper and entering into feast. The inward cleansing is most times ignored, even though the law has not changed and we suffer greatly for it. The sanctity and power that this appointed time is supposed to accomplish has been diminished down to a soulless tradition. This is why soNINI said that the feasts had become a burden to him (Isaiah 1:13-14) because the people were uncircumcised in heart:

Micah 6:8, “He hath shewed thee, O man, what is good; and what doth soNINI Na NINI require of thee, but to do justly, and to love mercy, and to walk humbly with thy Unamandla Onke?”

1 Corinthians 11:27-34, “Wherefore whosoever shall eat this bread, and drink this cup of the Master, unworthily, shall be guilty of the body and blood of the Master. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Master Isebe’s body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Master, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for Another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.”

When Isebe started the supper service as the new way to observe the Passover, He said, "This do in remembrance of Me." (**Luke 22:19**) Passover was kept by all Set-apart ones for several hundred years. However, in the 4th century AD, Passover was set aside by the Christian Roman emperor, Constantine, in favor of Easter (pagan celebration of the queen of heaven, Ashtoreth) at the Council of Nicaea. This is what is written about the history of Constantine:

At that time there lived in Rome an amaDumisa named Joseph, who went over to Christianity, and acquired thereby much respect with Constantine, and obtained from him the permission to appear openly as converter of the people, and to build churches and monasteries. To carry out his object he travelled into Palestine as missionary, and commenced to preach publicly in order to persuade the amaDumisa, of whom there were a great many in Cæsarea, Tiberias, Nazara, and Kefr Tanchum, as in fact all these towns were inhabited by amaDumisa solely, to adopt his religion, and he already made a commencement to build churches. But the amaDumisa regarded him not, and would not permit him to construct the like buildings in the places just named. He reported his want of success, on account of this opposition of the amaDumisa, to Constantine, who thereupon imposed on them heavy taxes and fines, and caused a great many of them to be put to death. Constantine reigned till the year 4102 (342). **Excerpt from article by Rabbi Joseph Schwarz, 1850 - History of Palestine: 100 C.E.-614 C.E.***

After the destruction of iYerusalem years after by the Romans and the expulsion of amaDumisa from the land in 70 A.D., the scattering begun, and although they tried to continue to keep the appointed times, they were met by fierce persecution by the Roman catholics, wherever they dwelt by means of the **inquisition**, they were forced to convert to christianity and reject their heritage or face death or further expulsion. And if any Isakhelé converted falsely, i.e. only on the surface and they found out, they could face public execution. This resulted in many deaths, expulsions. Ultimately many of our ancestors were sold off into slavery, the most well known is the transatlantic slave trade, which fulfils what **Deuteronomy 28** says would happen to us if we didn't serve soNINI naNINI sincerely and rebelled.

Lamentations 1:3-5, “amaDumisa is gone into captivity because of affliction, and because of great servitude: she dwelleth among the heathen, she findeth no rest: all her persecutors overtook her between the straits. The ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she is in bitterness. Her adversaries are the chief, her enemies prosper; for soNINI naNINI hath afflicted her for the multitude of her transgressions: her children are gone into captivity before the enemy.”

Therefore, this is how we were scattered to the four corners of the earth and forgot everything about our heritage and also in turn were forgotten as was prophesied in **Psalms 83**. This **first supper** represented our salvation and bethroyal to our king as illustrated in **Ezekiel 16:3-8**:

“And say, Thus saith soNINI naNINI Unamandla Onke unto iYerusalem; Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite. And as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple thee; thou wast not salted at all, nor swaddled at all. None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born. And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, **Live**; yea, I said unto thee when thou wast in thy blood, Live. I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: thy breasts are fashioned, and thine hair is grown, whereas thou wast naked and bare. Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swore unto thee, and entered into a covenant with thee, saith soNINI naNINI Unamandla Onke, and thou becamest mine.”

And after that we rebelled and became separated from soNINI and fell to our shame repeatedly. But the **2nd supper** to come, in which Isebe returns after already starting the reconciliation process, through his sacrifice, and expanding the body and bride of Msindisi by offering his hand to not just native amaIsakhelé borne, but to all who may come, it will be the culmination of his promises and the official declaration of love and covenant bond with his people. He alluded to this in Mark chpt. 14, “... *I say to you, I will no longer drink of the fruit of the vine until that day when I drink it anew in the kingdom...*” This refers to the **marriage supper** illustrated in **Revelation 19:7-9**, “Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of Unamandla Onke.”

This is our heritage that has been stolen from us and we must restore it, so we may establish his coming kingdom (Iyerusalem entsha (new)) on earth as it is in heaven. This is the **truth** and we must bring back its awareness to all peoples around us, for it is their salvation among the nations. This is also the heritage of everyone who wants to walk in the true way and be adopted into the family of amalsakhelé becoming joint heirs with Isebe Msindisi for eternity to come.

