

---

## New Moon at the 'Desire of all ages' tomorrow | Camp David signaling | David missing at both new moon banquets

1 bericht

---

Sabine Vlaming <sabinevlaming@gmail.com>

2 augustus 2019 om 21:22

Aan: Sabine Vlaming <sabinevlaming@gmail.com>

*He made the Sun, Moon and stars for signs, seasons and appointed times (moadim). Where are the main luminaries and what do they declare?*

- *He talks of the **Moon** and its relation to an appointed **time** | Tonight and tomorrow the Moon is in Leo | Gone out from Cancer (resting place) to meet him. Tomorrow the Moon will be at the tail section of Leo, exactly underneath the 'Desired Son'.*
- *He talks of the **Sun** and its relation to an appointed **place** | THE SUN knows its gate (an appointed PLACE at which it disappears | The Sun is currently in **Cancer** with **Venus** (morning star, promised to overcomers) in the Beehive/seed/offspring star cluster.*
- ***Jupiter** is about to stand still for about two weeks at the celestial Golden Gate (being 'at opposition') from August 4 as we recal how the 'star from the east' stood still when the magi found the young child, the 'Desired Son'.*

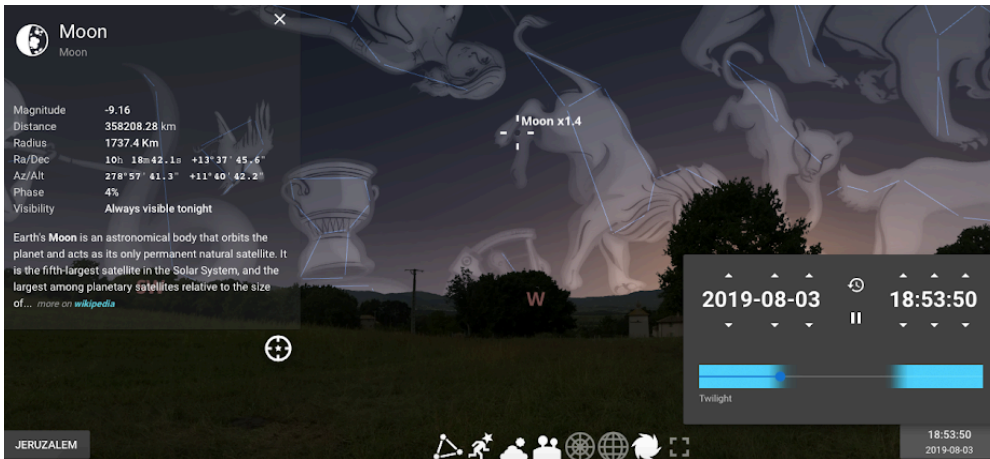
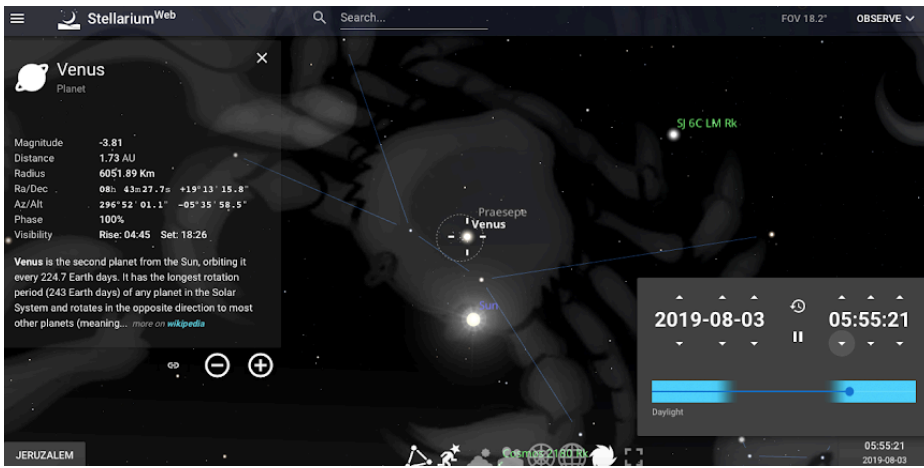
Link to these notes

Topics in theses notes

- The new Moon will be in Leo underneath THE 'Desired Son' tomorrow
- World elite 'Camp David' signaling | Who's coming for dinner, where and when?
- 1 Samuel's dinner when David, the beloved and bride type was absent
- Strong's confirms Jehova has given the beloved knowledge of the matter
- Jonathan's arrows | Who/what are the arrows of the Lord?
- Why did they celebrate two new moon banquets 1 Samuel 20:27?
- Both the bride and Jonathan say 'come'

### The Moon's location declares

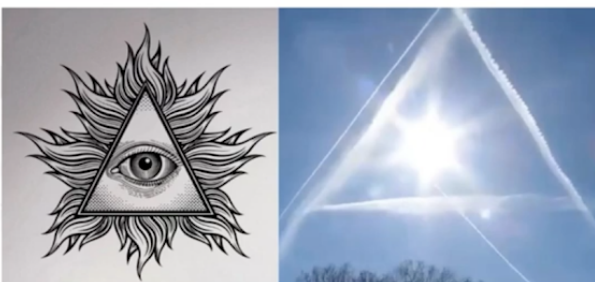
Tonight the first sliver of the Moon is in the breast section of Leo, at the King Star. Tomorrow, the Moon will be at the tail section of Leo, right underneath the 'Desired Son' (Coma Berenices) while the Sun is still within Cancer, the Traveller's Inn or bride's 'hiding place' in the Father's House with Venus the Morning Star (promised to overcomers)



The Moon will be located just beneath Coma Berenices in the tail section of Leo tomorrow. Known to but a few, this is where our 'Desire of Ages' is marked out in the heavens. In the modern depiction of the sign the main stars form a [capstone asterism](#), formed of two lines and the figurative display is distorted into a hairpiece, where there used to be a mother figure holden the 'Desired Son'. In the last picture below you see how the elite created a pyramid capstone in the heavens today over London by means of [chemtrails triangulating the sun](#).



