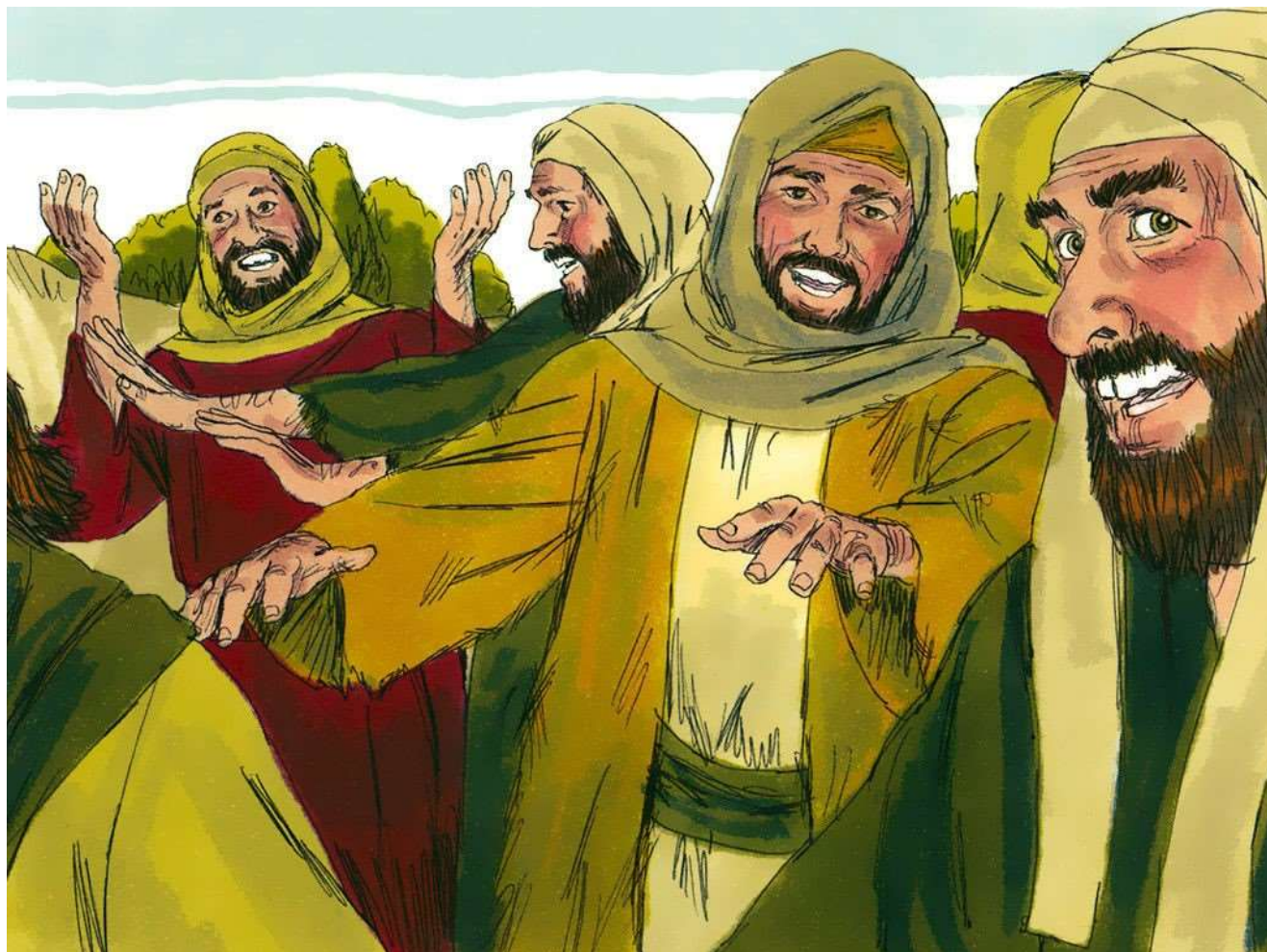


Leprosy and You

sightedmoon.com/leprosy-and-you/

By Joseph F. Dumond

April 19,
2019



News Letter 5855-008

The 3rd Year of the 4th Sabbatical Cycle

The 24th year of the 120th Jubilee Cycle

The 13th day of the 2nd month 5855 years after the creation of Adam

The 2nd Month in the Third year of the Fourth Sabbatical Cycle

The 28th Day of Counting the Omer The 4th Sabbath

The 4th Sabbatical Cycle after the 119th Jubilee Cycle

The Third Year Tithe for the Widows and Orphans and Levites

The Sabbatical Cycle of Sword, Famines, and Pestilence

April 20, 2019

Shabbat Shalom to the Royal Family of Yehovah,

Every time I read this section in Luke I think of the 10 tribes of Israel and how they will be cleansed, but never thank the one who cleanses them. But the foreigner is the only one who does give thanks for what has been done for them. I say this in regards to the Marriage supper we are all striving to be at. You will understand as you read this weeks message.

Luke 17:11 On the way to Jerusalem he was passing along between Samaria and Galilee. And as he entered a village, he was met by ten lepers, who stood at a distance and lifted up their voices, saying, "Jesus, Master, have mercy on us." When he saw them he said to them, "Go and show yourselves to the priests." And as they went they were cleansed. Then one of them, when he saw that he was healed, turned back, praising God with a loud voice; and he fell on his face at Jesus' feet, giving him thanks. Now he was a Samaritan. Then Jesus answered, "Were not ten cleansed? Where are the nine? Was no one found to return and give praise to God except this foreigner?" And he said to him, "Rise and go your way; your faith has made you well."

Spotless and Ready for the Wedding

We have been talking to you as we do the counting of the Omer about severing ourselves and getting ready for when our husband comes for us. We are now at the 4th Sabbath and the 28th day of Counting the Omer.

Shabbat Shalom

COUNTING THE OMER - DAY 28
OF COUNTING TO 50

SHABBAT 4

OF COUNTING TO 7
OF COUNTING TO 7

PSA 67: 1-7 PSA 63: 1-8

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We have also shared how the 5 foolish virgins did not seven themselves and when they would go to get the oil they would not have the time they would need to seven oneself. This process of sevening takes time to do weeks and years of doing the Sabbaths and Holy Days.

In order for them to get to know Yehovah and have the oil in them to be able to go and meet Him, they must keep the annual Holy Days and they must be keeping the weekly Sabbath and working on keeping the Sabbatical Year. All of these things take time. Let me ask you, how many more chances does every have to keep each Holy Day before the middle of 2020. The answer is one more time.

And we also spoke to you about the threshold and how Yehovah is to carry us over it. That threshold representative of the covenant that was cut with us.

As I was restudying many of these things which seems like a review each Holy Day season a study done by Ephraim and Ramona Franks came to me. I have studied with them in Israel and online a number of times since 2005. Ephraim even commented on my presentation of the Jubilee cycles back in 2009.

Before we get into Ramona's study of the word Naga ugn, I would like to look at some scriptures Paul wrote about to the Assembly and them being ready for when He comes for them as a spotless bride. And as we study with Ramona when she talks about sprinkling the blood seven times to cleanse us I want you to remember what you have already learned about sevening of ourselves.

Ephesian 5:22 Wives, [submit yourselves] to your own husbands, as to the Lord, for a husband is head of the wife, as also the Christ [is] head of the assembly. *He* [is] Saviour of the body. But even as the assembly is subjected to the Christ, so also wives to their own husbands in everything. Husbands, love your own wives, even as the Christ also loved the assembly, and has delivered himself up for it, in order that he might sanctify it, purifying [it] by the washing of water by [the] word, that *he* might present the assembly to himself glorious, having no spot, or wrinkle, or any of such things; but that it might be holy and blameless. So ought men also to love their own wives as their own bodies: he that loves his own wife loves himself. For no one has ever hated his own flesh, but nourishes and cherishes it, even as also the Christ the assembly: for we are members of his body; [we are of his flesh, and of his bones.] Because of this a man shall leave his father and mother, and shall be united to his wife, and the two shall be one flesh. This mystery is great, but *I* speak as to Christ, and as to the assembly. But *ye* also, every one of you, let each so love his own wife as himself; but as to the wife [I speak] that she may fear the husband.