Guidelines:

- Sanctify yourselves before entering the festival; *2 Chronicles 30:15-17*.
- Keep as a memorial forever. *Exodus 12:14; Jubilees 49:8*
- Take it once, only in it's appointed season; *Exodus 23:15; Jubilees 49:7*
- Only Set-apart ones may take the Master's supper; *Exodus 12:43-45*.
- The Master's supper should be taken by everyone in one place; *Exodus 12:46*.
- Eat unleavened bread with grape wine; *St. Matthew 26:26-29; Jubilees 49:6*
- Eat it in the evening at the going down of the sun; *Deuteronomy 16:6*.
- Master's supper can't be taken at home; *Deuteronomy 16:5-6*.
- Whosoever doesn't come up to the feast will be cut off from Unamandla Onke's people; *Numbers 9:13*.
- Unleavened bread shall be baked with wheaten flour brushed with olive oil; *Exodus 29:2*.
- Use this day to remove all leaven from your habitations (foods containing raising agents etc.); *Deuteronomy 16:4*.
- Nothing that is not eaten should remain until morning, **burn it**; *Exodus 12:10*.
- Tarry for one other, if you're hungry, eat your dinner first, before you leave for the supper. *1 Corinthians 11:33-34*.
- The leaders wash the assembly's feet; *St. John 13:4-17*.

Other related verses:

Exodus 12:5-13; Exodus 34:25; Leviticus 23:5; Numbers 9:9-14; Deuteronomy 16:1-2; Deuteronomy 16:5-7; Joshua 5:10; 2 Kings 23:21-23; 2 Chronicles 30:1-17; Ezra 6:19-21; 1 Esdras 1:1-23; 7:10-13; Jubilees chpt 49; St. Matthew

26:2; St. Matthew 26:18-30; St. Mark 14:12; Luke 2:41-42; St. Luke 22:14-20; St. John 2:13; St. John 11:55; 1 Corinthians 11:20-34; Revelation 19:9

2. **FEAST OF UNLEAVENED BREAD** (Xhosa: *Umthendeleko wezonka ezingenagwele*)
Abib 15th - 21st



Scripture: Leviticus 23:6-14

Passover is a whole festival consisting of two separate events: the Master's supper and then the continuous Passover feast of Unleavened bread. The feast of unleavened bread lasts for 7 days.

The Feast of Unleavened Bread, like all the feasts, contains deep spiritual lessons for Set-apart ones today. As an explanation for this feast, the amaIsakhelé were told:

"Seven days you shall eat unleavened bread. On the first day you shall remove leaven from your houses. For whoever eats leavened bread from the first day until the seventh day, that person shall be cut off from Isakhelé. On the first day there shall be a holy convocation, and on the seventh day there shall be a holy convocation for you. No manner of work shall be done on them; **but that which**

everyone must eat - that only may be prepared by you. So you shall observe the Feast of Unleavened Bread, for on this same day I will have brought your armies out of the land of Egypt. Therefore you shall observe this day throughout your generations as an everlasting ordinance. In the first month, on the fourteenth day of the month at evening, you shall eat unleavened bread, until the twenty-first day of the month at evening. For seven days no leaven shall be found in your houses . . . You shall eat nothing leavened; in all your habitations you shall eat unleavened bread." (**Exodus 12:15-20**, NKJV)

I should also add that in the Passover it was required that the lamb should be eaten with bitter herbs, however based on the renewed covenant it was not noted as a requirement for The Master's supper. However this should be a part of the **cleansing** process since this is not our typical feast. In **Deuteronomy 16:3**, this type of diet is referred to as the "bread of affliction". I know most people don't like bitter herbs, but they are good for the overall health as well as getting rid of parasites within the body. If we're going to clean, detoxing is a part of that process.

Here is a few good herbs that I can suggest:

- Vidanga (also known as false black pepper)
- Neem
- Nettle
- Clove
- Dandelion
- Ambrosioides (worm seed)
- Cerasee
- Turmeric
- Aloe vera

This is where I think people got the "spring cleaning" concept from and if it seems like a sincere act to you, you can also do a deep cleaning of your entire house, sometime before (most preferred) or throughout the feast, while doing this, do some soul searching as well. This way after the feast, you'll feel clean inside and out.

This act reveals the care all should take in the individual work of heart searching. Are there concealed areas of the inner heart, secret sins which, like leaven hidden in dough, will permeate the entire heart and soul of the person? One secret sin, cherished, will corrupt the entire life.

In **Leviticus 23:14**, it refers to Isebe's resurrection and his ascension to be glorified in **John 20:17**. Isebe, some say, died in the "middle of the week," as proven in this verse from Daniel. But this verse speaks of a prophetic time frame that employs the day-for-a-year rule and thus refers to a period of 7 years, in the middle of which, the Messiah would be killed. To force the interpretation of this verse into a literal 7-day time frame breaks the prophetic rule of the passage, and the entire meaning is lost. Further more, the scripture specifically says **midst**, if you look up the meaning, it means 'within', which doesn't necessarily mean middle, but many theologians change the meanings of words to fit their doctrine.

On the 16th day of Abib, of Umthendeleko wezonka ezingenagwele is the "wave sheaf offering" ceremony where we thank Unamandla Onke for his blessings of the first harvest of the year. In Isakhelé the very first harvest is usually of the plants that were planted last year, so before all of these are harvested, a portion is given to the priest and to wave in thanksgiving to the Master. **Leviticus 23:10-11, 14**

"Speak unto the children of Isakhelé, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest:

And he shall wave the sheaf before So NINI Na NINI, to be accepted for you: on the morrow after the isabatha the priest shall wave it....And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto Thixo wam: it shall be a statute for ever throughout your

generations in all your dwellings." And we see this confirmed in **Joshua 5:10-11**,

"And the children of Isakhelé encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho. And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched corn in the selfsame day."

We must always remember to give thanks for all of our blessings both old and new. In doing this, we also ask So NINI Na NINI to bless our incoming produce for this new year.

