



By Nabi'Jah Ariel

*You shall also count for yourselves from the day after **the Sabbath** for the day when you brought in the sheaf of the wave offering; there shall be seven complete Sabbaths. You shall count fifty days to the day after the seventh Sabbath; then you shall present a new grain offering to Jahuwah.*

**On this same day you shall make a proclamation as well;**  
*you are to have a holy convocation. You shall do no laborious work. It is to be a perpetual statute in all your dwelling places throughout your generations.*

Leviticus 23:15-16, 21

**Exodus 34:22** And you shall observe the Feast of Weeks, of the first-fruits...

**Numbers 18:13** The first fruits of all that is in the [*promised*] land, which they shall bring to JAHUAH...

There is much debate as to when the day of First Fruits is *exactly*- the day in which we are to start the Omer count to Shavuot. If we start off on the wrong foot then we will be making unholy days, holy and holy days, unholy which is an abomination to our Creator.

**Leviticus 10:1** And the two sons of Aaron, Nadab and Abihu each taking his censer they place upon them fire, and put upon them incense, and offered before Eloah an alien (*strange not one's own- not the correct appointed time*) fire, which **Jahuah Saboath assigned not to them**

**Leviticus 10:2** And came forth fire from Eloah and it devoured them, and they died before Jahuah.

**Isaiah 1:13** If you should bring fine flour, it is in vain; incense is an abomination to me; I cannot endure your new moons and the Sabbath and the great day

**Isaiah 1:14** Your fasting, and idleness, and your new moons, and your holidays my soul detests. You became to me as a glut; no longer shall I spare your sins.

**Jubilees 6:36** For there will be those who will assuredly make observations of the moon - how (it) disturbs the seasons and comes in from year to year ten days too soon.

**Jubilees 6:37** For this reason the years will come upon them when they will disturb (the order), and make an abominable day the day of testimony, and an unclean day a feast day, and they will confound all the days, the holy with the unclean, and the unclean day with the holy; for they will go wrong as to the months and Sabbaths and feasts and jubilees.

Jahuah isn't fooling around when it comes to HIS appointed times- He made that abundantly clear to His elect people in the Wilderness, as well as today. When we are not in the proper mo'edim (appointed times) there is no Shalom peace or healing, no blessings... just chaos and confusion- curses.

Enoch tells us that to not count the days correctly – thus not being in the correct mo'edim is a sin counted with the sinners!

**Enoch 82:4** Blessed are all the righteous ones; blessed are those who walk in the street of righteousness and have no sin **like the sinners in the computation of the days** in which the sun goes its course in the sky...

Some say First-Fruits is the day after the Sabbath that falls within the Feast of Unleavened – (*that would usually be those of a lunar persuasion*)- others believe it to be the resurrection of ha' Mashiach (*the Messiah*). Yet, many Biblical theologians agree that there were a TWO SABBATHS involved before the resurrection of Jahusha, but due to their using the wrong calendars, they remain in confusion. Let us take a look at the scriptures to figure out this puzzle.

**Luke 23:54** And it was preparation day, and Sabbath was coming on.

**Luke 23:55** But following closely after also were women, (the ones who were gathered together to him from out of Galilee), for seeing the sepulcher, and how his body was placed.

**Luke 23:56** And having returned, they prepared aromatics and perfumed liquids and on the Sabbath they were tranquil according to the [4<sup>th</sup>] commandment.

**Luke 24:1** Now upon the ***first day of the week***, very early in the morning they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them.

**Mark 16:1** And early in the morning ***the first day of the week***, they came into the sepulcher at the rising of the sun.

Our clue is in the statement; the '*first day of the week*'. Taking a look at the Passover Week we can see clearly that there is only ONE SHABBAT that would have a first day of the week following it.

11/360 <b>MARCH 31</b> <b>12</b>	12/360 <b>APRIL 1</b> <b>13</b>	13/360 <b>APRIL 2</b> <b>14</b>	<b>PASSOVER</b> Sundown to sundown <b>ASSEMBLY DAY</b>	<b>Messiah Dies @ Evening Oblation</b> 14/360 <b>APRIL 3</b> <b>15</b>	1 <sup>st</sup> Day & 2 <sup>nd</sup> Night in the grave 15/360 <b>APRIL 4</b> <b>16</b>	2 <sup>nd</sup> Day & 3 <sup>rd</sup> Night in the grave 16/360 <b>APRIL 5</b> <b>17</b>	Messiah Raises at Evening Oblation <b>3<sup>RD</sup> Shabbat</b> 17/360 <b>APRIL 6</b> <b>18</b>
<b>RESSERCTION of First Fruit</b> <i>Women find the Messiah gone.</i> 18/360 <b>APRIL 7</b> <b>19</b>	Last Day Feast of Unleavened Sundown to Sundown <b>ASSEMBLY DAY</b> 19/360 <b>APRIL 8</b> <b>20</b>	20/360 <b>APRIL 9</b> <b>21</b>	21/360 <b>APRIL 10</b> <b>22</b>	22/360 <b>APRIL 11</b> <b>23</b>	23/360 <b>APRIL 12</b> <b>24</b>	24/360 <b>APRIL 13</b> <b>25</b>	<b>4<sup>TH</sup> Shabbat</b>
<b>FIRST FRUITS</b> BARLEY <b>ASSEMBLY DAY</b> <b>Omer 1</b> 25/360 <b>APRIL 14</b> <b>26</b>	<b>Omer 2</b>	<b>Omer 3</b>	<b>Omer 4</b>	<b>Omer 5</b>			<b>REMNANToftheLIGHT.net</b>
	26/360 <b>APRIL 15</b> <b>27</b>	27/360 <b>APRIL 16</b> <b>28</b>	28/360 <b>APRIL 17</b> <b>29</b>	29/360 <b>APRIL 18</b> <b>30</b>			

The first *Shabbat* of the Passover Week would be the Qhodesh (Holy) convocation of the Feast of Unleavened Bread that begins at sundown on the 14<sup>th</sup> day and ends at sundown on the 15<sup>th</sup> day of the month. As we can see, there is a split of time at the Passover that was repeated from day four of the creation week- at the equinox.

DAY 1	DAY 2	DAY 3	DAY 4	DAY 5	DAY 6	SHABBAT
Day 1 of Creation <i>Angel Milki'el</i> <b>'Old Year' counted outside the 360 to DISTINGUISH the SEASONS</b> <b>MARCH 17</b>	Day 2 of Creation <i>Angel Helem'melek</i> <b>MARCH 18</b>	Day 3 of Creation <i>Angel Mel'ejal</i> <b>MARCH 19</b>	Day 4 of Creation Time Started <i>Angel Narel</i> <b>EQUINOX</b> SETS THE DAY FOR SHABBAT & FEASTS <b>MARCH 20</b> <b>1</b>	<b>Spring</b> Exo 40:17		
				<b>Day 5 of Creation</b> <b>FIRST FULL DAY OF SPRING</b> Gate 4E: <i>Angel Tam'ayen</i> <b>ROSH CHODESHIM</b> <i>Assembly Day</i> Start count for 360 Days <b>MARCH 21</b> <b>2</b>	Day 6 of Creation 2/360 <b>MARCH 22</b> <b>3</b>	Day 7 of Creation <b>First Shabbat</b> 3/360 <b>MARCH 23</b> <b>4</b>
<b>'Head of Year' ALL ASSEMBLY DAYS are inside the 360</b>						

The only Shabbat that would have had a **Day 1** following it would be the weekly Shabbat. Day one of the week is the 19<sup>th</sup> day of the month- the day that proved Jahusha as ha' Mashiach (*the Messiah*)!