Many a pastor has used this section to force the women to submit to their husbands. I am not going to do that today. We are talking about getting ready for our Husband Yehovah as we do the counting of the Omer and sevening of ourselves.

Paul also wrote;

2 Corinthians 11:2 I am jealous for you with a godly jealousy. For I promised you to one husband, to present you as a pure virgin to Christ.

Ephesians 5:27 and to present her to Himself as a glorious church, without stain or wrinkle or any such blemish, but holy and blameless.

Colossians 1:22 But now He has reconciled you by Christ's physical body through death to present you holy, unblemished, and blameless in His presence—

We are in the process of making ourselves spotless and unblemished and to be ready for the wedding.

Mat 25:1 “Then the kingdom of heaven will be like ten virgins who took their lamps and went to meet the bridegroom. Five of them were foolish, and five were wise. For when the foolish took their lamps, they took no oil with them, but the wise took flasks of oil with their lamps. As the bridegroom was delayed, they all became drowsy and slept. But at midnight there was a cry, ‘Here is the bridegroom! Come out to meet him.’ Then all those virgins rose and trimmed their lamps. And the foolish said to the wise, ‘Give us some of your oil, for our lamps are going out.’ But the wise answered, saying, ‘Since there will not be enough for us and for you, go rather to the dealers and buy for yourselves.’ And while they were going to buy, the bridegroom came, and those who were ready went in with him to the marriage feast, and the door was shut. Afterward the other virgins came also, saying, ‘Lord, lord, open to us.’ But he answered, ‘Truly, I say to you, I do not know you.’ Watch therefore, for you know neither the day nor the hour.

Cleansing of the Bride

Here is the study from Ramona Franks and I am going to interject here and there along the way.

Friday, April 12, 2019

Hebrew Insights into Parashat Metzora Vayikra (Leviticus) 14-15 with Hebrew Tools for Everyday Use

Parashat Metzora forms a sequel to Parashat Tazria and is defined by the words: “the Torah of the leper for the day of his cleansing” (Lev. 14:2). Just as it was the priest who diagnosed the state of leprosy, it is only he who could now determine if “the **affliction** – or **plague** – of **leprosy** is healed” (v. 3 literal translation, emphasis added). This “affliction” or “plague” (which some of the English translations omit and in others it is “plague” or “infection”) is “**nega**.” It stems from the root n.g.a (noon, gimmel, ayin), with the primary meaning being “to **touch**.” The most famous ‘touch’ in Scripture that had a significant influence on all the afflictions we are dealing with here is found in B’re sheet (Genesis) 3:3: “But of the fruit of the tree which is in the midst of the garden, Elohim has said, ‘You shall not eat it, nor shall you *touch* it, lest you die’” (italics added). The Children of Yisrael were likewise charged not to touch Mount Chorev (Ex. 19:12,13). The root n.g.a is found also in Yisha’yahu (Isaiah) 53:4 and 8, where it says about Messiah, “We esteemed Him stricken [**nagu’ah**], and “for the transgressions of My people He was stricken [**nega**]” (emphasis added). Thus, His affliction on our behalf becomes the healing touch for all of *our* “n’ga’eem” (afflictions), which were brought forth by the initial ‘touch’ of the forbidden fruit in the Garden.

Here is the meaning of this word.

Hebrew H5060

Naga ugn w

naw-gah’

A primitive root; properly to *touch*, that is, *lay the hand upon* (for any purpose; euphemistically, to *lie with* a woman); by implication to *reach* (figuratively to *arrive*, *acquire*); violently, to *strike* (punish, defeat, destroy, etc.): – beat, (X be able to) bring (down), cast, come (nigh), draw near (nigh), get up, happen, join, near, plague, reach (up), smite, strike, touch.

Isa 52:11 Turn aside! Turn aside! Come out from there, touch not the unclean. Come out of her midst, be clean, you who bear the vessels of Yehovah.

When we took from the Tree of Good and Evil we committed adultery by going after other gods. Eve took the word of Satan and acted upon them. She and Adam touched **Naga** the forbidden fruit. Leprosy is to be touched – Naga ugn.

Referring back to the person being cleansed... It is now incumbent upon him to take two living and clean birds, cedar wood, scarlet and hyssop for his offering. One of the birds was to be killed in an earthen vessel over “living” (‘running,’ in English) water. The living bird is to be taken with the cedar wood, the scarlet and the hyssop, all of which are to be dipped in the blood of the dead bird, over “living” (‘running’) water (ref. 14:4-6). Interestingly, “living” is mentioned four times in this short passage. “**Scarlet**” in Hebrew is “**tola’at shani**,” which is literally a “**worm of scarlet**” (i.e. the worm from which the dye was extracted). Incidentally, in Parashat F’kudey (Ex. 38:21 – ch. 40) the term “worm of scarlet” – tola’at shani – was rendered *scarlet thread* – signifying the blood of the atonement and was mentioned along with the gold, the blue and the purple. Yet here, the worm may denote a very humble status (e.g. Ps. 22:6; Is. 41:14). “**Hyssop**” is the translation (actually a form of transliteration) of “**ezov**,” symbolic one of the lowliest plants, especially when compared to the cedar. In Mlachim Alef (I Kings) 4:33 we read: “...from the cedar tree of Lebanon even to the hyssop that springs out of the wall.” In contrast to the worm and the hyssop, the cedar symbolizes grandeur and eminence.

Next, the earthen vessel also connotes humility (e.g. “we have this treasure in earthen vessels” 2nd Cor. 4:7). Whether this combination of the lowly with the lofty denotes different types of individuals, or whether it is pointing to the characteristics within the individual (who is to reform from the sin of pride and haughtiness and become humble and submissive), is an issue that has been hotly debated. However, regardless of the answer to this question, for cleanliness to be declared the bird’s blood must be sprinkled seven times on the person undergoing the purification.

In the course of this cleansing process, the priest had to go outside the camp to the place where the afflicted person was quarantined (14:8). In the previous Parasha we noted that the phrase “outside the camp” (“the city” or “the gate”), has a dual connotation. In Vayikra (Leviticus) 4:12 and 6:11, there was “a *clean* place outside the camp.” Here in 14:40, 41, and 45 reference is made to “an *unclean* place outside the city.” Both places are singled out, and are in fact related. The priest who goes outside the camp comes in contact with the unclean, or afflicted person, much like our High Priest who (in order to cleanse us) had to come to our contaminated world so that we could join Him “outside [*His*] camp” (ref. Heb. 13:13).

The Mount of Offence where the Red Heifer and the Sin offerings were made was outside the camp. See our article on [Golgotha](#).

On the “eighth day,” after the seven day watch (ref. 14:23) and the concurrent bodily purging, the person undergoing the cleansing comes forth with his offerings. Notice, this selfsame individual goes through a ritual similar to the dedication for service of A’haron and his sons (cf. Ex. 29:20,21; Lev. 8:23, 24). And so we read: “The priest shall take some of the blood of the trespass offering, and the priest shall put it on the tip of the right ear of him who is to be cleansed, on the thumb of his right hand, and on the big toe of his right foot... And of the rest of the oil in his hand, the priest shall put some on the tip of the right ear of him who is to be cleansed, on the thumb of his right hand, and on the big toe of his right foot, on the blood of the trespass offering” (14:25-28). Atonement is thus granted, as well as anointing for ‘hearing,’ ‘doing,’ and ‘walking’ (see Hebrew Insights into Parashat Tetzaveh, Ex. 29:20).

I have looked up Tetzaveh for you and brought the section she is referring to here.

