

Song of Solomon at Shavuot & The Tallit

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By Joseph F. Dumond

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News Letter 5852-013

The Shemitah Year

The 7th day of the 3rd month 5852 years after the creation of Adam

The 3rd Month in the Seventh year of the Third Sabbatical Cycle

The 3rd Sabbatical Cycle after the 119th Jubilee Cycle

The Sabbatical Cycle of Earthquakes, Famines and Pestilence

The Year of letting the land rest

The Sabbatical year that begins at Aviv 2016 to Aviv 2017

The 49th Day of Counting the Omer

May 14, 2016

Shalom to The Royal Family of Yehovah,

The Shemitah Year

You are now into your third month of the Shemitah year. How are you doing? Are you still afraid to eat anything for fear you will run out this winter? Have you tried to forage your salads from the lawn or the forest yet? Consider the things you are learning as you obey this one commandment. Fort McMurray had a wild fire go through the town and destroyed over 2400 buildings. Oklahoma saw devastating tornadoes this week. And the news out of Ecuador is that no dog or cat is safe as people are starving from food shortages and eating anything they can.

But here you are having obeyed Yehovah and stored up food and He is protecting you and blessing you for that obedience. Can you put a price on that?

Last week I found myself at my daughter's home and people came and they all brought food to eat. I found myself having to be very picky only eating what my wife had brought from our home. These are all tests that each of us will go through. Tonight my wife who is not taking part in the Shemitah year although she did prepare a meal for me to eat at my daughters function, brought home some nice looking strawberries. And as I reached to take one to eat I realized I could not, because they were planted and harvest this shemitah year. I caught myself forgetting, like reaching for a donut during Unleavened Bread.

The dividends that you are reaping for obeying cannot be measured. The gifts from Yehovah are unfathomable. May He richly bless you for doing your part of the Marriage covenant.

Again I am going to share with you the commandments for the Sabbatical year, maybe each week until you have it memorized. The Sabbatical year began with the sighting of the moon on the evening of March 10, 2016.

1) Do not plant

2) Do not harvest

Lev 25:3 You shall sow your field six years, and you shall prune your vineyard six years, and gather in the fruit of it. 4 But in the seventh year shall be a sabbath of rest to the land, a sabbath for Jehovah. You shall neither sow your field, nor prune your vineyard. 5 You shall not reap that which grows of its own accord of your harvest, neither gather the grapes of your undressed vine. It is a year of rest to the land.

3) You can eat what grows on it's own.

Lev 25:6 And the sabbath of the land shall be food for you, for you and for your servant, and for your slave woman and for your hired servant, and for your stranger who stays with you, 7 and for your cattle, and for the beast that *is* in your land, shall all the increase of it be for food.

4) Stock up on food in the 6th year.

Lev 25:20 And if you shall say, What shall we eat the seventh year? Behold, we shall not sow nor gather in our increase! 21 Then I will command My blessing on you in the sixth year, and it shall bring forth fruit for three years.

5) Forgive any debts people owed to you by Sukkot.

Deu 15:1 At the end of *every* seven years you shall make a release. 2 And this *is* the manner of the release. Every man who has a loan to his neighbor shall release it. He shall not exact *it* from his neighbor, or from his brother, because it is called Jehovah's release. 3 You may exact *it* from a foreigner, but your hand shall release that which is yours with your brother,

6) Read the Torah out loud at Sukkot so all can hear it being read.

Deu 31:10 And Moses commanded them, saying: At the end of seven years, at the set time of the year of release, in the Feast of Tabernacles, 11 when all Israel has come to appear before Jehovah your God in the place which He shall choose, you shall read this Law before all Israel in their hearing. 12 Gather the people, men and women and the little ones, and your stranger who *is* within your gates, so that they may hear and that they may learn and fear Jehovah your God, and be careful to do all the words of this Law, 13and*that* their sons who have not known may hear and learn to fear Jehovah your God, as long as you live in the land where you go over Jordan to possess it.

And by now you should also have completed all your obligations to the widows, orphan, and Levites from your tithes for the 6th year that is now past.

Deu 14:28 At the end of three years you shall bring forth all the tithe of your increase the same year, and shall lay *it* up inside your gates. 29 And the Levite, because he has no part nor inheritance with you, and the stranger, and the fatherless, and the widow, who *are* inside your gates, shall come, and shall eat and be satisfied, so that Jehovah your God may bless you in all the work of your hand which you do.

Ask Yehovah to bless you for having completed this task and then ask Him to bless your efforts as you keep the Sabbatical year and keep your food safe from decay or flood or hydro blackouts and from scavengers like rodents. Ask Him to protect it and to bless you for keeping His commandments.