It's the 'All Seeing Eye' appearing in the middle of 3 chemtrails forming a triangle in the sky. Yes look at the similarity:



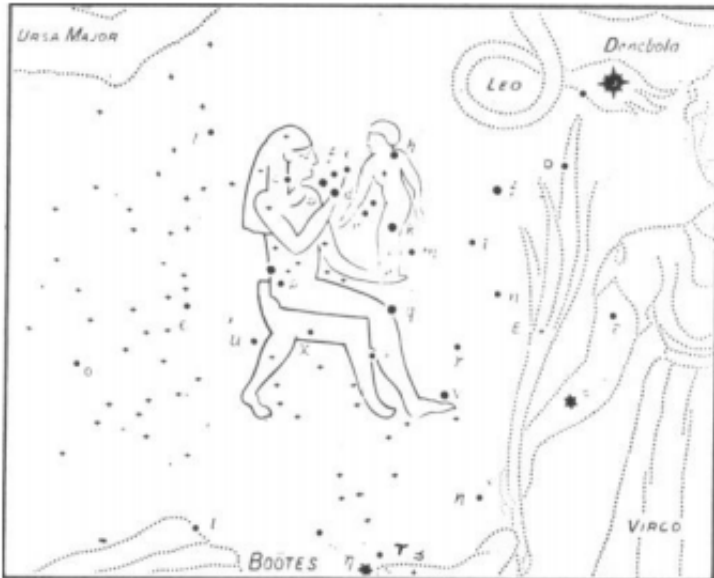
### Wiki on Coma Bernices | How they hid the Lord's sign underneath classic mythology

Its name means "Berenice's Hair" in [Latin](#) and refers to Queen [Berenice II of Egypt](#), who sacrificed her long hair as a [votive offering](#) if Ptolemy returned safely from battle during the Third Syrian War. Coma Berenices is the only [modern constellation](#) named for an historic figure. In [Arabic astronomy](#) Coma Berenices was known as *Al-*

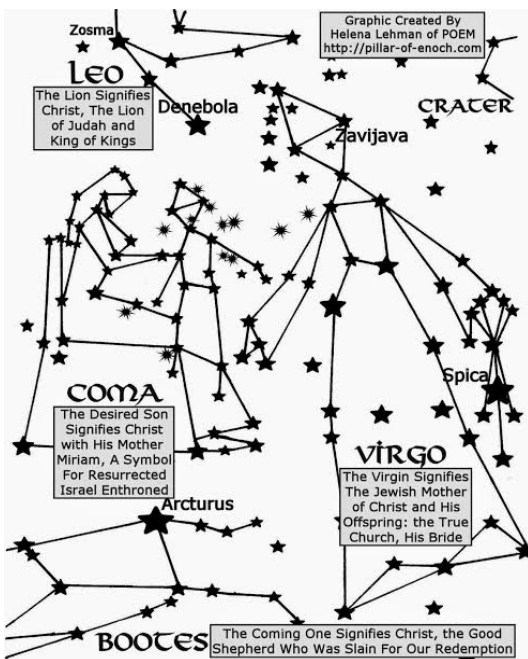
Dafira and Al-Hulba (translations of Ptolemaic *Plokamos*), forming the tuft of the constellation Leo<sup>[10]</sup>

## The Biblical meaning per EW Bullinger | The Mother and Desired Son above the Alpha-Omega ecliptic border between Leo and Virgo

A mother and young, standing child is displayed, Mary and Jesus as we will see below. Remember that when the Magi found Jesus he was approximately 1 year and three months old (standing)



COMA, THE DESIRED



### BULLINGER | COMA (The Woman and Child)

*The desired of all nations*

The first constellation in VIRGO explains that this coming "Branch" will be a child, and that He should be the "Desire of all nations." The ancient name of this constellation is *Comah*, *the desired*, or *the longed for*. We have the word used by the Holy Spirit in this very connection, in Haggai 2:7--"**The DESIRE of all nations shall come.**"

The ancient Zodiacs pictured this constellation as a woman with a child in her arms. ALBUMAZAR \* (or ABU MASHER), an Arabian astronomer of the eighth century, says, "There arises in the first Decan \*\*, as the Persians, Chaldeans, and Egyptians, and the two HERMES and ASCALIUS teach, a *young woman* whose Persian name denotes a pure virgin, sitting on a throne, *nourishing an infant boy* (the boy, I say), having a Hebrew name, by some nations called IHESU, with the signification IEZA, which in Greek is called CHRISTOS."

\* A Latin translation of his work is in the British Museum Library. He says the Persians understood these signs, but that the Indians perverted them with inventions.

\*\* The constellations are called *Decans*. The word means *a part*, and is used of the three parts into which each sign is divided, each of which is occupied by a constellation.

But this picture is not found in any of the *modern* maps of the stars. There we find today a woman's wig! It appears that BERENICE, the wife of EUERGETES (PTOLEMY III), king of Egypt in the third century BC, when her husband once went on a dangerous expedition, vowed to consecrate her fine head of hair to Venus if he returned in safety. Her hair, which was hung up in the Temple of Venus, was subsequently stolen, and to comfort BERENICE, CONON, an astronomer of Alexandria (BC 283-222), gave it out that Jupiter had taken it and made it a constellation!

This is a good example of how the meaning of other constellations have been perverted (ignorantly or intentionally). In this case, as in others, the transition from ancient to more modern languages helped to hide the meaning. The Hebrew name was COMA (*desired*). But the Greeks had a word for hair, *Co-me*. this again is transferred to the Latin *coma*, and thus "*Coma Berenice*" (*The hair of Berenice*) comes down to us today as the name of this constellation, and gives us a woman's wig instead of that Blessed One, "the Desire of all Nations."

- In this case, however we are able to give absolute proof that this is a perversion.
- The ancient Egyptian name for this constellation was *Shes-nu, the desired son!*
- The Zodiac in the Temple of Denderah, in Egypt, going back at least 2000 years BC, has no trace of any hair, but it has the figure of a woman and child.
- Even Shakespeare understood the truth about this constellation picture, which has been so long covered by modern inventions. In his *Titus Andronicus* he speaks of an arrow being shot up to heaven to the "*Good boy in Virgo's lap.*"

The constellation itself is very remarkable. Others contain one or two stars of the first or second magnitude, and then a greater or less variety of lesser stars; but this is peculiar from having no one very bright star, but contains so many stars of the 4th and 5th magnitudes. It contains 43 stars altogether, ten being of the 4th magnitude, and the remainder of the 5th, 6th, etc.

It was in all probability the constellation of *Coma* in which "the Star of Bethlehem" appeared. There was a traditional prophecy, well-known in the East, carefully preserved and handed down, that a new star would appear in this sign when He whom it foretold should be born.

This was, doubtless, referred to in the prophecy of Balaam, which would thus receive a double fulfilment, first of the literal "Star," and also of the person to whom it referred. The Lord said by Balaam (Num 24:17),

"There shall come \* a star out of Jacob,  
And a sceptre shall rise out of Israel."

\* I.e., *come forth* (as in the RV). *At* is rendered in Genesis 3:24 "There shall come forth a star at or over the inheritance or possessions of Jacob," thus indicating the locality which would be on the *meridian* of this star.