Last week we compared the Mishkan’s building instructions with the six days of Creation (ref. Ex. 24:16). This week we are also required to make a similar analogy. In Parashat Trumah the Menorah was listed in third place, while here the oil for the “perpetual light” is mentioned first, recalling of course the light mentioned in the beginning of the Creation account. The instructions for making the oil emphasize not only its **purity** and **clarity** (27:20, the word there being “**zach**,” denoting both), but also that it is to be made by beating or pounding (the olives). This type of oil is therefore named “**katit**,” the root of which is k.t.t. (kaf, tav, tav), meaning to “**beat** or **crush**.” Made, as it is by crushing and pounding, this oil is to be for a **continual light** (“**ner tamid**”). As such it reflects very clearly our unchanging Messiah (Heb. 13:8) Who is without sin and therefore pure (Heb. 4:15b), had been bruised and crushed (Is. 53:4), and is the Light of the world (John 8:12; 9:5). An analogous description of Him as the Anointed One Who is also the Word (John 1:1), and the way/path (John 14:6) is found in Tehilim (Psalms) 119:105: “Your Word is a lamp to my feet and a light to my path”.²

It was up to the priests, A’haron and his sons, who were later to be anointed with the anointing oil to “set” the oil and its lighting “before YHVH” (27:21). Afterwards Moshe was “to **bring near** A’haron... and his sons” to “himself” (literal translation for “summoning” or “take for yourself,” 28:1). In the process of sanctifying the priests, Moshe was also told to, “take one bull and two rams without blemish, and unleavened bread, unleavened cakes mixed with oil, and unleavened wafers anointed with oil,” to make them of “fine wheat flour” and to “put them into one basket” which he was, again, to “**bring near**” (29:1-3, the translations may omit “bring near”). Immediately after that, he was told once again “to **bring near** A’aron and his sons to the opening of the tent of meeting...” (v. 4, literal translation, emphasis added). In all three cases the verb is “**karev**,” of the root k.r.v (kof,

resh, bet/vet), meaning to “**bring near or close.**” This root is also the root for “**korban,**” “**sacrifice**” or “**offering.**” In 29:8 we are told that A’aron’s sons were to be “**brought near,**” as was the bull, which was to be slaughtered after the priests were to lay hands on it (v. 10). This is the first instance of the “**laying of hands**” – “**samoach**”(s.m.ch, samech, mem, kaf/chaf), with the primary meaning of the verb being to “**lean upon.**” In the case of the “laying of hands,” as is preformed here by the priests, there is an identification with the “korban” which is about to give up its life, symbolizing ultimate submission. Thus, the particular selection of verbs used here forms an introduction to the sacrificial system and to its significance. It is by virtue of the sacrifice that a “*drawing near*” to the Father can occur, followed by “*leaning*” and “*relying*” on Him. According to King David, “though [a man] falls, he is not cast down; for YHVH upholds – “somech” – his hand on him” (Psalms 37:24). In Tehilim 145:14 we read again: “YHVH upholds all who fall.” It is also in YHVH’s hand that the two trees/branches/sticks of Ezekiel 37:19 become one. But just before that (v. 17), when they are still in the hand of the prophet, the latter is told to “bring close” – ka’rev – those branches, one to the other (commonly translated “join”).

The blood of the second ram, of the two that were to be slaughtered, was to be put on the priests’ right earlobe, right thumb, and the right big toe (29:20). In their service to YHVH, these servants’ relationship with Him was to be marked by listening and obeying (which is denoted by one and the same word in Hebrew), by doing His deeds, and walking in His paths.³

Returning to the original study.

Since quite a substantial offering was being expected of the person being cleansed, provision was made “if he is poor and cannot afford it...” (14:21). “**Cannot afford**” is expressed by a typical picturesque idiom, “**his hand is unable to reach,**” as “hand reaching” (of this type) denotes financial well being. “To reach,” stemming from the root n.s.g (noon. sin, gimmel), also means “to pursue, or overtake.”

“When you have come into the land of Canaan, which I give [“natan”] you as a possession, and I put [literally “give”, natan] the leprous plague [“nega,” referred to above] in a house in the land of your possession...” (14:34), is a non-ambiguous declaration that shows clearly that the cause of the “nega” (which, as we noticed above was not a mere natural phenomenon) is YHVH Himself. Do take note – the above is dealing specifically with a built up structure. The usage of the verb “**natan,**” employed here twice for “**give**” and “**put,**” reinforces both YHVH’s involvement in the matter, and the fact that He is also its primary cause.

A house so plagued is to be “**emptied out**” of its content (14:36). “**Pina**” – of the root p.n.h (pey, noon, hey, meaning “to turn”), is the verb used here. In Parashat Trumah (in Ex. 25:20), we have already encountered p.n.h, in relationship to the “showbread” (“bread of the face”) and the *faces* of the cherubim placed on the Ark of the Covenant (“face” being “panim”). In the course of “emptying out” the house there is a “turning” – that is, “making way” and by implication a “clearing” or an “emptying out.” The act of emptying out one’s house (and taking it apart, if need be, 14:40-45) has a further symbolic meaning. We thus read in 2 Corinthians 5:1: “For we know that if our earthly house, this tent, is destroyed, we have a building from Elohim, a house not made with hands, eternal in the heavens.” According to Midrash Rabba 17:7: “And I will put the plague of tza’ra’at in the house of the land of your possession (14:34) – this refers to the Temple.” Here is what Malbim, citing another source, has to say about this very thing: “The use of the term venatati [“and I will give”] regarding tza’ra’at prompted Rabbi Yehuda to consider the plague in a positive light as a medium for the elimination of sin and iniquity”. [1] However, this passage not only deals with the tza’ra’at which pertains to buildings, but also with the type which affects clothing (v. 55), while mentioning other related conditions, namely “a scale, a swelling, a scab, and a bright spot” (ref. 14:54, 55).

“**Scale**” is “**netek**,” from the root n.t.k (noon. tav, kof), meaning “to **pull off, draw, disconnect, or remove.**” Ee’yov (Job) laments: “...my purposes are *broken off* – “nitku”...” (Job 17:11 italics added). And again in Jeremiah, “my tent is plundered, all my chords are *broken...*” (10:20, italics added). The swelling is called “**s’et**,” of the root n.s.a (noon, sin, alef), meaning “to **lift, carry or hold up.**” S’et, as such, according to B.D.B Lexicon is “exaltation, dignity or swelling”. [2] Ee’yov (Job – 41:25), speaking of Leviathan, says: “When he *raises* himself up, the mighty are afraid” (italics added). “**Scab**” is the translation of “**sapa’chat**,” which is of the root s.f.ch (samech, fey, chet), meaning “to **join, or add.**” It can also refer to that which is overgrown. In Chavakuk (Habakkuk) 2:15 we read, “Woe to him who gives drink to his neighbor, *joining* him to your wineskin, even to make him drunk, that you may look on his nakedness!” (Italics added). Finally, the “**bright spot**” is “**baheret**,” of the root b.h.r (bet, hey, resh), which means “**bright or brilliant**,” used almost exclusively in relationship to a physical condition. However, one reference in Ee’yov (Job) 37:21 seems to indicate a light so bright that men cannot look at it.

Lining up the terms, according to their respective connotations, will create the following picture: A *breaking* or *removal* (possibly from the Almighty) will lead to the attitude of *loftiness* resulting in rebelliousness and pride, followed by wrong *attachments*. From there the path is open to what may appear as an *effulgence*, but is actually nothing more than a

blinding false light. The entire body of instructions is finalized by the words: "...to teach on the day of the unclean, and on the day of cleansing; this is the Torah of the tza'ra'at" (14:57, literal translation). Thus, this long passage, which starts in verse 34, is solely for the purpose of **teaching** ("le'horot") the Torah (as it pertains to the issue at hand). Torah impartation, therefore, is what it takes to counteract the sequence portrayed above and its dismal results.