Deu 26:12 When you have made an end of tithing all the tithes of your increase the third year, the year of tithing, and have given *it* to the Levite, the stranger, the fatherless, and the widow (that they may eat inside your gates and be filled), 13 then you shall say before Jehovah your God, I have brought away the holy things out of my house, and also have given them to the Levite, and to the stranger, to the fatherless, and to the widow, according to all Your commandments which You have commanded me. I have not broken Your commandments, neither have I forgotten. 14 I have not eaten of it in my mourning, neither have I put *any* of it away for unclean *use*, nor have I given of it for the dead. I have listened to the voice of Jehovah my God, and have done according to all that You have commanded me. 15 Look down from Your holy dwelling, from Heaven, and bless Your people Israel and the land which You have given us, as You swore to our fathers, a land that flows with milk and honey. 16 Today Jehovah your God has commanded you to do these statutes and judgments. You therefore shall keep and do them with all your heart and with all your soul. 17 You have today said that Jehovah is your God, and that you would walk in His ways, and keep His statutes and His commandments and His judgments, and listen to His voice. 18 And Jehovah has taken you today to be His peculiar people, as He has promised you, and to keep all His commandments, 19 and to make you high above all nations which He has made, in praise and in name and in honor, and that you may be a holy people to Jehovah your God, even as He has spoken.

May Yehovah bless each and every one of you for keeping the Sabbatical year commandment and breaking the curses that are upon our nations because we have not kept them in the past.



The Song of Songs- A love song for the Covenant

On Shavuot, most synagogues are open all night long for a special reading of the book of Ruth, one of the five *megillot* (scrolls), along with the Song of Solomon, Lamentations, Ecclesiastes and Esther, that are read on special holidays. The message of Ruth is about a young woman who relied on the Lord to provide for her and her widowed mother-in-law's basic needs. Ruth gleaned in the harvest fields as she hoped for her kinsman-redeemer to marry her. Although Ruth was not Jewish, she believed in the God of Israel and was rewarded for her faith. In fact, her great-grandson was none other than King David.

During the Shabbat of Passover week it is customary to read the ancient "love song" of King Solomon called Shir HaShirim, or the "Song of Songs." In Jewish tradition, since Passover marks the time when our "romance" with God officially began, the sages chose this song to celebrate God's love for his people. And since Passover is also called Chag HaAviv, the festival of spring, the Song is also associated with creativity and hope associated with springtime (Song 2:11-12).

Son 2:11For lo, the winter is past, the rain is over; it goes to itself. 12the flowers appear on the earth; the time of singing has come, and the voice of the turtle-dove is heard in our land;

But it was on Shavuot that Yehovah proposed to us and we all said in one accord three times that all that Yehovah has said we will do.

It was on this day of Pentecost that we made a marriage covenant with Yehovah. We agreed to the terms of this katuba, (marriage contract) three times.

Exo 24:3 And Moses came and told the people all the Words of Jehovah, and all the judgments. And all the people answered with one voice and said, All the words which Jehovah has said, we will do.

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

Exo 19:8 And all the people answered together and said, All that Jehovah has spoken we will do. And Moses returned the words of the people to Jehovah.

The author of the Song of Songs is King Solomon, as indicated by the song's opening verse: "The Song of Songs, written by Solomon" (Song 1:1). Interestingly, in 1 Kings 4:32 it is stated that "He (Solomon) also spoke 3,000 proverbs, and his songs were 1,005." Since the Book of Proverbs contains far less than 3,000 proverbs, it is likely that only his best were selected for the book, and while there is a psalm attributed to King Solomon (i.e., Psalm 72), the only other song we have bearing his name is the great "Song of Songs," which in Hebrew might be rendered "the greatest of songs." The other songs of Solomon, however, have apparently been lost to us...

The Song is usually interpreted as an allegory of the love affair between God and His people. The Beloved (representing God) therefore says, "As a lily among the thorns, so is my love for you among the daughters?" and the maiden (representing God's people) replies, "Like an apple tree among the trees of the forest, so is my beloved among the young men. I delight to sit in his shade, and his fruit is sweet to my taste" (Song 2:23). The Jewish scholar Maimonides argued that the song was intended to teach about ahavat HaShem, the love of God. The Talmud reports that Rabbi Akiva argued for the inclusion of Song in the canon of the Hebrew Bible by saying that if all the other Books of the Bible are considered to be regarded as "Kedoshim" (holy), then Shir HaShirim must be considered "Kodesh Kodoshim," the Holiest of the Holy (Megillah 7a). Akiva is reported to have further said, "The whole world attained its supreme value only on the day when the Song of Songs was given to Israel" (Mishnah Yadayim 3:5). Rashi agrees and therefore states that all the references to King Solomon in the song refer to the LORD, the King of the Universe who creates peace in His high places. Soren Kierkegaard likens the Song to a parable about the disguise of love, the tender passion that is hidden so as to elevate the identity of the beloved.