According to the Temple scroll calendar, Passover is always on day 3 of the week, from year to year. This is not the '*Lord's Supper*'- it was the correct Passover at the correct time. Whereas the Pharisee's were one day late, because they began the count for the all the Feast Days on Aviv 1 or the 'first full day' of spring which is the fifth day of the week, instead of at the proper start point of the fourth day- like the Mashiach and his followers would have done. This allowed the Mashiach to keep the commands perfectly.

He ate at the correct appointed time and died at correct appointed time, at the time when the FALSE TEMPLE AUTHORITY (Non-Aaronic priests) were killing lambs- illustrating that Jahusha was a Lamb wrongfully killed and placed under their false appointed time and non-

Aaronic authority. Yet, it had its purpose, as it was to show the Jewish people that HE, Jahusha was *their* LAMB- the true son of the Almighty, who was sent to find the lost sheep of Israel.

But- **here is the gear grinder...** Jahusha was the FIRST-FRUIT of JAH not the *First-Fruits*- meaning His resurrection was not tied to the Feast of First Fruits, which is agriculturally fixed ... This has been a MAJOR MISUNDERSTANDING.

**Proverb 8:22** The *Supreme Authority CREATED ME* the HEAD of *HIS WAYS for HIS WORKS.*

The Hebrew word used here for *HEAD* isn't *roshe*, as you'd expect, but rather *ray-sheeth'*- meaning: the *first*, in place, time, order or rank (specifically a *firstfruit*): - beginning, chief, first, or principal thing.

From the DSS (Dead Sea scrolls), scroll number **4Q409** we find a list of *first fruits* that the Zadokite priests from the line of Aaron, called "**Festivals.**" These were included in their schedule thus being observed at the temple!

This manuscript contains the remnant of a hymn praising the Creator for the festivals of the holy year.

*"Offer a sacrifice to Me **three times each year**. Keep the festival of Matzos (Unleavened Bread) ...the reaping festival (Shavuot)...the harvest festival (Sukkot)...**Three times each year**, every male among you must appear before ELOAH..." (Exodus 23:14-17) and "Keep the Festival of Matzahs (Passover)...Keep the Festival of Shavuot through the first fruits of your wheat harvest. Also keep the harvest festival soon after the year changes. **Three times each year**, all your males shall thus present themselves before JAH the Master, ELOAH of Israel." (Exodus 34:18-23)*

We can clearly see that the 'Reaping Festival' *Shavuot* is after Matzos not during- thus again AFTER the resurrection.

OKAY- SO WHEN DO WE START COUNTING?

Our CREATOR uses cycles of seven in numbering His days. Jahusha is the FIRST FRUIT of creation. Seven days after the resurrection - a count of seven (to seven one's self means to take an oath- but more on that later) which could be viewed in the spiritual sense as a *week of years* or a **Jubilee – THE SET-APART ARE WAVED.** We are being waved before JAHUAH by our High Priest the First Fruit Mashiach!!!

We are instructed to then count a group of **seven sevens** to Shavuot where we are to make a proclamation and **take an oath** to be betrothed to our Kinsman Redeemer and future King Jahusha.

We can also see a divine correlation between Jahusha being the First Fruit and Adam/the elect being the FIRST FRUITS by looking back to the time of this creation.

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In the beginning Jah created the Light-

**Genesis 1:3** And JAH said, Let there be light: and there was light. (Day 1)

**John 8:12** Then spake Jahusha again unto them saying I am the light of the world-

**Genesis 2:7** And Eloah shaped the man, taking dust from the earth. And he breathed into his face breath of life, and Adam became a living soul. (Day 8)

**Seven** days after the light (Jahusha) appeared– then came the chosen man Adam- the FIRST FRUITS of JAH'S labor.

Now I am not saying that Jahusha was created on the first day of this earth's creation, as we all know He was at the beginning of time- but we can see a divine correlation here of the First Fruit, the *Light of the World*, and the chosen elect, the First Fruits- Adam who was placed in the Garden of Appointed Times on the eighth day.

According to the DSS fragments of the Book of Jubilees, the national covenant between the CREATOR and Israel was *NOT* first established at Sinai. It existed from the time of creation- at the time Jahuah placed Adam in the Garden of Appointed Times- when Israel was chosen as JAHUAH's nation.

Jubilees reads:

- 9 ... *He said to us: "I will now separate for myself] a people among my nations. And [they will keep Sabbath. I will sanctify them as my people, and I will bless them. They will be my people and I will be their El. "]*
- 11 *And he chose the descendants of Jacob among [all of those whom I have seen. I have recorded them as my first-born sons (the first fruits of my labor) and have sanctified them for myself]*
- 12 *for all the age(s) of eternity. The [seventh] day [I will tell them so that they may keep Sabbath on it from everything, as he blessed them and sanctified them for himself as a special people]*
- 13 *out of all the nations and to be [keeping Sabbath] together [with us.*

This text was preserved in Hebrew at Qumran 4QJubilees [4Q216] vii 9–13



This concurs with the doctrinal belief expressed in a number of passages throughout Jubilees, according to which the status of Israel and the nations (*and their heavenly angelic counterparts*) were established by the CREATOR as an integral part of the cosmos. Although Israel did not exist until over twenty generations later, its special position was determined in advance.

**The existence of the covenant from the time of Adam's placement necessitated the existence of commandments, which are the stipulations of this covenant; Adam pretty much only had one stipulation...**

***Genesis 2:17*** but from the tree of the knowing good and evil, you shall not eat from it; but in whatever day you should eat from it, to death you shall die.

Thus Jubilees conceives that many commandments were already given prior to Mount Sinai. Likewise, the covenant festival was relevant from the dawn of time as well and was first observed by angelic beings in heaven. According to Jubilees, the angels of presence and angels of sanctification celebrated the Sabbath (*Jubilees 2:18*), and were created in and for the covenant as they were given the sign of circumcision-

**Jubilees 15:26** And every one that is born, the flesh of whose foreskin is not circumcised on the eighth day, belongs not to the children of the covenant which Eloah made with Abraham, but to the children of destruction; nor is there, moreover, any sign on him that he is Jahuah's, but (he is destined) to be destroyed and slain from the earth, and to be rooted out of the earth, for he has broken the covenant of Jahuah our Eloah.

**Jubilees 15:27** For all the angels of the presence and all the angels of sanctification have been so created (circumcised) from the day of their creation, and before the angels of the presence and the angels of sanctification He hath sanctified Israel, that they should be with Him and with His holy angels.