The next section of the Parasha (chapter 15) deals with unclean discharges omitted by the body (which are the natural outcome of the sequel of conditions described above). "This was an emblem of the corruption of nature, and of all evil things that are in or flow out of the evil heart of man, which are defiling to him"[3] (see Mat. 15:18).

"If a woman has a discharge of blood for many days, other than at the time of her customary impurity [her regular menstrual cycle], or if it runs beyond her usual time of impurity, all the days of her unclean discharge shall be as the days of her customary impurity. She shall be unclean [for as long as she has the discharge]... Whoever touches those things [which she has handled] shall be unclean..." (15:25, 27). This injunction makes the episode recorded in the Gospels, of Yeshua healing the woman with the issue of blood, most remarkable (ref. Matt. 9:19-22; Mark 5:25-34, Luke 8:43-48)! Yeshua does not appear to be alarmed by the fact that an unclean woman has touched him. In fact, He does not even refer to her as such. As much as Yeshua respected the regulations of Torah (being the Torah incarnate), it was the Torah of Life and NOT the "letter" which He advocated and practiced. Yeshua ministered the life of the (Re)New(ed) Covenant, as defined by 2nd Corinthians 3:6: A "new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life."

[1] New Studies in Vayikra Part 1, Nechama Leibowitz, trans. Aryeh Newman.

ElinerLibrary, Department for Torah Education and Culture in the Diaspora.

Hemed Books Inc., Brooklyn, N.Y.

[2] The New Brown, Driver, Briggs, Gesenius Lexicon, Francis Brown

Hendrickson, Publishers, Peabody, Mass. 1979.

[3] Gill Commentary, Online Bible

Hebrew Tools for Everyday Use

From Parashat Metzora we obtaine "nega" – affliction – that we examined above in connection, as was mentioned, to the verb "to touch" – la'ga'at. A plagued house was to be emptied out, with the verb used there being the same one that is in use today. The noun evacuation, emptying out etc. is pin'nuy. We already had "horim" – parents – in one of our

previous Tools. In the Parasha's text we encountered "to teach" – le'horot – from which comes "ho'ra'ah" which is "instruction". Another verb in the Parasha is "natan" – to give. Let's see how all of those work together.

Don't touch!

Lo la'ga'at (literally not to touch)

Before the evacuation they gave instruction/s

Lifney ha'pinuy hem natnu ho'ra'a – ho'ra'ot

Lev 14:1 The Lord spoke to Moses, saying, "This shall be the law of the leprous person for the day of his cleansing. He shall be brought to the priest, and the priest shall go out of the camp, and the priest shall look. Then, if the case of leprous disease is healed in the leprous person, the priest shall command them to take for him who is to be cleansed two live clean birds and cedarwood and scarlet yarn and hyssop. And the priest shall command them to kill one of the birds in an earthenware vessel over fresh water. He shall take the live bird with the cedarwood and the scarlet yarn and the hyssop, and dip them and the live bird in the blood of the bird that was killed over the fresh water. And he shall sprinkle it seven times on him who is to be cleansed of the leprous disease. Then he shall pronounce him clean and shall let the living bird go into the open field. And he who is to be cleansed shall wash his clothes and shave off all his hair and bathe himself in water, and he shall be clean. And after that he may come into the camp, but live outside his tent seven days. And on the seventh day he shall shave off all his hair from his head, his beard, and his eyebrows. He shall shave off all his hair, and then he shall wash his clothes and bathe his body in water, and he shall be clean. "And on the eighth day he shall take two male lambs without blemish, and one ewe lamb a year old without blemish, and a grain offering of three tenths of an ephah of fine flour mixed with oil, and one log of oil. And the priest who cleanses him shall set the man who is to be cleansed and these things before the Lord, at the entrance of the tent of meeting. And the priest shall take one of the male lambs and offer it for a guilt offering, along with the log of oil, and wave them for a wave offering before the Lord. And he shall kill the lamb in the place where they kill the sin offering and the burnt offering, in the place of the sanctuary. For the guilt offering, like the sin offering, belongs to the priest; it is most holy. The priest shall take some of the blood of the guilt offering, and the priest shall put it on the lobe of the right ear of him who is to be cleansed and on the thumb of his right hand and on the big toe of his right foot. Then the priest shall take some of the log of oil and pour it into the palm of his own left hand and dip his right finger in the oil that is in his left hand and sprinkle some oil with his finger seven times before the Lord. And some of the oil that remains in his hand the priest shall put on the lobe of the right ear of him who is to be cleansed and on the thumb of

his right hand and on the big toe of his right foot, on top of the blood of the guilt offering. And the rest of the oil that is in the priest's hand he shall put on the head of him who is to be cleansed. Then the priest shall make atonement for him before the Lord. The priest shall offer the sin offering, to make atonement for him who is to be cleansed from his uncleanness. And afterward he shall kill the burnt offering. And the priest shall offer the burnt offering and the grain offering on the altar. Thus the priest shall make atonement for him, and he shall be clean.

“But if he is poor and cannot afford so much, then he shall take one male lamb for a guilt offering to be waved, to make atonement for him, and a tenth of an ephah of fine flour mixed with oil for a grain offering, and a log of oil; also two turtledoves or two pigeons, whichever he can afford. The one shall be a sin offering and the other a burnt offering. And on the eighth day he shall bring them for his cleansing to the priest, to the entrance of the tent of meeting, before the Lord. And the priest shall take the lamb of the guilt offering and the log of oil, and the priest shall wave them for a wave offering before the Lord. And he shall kill the lamb of the guilt offering. And the priest shall take some of the blood of the guilt offering and put it on the lobe of the right ear of him who is to be cleansed, and on the thumb of his right hand and on the big toe of his right foot. And the priest shall pour some of the oil into the palm of his own left hand, and shall sprinkle with his right finger some of the oil that is in his left hand seven times before the Lord. And the priest shall put some of the oil that is in his hand on the lobe of the right ear of him who is to be cleansed and on the thumb of his right hand and on the big toe of his right foot, in the place where the blood of the guilt offering was put. And the rest of the oil that is in the priest's hand he shall put on the head of him who is to be cleansed, to make atonement for him before the Lord. And he shall offer, of the turtledoves or pigeons, whichever he can afford, one for a sin offering and the other for a burnt offering, along with a grain offering. And the priest shall make atonement before the Lord for him who is being cleansed. This is the law for him in whom is a case of leprous disease, who cannot afford the offerings for his cleansing.”

A Third Wave Offering

What I am looking at here is the cleansing of the bride of Yehovah. And I am doing this as we count the 7 Sabbath as we count the Omer. As we seven ourselves and add flasks of oil to our selves in preparation for His coming. We the Bride must be spotless and without blemish.

Col 1:22 in the body of His flesh through death, to present you set-apart, and blameless, and unprovable before Him,

Blameless is G299

amo?mos am'-o-

mos

From G1 (as a negative particle) and G3470; unblemished (literally or figuratively): – without blame (blemish, fault, spot), faultless, unblameable.

and unreprouvable is G410

anegkle?tos an-eng'-klay-

tos

From G1 (as a negative particle) and a derivative of G1458; unaccused, that is, (by implication) irreproachable: – blameless.

At the end of the 7 Sabbaths is then the 8th Sabbath of Shavuot on the 8th day which is also the first day of the week. Again this connects us to the Jubilee cycle and the 8th day of Sukkot or Shemini Atzeret.

Read again what you are told in Lev 14:7

And he shall sprinkle it seven times on him who is to be cleansed of the leprous disease. Then he shall pronounce him clean and shall let the living bird go into the open field. And he who is to be cleansed shall wash his clothes and shave off all his hair and bathe himself in water, and he shall be clean. And after that he may come into the camp, but live outside his tent seven days. And on the seventh day he shall shave off all his hair from his head, his beard, and his eyebrows. He shall shave off all his hair, and then he shall wash his clothes and bathe his body in water, and he shall be clean.