Of all the feasts, Unleavened Bread is the one that represents self-denial on the part of the believer. It is not an easy thing in the modern world to get all leavening agents out of the house and the diet (unleavened bread and bitter herbs) for seven days. While none are saved by their works, yet obedience to the divine law requires self-denial. The self-denial required during the Feast of Unleavened Bread is a constant reminder of the self-sacrificing efforts that all must make who would deny self, take up their own stakes and follow the Saviour daily.

As the first of the yearly set-apart assemblies, the heart-searching encouraged during Feast of Unleavened Bread is a necessary preparation for the next feast, Pentecost. For those who are preparing for the 2nd exodus and going to iYerusalem entsha the yearly feasts are a time of contemplation, recommitment and thanksgiving for blessings bestowed.

Guidelines:

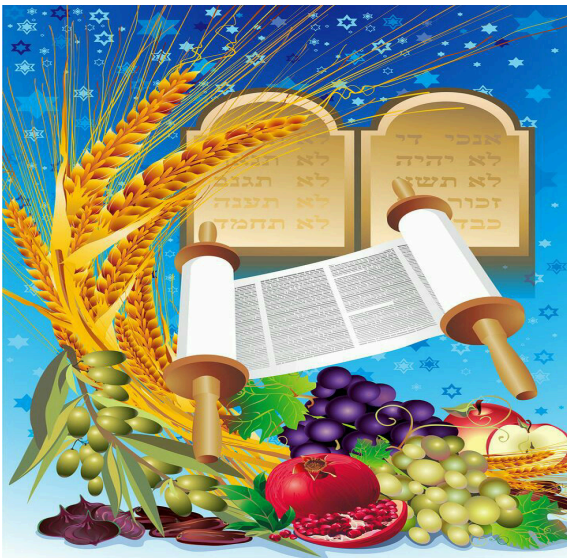
- No leavened bread should be found in your habitations or in all your coasts; **Exodus 12:15.**
- Sanctify yourselves before entering the feast; **2 Chronicles 30:15-17.**
- Eat unleavened bread with bitter herbs; **Exodus 12:8.**
- If you do not come up to the feast, you will be cut off from So NINI's people; **Numbers 9:13-14.**
- Feast should be kept seven days, from Abib 15th, with the first and last day being a holy convocation. **Leviticus 23:6-8**
- No work should be done on the first and last day except cooking; **Exodus 12:16.**

Other related verses:

Exodus 12:15-20; Exodus 23:15; Exodus 34:18; Leviticus 23:6-14; Numbers 33:3; Deuteronomy 16:3-4,8; Deuteronomy 16:16-17; 2 Chronicles 30:13,18-23; Ezra 6:21-22; Ezekiel 45:21; St. Matthew 26:17; St. Luke 22:1; St. John 2:23; St. John 13:1; St John 18:28; 1 Corinthians 5:8.



3. **FEAST OF WEEKS**/Firstfruits/iPentecoste (*Hebrew: **Shavout***)
23rd of the 4th month



Scripture: Leviticus 23:15-21

This feast was instituted initially to celebrate and give thanks for the harvest of the first crop planted in the new year. So NINI Na NINI said that the first fruits of the wheat harvest would be that which Isakhelé had sown in the field.

" . . and the Feast of Harvest [Feast of Weeks], the firstfruits of your labors which you have sown in the field . . . The first of the firstfruits of your land you shall bring into the house of So NINI Na NINI Thixo wam." (Exodus 23:16, 19)

According to Joshua, they did not arrive in the "promised land" until Abib (See Joshua, Chapters 3-5). In order for the children of Isakhelé to be able to offer a "new [wheat]" offering at the Feast of Weeks from that which they themselves had sown in the field, they would have had to plant spring wheat [which matures in the Summer] after they arrived in the land in the First Month. It is a physical impossibility for wheat to mature in 50 days. The EARLIEST that the amaIsakhelé could have had wheat that they themselves had sown would have been late in the Fourth Month. **Wheat generally takes 100-120 days to mature (about 3 1/2 - 4 months).**

Scripture also continually associates the wheat harvest with the grape harvest, both taking place in the Summer. The "new wine" spoken of in Acts Chapter 2 would not have been available in the Third Month (Spring).

"And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the set apart uMoya, and began to speak with other tongues, as the uMoya gave them utterance. . . . [Some] mocking said, 'These men are full of new wine. [Strong's G1098]'" (Acts 2:3-4, 13)

"new wine" = Strong's G1098 = denotes sweet "new wine" (The New Strong's Dictionary of Bible Words)

Peter speaking on the Day of Pentecost: "*But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith So NINI Na NINI, I will pour out of My Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on My servants and on My handmaidens I will pour out in those days of My Spirit; and they shall prophesy . . .*" (Acts 2:16-18, KJV)

Peter is quoting from the following passage: "*And the floors shall be full of **wheat**, and the fats shall overflow with **wine** and oil. . . . And it shall come to pass afterward, that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out My Spirit.*" (Joel 2:24, 28-30, KJV)

Scripture continually associates the wheat harvest with the grape harvest, both taking place in the Summer. (See: *Neh. 13:15; 2 Chron. 31:5; Jer. 8:20; Jer. 40:10; Dan. 2:35; Micah 7:1; Judg. 15:1-5; Hag. 1:11; Joel 2:24-28*) Note: Grain crops (e.g.. wheat) are often translated as "corn."

In the ancient land, there were two rainy seasons. The "early rain" in the fall was for the springing up of the newly planted seed. The "latter rain" (spanning the last and first months of the year) was for ripening the harvest. This was used in scripture as a metaphor for the outpouring of the set apart uMoya in special power.