Rashi interpreted the song as an allegory of a young and beautiful woman (the "Shulamite") who becomes engaged to and then marries a king. However, sometime later, the woman became unfaithful to him, and the king then sent her into exile to live "as a widow."

[Last week we showed you that Yehovah said He was our husband.

Jer_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 Jehovah;

and that happened at Shavuot when He proposed to us and we excepted. So this verse about us going into exile as a widow can only happen when we were betrothed, engaged, and at the same time considered to already be married. We can only be widowed then when Yehovah died. The only place where Yehovah could have died was as we explained last week, when Yehovah died on the tree at Passover. We know Him as Jesus or Yehshua.]

Despite his heartache, the king's love for her remained constant, and he secretly watched over her and protected her from "behind the shutters." When she finally resolved to return and to be faithful to him alone, the king took her back, with a love that was fully restored. For Rashi, the Jewish [All 13 Tribes of Israel, not just the one tribe of Judah] people were "engaged" to God when He took them out of Egypt. At that time, Israel pledged love and loyalty to God alone at Sinai (a type of "chuppah" or marriage canopy), [see [are article below about the Tallit or Chuppa](#)] but later proved to be unfaithful, first with the sin of the Golden Calf, and then through subsequent acts of infidelity. Indeed, her infidelity proved to be so great that God reluctantly sent her into exile. According to Rashi, the opening verse, "Let him kiss me with the kisses of his mouth, for your love is better than wine" (Song 1:2), is allegorically spoken by Israel in her exile, as she pines away for the former intimacy she once enjoyed with God.

Rashi's interpretation follows the theme of the Hebrew prophets who sometimes refer to Israel as the wife of the LORD. According to the prophet Hosea, for instance, idolatry among Israel is likened to adultery that breaches the marriage contract between God and His people.

Messianic believers interpret the song as a picture of Yeshua and his followers, collectively called kallat Mashiach, the "bride of Messiah" (Eph. 5:23, 25), or as a picture of Yeshua as the "Bridegroom of the soul" that personally knows and trusts in His love...

When we read this book in our Bibles, it's important to remember that we are listening to a song, not to a story being recounted... The song is not recited in any sense of chronological order, but rather uses flashbacks and "antiphony" (responsive verses) that come from the Shulamite woman (a Cinderella figure who worked in the vineyards and tended the sheep), the daughters of Jerusalem, the bridegroom, the family of the Shulamite, and so on. Because of this, the Song of Songs has been difficult to interpret, leading Delitzsch to describe it as "the most difficult book of the Old Testament" to understand. Literally interpreted, the song seems unworthy of inclusion into the canon of Scripture, and at times even appears to be written in "bad taste." Why would such ambiguity attend to a Book that is called "the noblest song," or "the crown of all songs" in Hebrew? Why would natural love (alone) be so exalted to be regarded as inspired by the Holy Spirit? Mystically understood, the Song is sung to those who are in a loving relationship with God. It describes the interior meaning of the "Holy of Holies,"

and therefore is reserved for those who access the sacred region of Divine love, “the secret place of the Most High.”

Some people interpret the song as an idealized version of wedded love. A famous verse from the Song is often inscribed on traditional Jewish wedding rings:

“I am my beloved’s and my beloved is mine”

ani l’dodi v’dodi li symbolizing the devoted union of

the two lovers... ? a·ni · le·do·di · ve·do·di · li

ha·ro·eh · ba·sho·sha·nim

“I am my beloved’s and my beloved is mine? he grazes among the lilies. (Song 6:3)

The song speaks of sexual love, but in terms that are holy, not carnal. It should be noted that the allegorical interpretation (i.e., as being about God’s love for his people) is stretched when we consider some of the erotic language found in the song, and some commentators warn that we should never mix erotic language with the language of worship... Notwithstanding, the mystics have clearly preferred to regard the song in terms of God’s intimate love for the soul, and the various stanzas are thought to picture the Beloved as God who woos the soul....

He (the beloved) brought me to the banqueting house, “and his banner over me was love”

One day the mysterious shepherd, who traveled with no sheep, told the woman he was leaving but promised he would return for her. The days passed and she waited, but her family and friends began to ridicule her hope. Nonetheless, she loved the shepherd and dreamed of being with him: “On my bed by night I sought him whom my soul loves? I sought him, but found him not” (Song 3:1). She longed to be with her beloved? she missed him, and dreamed of the day they would be together... There were even strange visitations, a fragrance of her lover in the air, that she could not explain. Surely this longing represents the soul’s homesickness for heaven and the Presence of Yeshua... “Make haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of spices.”