Both the Shabbat and circumcision are described in the Torah as covenantal signs.

The ‘Reaping Festival’ was then celebrated off and on by men- until it was commanded at Mount Sinai:

**Jubilees 6:18** This entire festival had been celebrated in heaven from the time of creation until the lifetime of Noah—for 26 jubilees and five weeks of years [=1309]. Then Noah and his sons kept it for seven jubilees and one week of years until Noah’s death [=350 years].

From the day of Noah's death his sons corrupted (it) until Abraham's lifetime and were eating blood.

**Jubilees 6:19** Abraham alone kept (it), and his sons Isaac and Jacob kept it until your lifetime. During your lifetime the Israelites had forgotten (it) until I renewed (it) for them at this mountain.

This holy day in Jubilees thus commemorates the eternal covenant, which began on the eighth day of history and was renewed over time. The revelation on Mt. Sinai is the culmination of a process, and not the sole covenantal event at the heart of this festival.

The covenantal nature of the festival may also be reflected when, only a few verses later, the dual nature of the holy day is expressed: “*because it is the festival of weeks and it is the festival of first fruits. This festival is twofold and of two kinds*” (*Jubilees 6:21, according to the Ge’ez translation*). The theme of the holy day as the “festival of first fruits” refers to the agricultural context of the holiday, reflecting the biblical descriptions of its observance. At first glance, this would seem to ring true to the biblical theme of the “festival of weeks,” which surrounds this festival.

Nevertheless, due to the overwhelming emphasis of its covenantal nature, including the mention of oaths made by Noah and his sons, and subsequently commanded in the time of Moses, numerous scholars have suggested that the original Hebrew text of Jubilees (based upon the retroversion of the Ge’ez back into Hebrew) should be vocalized as “***the Festival of Oaths,***” reflecting the covenantal aspect of the holy day.

Since texts in the ancient world did not use vocalization (*a practice continued until today in the writing of Torah scrolls*), the difference between **WEEKS-** שָׁבֻעַת and **OATHS-** שָׁבֹועַת would only be reflected in how one read and interpreted the text. According to the suggestion here, a Greek translator did not understand the nuance of the original author (Jubilees was translated from Hebrew into Greek and Latin).

## **BERITH- SEVEN ONESELF**

*Berith* is the Hebrew word for covenant, which means *to cut as in a covenant or contract*. According to some Bible scholars, it is related to the Akkadian word *burru*, meaning “**to establish a legal situation with an OATH.**” It takes two parties to complete a covenant and in order to make a covenant; these two parties must take **an oath** to abide by the terms of the covenant.

***Shavuot*** is derived from the Hebrew root word *shaba* which can mean “**to swear an oath.**”

## **SHAVUOT ‘shebuah’**

usually rendered as “*weeks*”

1) seven, period of seven (days or years), heptad, week

1a) period of seven days, a week

1a1) Feast of Weeks

### **OATH 'shebû'âh'**

1) oath, curse

1a) attesting of innocence

1b) oath (of Jahuah)

From- **H7650:** שָׁבַע shâbâ': A primitive root; properly to be *complete*, **to seven oneself**, that is, *swear* (as if by repeating a declaration seven times): - adjure, charge (by an oath, with an oath), take an oath.

By investigating just these 3 Hebrew words which Shavuot stems from, we can make the connection to it as the '**Feast of Oaths**'.

We, *the Elect*, were chosen on the 8<sup>th</sup> day of Creation to be placed in the Garden of Appointed Times of Jahuah- to be as a bride. In order to make that marriage complete we must "**Seven**" ourselves- or take an oath of promise to follow the terms of the covenant contract.

ALL JAHUAH'S dealings with men are of a covenant nature; HE will not exchange with us except through a covenant nor can we exchange with HIM except in the same manner.

A Covenant is the most solemn, binding, and intimate contract known. The Hebrew phrase for *MAKE A COVENANT* is "Karath Berith" which more literally is translated "*cut a covenant*" and ratified by passing between pieces of cut flesh. The verb Karath means to divide or cut in two or to make a covenant.

**Jeremiah 34:18** And I will give the men who have sinned against My covenant, who have not done the words of **the covenant which they cut** before Me when they cut the calf in two and passed between its parts;

### **THE CUTTING OF THE COVENANT**

There are a series of thing that must take place in the cutting of the covenant to establish it as a binding covenant.

**Parties Involved:** There must be at least two persons involved.

Between JAHUAH and man



**Genesis 9:9** Behold! I, even I, establish ***My covenant*** with you, and with your seed after you;

**Genesis 15:18** In the same day JAHUAH made a ***covenant*** with Abram, saying, I have given this land to your seed, from the river of Egypt to the great river, the river Euphrates,

### **Reasons for the Covenant:**

A little information as to how it is that they came to this place- the reasons. In general, there are usually three reasons for a covenant- Protection, Love and Devotion.

**Genesis 7:4** For in seven more days I will cause it to rain upon the earth forty days and forty nights. And I will destroy from off the face of the earth every living thing that I have made.

**Genesis 9:15** And I will remember ***My covenant*** which is between Me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

**Numbers 25:13** and it will be to him and to his seed after him ***a covenant*** of eternal priesthood because he was jealous for his Eloah, and he atoned for the sons of Israel.

### **The Stipulations:**

The stipulations are the laws. In any covenant, **the main part** is the stipulations that tell you what the agreement is supposed to be.

This is what you are to do and not to do; here are the laws... There are all kinds of interaction throughout the laws in terms of stipulations.

**Genesis 17:9** And Eloah said to Abraham, And you shall keep ***My covenant***, you and your seed after you in their generations.

**Genesis 17:10** This is ***My covenant***, which you shall keep, between Me and you and your seed after you. Every male child among you shall be circumcised.

**Genesis 17:14** And the uncircumcised male child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he has broken My covenant.

**Exodus 34:10** And Eloah said to Moses, Behold, I establish with you **a covenant** before all your people, And **I will do honorable**, which has not happened in all the earth, and with any nation. And all the people among whom you are **shall see the works of Eloah**, for it is wonderful **what I will do for you**.

**Exodus 34:12 Take heed to yourself!** Lest at any time you should establish **a covenant** with the ones lying in wait upon the land, into which you enter into it, lest at any time it become an occasion of stumbling to you.

**Exodus 34:13** Their shrines you shall demolish, and their monument you shall break, and their sacred groves you shall cut down, and the carvings of their gods you shall incinerate in fire.

**Exodus 34:14** For you should not do obeisance to other gods. For Jahuah Eloah, a jealous name, is a jealous Eloah;

### **The Sanctions:**

The sanctions are promises of benefits that will come if you keep the covenant. "*If you keep my covenant, here are the things you'll get.*" It is the motivation.

The sanctions also contained curses. "*Here are the bad things that will happen to you if you don't keep my covenant.*" It is operant conditioning- here are the positive reinforcements and here are the negative reinforcements- the blessings and the curses.