Thomas Hyde, an eminent Orientalist (1636-1703), writing on the ancient religion of the Persians, quotes from ABULFARAGIUS (an Arab Christian Historian, 1126-1286), who says that ZOROASTER, or ZERDUSHT, the Persian, was a pupil of Daniel the Prophet, and that he predicted to the Magians (who were the astronomers of Persia), that when they should see *a new star* appear it would notify the birth of a mysterious child, whom they were to adore. It is further stated in the *Zend Avesta* that this new star was to appear in the sign of the Virgin. Some have supposed that this passage is not genuine. But whether it was interpolated before or after the event, it is equally good evidence for our purpose here. For if it was written *before* the event, it is evidence of the *prophetic announcement*; and if it was interpolated *after* the event it is evidence of the *historic fact*

The Book of Job shows us how Astronomy flourished in Idumea; and the Gospel according to Matthew shows that the Persian Magi, as well as others, were looking for "the Desire of all nations."

New stars have appeared again and again. It was in 125 BC that a star, so bright as to be seen in the day-time, suddenly appeared. It was this that caused HIPPARCHUS to draw up his catalogue of stars, which has been handed down to us by PTOLEMY (150 AD).

This new star would show the *latitude*, passing at that time immediately overhead at midnight, every twenty-four hours; while the prophecy would give the *longitude* as the land of Jacob. Having these two factors, it would be only a matter of observation, and easy for the Magi to find the place where it would be vertical, and thus to locate the very spot of the birth of Him of whom it was the sign, for they emphatically called it "His Star." There is a



beautiful tradition which relates how, in their difficulty, on their way from Jerusalem to find the actual spot under the *Zenith* of this star, these Magi sat down beside David's "Well of Bethlehem" to refresh themselves. There they saw the star reflected in the clear water of the well. Hence it is written that "when they saw the star they rejoiced with exceeding joy," for they knew they were at the very spot and place of His appearing whence He was to "come forth."

There can be little doubt that it was a *new star*. In the first place a new star is no unusual phenomenon. In the second place the tradition is well supported by ancient Christian writers. One speaks of its "surpassing brightness." Another (IGNATIUS, Bishop of Antioch, AD 69) says, "At the appearance of the Lord a star shone forth brighter than all the other stars." IGNATIUS, doubtless, had this from those who had actually seen it! PRUDENTIUS (4th century AD) says that not even the morning star was so fair. Archbishop TRENCH, who quotes these authorities, says "This star, I conceive, as so many ancients and moderns have done, to have been a new star in the heavens."

One step more places this new star in the constellation of COMA, and with new force makes it indeed "His star"--the "Sign" of His "coming forth from Bethlehem." Will it be "the sign of the Son of Man in heaven" (Matt 24:30) when He shall "come unto" this world again to complete the wondrous prophecies written of Him in the heavenly and earthly Revelations? \*

\* It ought also to be noted that in the preceding year there were three conjunctions of the planets Jupiter and Saturn, at the end of May and October, and at the beginning of December. Kepler (1571-1631) was the first to point this out, and his calculations have been confirmed by the highest authorities. These conjunctions occurred in the sign of PISCES: and this sign, according to all the ancient Jewish authorities (Josephus, Abarbanel, Eliezer, and others), has special reference to *Israel*. The conjunction of Jupiter and Saturn, they hold, always marked the occurrence of some even *favourable to Israel*; while Kepler, calculating backwards, found that this astronomical phenomenon always coincided with some great historical crisis, viz.: the Revelation to Adam, the birth of Enoch, the Revelation to Noah, the birth of Moses, the birth of Cyrus, the birth of Christ, the birth of Charlemagne, and the birth of Luther.

Thus does the constellation of COMA reveal that the coming "Seed of the woman" was to be a child born, a son given.

But He was to be more: He was to be God and man--two natures in one person! This is the lesson of the next picture.

### **Bullinger in his [book with commentary on the Book of Revelation](#)**

"In like manner the constellation of "THE WOMAN AND CHILD" was set as the first of the three constellations which are assigned to the sign "Virgo." 255 It is found in the most ancient Zodiacs, notably that from the Temple of Denderah, in Egypt. It dates from at least 2,000 B.C., and may be seen to-day at the Louvre, in Paris (whither it was taken in 1821). The Hebrew name of this constellation of "the woman and child" was called Koman, which means the desired or longed for.

It is from the Hebrew (...) (kahmah) to desire, which occurs only in Ps. lxxiii. 1: "My flesh longeth for Thee." It is akin to (...) (chamad) to desire (Ps. xix. 10. Isa. liii. 2. Hag. ii. 7, &c.). We have the word komah used by the Holy Spirit in this very connection in Hag. ii. 7: "The DESIRE of all nations shall come."

"The woman and child" was, therefore, part of the primeval truth revealed to man as a sign of Him who was to be the object of this desire. That it was ancient is testified by Albumazar (or Abu Masher, an Arabian astronomer, who wrote in the eighth century. 256 He says: "There arises in the first Decan 257 (as the Persians, Chaldeans, and Egyptians, and the two Hermes and Ascalius teach), a young woman, whose Persian name is ADRENEDEFA, a pure and immaculate virgin, holding in the hand two ears of corn, sitting on a throne, nourishing an infant in the act of feeding him, who was a Hebrew name (the boy, I say), by some nations called IHESU, with the signification IEZA, which we in Greek call CHRISTOS."

This is, as we have said, the testimony of the ancient Zodiacs; otherwise this constellation was altered and corrupted in the third century B.C. by Conon, an astronomer of Alexandria (B.C. 283-222). Even Shakespeare refers to "the good boy in Virgo's lap." 259 So that the fact has not been lost, though the name of the constellation has been changed. But long before the constellation had been changed, its real signification had been lost and perverted. Naturally, when the promises and prophecies had been written down in the Scriptures of Truth, the meaning of the signs and constellations, and the very names by which God had called the stars, would fall into disuetude and became gradually forgotten. This would lead to the easy perversion of their meaning by those nations who did not possess the Word of God. Hence this constellation of the "woman and child" passed into the Babylonian and Egyptian mysteries under the names of

"Isis and Horus"; and thence, from the pagan mysteries, the picture passed into Romanism, with many other symbols and doctrines.

Indeed, so closely is Romanism allied to Paganism, of which it is the outcome, that those who do not see the difference between Paganized Christianity and Bible Christianity, draw the false conclusion that Romanism is merely a corruption of Christianity, whereas it is little more than Christianised Paganism. Hence it was that, the real meaning of "the woman and child" having been lost, the symbol was Paganized, and we are told that representations of it as being "Isis and Horus" were so common (long prior to Christianity), that "there was not a house or a crossway where it was not found." Many of these Pagan symbols, rites, and ceremonies were brought into "Christianity" by the Greek Fathers, who were converts from Paganism, and had not lost their teaching and training.

What we have here, therefore, in Rev. xii. is the fact that God is going right back to the beginning, and in spite of all the opposition of Satan and the perversion of Primitive Truth by Paganism, He is showing us His purpose in this closing book of Inspiration, which is to take us back to the causes of the great Apostacy, and onward through the great Apostacy, which is close upon us, to its final confusion and destruction.

