

חַג הַשָּׁבֻעוֹת

Chag HashShavu'ot
(Feast of The Weeks)
(Deuteronomy 16:16-17)

חַג הַקִּצִּיר

Chag HaqQatsiyr
(Feast of The Harvest)
(Exodus 23:16)

יוֹם הַבִּכּוּרִים

Yom HaBikkuriym
(Day of The First-Fruits)
(Numbers 28:26)

The First-Fruits of Wheat Harvest (Exodus 34:22)
Day 50 - The Morrow After The 7th Shabbat (Leviticus 23:16)
Pentecost (The 50th Day - Acts 2:1)

Related Reading Verses

Note: This is an intense reading plan for Shavu'ot and it is not intended to all be done in one year. What we do is use this document over the course of three years. In Year 1, we cover the above verses related to what this day is referred to as in Scriptures and the column on the left in the table below covering the sections called, "Counting The Omer To Shavu'ot" and "Basics On Shavu'ot". In Year 2, we cover the column in the middle in the table below covering the sections called, "The First-Born First Part", "Related To Wheat & Harvest", and "The Set-Apart Spirit". In Year 3, we cover the column on the right in the table below covering the sections called, "Land Rest, Jubilee, Release" and "Death Is Swallowed Up". Splitting these Shavu'ot-related readings into multiple years keeps it more manageable within one day. Remember, if you are hosting a Shavu'ot gathering, you may not have time to cover every detail in one sitting. I usually focus comments on the major points and rely on the notes below to stay focused on major points within each section. I try to leave sufficient time on Shavu'ot so that we can also spend plenty of time REJOICING as is commanded also in Deuteronomy 16:9-12!

<u>Counting The Omer To Shavu'ot</u> <ul style="list-style-type: none">• Leviticus 23:9-17• Deuteronomy 16:9-10• Joshua 5:10-11 <u>Basics On Shavu'ot</u> <ul style="list-style-type: none">• Exodus 19:1-21:11• Exodus 23:10-12• Exodus 23:14-19• Exodus 24:6-8• Exodus 34:22-26• Leviticus 23:1-22• Numbers 28:26-31• Deuteronomy 16:9-17• Deuteronomy 18:1-8• 2 Chronicles 8:12-13• Acts 20:16• 1 Corinthians 16:8	<u>The First-Born First Part</u> <ul style="list-style-type: none">• Exodus 4:22• Jeremiah 2:1-3 <u>Related To Wheat & Harvest</u> <ul style="list-style-type: none">• Exodus 34:22• Matthew 13:24-30• Matthew 13:36-43• Luke 10:2• John 12:24• John 4:34-38 <u>The Set-Apart Spirit</u> <ul style="list-style-type: none">• John 16:7-15• Ezekiel 36:22-32• Joel 2:28-32• Isaiah 28:11• 1 Corinthians 14:21-22• Acts 2:1-47• Romans 8:1-39• 1 Corinthians 3:16-17	<u>Land Rest, Jubilee, Release</u> <ul style="list-style-type: none">• Numbers 14:34• Ezekiel 4:6• Leviticus 25:1-13• Deuteronomy 15:9• Matthew 18:21-22• Romans 7:6• Galatians 5:13-23 <u>Death Is Swallowed Up</u> <ul style="list-style-type: none">• James 1:17-18• Colossians 2:15-17• 1 Corinthians 2:9-16• 1 Corinthians 6:14• 1 Thessalonians 4:13-18• 1 Corinthians 15:20-58• Isaiah 25:8• Revelation 14:1-5• Revelation 20:4-6• Revelation 22:20-21
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Notes & Comments

Counting The Omer To Shavu'ot

Leviticus 23:11

- הָעֹמֶר – HaOmer – This is translated usually as “the sheaf”.
- Omer – From Strong’s # H6016
- This is where we get the phrase “counting the omer” – referring to counting the days since the “Omer” – the “sheaf” was waved in Leviticus 23:11.
- Priest waves omer on the “morrow after the Sabbath”
 - “the Sabbath” means the weekly Sabbath between the 14th and 20th of HaAviyv (the first Biblical Month)
 - This means that this “morrow” falls between the 15th and 21st of HaAviyv during the Feast of Unleavened Bread.
 - The Barley Harvest will always start during the Feast of Unleavened Bread.