Sometime later, as she was working in the vineyard, she saw a caravan approaching, and the cry went forth: “King Solomon is coming!” (Song 3:67). Then someone ran to her and said, “The King is asking for you!” But why would the King ask for her? Because the mysterious shepherd had wooed her in disguise in “garments of lowliness” to win her heart before he revealed his true identity (for more on this, see Kierkegaard’s parable of the King and the Maiden). The Voice of the Good Shepherd speaks: “Arise, my love, my fair one, and come away? O my dove, you are in the clefts of the rock” (Song 2:1314). Like the Shulamite woman, we are hidden in the “clefts of the rock,” though we are not forgotten. The hope of our salvation is fulfilled in God’s love and in our response to that love... be·rach do·di u·de·mehle·kha litz·vi, or le·o·fer ha·ai·ya·lim, al ha·rei ve·sa·mim

“Make haste, my beloved! Be like a gazelle or a young stag on the mountains of spices.” (Song 8:14)

Finally it should be noted that the Song of Songs is sometimes linked to the “lilies” (i.e., shoshanim) mentioned in Psalm 45, which presents a Messianic vision of the Divine Bridegroom and offers an “ode” for a forthcoming wedding. The imagery of “lilies” appears frequently in the Song of Songs, and similar poetic devices are used in this psalm. “Hear, O daughter, and consider, and incline your ear: forget your people and your father’s house, and the king will desire your beauty. Since he is your lord, bow to him” (Psalm 45:10-11). Soon the LORD will return for His betrothed, and then we will finally celebrate the great “marriage” with our King...

[This is what takes place on the 8th Day Feast and this is why Shavuot and The 8th Day are connected] [Part 1](#) & [Part 2](#) The Eighth Day as taught in the Philippines Sukkot 2015.

We have now come to the end of the seven weeks of counting the Omer from the day after the Sabbath during Unleavened Bread. We have again this year renewed our desire to be back in the covenant of Yehovah, just as the song of songs says. Make haste Yehovah make haste for your bride. We have sevened ourselves once again. We have pledged ourselves to obey once again. Help us to keep this pledge always and to be ready with our lamps lit and our oil well supplied for the day when you our King and our Husband come and take us into your chamber and close the door.

The Tallit

In my first year of News Letters this was one of most favourite articles and it still is. It was shared with me in 2007 and I shared it that same year after Sukkot.

I have wanted to share this study with you all for some time. I have read it over and over and each time it is more revealing than the time before. Print this one off and read it often and share this one study with others.

I wanted to wait until I actually bought a Tallit before I shared this message. So while in Jerusalem this year for Sukkot, (2007) I bought two Tallits from this special Jewish store in the Jewish quarter.

While standing on the Mount of Olives very close to the exact place of the Messiah's murder on the tree, I reviewed the scriptures my Friend uses in this study. When you consider the many things said here in this paper, but ponder them in that place whole understandings jump out at you.

When I shared these words with my friend from New Zealand who has kept this way of life for many years, and with two people from France who are brand new to this way of life they all could easily see and understand the profound meanings of the very scriptures you are about to read. Yet no matter how many times you read them, it will not be until you are there, in Jerusalem, on the Mount of Olives, that they will literally jump off the pages of your bible.

And even if I had the gift to be able to explain this to you in great detail, you will not fully understand until you are standing in that spot and understand the geography of Jerusalem and know who is speaking, and then, maybe, just maybe then, you might see the magnitude and beauty of these scriptures being shared. And only then would they truly be understood.

So while you study this, consider the following questions. The wise will know.

Which way is East?

Where was the Temple of Yahweh?

Where was the shekinah?

Who was the Word?

What is the meaning of Simcha Torah?

What happens to old Torah scrolls?

What secrets are hidden in the constellation of Cancer?

What is the brow?

Until you join me in Israel and sit in this place you will not be able to fully understand. So Pray that He will reveal this most profound truth to you, as you study the following on the Tallit.

1] Dedication:

Dedicated to the noble Bereans that study whether those things be so. Acts 17:10, 11.

And, To those who, like Ruth, have “a love of the Truth.” Zechariah 8:19; 2Thessalonians 2:10.

Under the Shadow of YHWH’s Wings: The Tallit

(The Jewish Prayer Shawl)

And, The Biblical Feasts.

By Stephen W. Kraner

“1. He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.” Psalm 91:1.

“8. Keep me as the apple of the eye, hide me under the shadow of thy wings,” Psalm 17:8.

“7. Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.” Psalm 63:7.

“2 But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.” Malachi 4:2.

“37 O Jerusalem, Jerusalem, [thou] that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under [her] wings, and ye would not!” Matthew 23:37.

Introduction.

What does it mean to “abide under the shadow of the Almighty”? What does it mean to “hide under the shadow of [His] wings”? In this paper, two Biblical definitions shall be presented. First, the broad definition will be shown. Then, a Biblically narrower definition will be shown.