This is why we have, here, His vindication of those "Signs" by which He first promulgated His great primeval promise, and His own Revelation as to its final accomplishment in the crushing of the serpent's head. It is clear, so far, that the woman is the "sign" of Israel, viewed as representing the nation as a whole. Israel is thus personified, with the marks which characterise the nation in its constitution and in its hope."

**There is a link between Coma Berenices, the ark, the dove and the hand of the husbandman (see below). Some propose it's a better link to Noah's flood than Pleiades.** We also remember we are 'hand picked' and like Noah's dove caught up by an outstretched hand.

- Also, the [early Christians](#) thought Berenices represented the scourge of Christ, Absalom's hair, Samson's hair.
- [Strong's](#) mentions Berenice as daughter of Herod Agrippa, wife of Polemon and then mistress of Titus. There are 3 occurrences in the Bible in the book of Acts

<http://www.constellationsofwords.com/Constellations/ComaBerenices.html>

Pliny wrote in the *Historia Naturalis: nec (cernif) Canopum Italia et quem vacant Berenices crinem*, which Bostock and Riley correctly translated, in 1855, "nor can we, in Italy, see the star [Canopus](#), or Berenice's Hair"; but Holland had rendered this, in 1601, "neither hath Italy a sight of Canopus, named also Berenices Hair," from which mistranslation it was long inferred that the southern heavens contained another sky group bearing this same title. And this blunder has been perpetuated, even in Doctor Murray's *New English Dictionary*, which defines the word as the name "formerly of the southern star Canopus," citing as authority the foregoing passage from Holland. Pliny's statement as to the invisibility of Coma from Italy of course was incorrect then as now.

Julius Schiller asserted that the constellation represented the *Flagellum Christi*.

Thompson writes in his *Glossary*, p. 134, that

"It has been suggested by Landseer, *Sabaeen Researches*, p. 186, from the study of an Assyrian symbolic monument, that the stars which Conon converted into the Coma Berenice, (Hygin. *P. A.* ii, 24, cf. Ideler, *Sternnamen*, p. 295) and which lie in [Leo](#) opposite to the Pleiades in [Taurus](#), were originally constellated as a Dove; and that this constellation, whose first stars rise with the latest of those of [Argo](#), and whose last rise simultaneously with the hand of the Husbandman, links better than the Pleiad into the astronomical Deluge-myth. The case rests on very little evidence, and indeed is an illustration of the conflicting difficulties of such hypotheses: but it is deserving of investigation, were it only for the reason that the Coma Berenices contains seven visible stars (Hygin.), and the Pleiad six, a faint hint at a possible explanation of the lost Pleiad".

### **Aratus on Virgo**

Virgo is also portrayed as Justice ([Justitia](#)) or Dike holding the scales of [Libra](#). Aratus says about Virgo:

Beneath both feet of [Bootes](#) mark the Maiden who in her hands bears the gleaming Ear of Corn ([Spica](#)). Whether she be daughter of Astraeus, who, men say, was of old the father of the stars [Greek *astor*, star], or child of other sire, untroubled be her course! But another tale is current among men, how of old she dwelt on earth and met men face to face, nor ever disdained in olden time the tribes of men and women, but

mingling with them took her seat, immortal though she was. Her men called Justice (Dike); but she assembling the elders, it might be in the market-place or in the wide-wayed streets, uttered her voice, ever urging on them judgments kinder to the people. Not yet in that age had men knowledge of hateful strife, or carping contention, or din of battle, but a simple life they lived. Far from them was the cruel sea and not yet from afar did ships bring their livelihood, but the oxen and the plough and Justice herself, queen of the peoples, giver of things just, abundantly supplied their every need. Even so long as the earth still nurtured the Golden Race, she had her dwelling on earth. But with the Silver Race only a little and no longer with utter readiness did she mingle, for that she yearned for the ways of the men of old. Yet in that Silver Age was she still upon the earth; but from the echoing hills at eventide she came alone, nor spake to any man in gentle words. But when she had filled the great heights with gathering crowds, then would she with threats rebuke their evil ways, and declare that never more at their prayer would she reveal her face to man. "Behold what manner of race the fathers of the Golden Age left behind them! Far meaner than themselves! but ye will breed a viler progeny! [the Iron Age?]. Verily wars and cruel bloodshed shall be unto men and grievous woe shall be laid upon them." Even so she spake and sought the hills and left the people all gazing towards her still. But when they, too, were dead, and when, more ruinous than they which went before, the Race of Bronze was born, who were the first to forge the sword of the highwayman, and the first to eat of the flesh of the ploughing-ox, then verily did Justice loathe that race of men and fly heavenward and took up that abode, where even now in the night time the Maiden is seen of men, established near to far-seen Bootes. [Aratus, *Phaenomena*, 3rd century B.C., p.237-239]

### **Virgo \* Claspng a young king (as mentioned below, referred to by Bullinger pointing to Jesus \***

In Egypt Virgo was drawn on the zodiacs of Denderah and Thebes, much disproportioned and without wings, holding an object said to be a distaff marked by the stars of *Coma Berenices*; while Eratosthenes and Avienus identified her with **Isis**, the thousand-named goddess, with the {Page 463} wheat ears in her hand that she afterwards dropped to form the Milky Way, or clasping in her arms the young Horus, the infant Southern sun-god, the last of the divine kings. This very ancient figuring reappeared in the Middle Ages as the **Virgin Mary** with the child Jesus, Shakespeare alluding to it in *Titus Andronicus* as the Good Boy in Virgo's lap; and Albertus Magnus, of our 13th century, asserted that the Savior's horoscope lay here. It has been said that her initials, MV, are the symbol for the sign c; although the *International Dictionary* considers this a monogram of **Par**, the first syllable of **Parthenos**, one of Virgo's Greek titles; and others, a rude picturing of the wing of **Istar**, the divinity that the Semites assigned to its stars, and prominent in the *Epic of Creation*.

This **Istar**, or **Ishtar**, the Queen of the Stars, was the **Ashtoreth** of the 1st *Book of the Kings*, xi, 5, 33, the original of the Aphrodite of Greece and the Venus of Rome; perhaps equivalent to Athyr, Athor, or Hathor of the Nile, and the Astarte of Syria, the last philologically akin to our **Esther** and Star, the Greek **Aster**. Astarte, too, was identified by the Venerable Bede with the Saxon goddess of spring, Eostre, at whose festival, our Easter, the stars of Virgo shine so brightly in the eastern evening sky; and the Sumerians of southern Babylonia assigned this constellation to their sixth month as the Errand, or Message, of Istar.

In the land of Judaea Virgo was **Bethulah**, and, being always associated with the idea of abundance in harvest, was assigned by the Rabbis to the tribe of Asher, of whom Jacob had declared "his bread shall be fat." In Syria it was **Bethulta**.