“And on the eighth day he shall take two male lambs without blemish, and one ewe lamb a year old without blemish, and a grain offering of three tenths of an ephah of fine flour mixed with oil, and one log of oil. And the priest who cleanses him shall set the man who is to be cleansed and these things before the Lord, at the entrance of the tent of meeting. And the priest shall take one of the male lambs and offer it for a guilt offering, along with the log of oil, and wave them for a wave offering before the Lord. And he shall kill the lamb in the place where they kill the sin offering and the burnt offering, in the place of the sanctuary.

The Blood of the bird is sprinkled 7 times. Then He is cleansed.

Lives outside his tent 7 days and then on the 7th day to shave his entire body.

Then on the 8th Day-a direct relation to Shemini Atzeret and the Jubilee year and Shavuot, the man is set where? At the entrance to the Tent, at the Threshold of the doorway. The place the lamb is killed, the

place of the sin offering is outside the camp on the Mount of Offence. And they are to be waved as a wave offering.

Do you recall what the wave offering is?

Lev 23:9 And the Lord spoke to Moses, saying, “Speak to the people of Israel and say to them, When you come into the land that I give you and reap its harvest, you shall bring the sheaf of the firstfruits of your harvest to the priest, and he shall wave the sheaf before the Lord, so that you may be accepted. On the day after the Sabbath the priest shall wave it.

Lev 23:9 is using 2 tenths of Ephah while the Leprosy offering is using 3 tenths.

The only other wave offering was done at Lev 23:15

The Feast of Weeks

“You shall count seven full weeks from the day after the Sabbath, from the day that you brought the sheaf of the wave offering. You shall count fifty days to the day after the seventh Sabbath. Then you shall present a grain offering of new grain to the Lord. You shall bring from your dwelling places two loaves of bread to be waved, made of two tenths of an ephah. They shall be of fine flour, and they shall be baked with leaven, as firstfruits to the Lord. And you shall present with the bread seven lambs a year old without blemish, and one bull from the herd and two rams. They shall be a burnt offering to the Lord, with their grain offering and their drink offerings, a food offering with a pleasing aroma to the Lord. And you shall offer one male goat for a sin offering, and two male lambs a year old as a sacrifice of peace offerings. And the priest shall wave them with the bread of the firstfruits as a wave offering before the Lord, with the two lambs. They shall be holy to the Lord for the priest. And you shall make a proclamation on the same day. You shall hold a holy convocation. You shall not do any ordinary work. It is a statute forever in all your dwelling places throughout your generations.

You are being told something here in the cleansing of the Leper and it has to do with the 8th Day which is related to the Jubilee years and Shavuot and the wave offerings as well as the Bride of Yehovah in getting her blemishes off.. Do you understand this?

Pentecost's Hidden Meaning

In the Old Testament the word Pentecost is not there. This Feast Day was referred to as “Feast of Weeks” (Exodus 34:22; Deuteronomy 16:9-10), because it was celebrated seven weeks after the offering of the Barley Sheaf. Also known as the “Feast of the Harvest” (Exodus 23:16), because it came at the end of the wheat harvest, and it was also known as the “Feast of First Fruits” (Exodus 34:22; Numbers 28:26), because it marked the beginning of the first fruits of the wheat harvest being offered at the Temple. It is

referred to in the New Testament as “Pentecost” a term derived from the Greek word pentekoste (meaning fiftieth).

The counting of the fifty what?

In ancient Israel, the grain harvest lasted seven weeks, beginning with the Barley Harvest right after Passover and ending with the wheat harvest seven weeks later on, or Pentecost. The Barley Harvest was key to the whole religious calendar, because Passover could not be observed until at least some of the barley was ready for harvest. The offering of the first Barley Wave Offering took place on the day after the weekly Sabbath during the Days of

Unleavened Bread. This meant that if no barley was ready for harvest, the celebration of Passover had to be delayed by intercalating an additional month in the lunar calendar.

Since barley ripens a few weeks before wheat, the ceremony of the Barley Wave Sheaf Offering, which fell on the day after the weekly Sabbath during the Days of Unleavened Bread, marked the starting point of the fifty day countdown to Pentecost.

This point is often not readily understood as to its importance and is also often confused or mixed up, thereby causing some to start their counting of the fifty days on the wrong day. As a result, I am going to spend some extra time here. Please bear with me.

The term “Feast of Weeks” refers to the entire period of the grain harvest which extends itself over the course of seven weeks from the first cutting of the Barley to the completion of the wheat harvest. But it was only the beginning and the end of the Feast that were marked by a Wave Offering (a Tenuphah).

The date of the Feast of Weeks was reckoned by counting seven weeks from the first putting of the sickle to the Barley: You shall count seven weeks for yourself; beginning from the time you first put the sickle to the grain. (Deuteronomy 16:9) The real challenge was to determine which day the first sheaf of barley, known as the Omer, was to be cut and presented as a Wave Offering before Yahweh.

This determination was based on the instructions given in the Book of Leviticus:

16 And you shall count for yourselves from the day after the Sabbath, from the day that you brought the sheaf of the wave offering: seven Sabbaths shall be completed. Count fifty days to the day after the seventh Sabbath; then you shall offer a new grain offering to Yahweh.

(Leviticus 23:15-16)

We are to count from the “day after the Sabbath.” Since the term Sabbath is used to refer to both the seventh day of the week and to the annual Feast mentioned in the same chapter (Leviticus 23:8, 21, 23, 32, 34), the real question is, “What is the meaning of “Sabbath” here, the seventh day of the week or the festival day?”

The Pharisees, as well as Philo and Josephus, all claim it was the day after the first day of the Feast of Unleavened Bread. The Sadducees, Boethusians, Karaites and Samaritans all took the word Sabbath to

mean a weekly Sabbath and not an annual one due to the fact that the word Sabbath by itself was never used to denote an annual festival. So who is right?

I believe we should allow Yahshua to show us. We all know He was killed as the Passover Lamb on Nisan 14. We know He died in AD 31 and that Nisan 14 was a Wednesday. The Sign of Jonah had to be completed in all of its phases. The only sign that was given to us that Yahshua was the Messiah was the Sign of Jonah. Yahshua said that the function of three days and three nights in the belly of the whale or great fish of Jonah was the same as His ministry, and that He would be three days and three nights in the belly of the earth (as the great fish). That was the only sign given to prove His ministry. So Thursday was the first day of the Feast of Unleavened Bread and Friday was the Preparation Day for the weekly Sabbath. Saturday was the weekly Sabbath, thus, three days and three nights. So Yahshua arose from the grave on the Sabbath just before sunset, just as He was placed in the grave Wednesday late afternoon—again, just before sunset for three days and three nights—just as prophesied.

In the Gospel of Matthew we read:

1 Now after the Sabbath, as the first day of the week began to dawn, Mary Magdalene and the other Mary came to see the tomb. (Matthew 28:1)

In the Gospel of Luke we find:

1 Now on the first day of the week, very early in the morning, they, and certain other women with them, came to the tomb bringing the spices which they had prepared. 2 But they found the stone rolled away from the tomb. 3 Then they went in and did not find the body of the Lord Jesus. 4 And it happened, as they were greatly perplexed about this that behold, two men stood by them in shining garments. 5 Then, as they were afraid and bowed their faces to the earth, they said to them, “Why do you seek the living among the dead? 6 He is not here, but is risen! Remember how He spoke to you when He was still in Galilee, 7 saying, “The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. 8 And they remembered His words. 9 Then they returned from the tomb and told all these things to the eleven and to all the rest. 10 It was Mary Magdalene, Joanna, Mary the mother of James, and the other women with them, who told these things to the apostles. (Luke 24:1-10)

But it is in the Gospel of John that we learn even more:

1 Now on the **first day of the week** Mary Magdalene went to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb. 2 Then she ran and came to Simon Peter, and to the other disciple, whom Jesus loved, and said to them, “They have taken away the Lord out of the tomb, and we do not know where they have laid Him.” 3 Peter therefore went out, and the other disciple, and were going to the tomb. 4 So they both ran together, and the other disciple outran Peter and came to the tomb first. 5 And he, stooping down and looking in, saw the linen cloths lying there; yet he did not go in. 6 Then Simon Peter came, following him, and went into the tomb; and he saw the linen cloths lying there, 7 and the handkerchief that had been around His head, not lying with the linen cloths, but folded together in a place by itself.