Joel contains a prophecy of this special outpouring of divine power in the set apart uMoya :

Be glad then, ye children of Zion, and rejoice in . . . [So NINI Na NINI Thixo wam]: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain in the first month. . . . And it shall come to pass afterward, that I will pour out My uMoya upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out My spirit. (Joel 2:23, 28, 29)

The first outpouring of the set apart uMoya , or the "early rain," occurred on Pentecost, after Isebe's ascension back into Heaven. The night before His death, the Saviour encouraged His disciples by promising to send them the set apart uMoya which He called the "Umthethelili" (the one who represents you):

And I will pray the Father, and He shall give you another Umthethelili, that He may abide with you forever; Even the uMoya of truth . . . for He dwelleth with you, and shall be in you. . . . The Umthethelili, which is the set apart uMoya , whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. . . . When the Umthethelili is come, whom I will send unto you from the Father, even the uMoya of truth, which proceedeth from the Father, He shall testify of Me. (John 14:16, 26; 15:26)

Isebe was thrilled at the prospect of being able to give such an immense gift to His followers. Through the indwelling set apart uMoya, the Saviour could be closer to each individual than when He was present with them! He urged, "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the

Umthethelili will not come unto you; but if I depart I will send Him unto you."
(John 16:7)

After Isebe returned to heaven, He kept His promise: He did send the set apart uMoya on Pentecost.

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. . . . And they were all filled with the set apart uMoya , and began to speak with other tongues, as the Spirit gave them utterance. (Acts 2:1, 2, 4)

The disciples recognized in this event that the promised Umthethelili was the "early rain" foretold by the prophet, Joel.

But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of amaDumisa, and all ye that dwell at iYerusalem, be this known unto you, and heartken to my words: . . . this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith . . . [Thixo wam], I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on My servants and on My handmaidens I will pour out in those days of My Spirit; and they shall prophesy. (Acts 2:14, 16-18)

The power of Peter's sermon, uttered after he had received the "early rain" of the set apart uMoya was such that "the same day there were added unto them about three thousand souls." (Acts 2:41)

This is but a faint representation of the power of the "latter rain" when the set apart uMoya is again poured out before the close of probationary time to prepare a people for the Second Coming. At that time the whole earth will be lightened with the knowledge of the glory (character) of Unamandla Onke. (See Revelation 18:1.)

How to count for Pentecost

You shall also count for yourselves from the day after the isabatha that you bring the Wave-sheaf, seven lisabatha. They must be complete. Then after the seventh isabatha, you shall count fifty days, when you shall present a new offering to the EVER-LIVING [soNINI naNINI]. . . . Then there shall be a holy proclamation to

the public on that day; it shall be Holy of Holies to you. You shall not do any labouring work. This is an everlasting Institution, in all your dwellings, for your posterity." (**Leviticus 23:15, 16 & 21, Fenton Translation**)

This translation better explains what we have been long struggling to understand.

From the Day of First Fruits (Abib 16th) being day 1, we are instructed to count 7 complete isabatha (cycles of 7 days). This means the first isabatha would be on the 22nd. This count will always bring us to the 4th of the Third Month (Sivan). Scripture tells us plainly that from the day after the 7 isabatha Complete, we shall number 50 days (Again, see Leviticus 23:16). So on the day after the 4th of the Third Month, we then count 50 days; day 1 being the 5th of the Third Month. The 50th day will fall on the 23rd of the Fourth Month. Very Simple.

Luke 23:49-53 “And, behold, I send the promise of my Father upon you: but tarry ye in the city of iYerusalem, until ye be endued with power from on high. And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to iYerusalem with great joy: And were continually in the temple, praising and blessing Unamandla Onke. Makube.”

Acts 1:2-4, 8, 12-14, “Until the day in which he was taken up, after that he through the set apart uMoya had given commandments unto the apostles whom he had chosen: To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them **forty days**, and speaking of the things pertaining to the kingdom of Unamandla Onke: And, being assembled together with them, commanded them that they should not depart from iYerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.

8 But ye shall receive power, after that the set apart uMoya is come upon you: and ye shall be witnesses unto me both in iYerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

12 Then returned they unto iYerusalem from the mount called Olivet, which is from iYerusalem, a isabatha day's journey. And when they were come in, they went

up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Isebe, and with his brethren.”

The symbolism is clear between events in the First and the Renewed testaments:

- **Exodus:** So NINI calls for Moshe to come up near to the mount with the priests and the seventy elders, to worship but only allows Moshe to actually go up into the mountain. Moshe asks them to tarry there until he comes back. (Old Covenant Exodus 24:1-2, 9-18)
- **Acts 1:** Isebe brings the Talmidiym to mount Olivet and blesses them. He ascends into heaven as he alone can enter the most holy place and asks them to tarry in iYerusalem until the Umthethelili comes. They continually worship in the temple. (Renewed Covenant Luke 24:49-53)
- **Exodus:** So NINI sends Moshe down from Mt. Sinai holding the Ten Commandments written in stone by So NINI Na NINI's finger. (Old Covenant)
- **Acts 2:** So NINI's Spirit descends on those gathered on the Day of Pentecost to write the Commandments in their hearts. (Renewed Covenant - Jer. 31:31-33)
- **Exodus:** "About 3,000" people die as a result of idolatry (Exodus 32:28) - on the same day that Aaron somehow knew to proclaim "a feast [khag] to So NINI Na NINI." (Exactly: 7 lisabatha Complete + 50 days)
- **Acts 2:** "About 3,000" souls are saved as a result of the pouring out of the set apart uMoya (Acts 2:41) - on the same day that thousands were gathered together because the Feast of Weeks [Pentecost] "had full come" (Acts 2:1). *"So NINI Na NINI, who also made us sufficient as ministers of the new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life. But if the ministry of death, written and engraved on stones, was glorious . . . how will the ministry of the Spirit not be more glorious?"* **2 Corinthians 3:6-8**