Thus, like Isis, one of her many prototypes, Virgo always has been a much named and symbolized heavenly figure; Landseer saying of it, "so disguised, so modernized and be-Greek'd . . . that we literally don't know her when we see her."

### **Elite 'Camp David' signaling**

I noticed how the elite are currently tying in their obscure 'Peace' plans and prophetic covenant making to a possible upcoming 'Camp David' meeting, manifesting the enemy's table and luxury seating in the wilderness

'eating and drinking' while the beloved/bride (David type) is being targeted spiritually to mature in faith and increase strength in the Lord.



Senior White House official denies report of Trump summit with Arab leaders

The Jerusalem Post

1 day ago



Trump to launch peace conference with Arab leaders in Camp David

Ynetnews

2 days ago

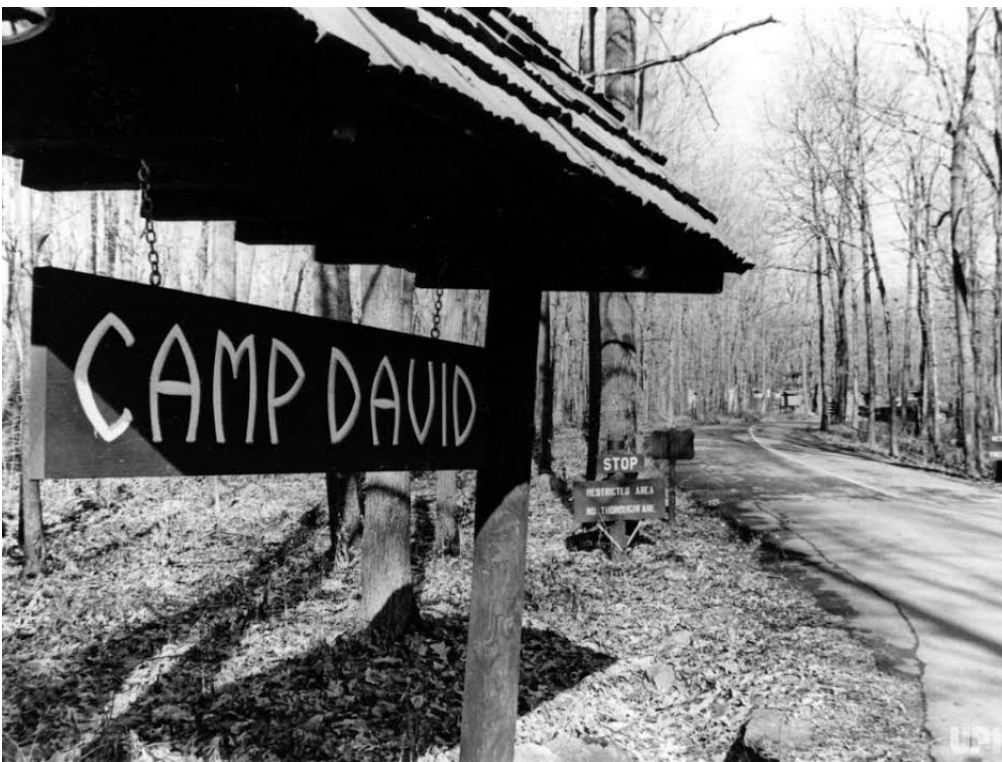


Kushner to invite Arab leaders to Camp David to hear Trump's 'Middle East peace plan'

The New Arab

2 days ago

Of course, Camp David resonates with the historic negotiations and 'Framework for Peace in the Middle East' and 'Framework for the Conclusion of a Peace Treaty between Egypt and Israel'. Backtracking to 1978.



The Camp David Accords were signed by Egyptian President Anwar Sadat and Israeli Prime Minister Menachem Begin on 17 September 1978, following twelve days of secret negotiations at Camp David. The two framework agreements were signed at the White House, and were witnessed by President Jimmy Carter. The second of these frameworks (A Framework for the Conclusion of a Peace Treaty between Egypt and Israel) led directly to the 1979 Egypt–Israel Peace Treaty. Due to the agreement, Sadat and Begin received the shared 1978 Nobel Peace Prize. Notably, the first framework (A Framework for Peace in the Middle East), which dealt with the Palestinian territories, was written without participation of the Palestinians and was thus condemned by the United Nations. The current day efforts encompass ven more.

**Prophetically, it resonates with the covenant between David and Jonathan and David, named beloved and type of the bride, being absent from Saul's dinner party at the new moon consecutive dinners having made a covenant with Jonathan and being hunted by Saul. We read in 1 Samuel 20:**

### Jonathan Helps David

*(Psalm 59:1-17)*

**1** And David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what [is] mine iniquity? and what [is] my sin before thy father, that he seeketh my life? **2** And he said unto him, God forbid; thou



shalt not die: behold, my father will do {08675;06213:08804} nothing either great or small, but that he will shew it me: and why should my father hide this thing from me? it [is] not [so]. **3** And David sware moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly [as] the LORD liveth, and [as] thy soul liveth, [there is] but a step between me and death. **4** Then said Jonathan unto David, Whatsoever thy soul desireth, I will even do [it] for thee. **5** And David said unto Jonathan, Behold, to morrow [is] the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third [day] at even.

**6** If thy father at all miss me, then say, David earnestly asked [leave] of me that he might run to Bethlehem his city: for [there is] a yearly sacrifice there for all the family.

This is commonly referred to as the feast of trumpets, it could very well be the Summer Wheat Pentecost also, yearly and requiring a sacrifice also.

**7** If he say thus, [It is] well; thy servant shall have peace: but if he be very wroth, [then] be sure that evil is determined by him. **8** Therefore thou shalt deal kindly with thy servant; for thou hast brought thy servant into a covenant of the LORD with thee: notwithstanding, if there be in me iniquity, slay me thyself; for why shouldst thou bring me to thy father? **9** And Jonathan said, Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee? **10** Then said David to Jonathan, Who shall tell me? or what [if] thy father answer thee roughly?

### **Jonathan and David Renew Covenant**

**11** And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field.

**12** And Jonathan said unto David, O LORD God of Israel, when I have sounded my father about to morrow any time, [or] the third [day], and, behold, [if there be] good toward David, and I then send not unto thee, and shew it thee; **13** The LORD do so and much more to Jonathan: but if it please my father [to do] thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace: and the LORD be with thee, as he hath been with my father. **14** And thou shalt not only while yet I live shew me the kindness of the LORD, that I die not: **15** But [also] thou shalt not cut off thy kindness from my house for ever: no, not when the LORD hath cut off the enemies of David every one from the face of the earth. **16** So Jonathan made [a covenant] with the house of David, [saying], Let the LORD even require [it] at the hand of David's enemies. **17** And Jonathan caused David to swear again, because he loved him: for he loved him as he loved his own soul.