8 Then the other disciple, who came to the tomb first, went in also; and he saw and believed. 9 For as yet they did not know the Scripture that He must rise again from the dead. 10 Then the disciples went away again to their own homes. 11 But Mary stood outside by the tomb weeping, and as she wept she stooped down and looked into the tomb. 12 And she saw two angels in white sitting, one at the head and the other at the feet, where the body of Jesus had lain. 13 Then they said to her, “Woman, why are you weeping?” She said to them, “Because they have taken away my Lord, and I do not know where they have laid Him.” 14 Now when she had said this, she turned around and saw Jesus standing there, and did not know that it was Jesus.

15 Jesus said to her, “Woman, why are you weeping? Whom are you seeking?” She, supposing Him to be the gardener, said to Him, “Sir, if You have carried Him away, tell me where You have laid Him, and I will take Him away.” 16 Jesus said to her, “Mary!” She turned and said to Him, “Rabboni!” (which is to say, Teacher). 17 Jesus said to her, “Do not cling to Me, for I have not yet ascended to My Father; but go to My brethren and say to them, ‘I am ascending to My Father and your Father, and to My God and your God.’” 18 Mary Magdalene came and told the disciples that she had seen the Lord, and that He had spoken these things to her. 19 Then, the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, Jesus came and stood in the midst, and said to them, “Peace be with you.” (John 20:1-19)

I have emphasized in bold that it was the first day of the week, before dawn, and Yahshua had not yet ascended to heaven, but was about to. It was the first day of the week. I have presupposed that you understand that the Wave Sheaf Offering is Yahshua. Let me back up a little.

The Wave Sheaf Offering seems to have been waved at 9 AM on the Sunday morning during the feast of the Passover. The general Wave Offering was brought by the worshipper and made in conjunction with the priest. (Exodus 29:24-25) We know that the Samaritans and the Sadducees kept a Sunday Wave

Sheaf and a Sunday Pentecost. That is an important factor in history. The Jews do not keep the Wave Sheaf because they keep a Sivan 6 Pentecost, which came from the traditions of the Pharisees in Rabbinical Judaism, after the Temple was destroyed. We know that the Samaritans keep the 14th and 15th, in keeping with the concept of the Wave Sheaf, and count the Omer from Sunday onwards during the Feast. So from the Temple period and throughout, Samaritans included, Pentecost has been kept on a Sunday. The Early Church kept Pentecost on a Sunday. Only the Jews kept a Sivan 6 and only after the Temple had been destroyed.

The Wave Sheaf Offering needs to be kept in mind in order to understand the full implications of Yahshua's sacrifice, and the power that He was given in terms of His resurrection from the dead. The Wave Sheaf Offering is an ancient requirement of Israel within the Torah. The ordinance is found in Leviticus 23:9-14, Exodus 29:24-25 and in other passages as well. It is poorly understood by scholars and ignored by many. It is a mandatory ordinance associated with the Feast of the Passover and controls both the timetable of Pentecost from year to year and the consumption of the new harvests. To put it in a modern perspective, we should look at the significance of the timing of Yahshua's death. (Leviticus 23:9-14)

The Wave Sheaf Offering was known as *sfirot ha'omer*, that is, "the counting of the Omer," because on this day we begin to count the fifty days to Pentecost.

A good description of this is found in Leviticus:

10 Speak to the children of Israel, and say to them: 'When you come into the land which I give to you, and reap its harvest, then you shall bring a sheaf of the first fruits of your harvest to the priest. 11 He shall wave the sheaf before the Lord, to be accepted on your behalf; on the day after the Sabbath the priest shall wave it. 12 And you shall offer on that day, when you wave the sheaf, a male lamb of the first year, without blemish, as a burnt offering to the Lord. 13 Its grain offering shall be two-tenths of an ephah of fine flour mixed with oil, an offering made by fire to the Lord, for a sweet aroma; and its drink offering shall be of wine, one-fourth of a hin. 14 You shall eat neither bread nor parched grain nor fresh grain until the same day that you have brought an offering to your God; it shall be a statute forever throughout your generations in all your dwellings. (Leviticus 23:10-14)

This cutting of the first barley sheaf was a lively ceremony. The sheaf was cut the evening before on the edge of the city in front of a small crowd of worshippers. And they would do as they were told in Deuteronomy:

And it shall be, when you come into the land which the Lord your God is giving you as an inheritance, and you possess it and dwell in it, 2 that you shall take some of the first of all the produce of the ground, which you shall bring from your land that the Lord your God is giving you, and put it in a basket and go to the place where the Lord your God chooses to make His name abide. 3 And you shall go to the one who is priest in those days, and say to him, I declare today to the Lord your God that I have come to the country which the Lord swore to our fathers to give us. 4 Then the priest shall take the basket out of your hand and set it down before the altar of the Lord your God. 5 And you shall answer and say before the Lord your God: My father was a Syrian, about to perish, and he went down to Egypt and dwelt there, few in number; and there he became a nation, great, mighty, and populous

6 But the Egyptians mistreated us, afflicted us, and laid hard bondage on us. 7 Then we cried out to the Lord God of our fathers, and the Lord heard our voice and looked on our affliction and our labor and our oppression. 8 So the Lord brought us out of Egypt with a mighty hand and with an outstretched arm, with great terror and with signs and wonders. 9 He has brought us to this place and has given us this land, a land flowing with milk and honey; 10 and now, behold, I have brought the first fruits of the land which you, O Lord, have given me. Then you shall set it before the Lord your God, and worship before the Lord your God. 11 So you shall rejoice in every good thing which the Lord your God has given to you and your house, you and the Levite and the stranger who is among you.

(Deuteronomy 26:1-11)

But it should be duly noted that the Sheaf had to be prepared before it was waved in front of the Lord in accordance with Leviticus:

11 No grain offering which you bring to the Lord shall be made with leaven, for you shall burn no leaven nor any honey in any offering to the Lord made by fire. 12 As for the offering of the first fruits, you shall offer them to the Lord, but they shall not be burned on the altar for a sweet aroma. 13 And every offering of your grain offering you shall season with salt; you shall not allow the salt of the covenant of your God to be lacking from your grain offering. With all your offerings you shall offer salt. 14 If you offer a grain offering of your first fruits to the Lord, you shall offer for the grain offering of your first fruits green heads of grain roasted on the fire, grain beaten from full heads. 15 And you shall put oil on it, and lay frankincense on it. It is a grain offering. 16 Then the priest shall burn the memorial portion: part of its beaten grain and part of its oil, with all the frankincense, as an offering made by fire to the Lord. (Leviticus 2:11-16)

So here we see that the *First Fruits* were a grain offering; an Offering of Green Ears, or green heads. It was to be roasted. The grain was to be beaten from the husks of the Barley. And it was to have salt added to it, as well as Frankincense.

If we ignore the Wave Sheaf Offering we are missing out on a significant part of the Passover Sacrifice. Yes, we all understand that Yahshua was the Passover Lamb. And we can connect the dots in this regard. But answer me this: When was a lamb (in animal form) ever beaten? When did a lamb have its body beaten so badly that the flesh was exposed so that the bones of the lamb's ribs could be counted? It was not. Not a bone was to be broken. But the Barley Sheaf was to be beaten. It was to be beaten until the grain was exposed and fell from the husk whereas the lamb (in animal form), was never beaten. The Lamb in one sense represented Yahshua and in another sense the Barley also represented Yahshua. Yahshua would then have to be killed as the Lamb and beaten as the Barley and presented before Yahweh. Each and every detail that was prophesied in Scripture was to be fulfilled on that Passover day.