From the calendrical details recorded in Exodus, we can conclude without any doubt that Moses descended Mt. Sinai with the Ten Commandments Law of So NINI Na NINI exactly 50 days after the seventh complete isabatha. Incidentally, many Biblical Scholars agree that the Feast of Pentecost is a **memorial** (anniversary) **of the giving of the Law.**

Guidelines:

- Give a free will offering as you are able; *Deuteronomy 16:10-11.*
- Read the law; *Exodus 24:7-8.*
- It is a isabatha, do no servile work therein; *Numbers 28:26*

Other related verses:

Exodus 23:16; Exodus 34:22; Leviticus 23:15-22; Numbers 28:26; Deuteronomy 16:9-11; Deuteronomy 16:16; 2 Chronicles 31:5; Nehemiah 10:35-37; Acts chpt. 2; Acts 20:16; 1 Corinthians 15:20-23; 1 Corinthians 16:8; James 1:18; Revelation 14:4.



4. **DAY OF TRUMPETS** (*Xhosa: Usuku lwamaxilongo*)
Ethanim 1st (7th month)



Scripture: Leviticus 23:24-25

A trumpet has several different uses. It can sound an alarm; it can be a call to war; or it can draw attention to a special announcement or event. **Day of Trumpets** is the first of the annual isabatha (shabbats) which come in the autumn. It calls attention to the fact that the most solemn of all the feasts, Day of Atonement, is just ten days away.

Then . . . [So NINI Na NINI] spoke to Moses, saying: "Speak to the children of Isakhelé, saying: 'In the seventh month, on the first day of the month, you shall have a isabatha, a memorial of blowing of trumpets, a holy convocation.'" (Leviticus 23:23, NKJV)

Day of Atonement holds out the promise of a tremendous blessing, but only those whose hearts are prepared will receive that blessing. This work of heart preparation, while begun at Passover, really begins in earnest on Feast of Trumpets. It is a time of deep heart searching and repentance.

This feast puts us in anticipation of the great redemption promised to us at the sound of the trumpets mentioned in Revelation. The scriptures say that before the trumpets sound, his chosen will be sealed, so that when he pours out his wrath on the earth, we shall not be harmed. The inhabitants of the earth will finally be punished for their sins towards Unamandla Onke and his chosen people over the generations, as well as their unrelenting non-repentance.

Luke 21:28,34-36, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.”

Revelation 14:7, “Saying with a loud voice, Fear Unamandla Onke, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.”

Revelation 3:10-11, “Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.”

We especially await the seventh trumpet which Feast of Tabernacles points to, **Revelation 11:15** illustrates, "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Master, and of his Msindisi; and he shall reign for ever and ever." It also talks about this in **Matthew 24:31** "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." This is depicted in the upcoming Feast of Tabernacles which supersedes the Day of Atonement. We know our savior is coming soon, so the feast is a reminder that we must make our paths straight and ready for his return. **1 Corinthians 15:52**, **1 Thessalonians 4:16-17**, **Revelation 8:2** all refer to the end time events that will be accomplished at the sound of the trumpet. It is a time of rejoicing as well as reflection on how ready we are for his return. It is a festival where we blow the trumpet if we have one and/or a shofar in commemoration of past and future events tied to the trumpet sounding. We do this, as well as make a plead to the assembly reminding them that we are in the end times and time is running out. We call to alarm those who have not repented yet to do so and so it quickly, because a battle is raging and none of us want to be a casualty of war, but a victor.

The Umthethelili, received by faith at Pentecost, is given for the express purpose of convicting the individual of sin and then inspiring faith in the Saviour to forgive, cleanse and restore from that sin.

Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Umthethelili will not come unto you; but if I depart, I will send Him unto you. And when He is come, He will reprove the world of sin, and of righteousness, and of judgment. . . . When He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will shew you things to come. (John 16:7, 8, 13, 14)

Feast of Trumpets is the call to war against sin and self in the heart-work necessary to prepare for the great Day of Atonement. We must watch, continually search ourselves and pray that soNINI will help us to be ready and worthy to be spared the punishment but instead be redeemed.

Actually, a good way to prepare for Day of Atonement is to spend each day from Feast of Trumpets to Day of Atonement in contemplation of the ten commandments. On Feast of Trumpets, one should examine the heart to see where the principles contained within the ten commandments may have been broken in life, because we are called to a better covenant which requires a higher standard of living, way more than just obedient works, but for a complete transformation of heart (Matthew 5:18-20; Romans 2:29).