The Wings of the Talit.

In Numbers 15 there is an account of a man that broke the Sabbath by picking up sticks on the Sabbath:

“32 And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day.

33 And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation.

34 And they put him in ward, because it was not declared what should be done to him. 35 And the LORD [YHWH]* said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp.

36 And all the congregation brought him without the camp, and stoned him with stones, and he died; as YHWH [the LORD] commanded Moses.” Numbers 15:32-36.

Immediately, in the context of this event is the following command:

“37. And YHWH spake unto Moses, saying, 38 Speak unto the children of Israel, and bid them that they make them fringes [Strong’s H6734, tsiytsith] in the BORDERS [Strong’s H3671, kanaph] of their garments throughout their generations, and that they put upon the fringe [Strong’s H6734] of the BORDERS [Strong’s H3671] a ribband of blue: 39 And it shall be unto you for a fringe [Strong’s H6734], that ye may look upon it, and remember all the commandments of YHWH, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring: 40 That ye may remember, and do all my commandments, and be holy unto your Elohim. 41 I [am] YHWH your Elohim, which brought you out of the land of Egypt, to be your Elohim: I [am] YHWH your Elohim.” Numbers 15:37-41.

This command is further described in Deuteronomy 22:12:

“12 Thou shalt make thee fringes [Strong’s H6734, tsiytsith] upon the four QUARTERS [Strong’s H3671, kanaph] of thy vesture, wherewith thou coverest [thyself].” Deuteronomy 22:12.

Please note that the word, “fringes(s)” is translated from the Hebrew word, “tsiytsith”: Strong’s H6734, tsiytsith {tsee-tseeth} feminine of H6731; a floral or wing-like projection, i.e. a forelock of hair, a tassel: fringe, lock.

Strong’s H6731, tsiyts {tseets} or tsits {tseets}; from H6692; properly glistening, i.e. a burnished plate; also a flower (as a bright color); a wing (as gleaming in the air): blossom, flower, plate, wing.

Please note the words, “borders” and “quarters” are translated from the Hebrew word, “kanaph”: Strong’s H3671, kanaph, and edge or extremity; specifically, A WING, a quarter, border, corner, overspreading, feather[ed]

Here is the source for the concept of coming under the wings of the Almighty. In Judaism, men, (and a growing custom for women, too), wear a prayer shawl during their worship. The prayer shawl is called a tallit. In the corners of the prayer shawl are knotted fringes [Strong’s H6734, tsit {tseet tseet}].

Taking Hold of the Hem of His Garment.

Being Jewish and observant of the Torah, our Savior and the disciples wore clothing with four corners and the “tsit,” fringes, in the corners (wings). In several texts of the New Testament we read of a custom (that shall shortly be supported from Scripture) of “taking hold of the hem/border of another’s garment.”

“34. And when they were gone over, they came into the land of Gennesaret. 35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased; 36 And besought him that they might only touch the HEM [Strong’s G2899] of his garment: and as many as touched were made perfectly whole. Matthew 14:34-36.

“53 And when they had passed over, they came into the land of Gennesaret, and drew to the shore. 54 And when they were come out of the ship, straightway they knew him, 55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was. 56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the BORDER [Strong’s G2899] of his garment: and as many as touched him were made whole.” Mark 6:53-56.

“43 And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, 44 Came behind him, and touched the BORDER [Strong’s G2899] of his garment: and immediately her issue of blood stanchèd.” Luke 8:43, 44. See also Matthew 9:20.

Strong’s Concordance states the following regarding Strong’s G2899: “Strong’s G2899, kraspedon, the extremity of a thing, edge, skirt, margin; the fringe of a garment; in the NT a little appendage hanging down from the edge of the mantle or cloak, made of twisted wool, a tassel,..: The Jews had such appendages attached to their mantles to remind them of the law.”

From this definition it is clear that the various persons were reaching and grasping a hold of the Tsit, the tassel(s), on the corners of the Savior’s mantel. And, in doing so, they were being healed! What prompted such a curious behavior?

Taking Hold of the Covenant.

We now turn to the Scripture evidence for the behavior recorded in the Gospel passages above of taking hold of the fringe, the tassels of the Savior’s mantle. Above, I have explained that “fringes,” tassels, with a “ribband,” thread, of blue were to be put into the corners, wings, of the garments that Israel wore FOR THE PURPOSE OF REMEMBERING ALL THE COMMANDS, STATUTES AND JUDGMENTS THAT YHWH HAS COMMANDED ISRAEL TO DO.