Leviticus 23:15

- שַׁבָּתוֹת – Shabbatot (Sabbaths – Plural of Sabbath – From Strong’s # H7676)
- **Count seven Sabbaths**

Leviticus 23:16

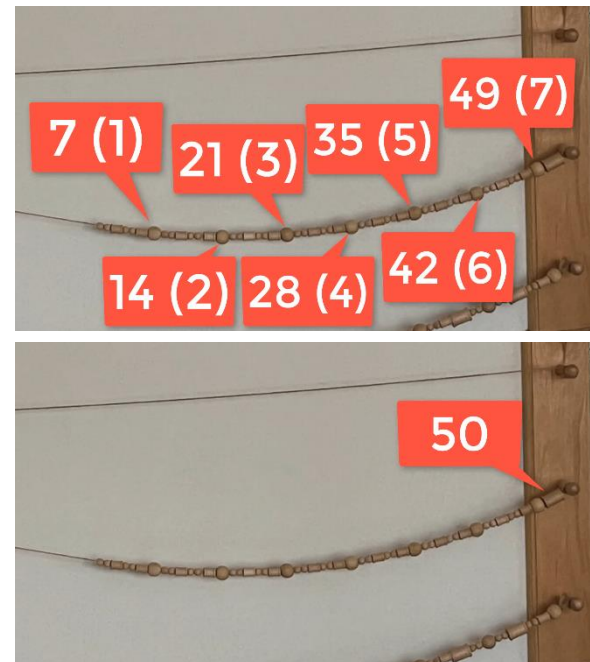
- **Count fifty days**
- Count ends on the morrow after the seventh Sabbath

Deuteronomy 16:9

- שָׁבֻעַת – Shavu'ot (Weeks – From Strong’s # H7620)
- **Count seven weeks**

Leviticus 23:14

- קָלִי – Qaliy – (Roasted/Parched Grain From Strong’s # H7039 – Noun)
- Cannot eat Roasted/Parched Grain until the day of the wave sheaf in Leviticus 23:11.



Joshua 5:11

- קָלִיּוּ – Qaluy – (Roasted/Parched From Strong's # H7033 – Verb)
- They roasted/parched grain (which obviously means they ate roasted/parched grain) on the morrow after the Passover – which would be the 15th day of the month.
- Greek has **νέα** from Strong's # G3501 which means "New" – This is additional evidence that the word in the Hebrew does mean something fresh and new – which is parched or roasted.
- This verse proves that the "count of the Omer" would have started on the 15th day of the first month, which proves that the Sabbath of Leviticus 23:11 was the weekly Sabbath. The Sabbath of Leviticus 23:11 is proven to be any Sabbath from the 14th through the 20th so that the count would always start on the first day of the week during the Feast of Unleavened Bread. In this example, the weekly Sabbath was on the 14th, making the first day of the Feast of Unleavened Bread on the 15th the 1st day of the Omer Count.
- This verse combined with Leviticus 23:11 and Leviticus 23:14 proves that it must be after the **weekly** Sabbath that the count started in Joshua 5:11, not after the annual Sabbath, since the count started on the annual Sabbath and not after it.

Omer Count Across Months In 1399 BC - Exodus 19-24

"Until the morrow after the seventh Sabbath you count fifty days, then you shall bring a new grain offering to Yahweh." (Leviticus 23:16)

Week Count	1st Day	2nd Day	3rd Day	4th Day	5th Day	6th Day	7th Day Shabbat	Sabbath Count
	1	2	3	4	5	6	7	
	8	9	10	11	12	13	14	
1	15	16	17	18	19	20	21	1
2	22	23	24	25	26	27	28	2
3	29	1	2	3	4	5	6	3
4	7	8	9	10	11	12	13	4
5	14	15	16	17	18	19	20	5
6	21	22	23	24	25	26	27	6
7	28	29	1	2	3	4	5	7
	6							

Month 1 - HaAviv (The Green Grain)

Month 2 - Ziw (Brightness)

Month 3 - Siywan (Their Covering/Bricks)

6th Day of 3rd Month - Shavu'ot & Possible Day of Giving of "Ten of The Words" (Known as the "Ten Commandments" in Exodus 20)

1399 BC 3rd Month 6th Day In History

6

3 Jun 1399 B.C.E.
sunset to
4 Jun 1399 B.C.E.
sunset

Julian: 1,210,593

1359 BC Yarden Crossing & Omer Count

Joshua 4:19 & Joshua 5:10-12

1st Day	2nd Day	3rd Day	4th Day	5th Day	6th Day	7th Day Shabbat
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29						