In like manner the bridegroom and bride will renew their covenant after the rapture as well.

**18** Then Jonathan said to David, To morrow [is] the new moon: and thou shalt be missed, because thy seat will be empty.

Below it is detailed why the men knew the new moon moon would certainly be the next day and why that is relevant prophetically

**19** And [when] thou hast stayed three days, [then] thou shalt go down quickly, and come to the place where thou didst hide thyself when the business was [in hand], and shalt remain by the stone Ezel. **20** And I will shoot three arrows on the side [thereof], as though I shot at a mark. **21** And, behold, I will send a lad, [saying], Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows [are] on this side of thee, take them; then come thou: for [there is] peace to thee, and no hurt; [as] the LORD liveth. **22** But if I say thus unto the young man, Behold, the arrows [are] beyond thee; go thy way: for the LORD hath sent thee away. **23** And [as touching] the matter which thou and I have spoken of, behold, the LORD [be] between thee and me for ever.

The two friends now agree upon the sign. Jonathan was to shoot three arrows at this stone, Ezel (means stone of departure/separation, see more below), as his mark, and was then to send his servant to gather them up. When he had gone some distance Jonathan was to shout to him, loud enough for David to hear. If Jonathan said that the arrows were on that side the mark, i.e. between it and Jonathan, David was to come forth boldly, as all was well. But if Jonathan said that the arrows were further on, then David must understand that he was to seek safety in flight. The boy was not aware. Likewise the children and others not spiritually mature are not aware of being taken in the rapture. Also, from other Scriptures we know the bride is equated with arrows, offensive weapons.

**24** So David hid himself in the field: and when the new moon was come, the king sat him down to eat meat. **25** And the king sat upon his seat, as at other times, [even] upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and David's place was empty.

**26** Nevertheless Saul spake not any thing that day: for he thought, Something hath befallen him, he [is] not clean; surely he [is] not clean. **27** And it came to pass on the morrow, [which was] the second [day] of the

month, that David's place was empty: and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to day? **28** And Jonathan answered Saul, David earnestly asked [leave] of me [to go] to Bethlehem: **29** And he said, Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me [to be there]: and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren. Therefore he cometh not unto the king's table.

### **Saul Seeks to Kill Jonathan**

**30** Then Saul's anger was kindled against Jonathan, and he said unto him, Thou son of the perverse rebellious [woman], do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness? **31** For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die. **32** And Jonathan answered Saul his father, and said unto him, Wherefore shall he be slain? what hath he done? **33** And Saul cast a javelin at him to smite him: whereby Jonathan knew that it was determined of his father to slay David. **34** So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame.

**35** And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him. **36** And he said unto his lad, Run, find out now the arrows which I shoot. [And] as the lad ran, he shot an arrow beyond him. **37** And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, [Is] not the arrow beyond thee? **38** And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master. **39** But the lad knew not any thing: only Jonathan and David knew the matter. **40** And Jonathan gave his artillery unto his lad, and said unto him, Go, carry [them] to the city. **41** [And] as soon as the lad was gone, David arose out of [a place] toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded. **42** And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the LORD, saying, The LORD be between me and thee, and between my seed and thy seed for ever. And he arose and departed: and Jonathan went into the city.

### **The numbers 237 and 235**

So, in 2 Samuel 20:19 where David and Jonathon arrange to meet at the stone **Ezel (H237)** In the previous verse, Jonathon says to David, "**Tomorrow is the New moon: and thou shalt be missed, because thy seat will be empty**"

- **H237: Ezel = departure.** David (beloved) is gone before the New Moon which we await tonight or will be established by default if not visible. Now, let's go to the Greek where we see a reference to 'the thief' coming another way.
- **G237: allochothen = some other way, from another place.**
- These 2 words #237 in the Hebrew and Greek only appear once each in the Bible.

## ◀ 237. Ezel

### Strong's Concordance

**Ezel: a memorial stone in Palestine**

Original Word: עֵזֶל

Part of Speech: Proper Name Location

Transliteration: Ezel

Phonetic Spelling: (eh'-zel)

Definition: a memorial stone in Palestine

### NAS Exhaustive Concordance

*Word Origin*

from azal

*Definition*

a memorial stone in Pal.

*NASB Translation*

Ezel (1).

## ◀ 235. azal

### Strong's Concordance

**azal: to go**

Original Word: אָזַל

Part of Speech: Verb

Transliteration: azal

Phonetic Spelling: (aw-zal')

Definition: to go

### NAS Exhaustive Concordance

*Word Origin*

a prim. root

*Definition*

to go

*NASB Translation*

evaporates (1), go (1), goes his way (1), gone (2).

'Jehova has given the beloved knowledge on the matter'

**G237** only appears in **JOHN 10:1** where Jesus refers to the antichrist and the mode of his coming in "some other way" or alternatively "from some other place". This links in the **JOHN 10** narrative in a further way and the use of the # 237 points to the OT text which gives a specific day that a "departure" happens.

Later in the chapter, 2 SAMUEL 20:39 it says this "But the lad knew not anything: only **Jonathan and David knew the matter**"

If we take the highlighted phrase and write it according to the Hebrew words and their meanings we have :-  
**(JONATHAN) “Jehovah has given” (DAVID) “Beloved” knowledge of the matter.”**

- Matthew 24:36 - "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."
- Matthew 24:42 - "Watch therefore: for ye know not what hour your Lord doth come."
- Matthew 24:13 - "Watch therefore: for ye know neither the day nor the hour wherein the Son of man cometh."
- Mark 13:32 - "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father."
- Mark 13:33 - "Take ye heed, watch and pray: for ye know not when the time is."
- Luke 12:39 - "And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through."
- Revelation 3:3 "Remember therefore how thou hast received and heard, and hold that, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."

Now that two of these verse above include mention of the thief, and many of these verses say to watch, knowing he will come through 'another way' as well. Note also that none of the verses say that no Christian during the end times will ever know, or that we will be in darkness regarding the coming... In fact, the exact opposite is implied by Revelation 3:3, namely that if we watch, we should know the prophetic season and time and not be surprised by the thief! In Luke 12:39, it says "If he had known, he would have watched!"

Today, we are able to determine the appearance of the "New Moon" over Jerusalem through astronomy computer calculation, though Scripture requires a double witness sighting from Jerusalem, often disregarded by calendar makers and keepers. This is why in ancient times the new moon feasts were a two-day event. The "New Moon" becomes visible over Jerusalem when the crescent reaches an approximate 3-5-degree visibility in the early evening following the setting of the Sun.

When the Bridal Chamber was finished (reflected in Cancer, where the Sun/bridegroom is currently at), and the Bridegroom's father gave permission, the Bridegroom would go to fetch his Bride, like a thief in the night. The trumpet would be blown to awaken and alert the bride, so she would be ready and go out.