In Exodus 15:26 we read that obedience to YHWH’s commands would place the believer in the place where YHWH would not lay upon Israel any of the diseases that Egypt suffered: “26 And said, If thou wilt diligently hearken to the voice of YHWH thy Elohim, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put

none of these diseases upon thee, which I have brought upon the Egyptians: for I [am] YHWH that healeth thee.” Exodus 15:26

YHWH is the One that “healeth thee.” But, the condition is based upon obedience to YHWH’s commandments, and statutes.

In the story of Ruth we read an interesting insight: “11 And Boaz answered and said unto her, It hath fully been shewed me, all that thou hast done unto thy mother in law since the death of thine husband: and [how] thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. 12 YHWH recompense thy work, and a full reward be given thee of YHWH Elohim of Israel, under whose WINGS [Strong’s H3671, kanaph] thou art come to trust.” Ruth 2:11-12.

Ruth had abandoned the paganism of her family. She had adopted the laws and customs of Israel. But, more than this, she had come to trust in YHWH Elohim of Israel. Boaz spoke of her as having come under His wings. The evidence of Ruth’s faith and relationship with YHWH was shown in her practice of Torah. In the book of Ruth, chapter 2, verses 2 and 3, Ruth gleanes from Boaz’ field.

According to the Torah, the gleaning was to be done from the corners (edges) of the fields: “9 And when ye reap the harvest of your land, thou shalt not wholly reap the corners [Strong’s H6285, pe>ah {pay-aw}] of thy field, neither shalt thou gather the gleanings of thy harvest.”

“22 And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners [Strong’s H6285, pe>ah] of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest: thou shalt leave them unto the poor, and to the stranger: I [am] YHWH your Elohim.” Leviticus 19:9; 23:22.

While the Torah does not use the word, kanaph, regarding gleaning from the corners of a field, Boaz makes the association of the Hebrew word, peah to the Hebrew word, kanaph, when Boaz spoke of Ruth’s practice of Torah by linking Ruth’s observance of Torah in gleaning from the corners of Boaz’ fields to the commanded remembrance of YHWH’s laws in the Tsit Tsits (fringes) in the wings (corners) of Israel’s garments to the concept that this meant that Ruth had come under the wings of YHWH Himself. Below, I shall present how this concept is the idea of the “protective care” of the Almighty. Boaz goes on to marry Ruth. In a Hebrew marriage ceremony a special “mantle” called a “hoopah” is used. The bride comes under her husband’s “covering” which is also understood as “his tent.” She comes under his headship and rule and tent, as her husband is under the headship and rule of YHWH and under “His Tent.”

Isaiah 61:10 describes this covering and its association to the marriage ceremony. “10. I will greatly rejoice in YHWH, my soul shall be joyful in my Elohim; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh [himself] with ornaments, and as a bride adorneth [herself] with her jewels.” Isaiah 61:10

Our Savior's name in Hebrew is "Yahushua," meaning "in YHWH is salvation," or, "YHWH saves." In Hebrew (Strong's H3442), in Nehemiah 8:17, Joshua's name is rendered, "Yeshuwa" {yay-shoo-ah}. (Or, legitimately abbreviated, "Y'shua.") Being clothed with the "garments of salvation," is to be clothed with the garments of Y'shua. This becomes significant when the Messiah comes bearing the name, in part, "salvation."

To this point we have discussed the idea of coming under the garment of salvation and the idea of coming under the shadow of YHWH's wings. In the following texts we learn of the concept of "taking hold of the covenant."

"4 For thus saith YHWH unto the eunuchs that keep my sabbaths, and choose [the things] that please me, and take hold of my covenant; 5 Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. 6 Also the sons of the stranger, that join themselves to YHWH, to serve him, and to love the name of YHWH, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; 7 Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices [shall be] accepted upon mine altar; for mine house shall be called an house of prayer for all people." Isaiah 56:4-7.

Remember how the command to wear fringes on the corners of one's garments came immediately after a man was caught picking up sticks on the Sabbath. The knotted fringe, tassel, had its immediate, contextual role of "keeping the Sabbath from polluting it." In Isaiah 56:6, just as Ruth spiritually came under YHWH's "wings" when she trustingly ordered her life after YHWH's laws, so in Isaiah 56, the strangers, and "anyone," that join themselves to YHWH, to serve Him (obey Him) are described as "taking hold of my covenant." This metaphorical, or spiritual concept has its literal symbolism in being able to physically take hold of the border of one's garment and hold the tsit; taking hold of the symbol of YHWH's laws represented taking hold of YHWH's covenant.

This concept is confirmed in the following passage: "23 Thus saith YHWH of hosts; In those days [it shall come to pass], that ten men shall take hold out of all languages of the nations, even shall take hold of the SKIRT [Strong's H3671, kanaph, wing, corner] of him that is a Jew, saying, We will go with you: for we have heard [that] Elohim [is] with you." Zechariah 8:23.