Note: Also See 30 AD Calendar For First-Fruits on 17th (Not 16th)

Joshua 4:19 - 10th - Crossing Yarden On Day Lamb Selected

Joshua 5:10 - 14th - Passover

Joshua 5:11 - 15th - First Fruits - Eating Parched Grain In Aviv Soft Dough Stage

Joshua 5:12 - 16th - Manna Ceased

Chag Shavu'ot / Feast of Weeks / Yom HaBikkuriym / Day of The First-Fruits / Pentecost Verses & Notes

30 AD 1st Biblical Month (HaAviv)						
1st Day	2nd Day	3rd Day	4th Day	5th Day	6th Day	7th Day Sabbath
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	

Yellow = 14th - Annual Preparation Day - Passover Sacrificed, Yahushua Impaled/Died & Put In Tomb (Mark 15:42-15:47, Luke 23:50-23:55, John 19:38-42)

Orange = 15th - Annual Sabbath Rest (Leviticus 23:6-7, Exodus 12:16)

Blue = 16th - Weekly Sabbath Rest (Exodus 20:8-11)

Green = 17th - First Fruits (Leviticus 23:11, Joshua 5:11, 1 Corinthians 15:20-23) - Resurrected (Mark 16:9, Matthew 28:2, Matthew 28:10-15)

This Counting Method Results In The 50th Day Being On The Morrow **After The Seventh Sabbath Like It Says In Leviticus 23:16**

"Until the morrow after the seventh Sabbath you count fifty days, then you shall bring a new grain offering to Yahweh." (Leviticus 23:16)

Week Count	1st Day	2nd Day	3rd Day	4th Day	5th Day	6th Day	7th Day Shabbat	Sabbath Count
			1st Day of Feast of Unleavened Bread Annual Sabbath					
1	Day 1 of Omer Count	2	3	4	5	6	7	1
2	8	9	10	11	12	13	14	2
3	15	16	17	18	19	20	21	3
4	22	23	24	25	26	27	28	4
5	29	30	31	32	33	34	35	5
6	36	37	38	39	40	41	42	6
7	43	44	45	46	47	48	49	7
	50							

Does This Counting Method Get To The 50th Day On The Morrow After The Seventh Sabbath Like It Says In Leviticus 23:16?

"Until the morrow after the seventh Sabbath you count fifty days, then you shall bring a new grain offering to Yahweh." (Leviticus 23:16)

Week Count	1st Day	2nd Day	3rd Day	4th Day	5th Day	6th Day	7th Day Shabbat	Sabbath Count
			1st Day of Feast of Unleavened Bread Annual Sabbath	Day 1 of Omer Count	2	3	4	1
1	5	6	7	8	9	10	11	2
2	12	13	14	15	16	17	18	3
3	19	20	21	22	23	24	25	4
4	26	27	28	29	30	31	32	5
5	33	34	35	36	37	38	39	6
6	40	41	42	43	44	45	46	7
7	47	48	49	50				

This method of counting does NOT match with Leviticus 23:16.

Basics On Shavu'ot

Exodus 23:10-12

- Interesting how the year of the land rest is mentioned and then immediately following the weekly Sabbath rest is mentioned again.
- Just like we work six days and rest the seventh, the land is sowed for six years and allowed to rest in the seventh year.
- One purpose of the land rest was to provide more food for persons who are poor.

Exodus 23:19

- First of the first-fruits could be first-fruits of any crops.

Wheat Harvest

- Exodus 34:22 shows the Feast of Weeks is for the first-fruits of the wheat harvest.

Leavened Bread

- Exodus 23:18 says to not offer the blood of the sacrifices with leavened bread. In Exodus 34:25 he says the same thing.
- However, in Leviticus 23:17 he says to give two leavened loaves made with leaven. It must be that these two loaves were somehow given or considered to be “separate” in some regards from any of the animal offerings or sacrifices mentioned in Leviticus 23:18-19 since He said to not offer the blood of the sacrifices with leavened bread (or maybe this was an exception to the norm?).
- The Leviticus 23:17 two leavened loaves appear to be only two loaves for the whole nation and not two loaves from everyone's wheat harvest (perhaps?). However, everyone would have been required to give the first of the first-fruits and a tenth of their wheat (along with other things that are tithed) to fulfill the tithing commands.