**Genesis 17:1** And when Abram was ninety-nine years old, JAHUAH appeared to Abram and said to him, *I am* the Almighty Eloah! Walk before Me and be perfect.

**Genesis 17:2** And I will make *my covenant* between me and thee, and will multiply thee exceedingly.

**Genesis 17:3** And Abram fell on his face: and Eloah spoke to him, saying

**Genesis 17:4** As for me, behold, *My covenant* is with thee, AND THOU SHALT BE A FATHER OF MANY NATIONS.

**Exodus 19:5** And now, if in hearing, you should hear MY voice, and *guard my covenant* you *will be to me a prized people* from all the nations. For ALL the earth is mine...

### **The Witnesses:**

There is also then a list of witnesses. The covenant witness is a person who watches over the proceedings when a covenant is made. But the covenant witness does more than that.

The witness is an *enforcer* of the covenant. That's why the covenant witness is usually JAHUAH. He is the one who has witnessed that which has been sworn, and if one party to the covenant is unfaithful, He has the power to judge between them, to avenge the injured party.

**Genesis 9:16** And the rainbow shall be in the cloud. And I will look upon it that I may remember the **everlasting covenant** between Eloah and every living creature of all flesh that is upon the earth.



**Jeremiah 34:15** And they turned today to do the right thing before MY eyes, for each to call for a release for his neighbor; and they **completed a covenant in front of me**, in the house of which MY NAME is called upon in it.

**Jeremiah 34:16** And you turned and **profaned my covenant**, to return each his manservant, and each his maidservant whom you set out as ones free in their soul, and you subjected them again to be your manservants and maidservants,

**Jeremiah 34:17 On account of this**, thus said Jahuah, **You listened not** to me to call a release each for his brother, and each for his neighbor. **Behold, I call a release to you-** to the sword, and to the plague, and to the famine; and **I will give you for dispersion** unto all the kingdoms of the earth.

**Jeremiah 34:18** And I will give the men, the ones passing my covenant, the ones not establishing my covenant, which they made in front of me, the calf which they cut in two parts, and I went through in the midst of its parts,

**Jeremiah 34:19** of the rulers of Judah, and rulers of Jerusalem, and mighty ones, and priests and all the people of the land;

**Jeremiah 34:20** and I give them to their enemies and into the hand of ones seeking their life. And their decaying flesh will be food to the winged creatures of the heaven, and to the wild beasts of the earth.

#### **Documentation:**

Provision is made so that each party has a copy of the agreement, just as with any contract. Here is where a little detail might be worth appreciating and pondering.

**Deuteronomy 4:13** And he announced to you **His covenant** which He gave charge to you to observe- the ten discourses, and he wrote them upon two tablets of stone.



We are told that Moses comes down from Mount Sinai with two tablets, right...

Some may think- "Oh, they must have had a lot of information on them" ... or "they had five commandments on each". But that is highly unlikely.

Nothing tells us *WHAT EXACTLY* was on both tablets, but in a contract situation it is likely that Moses brings down two copies. JAHUAH's copy and Israel's copy, and after needing to make a second set because in a fit of holy rage destroyed the original, Moses places them together in the Ark.

The Ark represents the place where the covenant contract is put together, both copies, so that together in one place symbolizes the fact that this covenant is what unites JAHUAH and his people. For the end-times ecclesia (*us*), the covenant is now placed in Jahusha ha' Mashiach our Ark of safety.

### **Sealing the Deal- the Feast:**

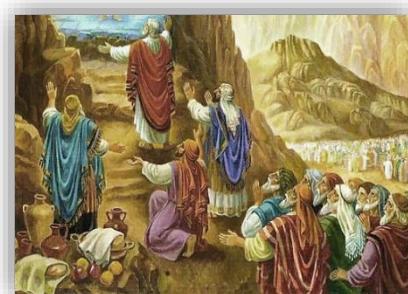
The covenant meal is a Hebraic principle found throughout Scripture.

**Exodus 24:7** And he took the book of the covenant, and read in the ears of the people. And they said, All that JAH has said we will do, and be obedient.

**Exodus 24:9** And Moses went up, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel.

**Exodus 24:11** And the chosen ones of Israel, none dissented- not one. Any they appeared in the place of Eloah, and ate and drank...

After the Israelites received Eloah's covenant the Elders met with at Jahuah's appointed place and at HIS appointed time- to share the covenant meal. During that time Eloah called to Moses and instructed him to come up higher onto the mountain so He could speak to Moses alone, it wasn't until ***seven days*** has passed that Eloah spoke to Moses.



**Exodus 24:16** And the glory of JAH abode upon Mount Sinai, and the cloud covered it six days. And **THE SEVENTH DAY** He called to Moses out of the midst of the cloud.

The elders feasted to seal the covenant with Eloah, in which Israel received redemption. It is death to anyone who comes into Eloah's presences unless it is His will to set us apart as holy and fit to stand before Him, so when we are invited exclusively by Him we are preserved.

We are called into Jahuah's presence at each of His appointed times; this is what they were designated for. Each specific appointment has a purpose in His plan for our redemption.

**Shavuot** is the place where **ALL MUST MAKE AN OATH to follow the covenant, from which we will ultimately be rewarded by participating in the marriage of our Kinsman ha' Mashiach.** On this day we are choosing our betrothed husband- whether it be Jahusha or ha' Satan (a.k.a. Heylel).

It is the place all pagan gods must be eliminated from our lives, which includes the very **NAMES OF THESE gods** (*god, lord, jesus, =baal worship*). JAHUAH will not tolerate the use of their names in His presence. The golden calf worship of the moon and the seven planets (*the sacred hebdomad*) remain the gods of the counterfeit Jews and those following in their steps- instead of the steps of the Mashiach.

The Revelation at Sinai was the moment of the betrothal of the *First Ecclesia*- between JAHUAH the CREATOR and all of Israel; the Torah was the ketubah, the marriage contract. They are now legally Husband and Wife, although not consummated.

**Ezekiel 20:5** And say to them, Thus says Jahuah Eloah: In the day **WHEN I CHOSE ISRAEL** and **LIFTED UP MY HAND** and **SWORE** (*an oath was made by JAHUAH to the offspring of the house of Jacob*) and made Myself known to them in the land of Egypt, when I lifted up My hand and **swore to them**, saying, I am JAHUAH your Eloah,

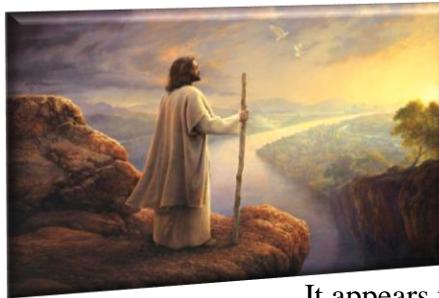
JAHUAH the Groom prepared a place for His Bride, the *First Ecclesia*-

**Ezekiel 20:6** In that day I took hold of them by my hand, to lead them from out of the land of Egypt, into the land which I **PREPARED** for them; a land flowing milk and honey, the honeycomb is beyond every land.