Yahshua being beaten is foretold by the prophet Isaiah:

4 Surely He has borne our griefs (sic) And carried our sorrows; Yet we esteemed Him stricken, Smitten by God, and afflicted. 5 But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed. (Isaiah 53:4-5)

The consecration of the First Fruits sanctifies the whole harvest, since the part stands for the whole.

As the Apostle Paul put it in Romans:

16 If the dough offered as first fruits is holy, so is the whole lump. (Romans 11:16)

By the symbolic gesture of consecrating the First Fruits, the whole of the harvest was consecrated to Yahweh. The idea that the consecration of a part of the whole exercises a sanctifying influence on the all of the whole is also applied in the Bible to the plan of salvation.

In Jeremiah and Hosea respectively we read:

3 Israel was holiness to the Lord, The first fruits of His increase. (Jeremiah 2:3)

10 As the first fruits on the fig tree in its first season. (Hosea 9:10)

How so? Because Israel was called by Yahweh to exercise a sanctifying influence on all nations. Similarly, as Christians, we are a kind of first fruits of His creatures: (James 1:8), because we are called to be a sanctifying influence in the world. Those who arose from the dead at the time of Yahshua's resurrection became the First Fruits, that is, the pledge of all those who will rise at the time of Yahshua's return. (Matthew 27:52-53; Ephesians 4:8; I Thessalonians 4:13-18) The 144,000 saints who follow the Lamb are: first fruits for Yahweh and the Lamb. (Revelation 14:4)

Paul, in I Corinthians, specifically calls Yahshua's resurrection the First Fruits of those who will rise from the dead:

20 But now Christ is risen from the dead, and has become the first fruits of those who have fallen asleep. 21 For since by man came death, by Man also came the resurrection of the dead. 22 For as in Adam all die, even so in Christ all shall be made alive. 23 But each one in his own order: Christ the first fruits, afterward those who are Christ's at His coming. 24 Then comes the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power. (I Corinthians 15:20-24)

In this passage, Paul speaks of Yahshua twice as the First Fruits, not only to indicate He was the first to rise bodily from the grave, but also that by so doing, He fulfilled the Offering of the First Fruits at Passover and at Pentecost. We have noted that the Omer of the Sheaf of Barley was waved before Yahweh, by the priest as a pledge of the full harvest that would follow. The ceremony was performed on the day after the weekly Sabbath at about 9 AM, Sunday morning. The Wave Sheaf Offering, specifically the roasted Omer of grain, with salt and Frankincense, was a type of Christ, the First Fruits, or pledge, of the great harvest that will follow when all the righteous dead are raised at the Second Coming of Yahshua.

In I Corinthians and I Thessalonians respectively we read:

23 But each one in his own order: Christ the firstfruits, afterward those who are Christ's at His coming. (I Corinthians 15:23)

16 And the dead in Christ will rise first. (I Thessalonians 4:16)

Yahshua rose from the dead on the eve of the very day that the Wave Offering was presented in the Temple (Leviticus 23:14; Luke 23:56, 24:1) As the first sheaf was a pledge and assurance of the ingathering of the entire harvest, so the resurrection of Yahshua is a pledge that all who put their trust in Him will be raised from the dead.

Please take note. The High Priest did not present before Yahweh just one head of grain, but a whole Omer of Barley. Salt and Frankincense were also added.

Similarly, Yahshua did not come forth from the grave alone, for "many bodies of the saints who had fallen asleep were raised." (Matthew 27:52) Paul tells us that when Yahshua ascended on high, He led a host of captives. (Ephesians 4:8 RSV) Those who were raised at Yahshua's death and came out of the tombs after His resurrection, (Matthew 27:53) ascended with Yahshua to heaven as trophies of His power to resurrect all who sleep in the grave. Just as the Omer of Barley was a pledge of the coming harvest, so the saints who Yahshua raised at the time of His death are a pledge of a future harvest of saints.

We must pause here and ponder the following verse:

13 No one has ascended to heaven but He who came down from heaven, that is, the Son of Man who is in heaven. (John 3:13)

This was Yahshua speaking to Nicodemus, and when Yahshua said it, it was true. No one but Yahshua had gone to heaven. Not until Yahshua died, and was raised up from the grave. Then He took a host of saints to heaven.

I have just quoted much in the way of Scripture to prove this, and Paul himself says as much. But now take a look at what John, the Revelator is shown in his vision in the Book of Revelation:

1 After these things I looked, and behold, a door standing open in heaven. And the first voice which I heard was like a trumpet speaking with me, saying, "Come up here, and I will show you things which must take place after this." 2 Immediately I was in the Spirit; and behold, a throne set in heaven, and One sat on the throne. 3 And He who sat there was like a jasper and a sardius stone in appearance; and there was a rainbow around the throne, in appearance like an emerald. 4 Around the throne were twenty-four thrones, and on the thrones I saw twenty-four elders sitting, clothed in white robes; and they had crowns of gold on their heads. 5 And from the throne proceeded lightnings, (sic) thunderings, (sic) and voices. Seven lamps of fire were burning before the throne, which are the seven Spirits of God. 6 Before the throne there was a sea of glass, like crystal. And in the midst of the throne, and around the throne, were four living creatures full of eyes in front and in back. 7 The first living creature was like a lion, the second living creature like a calf, the third living creature had a face like a man, and the fourth living creature was like a flying eagle.

8 The four living creatures, each having six wings, were full of eyes around and within. And they do not rest day or night, saying: Holy, holy, holy, Lord God Almighty, Who was and is and is to come! 9 Whenever the living creatures give glory and honor and thanks to Him who sits on the throne, who lives forever and ever, 10 the twenty-four elders fall down before Him who sits on the throne and worship Him who lives forever and ever, and cast their crowns before the throne, saying: 11 You are worthy, O Lord, To receive glory and honor and power;

For You created all things, And by Your will they exist and were created. (Revelation 4:1-11)

There are now 24 elders in heaven sitting on thrones, wearing white robes. These are the saints who ascended to heaven with Yahshua at His resurrection. If this is beyond your comprehension, then stop here and reread all that I have said up until now. These are the First Fruits. Yahweh is showing us that He is going to do as He said and raise us up from the dead. This is so unbelievable: Enoch, Noah, Abraham, Isaac, Jacob, Joseph, Job, Moses and the Prophets. All the Scriptures say First Fruits. Never has Scripture referred to first fruit in the singular vernacular, or Yahshua alone, but always in the sense of there being others.

Who are these elders again? Elder is found in the Strong's Concordance #4245 originally spelled presbuvtero in the Greek and means elder, of age, the elder of two people, advanced in life, an elder,

a senior, forefathers, a term of rank or office. Note also that it means forefathers humans who were born and lived before us. These 24 elders were not created by Yahweh, in heaven, but were born on Earth and lived and died having not received the promise. Here, John is telling us they are now in heaven with Yahweh and have now received that promise. How great and wonderful is this?! How unbelievable?!

Also note that in Matthew 5:13, Yahshua told His disciples that they and we are the salt of the Earth. We are the salt of the Wave Offering.

The meaning of Pentecost is found not only in the Offering of First Fruits which took place on the first and fiftieth day, but also in the fact that it lasted fifty days, that is to say seven times seven weeks, plus a day. From this characteristic, the usual titles are derived, the Feast of Weeks or Pentecost (fiftieth).