How To Observe Shavu'ot

- Exodus 23:14-17 and Deuteronomy 16:16-17 shows that we should not appear empty handed for Shavu'ot (or the other two feasts). If you raise crops or animals, you could give some to people who are in need from those crops or animals or fleece, etc.. If you don't grow crops or raise animals, you could give to someone by inviting them over for Shavu'ot and feeding them. You could donate food before Sabbath arrives to people who are in need. If you wanted, you could give financially also to people in need (widows, orphans, those who are poor, prisoners, ministers, etc.), but since Shavu'ot is a Set-Apart (Holy) Day, I would probably make sure any financial transactions are done the week before and not actually on this day.
- Exodus 24:6-8 is related to Shavu'ot because it is believed by many that it was on Shavu'ot that the Ten of the Words (commonly called “The Ten Commandments”) were given, and therefore viewed that the “covenant” was given and/or made on Shavu'ot. This is why the subject of “covenants” is viewed as related to Shavu'ot.
- Leviticus 23:21 – Have a Miqra Qodesh (Set-Apart Gathering / Holy Convocation)

Chag Shavu'ot / Feast of Weeks / Yom HaBikkuriym / Day of The First-Fruits / Pentecost Verses & Notes

- This would involve a reading of the Word as a group like on the weekly Sabbath.
- Because there is a set-apart gathering, that is enough evidence to show that this day is a “Set-Apart” (Holy) Day. That’s why I would treat it the same as the weekly Sabbath (not cooking, not buying or selling, etc.).
- No “servile work” or “work of service” – it is not agreed upon what this means. Some believers view that you can cook, but not do other work. I am not convinced that is permissible, so I treat this exactly like the seventh day weekly Sabbath and I do not cook on Shavu’ot.
- There were special offerings that were done as mentioned in Leviticus 23:18-19 and Numbers 28:27-31, but we can’t do literal animal offerings until there is a physical temple and Levitical priesthood functioning again. What we can give are songs of praise and offer thanksgiving to יהוה. We can also offer up prayers and give Him our heart and our full attention.
- Deuteronomy 16:11 says we are to rejoice, and all those with us in our household and those around us. יהוה’s goal seems to be that He wanted everyone in society to participate and through that, to be blessed and provided for, and rejoice, and encouraged. This could have been especially true for those who are needy, vulnerable, or lack resources or family or support. A “stranger” may have been someone who had no family nearby and possibly very needy as well. By including everyone in the feasts, hopefully people who were new to Yisra’el would have come to know how loving and kind יהוה is and become a believer.
- Deuteronomy 16:12 shows a similar purpose as the weekly Sabbath – to remember we were slaves – and therefore that would help us remember to treat others with love who are in need.

The First-Born First Part

- Exodus 4:22 and Jeremiah 2:1-3 are related to Yisra’el being the first-born which may be related to this day because Jeremiah 2:3 says Yisra’el is the “beginning” or “first part” of יהוה’s produce or increase. Some translations say “first-fruits” but the word there is from “Reshiyt” from Strong’s # H7225 which means “beginning” or “first part” of something. The “first part” of the “increase” is probably pointing towards the same idea as “first-fruits” though technically there is another word for that – Bikkur from Strong’s # H1061 (used in Numbers 28:26).

Related To Wheat & Harvest

- Exodus 34:22 shows the Feast of Weeks is for the first-fruits of the wheat harvest.
- Matthew 13:24-30 is the parable mentioning the wheat and Matthew 13:36-43 is the explanation of that parable. This is related to Shavu'ot because Shavu'ot is the time of the Wheat Harvest according to Exodus 34:22. It is possible, however, that the Greek word translated "wheat" might be a general word for "grain".
- Luke 10:2 we're told to "pray the Boss of the harvest to send out workers into His harvest".

The Set-Apart Spirit

- Joel 2:28-32 or any other verses speaking of the outpouring or giving of the Set-Apart Spirit are related to this day because Acts 2 is clearly showing the outpouring of the Set-Apart Spirit on this day of Shavu'ot / Pentecost.