Guidelines:

- It is a day of blowing trumpets as a memorial. *Numbers 29:1.*
- It is a isabatha, do no servile work therein. *Lev. 23:23-25*
- The law must be read and explained to the people on this day. *Nehemiah 8:1-2.*
- In this festival, portions of food and drink must be sent to whom nothing is prepared. *Nehemiah 8:10*

Other related verses:

Numbers 10:10; Numbers 29:1; Psalms 81:3-4; Ezra 3:6; Nehemiah 8:1-12; Isaiah 27:12-13; Joel 2:1; St. Matthew 24:25-31; 1 Corinthians 15:51-54; 1 Thessalonians 4:14-18

5. **DAY OF ATONEMENT** (Xhosa: Usuku lwentlawulelo)

Ethanim 10th



Scripture: Leviticus 23:27-32

The plan of salvation encompassed much more than gifting repentant sinners with eternal life. It was to salvage the human race: to restore into the human soul the very nature and character of the Creator Himself. In order to do this, more needed to be done than just forgiving past sins. The very mind and soul of the individual needed to be cleansed and re-created into the image of the divine mind. This is the work that is done in the human heart on **Day of Atonement**.

The purpose of the atonement is at-one-ment. The fallen human nature, bearing the image of Satan, is to be brought back to being at-one with the Father. This plan was of such importance that it is the last prayer given by the Saviour recorded in scripture before He entered the Garden of Gethsemane where He was betrayed. Isebe knew the time for His death had come. He wanted His disciples to know of the high destiny awaiting all who will surrender to this act of re-creation.

Father, the hour has come. Glorify Your Son, that Your Son also may glorify You, . . . I have manifested Your name to the men whom You have given Me . . . I do not pray for these alone, but also for those who will believe in Me through their word; that they all may be one as You, Father are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me. And the glory which

You gave Me I have given them, that they may be one just as We are one: I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me and have loved them as You have loved Me.

(John 17:1, 6, 20-23, NKJV)

One-ness with the Father and the Son! This is the high calling of everyone who will accept the invitation to come and be forgiven, cleansed and restored. On the Day of Atonement, the sins that have been transferred to the heavenly sanctuary by the blood of Isebe shed in our place, are removed. The sinner may stand before soNINI naNINI Unamandla Onke as though he had never sinned.

Moreover, the damage that sin has done to the brain is healed. Complete recovery from sin is the plan for Day of Atonement. The importance of the heart-work done in the days leading up to Day of Atonement is understood here. Only sins that have been confessed and forsaken will be blotted out on Day of Atonement. No cherished sin, clung to because it feels good and no one will ever know anyway, will be blotted out.

The blotting out of sins is a most precious gift. It recreates the neural pathways of the brain to what they were before the individual became addicted to that beloved pet sin. The person may be tempted again, because grace must always be tested. But in the mind that has been cleansed and restored, there is no driving emotional need to engage in the old habits and behaviors. The power of sin has been broken in one's life and the person is restored to where he or she would have been had the sin never been indulged in the first place.

Leviticus 16 explains what Isebe has done for us on the stake to atone for our sins. The priests would choose two goats and cast lots to choose which one would be the scapegoat and which would be for So NINI Na NINI. The one that was for So NINI Na NINI would be sacrificed (depicted as Isebe), to atone for all the sins of all the congregation (Leviticus 16:15-19) and the scapegoat (Leviticus 16:21-26) would be bound and lead away by a fit man into the wilderness bearing all the sins of the people which depicts the prophecy of **Revelation 20:1-2**, "*And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand and he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years.*"

This is a powerful message, which we need to remember. **Leviticus 16:29-31**

"And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you:

For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before So NINI Na NINI. It shall be a isabatha of rest unto you, and ye shall afflict your souls, by a statute for ever." When Msindisi

died for us, he put an end to atoning for sins through blood sacrifices (Genesis 9:2).

Our requirement now is to have full ukholo (Faith) in our saviour. To have full ukholo means to fully love him and trust him so as to be obedient to his every command.

Romans explains this process as well. Sinners, enslaved to Satan, are freed from the chains of inherited and cultivated sin through ukholo in the Son of soNINI. The love of the Almighty for sinners is seen on the Day of Atonement as He, against whom all have sinned, embraces, forgives, cleanses and restores His repentant child.

“What then shall we say to these things? If . . . [Unamandla Onke] is for us, who can be against us? . . . Who shall separate us from the love of . . . [Isebe]? . . . For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other created thing, shall be able to separate us from the love of . . . [So NINI Na NINI] which is in . . . [Isebe Msindisi our Master.]” (Romans 8:31, 35, 38-39, NKJV)

Guidelines:

- It is a isabatha, do no servile work therein. *Leviticus 23:30-32*
- It is a day of fasting whosoever doesn't afflict their souls will be cut off from among So NINI's people; *Leviticus 23:28-29*.

Other related verses:

Leviticus 16:1-31; Numbers 29:7; Isaiah 58:3-8; Nehemiah 9:1-12; Romans 5:10-11; 1 Corinthians 6:17; 1 Corinthians 7:5; Hebrews 2:14-18, 9:12, 27-28; 1 Thessalonians 4:17.

6. **FEAST OF TABERNACLES**/Feast of booths/Ingathering (*Xhosa: Umthendeleko weminquba*)
Ethanim 15th - 21st



Scripture: Leviticus 23:33-43

The feast was a seven-day long feast, beginning on the 15th day of the seventh month (a qodesh assembly) and ending on the 21st. The day after, the 22nd, is the eighth day and is regarded as the **Last Great day** and is the official end to the feasts of the year.