**David's timeline of being hidden three days at the new moon (like the current moon will come out of her hiding place in Cancer to be sighted in Leo today and tomorrow, having gone out of her hiding place in Cancer to meet him) fits to David resurfacing at the Ezel stone and making a new covenant with Jonathan.**

On Av 29, 30 and Elul 1 these key prophetic events are commemorated.

- The last 2 days of Av, Av 29-30, are The Last Days for Summer Weddings in Av for the House of Israel this year.
- 29 Av 2449 - 1312 B.C: Moshe Rabeinu descended Har Sinai after the second (of three) 40-day periods. According to other opinions, this occurred on 28 Av. (See the Sefer Devar Yom Beyomo) According to this opinion, Moshe Rabeinu cut a new pair of Luchot - two tablets - made out of sapphire, in preparation for Hashem's writing the Aseret HaDevarim again.
- 29 Av 3334 - 427 B.C: The days of Yechezkel HaNavi lying in bed ended. His subsequent nevuah (prophecy) was on 5 Elul. (Others 28 Av)
- 30 Av 2449 - 1312 B.C: Moshe Rabbeinu ascended Har Sinai for the third time, taking with him the stone tablets he had carved. Moshe remained on the mountain for 40 days until the 10th of Tishrei (Yom Kippur), during which time he obtained Hashem's forgiveness. Since then, the month of Elul is considered a time of rachamim and forgiveness. (According to some opinions, Moshe Rabbeinu ascended on 1 Elul.
- 30 Av 2489 - 1272 B.C.E: The 30 day period of mourning for Aharon HaKohein came to an end.

#### **Prophetic events 1 Elul**

- Jonah went to Nineveh (notes attached) Also: <http://www.fivedoves.com/letters/aug2017/luisv820-1.htm> Jonah reached Nineveh and started preaching on Elul 1, and was given them a 40-day countdown



to repent. This 40th day corresponded to Yom Kippur. The rapture will be as a sign of Jonah.

- Jesus went into the wilderness after his baptism (notes attached)
- 1 Elul 2408 - 1353 B.C The Prophet **Haggai** commands that the rebuilding of the **Second Temple** continue (520 BCE) Rosh Chodesh Elul From this day until Erev Rosh Hashana, the shofar is blown after Shacharit, and many kehillot say L'David Hashem Ori afterward. (Today is Rosh Hashana for Maasrot (according to the Tanna Kama in the first mishna in Rosh Hashana).
- 1 Elul - 1312 B.C. The Egyptians were punished with Kinim, the third plague.



#### **144.000 | the bride is like arrows | Ephraim**

I propose that we, the David type, are both spiritual warriors and a type of Levitical priesthood (after the rapture we will be kings and priests and empowered like David was and given the great sword of his enemy). We are like Jonathan's arrows. At the rapture we may visually be 'arrowed up' like lightning/orbs as well. Arrows as a type (Scripture interpreting itself) sync with the tribe of Ephraim.

#### **Jonathan's arrows | Who/what are the arrows of the Lord | Offensive weapons**

**Zech 9 - 13** For I have bent Judah as my bow; [Jesus is the 'bow' in the clouds] I have made **Ephraim its arrow** (Northern kingdom, sons of Zion, first fruits)

I will stir up your **sons**, O Zion, [Ephraim are the **Sons of Zion?** Rev 14?] Against your sons, O Greece, and wield you like a warrior's sword.

This may resonate with wise, light shining servants bringing in the harvest (the 144.000 gentile portion of David's army coming back to warn, half of David's end time army)

**Isaiah 49: 5** And now the Lord says, he who formed me from the womb to be his **servant**, to bring Jacob **back to him**; (Jacob = 12 tribes, these are the servant harvest workers) and that Israel might be **gathered to him**— for I am honored in the eyes of the Lord, and my God has become my strength— **6** he says: "It is too light a thing that you should be my servant to raise up the tribes of Jacob and to **bring back the preserved of Israel**; I will make you as a **light for the nations**, that my salvation may reach to the end of the earth."

The arrows may point to the accompanying thunder and lightning at the rapture which forms a fleeing sign to Israel

**Psalm 18 - 9** He parted the heavens and came down; **thick darkness** was under his feet. **10** He rode on a cherub and flew; he came swiftly on the wings of the wind. **11** He made **darkness** his covering, his canopy around him, **thick clouds** dark with water. **12** Out of the brightness before him hailstones and coals of fire broke through his clouds.

**13** The Lord also thundered in the heavens, and the Most High uttered his voice, hailstones and coals of fire. **HIS**

**ARROWS and scattered them 14** And he sent out; he flashed forth lightnings and routed them.

The Glory of the Lord

4 As I looked, behold, a stormy wind came out of the north, and a great cloud, with brightness around it, and fire **flashing forth continually**, and in the midst of the fire, as it were gleaming metal.

Additional source: [TimFoster](#)

### **Will David or the bride be gone the third day?**

That remains to be seen. We may expect, from various prophetic types and shadows shared prior, that at an unspecified new moon banquet, the beloved bride - the David-type in the narrative of his covenant with Jonathan in 1 Samuel - will be gone or absent from the enemy's table, the table the Lord prepared before us in the wilderness we are currently dwelling in. As Pentecost is to be placed at the end of the wheat harvest in this summer season overlapping the grape harvest, it would fit, also marking the end of the recalibrated fig tree prophecy, the current new moon may be that time, it's a day few think of and now one knows will come until the previous day the new moon is not sighted for sure.

We understand that in ancient Israel they celebrated the New Moon festival for two days: the expected day of the New Moon and the following day. The two day banquet is used more often in prophetic foreshadowing, like in Esther's petitioning scene but also in Abigail's rendition with David.

But why did they celebrate the second day of the month in the narrative of David and Jonathan we may ask? And could this be relevant for us? The text in Numbers 28:11 doesn't at all indicate that the New moon is to be celebrated for two days, and there is no reason to suspect that the new moon is different than all the other biblical festivals which don't last for two days either (with the exception of Passover and Succoth).

### **Why did they celebrate again the day after the New Moon in 1 Samuel 20:27?**

[Source](#)

The text in Samuel suggests that the New Moon festival was not yet over by the second day. This can be gleaned from the awkward phrase ממחרת החדש השני which very much sounds like, "the second day of the New Moon festival" (not an exact translation). However most translations have them as two separate clauses, that is, "the day after the new moon" (ממחרת החדש), and "the second day of the month" (השני), an interpretation which doesn't sit so well with me. This perhaps should be asked as a wholly separate question; namely, how ought we interpret these words?