Land Rest, Jubilee, Release

Numbers 14:34 and Ezekiel 4:6 show clear examples that a day could represent a year to build doctrine. Now we know that it's not just a "nice idea that sounds nice" to say that days can be represented by years, but we see Yahweh himself making that connection in those verses. Then when we go to Leviticus 25:1-13, we see a count of seven land Sabbath years for 49 years and a 50th year Jubilee. This appears to, probably, teach us spiritual significance of the seven Sabbaths, 49 days, part of the 50 day count of Leviticus 23:15-16 and Deuteronomy 16:9. In preparation for the 50th year of the Jubilee, Yisra'elites are released from servant-type situations, they get any land inheritances they sold back, and they are freed so that by day 1 of the 50th year, they are starting off fresh with no debts and on their own land inheritance from their father/tribe. We see in Acts 2, the outpouring of the Set-Apart Spirit on the 50th day, the Feast of Weeks (this day). We as believers receive freedom through the blood of Yahushua and receive the Set-Apart Spirit. We are free from sin, we are free from death, we are free from bondage. We have no right to hold others captive. Just like Yahweh mandated people be released in Leviticus 25:1-13, we must release others and forgive them and let them go. If Yahweh forgives them, and if they have salvation, we cannot stand in the way and treat them like we can hold them hostage. Yahweh requires that people be released, so we must release others and not make them feel like they owe us anything. Yahweh has forgiven.

In Leviticus 25:9, the release is proclaimed in advance of the 50th year because if the 50th year had already started, the people who should be in their inheritance would have been essentially robbed of 10 days already if the Biblical year had started in the seventh month. Just like you don't wait until the seventh day Sabbath to set the sabbath apart – you cook in advance on the sixth day of the week – similarly, you don't wait until the 50th year to set the 50th year apart as Leviticus 25:10 says. To keep Sabbath Qodesh (Holy/Set-Apart), you cook on the sixth day in advance before Sabbath starts. To keep the 50th year Qodesh (Holy/Set-Apart), the release is proclaimed in the 49th year in the 7th month on the 10th day of the 7th month, a day when even the person who is over the "servant" is to be humble themselves also. On a day when everyone is to be humble and nobody should lift their

head above another, Yahweh has the release proclaimed so that nobody can lift themselves up and try to stop it from happening or they could face major issues. By proclaiming the release in advance before the 50th year, this ensures that by the time the 50th year starts, from day 1 of the 50th year, everyone is enjoying their inheritance and not losing a single day's enjoyment of it. The Sukkot after this proclamation of release in the 49th year would be a rejoicing one where the person knows afterwards they are headed "home" to their family's land finally after so many years, and would be a great time of rejoicing. After the feast of Sukkot, there would be sufficient time for the people who were on the land and their family to relocate to another place, and time for the person receiving the land back to settle in. Then, they start off the 50th year in the first month in a fully-restored situation. Yahweh doesn't "half-do" things – He does it all the way, and He does it right, and He doesn't treat people unfairly. Yahweh is compassionate to those who are in need. So He made sure that the person who was poorer in the past and is now getting land restored wasn't going to be having to rush or missing a day of enjoyment of their land. They also wouldn't need to rush the person there to leave in a mean fashion because they would know the 50th year hasn't actually started yet and that would give them time to be polite and kind, not rush them out. Yahweh likes people to be polite and kind, courteous, generous, etc..

Summary Lesson: The proclamation happening in the seventh month in Leviticus 25:9 actually proves the Biblical year did not start that month because then they would have been late in restoring land ownership and releasing people; similar to cooking on Sabbath instead of in advance. We cook in advance of Sabbath, not on Sabbath. The release is proclaimed in advance of the 50th year, not during the 50th year. This is how we keep it set-apart in obedience to Leviticus 25:10.

Deuteronomy 15:9

- שְׁנַת הַשְּׁמִטָּה – Shenat HashShemittah – "Year of The Release"
- The word "Release" From Strong's # H8059
- Greek has ἀφεσις From Strong's # G859 (aphesis)
 - This Greek word is translated from multiple Hebrew words. Deuteronomy 15:9 has Shemittah and Isaiah 61:1 has Deror (From Strong's # H1865 and דֵּרוֹר)

Other related interesting things to consider/think on: Matthew 18:15 "loosened" – someone could be forgiven and brought back. Isaiah 61:1 – proclaiming release to captives – forgiveness of sins. John 6:63 – the spirit gives life – we receive the set-apart Spirit – the outpouring of the Set-Apart Spirit is related to freedom, release, and forgiveness; love keeps no record of wrongs – 1 Corinthians 13:5 – Shavu'ot is related to the giving of the Set-Apart Spirit and also related to all of these things. The point of Matthew 18:21-22 is for us to just not limit forgiveness.

Romans 7:6 But now we have been released from the Torah, having died to what we were held by, so that we should serve in newness of Spirit and not in oldness of letter.