Taking hold of the "kanaph" of the Jew is to take hold of YHWH's covenant. Taking hold of the "kanaph" of the Jew is symbolic of the trusting willingness to come under the shadow of the Almighty in obedience to all His commandments, statutes and judgments.

"7 How excellent [is] thy lovingkindness, O Elohim! therefore the children of men put their trust under the shadow of thy wings." Psalm 36:7.

When we combine the insights found in Ruth 2:11, 12, with Psalm 36:7 we learn that the commandments, statutes and judgments of YHWH are associated to His "excellent kindness."

In trusting obedience, we come under the shadow and protection, the loving kindness of His wings.

This protection concept is also taught in Psalm 17:8:

“8. Keep me as the apple of the eye, hide me under the shadow of thy wings,” Psalm 17:8.

In Exodus 15:26, we read that covenantal relationship with YHWH included deliverance from the diseases that were laid upon Egypt.

In Malachi 4:2, the concept of the care of YHWH's wings and healing are combined: “2 But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.” Malachi 4:2.

Combining the concepts that the four cornered garment with the “tsit tsits,” fringes, in the corners, wings and the willing obedience of YHWH's commands is to take shelter under the protective care of the Almighty, with the concept of “taking hold of My covenant” and taking hold of the wing, corner of a Jew's garment, and with the concept that there is healing in YHWH's wings combining these concepts is why the people took hold of the fringe of Y'shua's garment. This was the Messiah. His name was Y'shua, meaning YHWH saves, or YHWH's salvation. They took hold of the tassel on the “wing” of the garment of the man whose name meant “salvation.” They took hold of the wings of that garment for the Messianic promise was that there would be “healing in his wings.”

The Tallit (Prayer Shawl) and Healing AFTER the Cross.

Some might think that the commands in Numbers 15:37-41 and Deuteronomy 22:12 have been abolished and not to be observed, especially by Gentile believers. But, the following study shows that the four cornered garment, especially the kind used in formal worship, was involved with miraculous healings years after the crucifixion of our Savior. In John 11:44 we learn of a Hebrew custom to wrap the face of the deceased with his prayer shawl, his tallit, with its fringes in its wings, corners: “43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. 44 And he that was dead came forth, bound hand and foot with grave clothes: and his face was bound about with a NAPKIN [Strong's G4676]. Jesus saith unto them, Loose him, and let him go.” John 11:44.

This practice was also observed in the burial wrapping of our Savior: “3 Peter therefore went forth, and that other disciple, and came to the sepulcher. 4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulcher. 5 And he stooping down, [and looking in], saw the linen clothes lying; yet went he not in. 6 Then cometh Simon Peter following him, and went into the sepulcher, and seeth the linen clothes lie, 7 And the NAPKIN [Strong's G4676], that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.” John 20:3-7.

It was Christ Himself who had placed those grave clothes with such care. When the mighty angel came down to the tomb, he was joined by another, who with his company had been keeping guard over the Lord's body. As the angel from heaven rolled away the stone, the other

entered the tomb, and unbound the wrappings from the body of Jesus. But it was the Saviour's hand that folded each, and laid it in its place. Notice the sanctity that the Savior gives to the "napkin" that had been wrapped around His face and head. The fact that He separated the "napkin" from the regular linen burial clothes shows that it was "holy" for the priests were to teach the people the difference and the setting apart of those things that were "holy" from those things that were common.** I cannot emphasize enough that this is AFTER the cross, that the Savior is setting apart this "napkin."

The reason why the Israelites wrapped their heads in their prayer shawls was because of their belief in the resurrection and respect for the Shekinah glory of YHWH. In veiling their faces even in death, the Hebrew believer showed respect for the resurrecting glory of YHWH. Moses had veiled his face because of the glory of YHWH radiating upon it.* Further, to be wrapped in one's prayer shawl, tallit, was to show that even in death, the believer was "hiding under the shadow of the Almighty's wings." The Strong's Concordance number for "napkin" in the above texts is Strong's G4676, soudarion. This word shows up, translated as "handkerchief," in Acts 19:11, 12: "11 And G-d wrought special miracles by the hands of Paul: 12 So that from his body were brought unto the sick HANDKERCHIEFS [Strong's G4676] or aprons, and the diseases departed from them, and the evil spirits went out of them." Acts 19:11, 12.

"And the diseases departed from them"[!!!!] This is years after the crucifixion of our Savior! Yet, the Holy Spirit continues to heal the sick, just as the sick had been healed when they took the hem of the Savior's garment prior to His death. The commanded symbol of being under the healing wings of YHWH and corresponding willingness to obey all YHWH's commandments, statutes, and judgments was still binding. The blessing of healing that came by yielding in faith to the care, protection, and healing of being "under the wings" of the Almighty continued.