**Ezekiel 20:7** And I said to them, Let each throw away the abominations of his eye and in the practices of Egypt be not defiled! I am Jahuah your Eloah.

We can now begin to understand to double nature of this Feast- covenant side and the harvest agricultural side. The newly installed nation of Israel had made their oath to JAHUAH and became betrothed to HIM and yet they are told:

**Leviticus 23:10** Speak to the children of Israel, and say to them: **WHEN YOU COME INTO THE LAND WHICH I AM GIVING TO YOU** (*the Land of Promise, the Land of the LIVING Word*) and **REAP THE HARVEST** thereof, then you must bring the sheaf/**OMER** of the **FIRST-FRUIT**S of your harvest to the priest.



When wandering through the wilderness, there are no first-fruits to be offered to JAHUAH for us TO BE ACCEPTED into HIS presence. It is only after we have **LEFT THE WILDERNESS AND COME INTO THE LAND OF DABAR** (*the Land of the Living Word*) is this wave-sheaf to be offered up.

It appears that this is the exact reason the *Counting of the Omer* has been incorrect and misunderstood, as the ecclesia has been wandering through the wilderness for 40 jubilees, i.e. 2,000 years.

## COUNTING THE OMER

The time between Pesach (Passover) and Shavuot is considered the "*Courting Days*". The common thread that ties Pesach - the bride selection- and Shavuot- the betrothal- together is *Counting the Omer*.

This is the time when the bride and groom get the chance to be acquainted with one another. Each of the 49 days of the *Counting of the Omer* is the incremental cycle moving toward unification of the Groom and the Bride.

Have you ever wondered why the book of Ruth was placed in the canon to begin with? Her beautiful story shows us that this is the time of courting- as it takes place during the shift from barley harvest to wheat- the time between Pesach and Shavuot- The counting of the Omer.



**Ruth 2:23** And she kept close by the maidens of Boaz to glean until **the end of barley harvest and of wheat harvest**. And she lived with her mother-in-law.



The story implies that Boaz is much older than she. We do not know whether he was a bachelor or a widower, but we do know that he was a man of Jahuah.

**Ruth 3:10** And he said, Blessed be you of Jahuah, my daughter. You have shown more kindness in the latter end than at the beginning, in that **you did not follow young men**, whether poor or rich.

When Naomi and Ruth had arrived in Bethlehem (*Bethlehem mean ‘the house of Bread’*), the problem facing them was how to find enough food to eat. The CREATOR

has made a gracious provision in the Mosaic Law for folks in their predicament. Farmers were not permitted to reap the corners of their grain fields nor gather the gleanings; they were to leave them for the poor, for foreigners, for widows and orphans. Almost any way you look at it, Naomi and Ruth were qualified. They were poor widows and Ruth was a foreigner.

Since Naomi was getting a little too old to work in the fields, Ruth asked if she might go and find the field of some kind man who would allow her to glean. Naomi gave her permission.

**Ruth 2:3** So she departed and went and gleaned in the field after the reapers; and she happened to come to the portion of the field belonging to Boaz, who was of the family of Elimelech.

Every impulse in Ruth's body urged her to flee to the purple mountains of Moab which she could see in the distance. That was home; that was where she belonged. But with quiet courage, simple modesty, and total unselfishness, she labored on. We fully expect Boaz to notice her. And he did.

**Ruth 2:5** And Boaz said to his servant who was set over the reapers, Whose girl is this?

**Ruth 2:6** And the servant who was set over the reapers answered and said, It is the girl from Moab who came back with Naomi out of the country of Moab.

Boaz lost no time in doing something nice for Ruth. He invited her to stay in his fields and glean as much as she wanted. The work was not easy- stooping and bending all day as she gathered the grain, the burden getting heavier with each stalk she gleaned, the sun beating down on her back. Boaz let it be known that although she was not working for his gain, she was still welcome to drink freely from the water pitchers provided for his own workers. And it seemed that some of the men wanted to put their hands on her.



**Ruth 2:9** And let your eyes be unto the field where ever mine should harvest! And you should go after them. Behold, I gave charge to the servants to not touch you. And when you shall thirst, then you shall go to the vessels, and you shall drink from where the servants should draw water.

Nowhere does it say that Ruth was a beautiful woman like Sarah, Rebekah, or Rachel. We do not know whether she was or not, but we do know that she had an inner beauty, a meek and quiet spirit, an unpretentious humility that made her one of the loveliest women in Scripture. She bowed low before Boaz in genuine gratitude and said,

**Ruth 2:10** Why have I found favor in your sight that you should take notice of me, since I am a foreigner?

It looks as though Boaz is getting more interested in this lovely woman as the day goes on.

**Ruth 2:13** You have comforted me and indeed have spoken kindly to your maidservant, though I am not like one of your maidservants.

At mealtime he invited her to join him and his reapers for lunch, and he made sure she was served all that she wanted. When she finished eating and got up to return to work, Boaz said to his servants;

**Ruth 2:15, 16** Let her glean even among the sheaves, and do not insult her. And also you shall purposely pull out for her some grain from the bundles and leave it that she may glean, and do not reproach her.

So Ruth continued to glean until evening. And when she winnowed out what she had gleaned, it was nearly a bushel of grain. It seems as though Boaz was a kind man, thoughtful, considerate, and gentle.

Well, it was time to make a move. And strangely enough, in that culture it was Ruth's move. You see, Jahuah gave another interesting law to the Hebrews that required a man to marry the childless widow of his dead brother. The first son born of that union would bear his brother's name and inherit his brother's property (*Deuteronomy 25:5-10; Lev. 25:23-28*).

It was called the law of the "levirate" marriage (*The term levirate is a derivative of the word levir meaning "husband's brother"*). If no brother was available, a more distant relative might be asked to fulfill this duty. But the widow would have to let him know that he was acceptable to be her "goel," as they called it, **her KINSMAN-REDEEMER and PROVIDER**.



Naomi told Ruth exactly how to do that. Ruth listened carefully and carried out her instructions precisely. Boaz would be sleeping on the threshing floor that night to protect his grain from thieves. After he went to sleep; Ruth tiptoed in, uncovered his feet, and laid down. By this act she was requesting Boaz to become her goel.

Needless to say, Boaz was somewhat startled when he rolled over in the middle of the night and realized there was a woman lying at his feet.

**Ruth 3:9** "Who are you?" he asked. She answered, "I am Ruth your maid. So spread your TALLIT COVERING over your maid, for you are a close relative".

Spreading his tallit over her would signify his willingness to become her protector and provider. His response was immediate:

**Ruth 3:10, 11** "May you be blessed of Jahuah, my daughter. You have shown your last kindness to be better than the first by not going after young men, whether poor or rich. And now, my daughter, do not fear. I will do for you whatever you ask, for all my people in the city know that you are a woman of excellence".

It is important to understand that there was nothing immoral in this episode. This procedure was the custom of the day, and the record emphasizes the purity of it.

**Ruth 4:13** So Boaz took Ruth, and she became his wife, and he went in to her. And Jahuah enabled her to conceive, and she gave birth to a son.