Feast of Tabernacles was not just for the amalsakhelé. It is a thanksgiving celebration for all people through all time. "You shall keep it as a feast to . . . [So NINI Na NINI] for seven days in the year. It shall be a statute forever in your generations. You shall celebrate it in the seventh month." (**Leviticus 23:41**, NKJV)

This feast is an autumn harvest festival and is a reminder of what our ancestors had to dwell in, in the wilderness. Through soNINI's might and power they were kept safe and healthy throughout those 40 years! It is a fun time where we get to camp out in the great outdoors, experience nature, bond with brethren, learn some new skills including but not limited to: how to rear up a tent! It helps us to appreciate the comfort that many of us experience now and to appreciate the magnificence of the great inheritance he has promised to bestow upon us when he returns. Isebe says if we suffer with him, we shall also reign with him. **Leviticus 23:39-40**, "Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto soNINI naNINI seven days: on the first day shall be a isabatha, and on the eighth day shall be a isabatha. And ye shall take you on the

first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before So NINI Na NINI Thixo wakho seven days. That your generations may know that I made the children of Isakhelé to dwell in booths, when I brought them out of the land of Egypt: I am So NINI Na NINI Thixo wakho.”

So if we humble ourselves and take time out to experience what our ancestors experienced, as well as to give So NINI praise for his great deliverance, then we get to share in his glory as well, which is what we will witness when he comes back and places Hasatan in the bottomless pit for a 1000 years.

Revelation 2-4,6 “And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Isebe, and for the word of Unamandla Onke, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Msindisi a thousand years. 6, Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of soNINI naNINI and of his Msindisi and shall reign with him a thousand years.”

There are references in scripture to the early Set-apart ones keeping the feasts, **Acts 18:21** being only one example. Apostolic Set-apart ones, those who had direct spiritual descent from the apostles, kept all the feasts, including the Feast of Tabernacles, for centuries. Both Polycarp of Smyrna, (who was taught by John the apostle himself)*, and Methodius of Olympus taught that the feasts were still binding on Set-apart ones.

Only when the Church of Rome brought in paganism, and began extending its baleful influence, did the feasts come to be set aside by the Church of Rome.

Anti-Semitism played a big part in the rejection of soNINI naNINI's holidays by the paganized Christians. John Chrysostom, a "saint" in the Roman Catholic Church, stated in A.D. 387:

"The festivals of the pitiful and miserable Jews are soon to march upon us one after the other and in quick succession: the feast of Trumpets, the feast of Tabernacles, the fasts. There are many in our ranks who say they think as we do. Yet some of these are going to watch the festivals and others will join the Jews in keeping their feasts and observing their fasts. I wish to drive this perverse custom from the Church right now. . . . Now that the Jewish festivals are close by and at the very door, if I should fail to cure those who are sick with the Judaizing disease. I am afraid that, because of their ill-suited association and deep ignorance, some christians may partake in the Jews' transgressions; once they have done so, I fear my homilies will be in vain. . . .

If the Jewish ceremonies are venerable and great, our[s] are lies. . . .

Does Unamandla Onke hate their festivals and do you share in them? He did not say [reject] this or that festival, but all of them together." (John Chrysostom. Homily I "Against the Jews," (I:5; VI:5; VII:2). Preached at Antioch, Syria in the fall of A.D. 387.**)

Of course this was not referring to the real amaDumisa that were living in iYerusalem up until the expulsion, but the converts who formed Judaism, but it was an affront nonetheless to their assumed religious dominance.

True Set-apart ones who did not apostatize under the great "falling away" warned of by Paul, adhered to all the Biblical feasts. One of Polycarp's disciples was Polycrates of Ephesus. When Victor, the Roman Bishop wanted to move the Passover celebration to the pagan Easter, Polycrates protested in a letter sent to Victor:

As for us, then, [the Asian churches] we keep the day without tampering with it, neither adding or subtracting. For indeed in Asia great luminaries have fallen asleep, such as shall rise again on the day of . . . [So Isebe's] appearing, when he comes with glory from heaven to seek out all his saints: Philip one of the 12 apostles, who has fallen asleep . . . John too, he who 'leant back' on . . . [So Isebe's] 'breast' . . . He has fallen asleep at Ephesus. . . . Moreover Polycarp too at Smyrna, both Bishop and martyr; . . . These all observed the fourteenth day for the Pascha [Passover] according to the Gospel, in no way deviating there-from, but following

the rule of faith. And moreover I also, Polycrates, . . . [do] according to the tradition" (Second Century Christianity, p. 82, emphasis supplied.)

Polycrates soon sealed his convictions with his blood for, as quoted by Eusebius, he said, "Better people than I have said: We must obey . . . [Unamandla Onke] rather than men." (History of the Church, p. 172)

Feast of Tabernacles, the great festival of rejoicing and thanksgiving is specifically mentioned in Scripture as being observed in the end times. In a prophecy that foretells the millennial period, the Bible states:

And it shall come to pass that everyone who is left of all the nations which came against Yarushalayim shall go up from year to year to worship the King, . . . [So NINI Na NINI] of hosts, and to keep the Feast of Tabernacles. (Zechariah 14:16, NKJV)

Let all who would honor their Redeemer, gather at this time to keep the Feast of Tabernacles and give thanks to Him who laid aside His glory to die for sinners that they, repentant, forgiven and cleansed, could be one with Him.

* As Polycarp was an alleged disciple of John, and kept the feasts, it is a logical conclusion that he learned to keep the feasts from John himself. In his formative young years, Polycarp was acquainted with several who had learned directly from So Isebe while He was on earth.

** Medieval Sourcebook: Saint John Chrysostom, Eight Homilies Against the Jews, Fordham University,
http://www.fordham.edu/halsall/source/chrysostom-jews6.html#HOMILY_I. It should be noted that Fordham University is a Jesuit University.