Observing the Biblical Feasts:

The Special Sense of Being Under the Shadow of the Wings of YHWH.

Having established the continuing, binding obligation of the commands in Numbers 15:37-41 and Deuteronomy 22:12 to wear the four cornered garment with the tassel and the thread of blue in the corners, we now turn to the special relationship of the observance of the Biblical Feasts as being under the shadow of YHWH's wings.

"16. Let no man therefore judge you in meat, or in drink, or in respect of an holyday [feastday], or of the new moon, or of the sabbath [days]: 17 Which are a shadow of things to come; Colossians 2:16, 17.

Colossians 2:16, 17 informs us that "feast days, new moons and Sabbaths" are a "shadows of things to come." This text alone does not make the feasts to be associated to the concept of being under the shadow of YHWH's wings. But, the following information makes Passover to be the beginning of the overshadowing of YHWH over Israel.

"In the tenth day of this month they shall take to them every man a lamb, a lamb for an house, and ye shall keep it up until the fourteenth day of the same month: and kill it. And take of the blood, and strike it on the two side posts and on the upper door post of the houses. For I will

pass through the land of Egypt and I will smite all the firstborn. And the blood shall be to you for a token upon the houses, and when I see the blood, I will pass over you, and the plague shall not be upon you.” Exodus 12:3-7, 12-13.

“The verb “pass over” has a deeper meaning here than the idea of stepping or leaping over something to avoid contact. It is not the common Hebrew verb, a-bhar, or ga-bhar, which is frequently used in that sense. The word used here is pasah, from which comes the noun pesah, which is translated Passover. These words have no connection with any other Hebrew word, but they do resemble the Egyptian word pesh, which means “to spread wings over” in order to protect.

Arthur W. Pink, in his book *Gleanings in Exodus*, sheds light on this. Quoting from Urquhart, he states: “The word is used in this sense in Isa. 31:5: As birds flying, so will YHWH of Hosts defend Jerusalem; defending also He will deliver it; and passing over (pasoach, participle of pasach) He will preserve it. The word has, consequently, the very meaning of the Egyptian term for “spreading the wings over”, and “protecting”; and pesach, the L-rd’s Passover, means such sheltering and protection as is found under the outstretched wings of the Almighty. Does this not give a fullness to those words “O Jerusalem! Jerusalem. How often would I have gathered thy children together, as a hen does gather her brood under her wings.” (Luke 13:34)? This term pesach is applied (1) to the ceremony and (2) to the lamb. The slain lamb, the sheltering behind its blood and eating of its flesh, constituted the pesach, the protection of Gd’s chosen people beneath the sheltering wings of the Almighty”

It was not merely that the L-rd passed by the houses of the Israelites, but that He stood on guard, protecting each blood-sprinkled door! [“YHWH will not suffer the destroyer to come in.” Exodus 12:23b.”] Ceil and Moishe Rosen, *Christ in the Passover, Why Is This Night Different?*, Copyright 1978 by Moody Press, Chicago, pages 21-23.

All the rest of the Biblical Feasts follow Passover. With Passover begins the shelter of the blood of the covenant. With Passover follows the rest of YHWH’s Feasts. Following the Passover, YHWH in the pillar of cloud by day, and the pillar of fire by night, overshadowed Israel for forty years. At the baptism of Y’shua the Holy Spirit “overshadowed” the Savior. The baptism occurred at the Feast of Tabernacles. It is in relation to the observance of the Feasts that the Torah is taught and learned. The Feasts serve as a servant for the education of Israel of the terms of the covenant.

The various “coverings” of the Mosaic Tabernacle are symbols of aspects of YHWH’s covering(s). Winged angels are on the Mercy Seat. Winged angels are embroidered in the curtains of the Sanctuary. The whole system of the Hebrew Economy is about the winged protection of YHWH. In 1Corinthians 5, we read:

“7. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

8 Therefore let us keep the feast [of unleavened bread], not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened [bread] of sincerity and truth.”
1Corinthians 5:7-8.

Here is the feast of the New Covenant. “Christ our Passover” is the beginning of the overshadowed protection of YHWH for those who have faith in the substitutionary blood of the Messiah.

Is it no wonder that the circumstances of the command to wear the Tsit Tsits (tassels) on the corners, wings, of the four cornered garment, was made for the purpose of guarding the transgression of the Seventh-day Sabbath, the first of YHWH’s Feasts?!! Here is the link to the Fourth Commandment and to the concept that YHWH’s Word, “Debar” (the Hebrew word translated as “commandment” in the phrase, Ten Commandments) is a “covering” and a “place” of protection for those who will seek YHWH’s sheltering care.

“16 And I have put my words [Strong’s H1697, debar] in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou [art] my people.” Isaiah 51:16.

Shalom,

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