Ruth entered Bethlehem at the beginning of the barley harvest and married Boaz at the conclusion of the wheat harvest. Boaz represents our Kinsman Redeemer- ha' Mashiach Jahusha – who was elected of JAH to be our future husband and King after JAHUAH divorced Israel. Ruth denotes the Bride elect.

Thus, the reading of Ruth, which means '*a mate*', on Shavuot was instituted as a reminder of Ruth entering into the Marriage Covenant, symbolized by her marriage with Boaz, a descendant of Elimelech, meaning '*My king is El*'.

## The Loaves

**Leviticus 23:17** You shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the first fruits unto Jahuah.

The Mashiach said, "I am the BREAD OF LIFE" (John 6:35, 48). He is the "bread that came down from heaven" (John 6:32-33, 50-51). The Greek word for "bread" here is *artos* and is used for a raised loaf of leavened bread. The Messiah is the *ARTOS* - THE RAISED, LEAVENED, PERFECT BREAD THAT BRINGS ETERNAL LIFE!



Interestingly, the apostle Paul says that the Ecclesia of Jahuah is "the body of Mashiach."

Paul writes:

**I Corinthians 10:17** For we being MANY are ONE BREAD, AND ONE BODY: for we are all partakers of that ONE BREAD.

He added...

**I Corinthians 6:15** Do you not know that your bodies are the members (*mel'-os a limb or part of the body*) of Mashiach?

Notice! The ecclesia of Eloah, are called "*ONE BREAD*"... And, the Mashiach himself is called "*THE BREAD OF LIFE*" of which we partake of!

**I Corinthians 12:13-14** For by one spirit are we baptized into ONE BODY, whether we be Jews [Judahites] or Gentiles [House of Israel], whether we be bond or free; and have been all made to drink into one spirit. For THE BODY is not one member, but many.

Paul goes on, "Now ye are the BODY OF MESSIAH, and **members in particular**" (v. 27).

The first ecclesia and we, the end-times ecclesia, are therefore one body and partake of '*that one bread.*' Thus, we are, in Jahuah's sight, like a beautiful Loaf of BREAD. Ha' Mashiach, is that perfect, beautiful Loaf of BREAD.

Do you see? This picture is the Groom, Jahusha, and the Bride, his Ecclesia! Each of us is compared to a LOAF OF BREAD!



Now we should begin to see the real, true symbolism of the TWO LOAVES OF LEAVENED BREAD presented before Jahuah on Shavuot, the Day of the Betrothal of the Ecclesia to ha' Mashiach!

We now understand that the Ecclesia is the "first-fruits" to Jahuah. But, the Messiah also is to "become the FIRST-FRUIT of them that slept"

**I Corinthians 15:20** But now Mashiach has been raised from the dead, He became first-fruit of the ones sleeping.

Paul speaks of "*Jahusha THE FIRST-FRUIT*".

**I Corinthians 15:23** But each in his own order; the first-fruit is Jahusha, thereupon the ones of the Mashiach at His arrival.

The Greek word used is **G536** aparchē, which literally means "First-fruit." **The Messiah is the "first" of the "first-fruits."** Therefore, now we can put together a picture of the "Two Leavened Loaves" of Bread presented and waved before Jah on Shavuot!

The first Loaf represents the Groom, ha' Mashiach in his fullness -- the Perfect "Bread of LIFE" on this "Betrothal Day." The second Loaf represents the Ecclesia of Jahuah Eloah - the Bride of the Mashiach- brought to perfection through trial and testing!

The LEAVENING in the BREAD is the Spirit of Jahuah that is dwelling in each of His elect. It is Jahuah's elect filled with the leavening of the *Ruach Ha' Qhodesh*.

**Romans 8:11** But if the Spirit of Him that raised up Jahusha from the dead **DWELLS IN YOU**, He that raised up Messiah Jahusha from the dead will give life also to your mortal bodies through his Spirit that dwells in you.

The Kingdom of Heaven is like leaven:

**Matthew 13:33** The kingdom of heaven is like LEAVEN, which a woman took, and put in three measures of meal, till it was all leavened.

*Wheat* represents the gift of life.

**John 12:23** The hour is come that the Son of man should be glorified.

**John 12:24** Truly, so be it, I say to you, "Unless the kernel of grain falling into the earth should die, it alone remains; and if it should die, it BEARS MUCH FRUIT."

### **NOW FOR THE REST OF THE STORY**

JAHUAH promised to lead His bride (*the first ecclesia*) directly to the land of Canaan, and establish them there to fulfill His covenant. But those, to whom it was first preached, went not in "because of unbelief." They are barely betrothed and their hearts are filled with murmuring, rebellion, and hatred making it impossible for JAHUAH to fulfill His covenant with them.

Just as with any relationship there are bumps in the road, disagreements, and hurt feelings. This is no different with JAHUAH'S relationship with Israel. After time, there is forgiveness. That is unless the actions are unforgivable.

**Leviticus 21:7** *They shall not take a wife who is a whore, or defiled. Neither shall they take a woman put away from her husband...*

**Ezekiel 16:15** But you trusted in your beauty, and **played the harlot** because of your name, and poured out your fornications on all who passed by; it was his.

**Ezekiel 16:16** And you took from your clothes and adorned your high places with different colors, and fornicated on them, such as had not come, nor shall be.

**Ezekiel 16:17** And you have taken beautiful things of My gold and of My silver, which I had given you, and made images of males, and fornicated with them.

**Ezekiel 16:18** And you took your embroidered dresses and covered them, and you have given to their face My oil and My incense.

**Ezekiel 16:19** Also My food which I gave you, fine flour and oil and honey with which I fed you, you have given it to their face for a soothing aroma. And it happened, says JAHUAH.

**Ezekiel 16:20** And you have taken your sons and your daughters, whom you have borne to Me, and you gave these to them for food. Are your fornications small?

**Ezekiel 16:21** You have slaughtered My sons and gave them to cause these to pass through the fire for them.

**Ezekiel 16:22** And in all your hateful deeds and your fornications **you have not remembered the days of your youth, when you were naked and bare, and squirming in your blood.**

**Ezekiel 16:23** Woe, woe to you says JAHUAH! For it happened after all your evil,

**Ezekiel 16:24** that you have also built yourself a mound, and you have made yourself a high place in every street.

**Ezekiel 16:25** You have built your high place at the head of every way, and have made your beauty to be despised, and have opened your feet to everyone who passed by, and have multiplied your fornications.

**Ezekiel 16:26** You have also whored with the Egyptians, your neighbors great of flesh, and have multiplied your fornications **to provoke Me to anger.**

**Ezekiel 16:27** And, behold, therefore I have stretched out My hand over you, and drew back your portion. And I gave you to the will of those who hate you, the daughters of the Philistines, who are ashamed of your wicked way.

**Ezekiel 16:28** **You have whored** with the Assyrians, without your being satisfied; yea, **you whored and yet you were not satisfied.**

**Ezekiel 16:29** And **your whoredom is idolatry** in the land of Canaan, to the Chaldean, and yet you were not satisfied with this.