Guidelines:

- The feast is to be kept seven days with the first day only being a holy convocation; *Leviticus 23:34-35; Deuteronomy 16:13-15*.
- You shall dwell in booths for seven days. *Leviticus 23:42*
- There will be punishment for those who do not come up to the feast; *Zechariah 14:16-19*.
- Everyday from the first day to the last day, the law of Unamandla Onke must be read; *Nehemiah 8:18*.

Other related verses:

Numbers 29:12; Deuteronomy 16:13-15; Deuteronomy 16:16-17; 2 Chronicles 8:13; Ezra 3:4; Nehemiah 8:14-18; Ezekiel 45:25; Zechariah 14:16-19; Hosea 12:9; St. John 7:2, 8, 14; Revelation 20:4-6.

**7. LAST GREAT DAY/Judgment day
Ethanims 22nd**



Leviticus 23:36 *Seven days ye shall offer an offering made by fire unto So NINI Na NINI: on the **eighth day** shall be an holy convocation unto you; and ye shall offer an offering made by fire unto So NINI Na NINI: it is a solemn assembly; and ye shall do no servile work therein.*

This day is the fulfillment of the whole salvation plan and the final judgement. We celebrate it in the hope of the end of all wickedness in the world as well as finally being able to live forever in the iYerusalem entsha. While it is attached to the Feast of Tabernacles, it is a separate festival with its own distinct meaning. King Solomon celebrates in **2 Chronicles 7:9-10** and there was a revival in Isakhelé conducted by Nehemiah and Ezra: **Ezra 3:4, Nehemiah 8:18.**

The final holy day illustrating the steps in the great plan of Unamandla Onke comes right at the end of the Feast of Tabernacles. Because the Feast of Tabernacles is seven days long, Unamandla Onke referred to this final holy day as

“the eighth day” in Leviticus 23. We have also traditionally called it the **Last Great Day**. While it is attached to the Feast of Tabernacles, it is a separate festival with its own distinct meaning. The scriptures speak in Revelation 20:5, that after a 1000 years there was a 2nd resurrection and this was for those who were not found in the book of life and would be sentenced to 2nd death, not only that Satan would be released as well, since he also would be judged with them and this is what the scripture says he will do: **Revelation 20:7-10**, *"And when the thousand years are expired, Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from Unamandla Onke out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."* There is also a prophecy from Ezekiel which also illustrates what will happen: **Ezekiel 38:8, 15-16, 22-23**, *"After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Isakhelé, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them. And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army: And thou shalt come up against my people of Isakhelé, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.*

And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am So NINI Na NINI."

Sadly, in this dreadful time there will be many individuals who will persist in living disobedient, sinful lives and refuse to allow his set apart uMoya to govern them. Although Unamandla Onke desires that all “come to the knowledge of the truth” (**1 Timothy 2:3-4**), in his mercy for his people and his anger against

unrighteousness, he will remove the incorrigibly wicked so that they do not continue to destroy the earth and torment the righteous. They will be cast into the lake of fire (**Revelation 20:13-15**). They will be forever tormented in an eternal fire. After the judgment, death and hell will also be thrown in the lake of fire (Revelation 20:14-15).

The books will be opened and everyone will be judged according to their works (**Revelation 20:12**). During this time, the prevalent conditions of the Millennium—Thixo wam's government, peace and prosperity—will once and for all be made permanent after the judgment and the outpouring (latter rain) of the set apart uMoya permeates the whole earth. From the least to the greatest, all will have full access to Unamandla Onke, Msindisi and the way of eternal life.

Once this has taken place, Isebe will purify the earth with fire (**2 Peter 3:10-12**). There will be a new and improved heaven and earth (**Revelation 21:1**). Then Isebe will place the reigns back into his father So NINI Na NINI's hands, **1 Corinthians 15:24-28** declares, *"Then cometh the end, when he shall have delivered up the kingdom to Unamandla Onke, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that so NINI na NINI may be all in all."*

iYerusalem entsha will descend from heaven and become the capital of the entire universe (Revelation 21:2). After this restoration of all things, Unamandla Onke the Father, along with Isebe Msindisi, will establish His throne in this magnificent holy city (Revelation 21:3). The glorified sons and daughters of the everlasting Unamandla Onke will live forever in His family.

Ezekiel 37:21-23, 26-28, *"And say unto them, Thus saith the Master So NINI Na NINI; Behold, I will take the children of Isakhelé from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Isakhelé; and one king shall be king to them all: and they shall be no more two nations,*

neither shall they be divided into two kingdoms any more at all: Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their Unamandla Onke.

Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their Unamandla Onke, and they shall be my people. And the heathen shall know that I soNINI naNINI do sanctify Isakhelé, when my sanctuary shall be in the midst of them for evermore."

Guidelines:

- It is an isabatha day, a holy convocation, do no servile work therein.

Numbers 29:35

Other related verses:

Leviticus 23:36; Numbers 29:35; Ezekiel chpts. 37, 38, 39; Jeremiah 12:15-17; Matthew 11:21-24; Matthew 25:31-46; St. John 7:37; 2 Peter 2:9; 2 Peter 3:7; Jude 1:6; 1 John 4:15-17; Revelation 20:7-15.

John 5:46-47

For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?

2 Thessalonians 2:15

Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

1 John 2:4-6

He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of your

Unamandla Onke perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked.

Revelation 21:4

And your Unamandla Onke shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.