Being released from the Torah means that the law can't condemn us for all the ways we broke it because we are forgiven for our sins through the shed blood of Christ. That doesn't mean you should keep breaking the law – it just means that the penalty for our sins is paid by Christ so we're "released" – we're free now – we're not headed to destruction and death and condemnation, we're freed – redeemed by Christ to live instead of being in a spiritual prison where we would have no hope and be condemned. We are free from the penalty of death that would have come upon us due to our law breaking because Christ paid that penalty of our law breaking.

Being "released" should remind us of the seventh year of "release" mentioned in Deuteronomy 15:9 and referred to in other verses in different ways. This year was every seven years that debts were to be forgiven and male servants that were fellow brothers set free. These seven years of release happen seven times and then in the fiftieth year there is the year of Jubilee where the land inheritances are also restored back to their original state – the original tribes – so that no tribe loses their inheritance (Leviticus 25:8-55). Just as he said to count seven weeks and seven Sabbaths and fifty days in Leviticus 23:15-16 and Deuteronomy 16:9, he said in Leviticus 25:8 to count seven Sabbaths of years – 7 X 7 years for 49 years and then just as the 50th day of Shavu'ot / Feast of Weeks / Pentecost is set-apart in Leviticus 23:16-22 and intended to show grace and favor to the poor and needy, the 50th year is set apart in Leviticus 25:10 and intended to show favor to the poor and needy, just like Yahushua said he came to proclaim **release** when quoting Isaiah 61:1-2 in Luke 4:18. We see the outpouring of the Set-Apart Spirit (Holy Spirit / Ruach HaQodesh) on the Set-Apart day of Pentecost/Feast of Weeks/Shavu'ot in Acts 2. Being **released** means being forgiven for debts which also means being forgiven for sins. So Romans 7:6 means we were forgiven for our sins – that is what it means to be **released** from the Torah – it means we are forgiven for breaking the Torah.

I was counting the omer in the middle of the night, I said, "today is the 50th day, the morrow after the 7th Sabbath." Then I realized 7 X 7 might be related to forgiveness of sins (similar to but not exactly the same as Matthew 18:21-22) because on every 7th day is a day of rest and every 7th year, a year of release, and that the "morrow" is "what comes after" – and "what comes after" forgiveness of sins – the "morrow" - is the giving of the Set-Apart (Holy) Spirit which is exactly what happened in Acts 2 on the 50th day. The "morrow after the 7th Sabbath" seems to point to the year of Jubilee – the year of release. This would make sense considering Numbers 14:34 and Ezekiel 4:6 shows examples of counting a day for a year – showing a possibility that the days of the Omer Count are actually representing the years that lead up to the 50th year of Jubilee. The "morrow" is referring to what "comes after". What comes after forgiveness of sins (7 X 7) is receiving the gift of the Set-Apart (Holy) Spirit – Acts 2:38. It's a "new day" with Yahweh – the 50th day. His mercies are new every morning – Lamentations 3:22-23. The 50th day after the 7th

Sabbath is pointing towards the giving of the Set-Apart (Holy) Spirit and the new life we have with **יהושע** living in us. The Spirit gives life the flesh profits nothing. The giving of the Spirit is the giving of life.

Continuing on Romans 7:6: Serving in the newness of the Spirit means that you aren't headed forward in a "sad hopeless drudging mindset of no hope for life" – you aren't moving forward "feeling like you're never good enough" – you aren't moving forward "feeling condemned and rejected" – you aren't moving forward feeling like you're "not forgiven" or feeling like "the debt is not paid" or that

“you’re not released/free from what was owed” - because those feelings and mindsets are what it means to serve in “the oldness of the letter”.

Serving in “the oldness of the letter” means you’re always feeling like you’re never good enough to be accepted because of your imperfections and times that you fail to keep the law perfectly or that the debt or penalty for your sins is still owed and not paid. The word “letter” according to Thayer’s lexicon can mean “2a) a note of hand, bill, bond, account, written acknowledgement of a debt”. So serving in “the oldness of the letter” may mean serving with this feeling inside that you aren’t forgiven yet or that the price for your sins hasn’t been fully paid – but it has by Christ. Christ paid the penalty, the debt, for our sins – he’s cleared that account – he’s cleared that debt - so we’re supposed to serve knowing that He loves us and we’re fully forgiven and fully accepted because of what He did for us – we’re fully released – the debt is fully paid – we’re fully free as in the year of release.