**Ezekiel 16:30** **How weak is your heart** (*We made marriage vows, you said you loved me*), says JAHUAH, since you do all these, the work of a woman, an overbearing harlot;

**Ezekiel 16:31** in that you build your mound at the head of every way, and make your high place in every street. Yet you have not been as a harlot, scorning wages. (*You are doing it for no pay, of your own will*)

**Ezekiel 16:32** **Like the adulterous wife**, instead of her husband, she takes strangers.

**Ezekiel 16:33** They give a gift to all harlots, but you give your gifts to all your lovers, and bribe them to come to you from all around, for your fornication.

**Ezekiel 16:34** And in you was the opposite from those women in your fornications, since no one whores after you, and in your giving wages, and hire is not given to you. In this you are opposite.

Israel paid her lovers with the good things given to her by her husband JAHUAH and sacrificed her children to her lovers. They forgot what their Eloah had told them.

**Deuteronomy 12:28** Be careful to hear all these words which I command you, so that it may go well with you and with your sons after you forever, when you do the good and right in the sight of Jahuah your Eloah.

**Deuteronomy 12:29** When Jahuah your Eloah shall cut off the nations before you, where you go to possess them, and you take their place and dwell in their land, (*the place I made ready for my bride*)

**Deuteronomy 12:30** take heed to yourself that you do not become snared by following them, after they are destroyed from before you, and that you do not ask about their gods, saying, How did these nations serve their gods, that I too may do likewise?

**Deuteronomy 12:31** You shall not do so to Jahuah your Eloah. For every abomination to Jahuah, which He hates, they have done to their gods; even their sons and their daughters they have burned in the fire to their gods.

**Deuteronomy 12:32** All the things I command you, be careful to do it. You shall not add to it, nor take away from it.

Israel's weak heart is the cause of her adultery:

**Jeremiah 31:32** not according to the covenant that I cut with their fathers in the day I took them by the hand to bring them out of the land of Egypt; which covenant of Mine they broke, although I was a husband to them, says Jahuah;

Through Isaiah Jahuah states that he had not given Israel a certificate of divorce, He had merely sent her away. This period of separation was a period of withholding His blessings from her.

**Isaiah 50:1:** Thus says Jahuah: "Where is your mother's **CERTIFICATE OF DIVORCE**, with which I sent her away? Or which of my creditors is it to whom I have sold you? Behold, for your iniquities you were sold, and for your transgressions your mother was sent away.

**Isaiah 50:2** Why is it that I came, and there was no man(*causing the Abomination of Desolation*)? I called and there was none listening (**They weren't in the proper appointed times-but following after false calendars honoring their false gods**). Is not my hand strong to rescue? Or am I not able to rescue? Behold, by my rebuke I shall make quite desolate the sea,

and I shall make rivers desolate places; and their fishes shall be dried up from there not being water; and they shall die for thirst

**Isaiah 50:3 I clothe the heavens with blackness**, and I make sackcloth their covering

There is only one allowance for divorce, ADULTTRY.

One hundred years of separation did not produce the needed repentance in Israel, so the certificate of divorce was issued through the prophet Jeremiah. The entire book of Jeremiah could be viewed as a certificate of divorce.

**Jeremiah 3:8:** The rebellious House of Israel played the **harlot**. I had put her away, and gave her a **BILL OF DIVORCE**; yet her treacherous sister Judah was not afraid, but went and played the harlot also.

**Hoses 1:9** Then said Eloah, Call his name Lo-ammi: for you are not my people, and I will not be your Eloah.

**Hosea 2:2:** Rebuke your mother, rebuke her, for **SHE IS NOT MY WIFE**, and **I AM NOT HER HUSBAND**. Let her remove the whoredom from her face and the adulteries from between her breasts.

In order for a husband to divorce his wife under the Mosaic Law, he had to write out a certificate of divorce and give it to his wife. The divorce was then final.

**Deuteronomy 24:1** When a man has taken a wife and married her, and it happens that she finds no favor in his eyes, because he has found some uncleanness in her, then let him write her a bill of divorce and put it in her hand, and send her out of his house

Nevertheless, Israel was not to remain in her divorced condition; she was to be re-betrothed and restored, to her married state as Hosea later declares:

**Hosea 2:16** And it shall be at that day, saith Jahuah, that thou shalt call me **Ishi** (*good man; Husband*); and shalt call me no more **Baali** (*My Master*).

**Hosea 2:19** And I shall espouse you to **myself** (*can also mean; to mine*) into the eon; and I shall espouse you to [mine] in righteousness, and in equity, and in mercy, and in compassions.

Jahuah is telling Israel that they will be returned to HIM- but it will be through one of HIS own. The LXX root word that is translated into *myself* is *emou* from the **Thayer Definition: me, my, mine, etc.** And it is used in several instances where Jahusha is speaking of Himself (*see; Joh 5:30, 1Co 4:3, 1Co10:33*) as Jahuah spoke the Torah and would not break it, He knows there is only one way back to Him for His people now ... that is through His representative Jahusha- whom Jah has declared to be the future King.

**Hosea 2:20** I will even betroth thee unto [mine] in trust: and you shall recognize Jahuah.

According to Torah, once a woman has been divorced and married to a 2nd husband, in this case Israel married her idols in which she was committing adultery with, the first husband can never remarry her.

**Deuteronomy 24:1** This is what you must do if a husband writes out a certificate of divorce, gives it to his wife, and makes her leave his house. He divorced her because he found out something indecent about her and she no longer pleased him.

**Deuteronomy 24:2** She may marry another man after she leaves his house.

**Deuteronomy 24:3** If her second husband doesn't love her and divorces her, or if he dies,

**Deuteronomy 24:4** her first husband is not allowed to marry her again. She has become unclean. This would be disgusting in Jahuah's presence. Don't pollute with sin the land that Jahuah your Eloah is giving you as your property (**The property here is the Garden of Appointed times/ the Promised Land**).

**Matthew 19:9** And I say to you, Whoever shall put away his wife, except for fornication, and shall marry another, commits adultery; and whoever marries her who is put away commits adultery.

## ***THE GOOD NEWS***

This theme of redemption for Israel from her divorced or widowed condition is continued in Isaiah-

**Isaiah 54:4** Do not fear; for you shall not be ashamed, nor shall you blush; for you shall not be put to shame; for you shall forget the shame of your youth, and shall **not remember the reproach of your widowhood any more.**

**Widowhood:** H491 'almâñûth- bereavement; discarded (as a divorced person): - forsaken.

We must understand that the use of the word widowhood didn't mean that Israel's husband died-it meant that she was discarded, given papers of divorce.

Jahuah is setting the stage here for Israel to receive the good news of a way back to HIM through His son.

**Isaiah 54:5** For Jahuah, the one making you, Jahuah Saboath is His name; and the one rescuing you, He is the Eloah of Israel. He shall be called Eloah of all the earth.

**Isaiah 54:6** Not as a forsaken and faint-hearted woman has Jahuah called you; nor as a woman being detested from youth, said your Eloah.