Understanding is gained through reasoning out the meaning of the seventh day Sabbath, which is the basis for the seven weeks construct of time. The Sabbath provided release and liberation from the hardship of life and social inequalities, not only every seven days but also every seven years (Sabbatical Year, Leviticus 25:4) and every seven weeks of years. (Jubilee Year, Leviticus 25:8)

The common denominator between the seven weeks of days and the seven weeks of years is the number 50, which was the symbol of the remission of debts.

As with other great feasts, a special offering was made in addition to the daily burnt offering. The main offering of Pentecost was a special cereal offering consisting of two loaves of bread.

Again, Leviticus provides us with a closer look:

15 And you shall count for yourselves from the day after the Sabbath, from the day that you brought the sheaf of the wave offering: seven Sabbaths shall be completed. 16 Count fifty days to the day after the seventh Sabbath; then you shall offer a new grain offering to the Lord. 17 You shall bring from your dwellings two wave loaves of two-tenths of an ephah.

They shall be of fine flour; they shall be baked with leaven. They are the first fruits to the Lord. 18 And you shall offer with the bread seven lambs of the first year, without blemish, one young bull, and two rams. They shall be as a burnt offering to the Lord, with their grain offering and their drink offerings, an offering made by fire for a sweet aroma to the Lord. 19 Then you shall sacrifice one kid of the goats as a sin offering, and two male lambs of the first year as a sacrifice of a peace offering. 20 The priest shall wave them with the bread of the first fruits as a wave offering before the Lord, with the two lambs. They shall be holy to the Lord for the priest. 21 And you shall proclaim on the same day that it is a holy convocation to you. You shall do no customary work on it. It shall be a statute forever in all your dwellings throughout your generations. (Leviticus 23:15-21)

The loaves were made with flour milled from the new wheat crop and baked with leaven. The loaves were presented as a Wave Offering on behalf of all the people. None of the bread was placed on the

altar because it was baked with leaven. Along with the two loaves, two lambs were offered as a Wave Offering. Pentecost was an offering of loaves with leaven as a Wave Offering, just as the Omer of Barley was a Wave Offering of First Fruits. Pentecost's Wave Offering had leaven in it and it too was a First Fruits Offering. It was also accompanied by a Sin Offering.

Although we all know that on Pentecost Yahweh gave to Israel the Torah by His very own voice, with thunder and trumpets blasting (Exodus 19-20) and also of the Holy Spirit to the Church (Acts 2:3), do we realize Pentecost holds yet another secret? It is the day the second harvest of saints is to be raised up from the grave, and even those who are still alive at the appointed time. They are the second Wave Offering of leavened loaves.

In the Gospel of John, Yahshua says to His disciples:

32 I have food to eat of which you do not know. 33 Therefore the disciples said to one another, Has anyone brought Him anything to eat? 34 Jesus said to them, My food is to do the will of Him who sent Me, and to finish His work. 35 Do you not say, There are still four months and then comes the harvest? Behold, I say to you, lift up your eyes and look at the fields, for they are already white for harvest! 36 And he who reaps receives wages, and gathers fruit for eternal life, that both he who sows and he who reaps may rejoice together. 37 For in this the saying is true: One sows and another reaps. 38 I sent you to reap that for which you have not labored; others have labored, and you have entered into their labors. (John 4:32-38)

Yahshua said the fields are already white for the harvest. When He said don't look ahead and say four more months, He was saying don't look to the harvest at the Fall Feast Days. Look now at Pentecost instead, which is four months before the Feast of Trumpets (the day the Messiah returns), the Day of Atonement (the Jubilee Year the year of release from bondage, the time when Satan is put away) and the Feast of Tabernacles (the Wedding Feast).

In the Gospel of Matthew, Yahshua spoke in another parable to His disciples, saying:

24 The kingdom of heaven is like a man who sowed good seed in his field; 25 but while men slept, his enemy came and sowed tares among the wheat and went his way. 26 But when the grain had sprouted and produced a crop, then the tares also appeared. 27 So the servants of the owner came and said to him, Sir, did you not sow good seed in your field? How then does it have tares? 28 He said to them, An enemy has done this. The servants said to him, Do you want us then to go and gather them up? 29 But he said, No, lest while you gather up the tares you also uproot the wheat with them. 30 Let both grow together until the harvest, and at the time of harvest I will say to the reapers, First gather together the tares and bind them in bundles to burn them, but gather the wheat into my barn.

(Matthew 13:24-30)

Pentecost is the wheat harvest and the wheat is lost amongst the many false followers of the Messiah. The tares are then separated. By their works you'll know them, and the wheat is then saved in the King's barn, or storehouse.

In the Gospel of Matthew, Yahshua, in His own words goes on to explain:

36 Then Jesus sent the multitude away and went into the house. And His disciples came to Him, saying, Explain to us the parable of the tares of the field. 37 He answered and said to them: He who sows the good seed is the Son of Man. 38 The field is the world, the good seeds are the sons of the kingdom, but the tares are the sons of the wicked one. 39 The enemy who sowed them is the devil, the harvest is the end of the age, and the reapers are the angels. 40 Therefore as the tares are gathered and burned in the fire, so it will be at the end of this age. 41 The Son of Man will send out His angels, and they will gather out of His kingdom all things that offend, and those who practice lawlessness, 42 and will cast them into the furnace of fire. There will be wailing and gnashing of teeth. 43 Then the righteous will shine forth as the sun in the kingdom of their Father. He who has ears to hear, let him hear! (Matthew 13:36-43)

Then, in Matthew, Yahshua told His disciples about the end-times:

22 And unless those days were shortened, no flesh would be saved; but for the elect's sake those days will be shortened. (Matthew 24:22)

How could He shorten the time for the elect, unless, instead of our redemption taking place on the Feast of Trumpets as we have always been taught, it takes place on the Feast of Pentecost? He must do all things in relation to the Holy Days that He has had Israel reenacting since Mount Sinai. The Holy Days are a dress rehearsal for future events.

In conclusion, Yahshua was the Wave Sheaf of Passover or First Fruits, with an "S" for more than one, and ascended to heaven with a host of captives, as Paul has said. The apostle John says that there are 24 elders in heaven today wearing crowns and worshipping Yahweh. These are those Yahshua led with Him on that Sunday that the Wave Offering of Barley was presented in the Temple. The Wave Offering of Pentecost, or the two wheat loaves, are those who have followed this way of life, and obeyed the Laws of Yahweh"although not perfectly as is represented by the leaven in the offering. Nonetheless, this includes all those who have died since Yahshua's death in AD 31 right up until His return.

This is not a second resurrection. But it is part of the first resurrection that began on the day Yahshua was raised from the dead. Just as the Wave Sheaf Offering during the Days of Unleavened Bread is the beginning, so is Pentecost the conclusion of the Wave Offering 50 days later. Those raised with Messiah in AD were the beginning and those alive at His return, along with those who have died in His name, will be raised up by the One who those under the altar await.

In the Book of Revelation we read:

9 When He opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God and for the testimony which they held. 10 And they cried with a loud voice, saying, How long, O Lord, holy and true, until You judge and avenge our blood on those who dwell on the earth? 11 Then a white robe was given to each of them; and it was said to them that they should rest a little while longer, until both the number of their fellow servants and their brethren, who would be killed as they were, was completed. (Revelation 6:9-11)

Here, His chosen ones who have been slain are given white robes just as the 24 elders who were dressed in white, representing Righteousness, in preparation for the Wedding Feast. Matthew 22 vividly illustrates how we must come clothed in Righteousness in order to be a part of the Wedding Feast.

Finally, in the Book of Psalms we read:

172 My tongue shall speak of Your word, For all Your commandments are righteousness. (Psalm 119:172)

I paraphrased the preceding information from a book written by Samuele Bacchiocchi entitled, God's Festivals. (pp. 166-180). I say paraphrased because although he wrote well and in great detail, he arrived at a number of unsubstantiated conclusions. So I have taken his writings, corrected his mistakes and added the obvious conclusions thereby arriving at the conclusions I have now put forward.