Knowing He loves us and is forgiven is the mindset for one who is serving in “the newness of the Spirit”. Serving in “the newness of the Spirit” means you have accepted that the shed blood of Christ frees you from death, guilt, and condemnation, so now you can move forward without the weights of guilt, without feeling rejected, trusting that, as a repentant believer in Christ, you are saved, feeling freedom from guilt and shame for all the evil things in your past, letting go of that guilt and shame, and embracing the truth that He really DOES love you, He really DOES forgive you, trusting in His shed blood that through that you are forgiven and will be resurrected to be with Him, and knowing that the Set-Apart (Holy) Spirit is with you and in you to guide you along the way in love, in trust, in faith – not in doubt, worry, fear, gloom, and doom mindset.

Comments on Galatians 5:13-23: We are not released in order to sin. That’s why he says in Galatians 5:13, “do not use freedom as an occasion for the flesh”. In Galatians 5:18 he says we are not under “Torah” or “Law” – but that doesn’t mean we are above the law. We are not under the law because our law breaking has been forgiven, but we are not above the law with freedom to willfully not care about it and willfully disobey it with a “who cares” attitude, because that would be saying you are free to be unloving and sinful and disrespectful to the Creator Yahweh and to Yahushua. Saying you can disobey the law with an attitude of “I don’t care and it doesn’t matter” would be like saying, “I don’t care and it doesn’t matter” to the question of, “should you change, going forward, and show the Creator and Yahushua you are sorry for your past sins and stop doing them?” If you care about showing him you love Him, you need to understand that obeying the laws does show Him you love Him. Galatians 5:19-21 is very clear that we cannot have an “I don’t care” attitude about sin. Anyone who is refusing to repent and change – if they die in that condition of living in those sins and not trying to repent at all – the Scriptures are clear that they will not inherit the Kingdom and will not have eternal life.

We are free to live in righteousness and free to be vessels through which the Set-Apart Spirit can bear good fruit. We are not free to sin.

Jeremiah 7:10 And you came and stood before Me in this house which is called by My Name, and said, 'We have been delivered' - in order to do all these abominations!

Yahweh has not freed us to do abominations. We need to bear good fruit.

Death Is Swallowed Up

- A lot of the verses in this section (like James 1:17-18) mention us being first fruits. Yahushua is the first of the first fruits – He went up on the day of His resurrection, presenting Himself before Yahweh, similar to the priest waving the first of the first fruits of the Barley harvest the “morrow after the Sabbath” in Leviticus 23:11 – the first day of the week – the day of His resurrection (once a year, not once a week). We are kind of like the first fruits of the wheat harvest which Yahushua will gather into His granary as in Matthew 13:30. We have leaven, because we have sinned, like the leavened wheat loaves presented before Yahweh in Leviticus 23:17, yet we are forgiven and accepted. That doesn’t mean sin is “ok” – but we recognize we have sinned and thus the need for forgiveness and the shed blood of Yahushua.
- Colossians 2:15-17 is teaching us that no spiritual power of darkness can prevail against us when we believe, repent, and have the Set-Apart Spirit dwelling in us. Colossians teaches us nobody should be judging us for keeping the feasts and, if they did, we shouldn’t pay attention to people who are antisemitic and against us living as the Jewish people. Only a fellow believer who is keeping the feast could critique you or help correct you on how to keep it, but we shouldn’t pay attention to people who don’t keep the feasts who are trying to judge us for doing so. Also, Colossians teaches us the feasts are a shadow and therefore have great spiritual meaning. Shadow means something is not just a “physical thing” but something with a deeper spiritual meaning behind it. Because it is a shadow, it has “greater significance” and “greater importance”, not less. Shadow also refers to something that exists here on the land (earth) as a representation of something co-existing simultaneously in the sky (heavens). For example: If you tossed a large ball high in the air on a sunny day, a shadow of the ball would be on the ground (earth/land) while the ball is high in the air (sky). Both the ball and the shadow of the ball co-exist simultaneously. The shadow would not exist without the thing that it is a shadow of also existing in the sky. So saying that something is a shadow does not minimize its importance, it magnifies its importance and shows it has great spiritual significance, and because it has great spiritual significance it is that much more important to obey and do it.
- 1 Corinthians 6:14 is talking about us being raised up – this is related to first-fruits because we are the wheat and just as **יהושע** was raised up, we will be raised up also.