**Isaiah 54:7** A little time I left you behind; and with great mercy I will show mercy on you.

**Isaiah 54:8** In a little rage I turned my face from you; and in eternal mercy I will show mercy on you, said the one rescuing you, Jahuah.

**Ezekiel 16:60** And I will remember **my covenant**, of the one with you in the days of your infancy. And I will **REESTABLISH** with you **an Everlasting Covenant**.

**Ezekiel 16:61** And you shall remember your ways and you shall be despised in your taking up your sisters, your older ones with your younger ones, and I will give them to you for edifying, but not out of **your covenant**.

**Ezekiel 16:62** And **I will reestablish my covenant with you**, and you shall realize that I am Jahuah.

**Ezekiel 16:63** So that you should remember and should be ashamed, and it might not be for you still to open your mouth because of the face of your dishonor in my atoning you according to all as much as you did, says Jahuah Eloah.

In other words JAH is telling Israel- His beloved- that yes, He was mad and turned His face away from them and sent them away/divorced them. But, now He is going to show them MERCY and send His son... Not because of anything they have done to earn it, and He warns them to just keep their mouths closed and do not boast about it because they still carry the dishonor of their actions. WOW!!! A merciful Eloah indeed...

**Jeremiah 31:31** Behold, days come, says Jahuah and I will ordain to the house of Israel, and to the house of Judah, **a new covenant (*brit chadash*)**.

**Jeremiah 31:32** **Not according to the covenant which I ordain with their fathers**, in the day which I took hold of their hand to lead them from out of the land of Egypt; for they did not adhere to my covenant, and I neglected (*was careless with*) them, say Jahuah.

**Jeremiah 31:33** **For this is my covenant which I shall ordain with the house of Israel AFTER THOSE DAYS** (*after His Son- the Kinsman comes*), says Jahuah; I will put my laws into their mind, and I will write them upon their hearts; and I will be to them for Eloah, and they will be to me for a people.

## **SECOND CHANCES~ The Kinsman Redeemer**

At this juncture it is important to get an understanding as to why JAHUAH decreed a Second Passover.

Why is there another Passover in the second month? Why does Jahuah allow for us to have that second chance in partaking of the lamb? When we partake of something it becomes one with us and us with it. Whether it is partaking of food, which enters our body and becomes a part of us or an activity which we partake in which we become one with the action. This other Passover

represents the Kinsman redeemer that JAHUAH sent in order for us to have a second chance to partake in the blood-marriage covenant that was broken by the *First Ecclesia*.

Not much is said about this day, but if the first Passover represents the Bride selection for JAHUAH then it would be reasonable that the Second Passover must have been a shadow of the coming of the Kinsman and the second ecclesiastical bride!

Pesach Sheni (*Second Passover*) is proof of JAH'S divine mercy and desire for us to return to the covenant relationship with HIM.



From Webster's 1847 dictionary, kinsman is simply defined as '*a man of the same race or family; one related by blood.*'

The Hebrew word for kinsman is ga'al (#1350) the same word as for redeemer...and means "to redeem, i.e. to be the next of kin and as such to buy back a relative's property, marry his widow (*forsaken; divorced*) etc.: avenger, deliver, purchase, ransom, revenger."

**John 14:6** Jah'shua said to him, I am the Way, the Truth, and the Life; **no one comes to the Father but by Me.**

The Messiah Jah'shua is the Kinsman sent to fulfill the covenant with the forsaken House of Israel. JAHUAH had a covenant with Abraham and His descendants **ONLY... Period.** *They are* the Covenant People reserved and set-apart for HIM.

**Matthew 15:24** But He answered and said, I am not sent except to the lost sheep of *the house of Israel [the nations].*

This is a whole new marriage with a different bridegroom, so He too must follow the rites of the marriage covenant. We will receive a new Ketubah-contract-stipulations at our betrothal to the Kinsman Redeemer.

**John 3:5** Jahusha answered, truly, so be it, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of Eloah.

**John 3:15** so that whosoever believes in Him should not perish, but have everlasting life.

**John 3:16** For thus JAH loved the world, so that HE gave HIS only born son (*Jah sent His representative*), that everyone trusting in HIM should not perish but should have eternal life.

**John 14:13** And whatever you may ask in My name, that I will do, so that the Father may be glorified in the Son.

**John 14:14** If you ask anything in My name, I will do it.

**John 14:15 If you love Me, keep My commandments.**

**John 14:16** And I will pray the Father, and He shall give you *another Comforter*, so that He may be with you forever,

After the betrothal agreement is made the groom makes a verbal declaration that the woman is his wife.

**John 14:21** The one having my commandments, and giving heed to them, THAT ONE (*my betrothed*) is the one LOVING ME; and the one loving me shall be loved by my Abba; and I will love [*my betrothed*], and I will reveal myself to [*my betrothed*].

After the announcement they both drink wine from a cup. The Groom drinks first and then gives the cup to His betrothed.

**Luke 22:20** ... He took the cup... saying, This cup is the new/fresh/regenerated covenant in My blood, which is being shed out for you (*His blood was the mohar/bride price*).

Before the groom departs to prepare a place for his betrothed, he gives her a gift, which had to be something of substantial value- not frivolous or trivial. She accepted the gift signaling that she accepted the groom as her husband, including the contract and all its terms. The gift given by Jahusha to his betrothed is the Ruach Ha Qhodesh (*Holy Spirit*), certainly a priceless gift!

**John 20:22** And when he had said this, he breathed on them, and saith unto them, **Receive ye the Ruach Ha Qhodesh:**

**Ephesians 1:13** in whom also you, hearing the Word of Truth, the gospel of our salvation, in whom also believing, **you were sealed with the Ruach Ha Qhodesh of promise**,

**Ephesians 1:14** who is the earnest of our inheritance, to the redemption of the purchased possession, to the praise of His glory.

**Act 2:4** And they were all filled with the Ruach Ha Qhodesh, - **GIVEN ON SHAVUOT!**

When that matter was settled the groom would depart. He would announce to his bride, “I go to prepare a place for you,” and he would return to his father’s house. Back at his father’s house, he would build her a bridal chamber.

**John 14:2** In My Father's residence are many abodes; if it were not so, I would have told you. **I go to prepare a place for you.**

**John 14:3** And if I go and prepare a place for you, I will come again **and receive you to Myself**, so that where I am, you may be also.

While the Groom is away making His preparations for His new bride- The bride too is making her preparations as she moves through the **SHAVUOT SEASON counting 50 days from**

**harvest to harvest**, gathering in the provisions of the **Barley, Wheat, Wine** and **oil** to be laid out for the final Wedding Feast at Sukkot.

**Revelation 19:7** “Let us rejoice and be glad and give the glory to Him, **for the marriage of the Lamb has come** and His bride has made herself ready.”

**Revelation 19:8** And it was given to her to clothe herself in fine linen, bright and clean; for the fine linen is the righteous acts of the saints.

**Revelation 19:9** And he said to me, “Write, ‘**Blessed are those who are invited to the marriage supper of the Lamb.**’”