The Hebrew New Moon

חֹדֶשׁ means month, monthly, moon, or new moon. Biblically, there are two types of New Moon observations, one in the seventh month and all others:

Unlike the new moon of the seventh month, which was...celebrated with a great festival, the regular monthly new moons were subordinate feast days celebrated with additional burnt offerings (Num 28:11-15), the blowing of trumpets (Num 10:10; Ps 81:3), family feasts (I Sam 20:5), spiritual edification (II Kgs 4:23), and family Sacrifices (I Sam 20:6).

The Hebrew New Moon is not the time during which the moon is not visible; **it is the day of the first sighting of the waxing crescent** which appears shortly after sunset. Its main significance was to set the first day of the month in order to observe the annual festivals on the proscribed day:

1. The moon occupied an important place in the life of the Hebrews, since it was the guide to their calendar based on the lunar month or period of the moon's circuit. Because of this, and the importance of the uniform celebration of the various periodic religious festivals by Jews everywhere, it was extremely important to determine the exact time of the appearance of the new moon. Thus the appearance of the smallest crescent signified the beginning of the new month and was announced with the blowing of the shofar or ram's horn.
2. Identifying the time (the Hebrew day begins at sunset) by observation is an inexact process. Various factors such as atmospheric pressure, temperature, humidity along the light path, altitude, latitude and longitude, fog, cloud/dust cover, glare etc. can all affect a first sighting. No one can infallibly predict the moment when the new moon will become visible to the naked eye.
3. In the Second Temple period, the certainty of the correct day was set by the Sanhedrin. Of the greatest significance, however, was the proclamation of New Moon ("Kiddush ha-Hodesh") by the president of the Sanhedrin (R. H. ii. 7) —originally, of course, by the high priest—just as in Rome the Pontifex Maximus fixed New

Moon by proclamation (whence the name Calendar). The Sanhedrin was assembled in the courtyard ("bet ya'azek") of Jerusalem on the 30th of each month from morning to evening, waiting for the reports of those appointed to observe the new moon; and after the examination of these reports the president of the Sanhedrin, in the presence of at least three members, called out: "The New Moon is consecrated"; whereupon the whole assembly of people twice repeated the words: "It is consecrated" (R. H. ii. 5-7; Sanh. 102).

4. Perhaps owing to its secondary nature, there is little written about a "regular" New Moon festival. Outside of the passage in Samuel, there is a reference in Judith of two days of celebration:

*And she fasted all the days of her widowhood, save the eves of the sabbaths, and the sabbaths, and the eves of the new moons, and the new moons and the feasts and solemn days of the house of Israel. (Judith 8:6)*

Breaking her fast and rejoicing (some translations) for two consecutive days at the time of the New Moon parallels the episode in Samuel, although they occur on different days. Here the first day is called the eve of the new moon and the second is νεομηνία, specifically the New Moon.

### **Two Full Days | Be ready on the third day**

In his translation with commentary Robert Alter says David and Jonathan plan (v.5 and 19) to meet again on the third day after 2-days of celebration (note that by this time they have already made a covenant, like we have with our beloved groom):

And David said to Jonathan, "Look, it is the new moon tomorrow, and I am supposed to sit with the king to eat. Let me go and I shall hide in the field till the evening of the day after tomorrow. (1 Samuel 20:5)

The Masoretic Text has "the third evening," treating hashelishit as an adjective modifying "evening," though it has the wrong gender suffix. It is more likely a noun meaning the day after tomorrow (the day on which one speaks being day one in the sequence of three). One should then read 'erev hashelishit instead of the Masoretic ha'erev hashelishit. In any case, the number three will play an important role as the episode develops.

The day after tomorrow you will go all the way down and come to the place where you hid on the day of the deed and stay by the Ezel stone. (1 Samuel 20:19)  
Verse 19: The day after tomorrow. The Masoretic vocalization weshilashta treats this as a verb (to do something a third time or in a third instance), but it is more plausible to vocalize it as a noun, ushelishit, "and on the third day."

Samuel offers no details as to how the New Moon was signaled. Presumably this was done by Ahimelech, the High Priest in Nob (not too far from Gibeath where the meals take place). Regardless of how, the passage shows David and Johnathan's plans were made before the New Moon was signaled and with the foreknowledge there would be two consecutive days of celebration.

### **The first meal takes place after the sighting and so it is at night:**

So David hid himself in the field. And when the new moon came, the king sat down to eat food. (20:24) [ESV]  
The "new moon came" and the king "sat down to eat." The first meal did not begin until after the sighting of the crescent: this meal celebrated the actual sighting. That the first meal took place on the night of the sighting is reinforced by stating the next meal was after the new moon:

But on the second day, the day after the new moon, David's place was empty...(20:27)

### **The description of the events raise two issues:**

- How did David and Jonathan **know** there would be a New Moon before the actual sighting?
- Why was there a **second meal** the day after the sighting?

### **Lunar Phases**

Today a "new" moon means the phase in which there is no visible light. So the Hebrew New Moon comes the night after what is now called a new moon. No one planning to celebrate the sighting had to wait for the shofar: they could use knowledge of the lunar cycle. David and Jonathan knew the first meal was scheduled for that night because there had been no visible light the night before.

The night of first sighting naturally follows a night of darkness. No visible light is the signal to "get ready" for the Hebrew New Moon. However, occasionally there are months where the moon is not visible for two consecutive

nights. For example, in 2018, February 15 and 16, September 9 and 10, and November 7 and 8, were days on which the visible illumination from the moon was 0%. In those months the first sighting will occur on the third night. This is a normal yet variable phenomenon since it occurs in different months each year. In 2019 it happens in February, March, July, and November. Therefore, the signal to "get ready" will mistake the night of an actual sighting approximately 30% of the time (7 of 24 calendar months).

Normal Month		
No Light	Night of Expected Sighting	Night After Actual Sighting

Occasional Month		
No Light	Night of Expected Sighting No Light	Night of Actual Sighting

Plan to celebrate the First Sighting	Two Days needed to Celebrate An Actual Sighting
--------------------------------------	---

In months of no visible light for two consecutive nights, there will not be a sighting on the first night: what was reasonably anticipated to happen (70%) will not occur. But the sighting would be certain to occur on the second night of the Festival. This means that festivals scheduled in advance in honor of the New Moon celebration (i.e. immediately after the "no light" signal) must always be planned for 2-days, because of the unpredictability of the lunar phase and of constant fear that the crescent may not be seen on the first night. The plans David and Jonathan made show the practice in Saul's kingdom was to prepare for the New Moon Festival **before** the actual sighting. Since the sighting did happen on the first night, there was no need for the second day; yet the meal of the second night went forward as planned.

## Conclusion

**A New Moon sighting on the first night and immediately celebrated with a meal makes a second meal the following night unnecessary. Yet the meal on the second night went forward as David and Jonathan expected. The expectation of the second meal, despite of the uncertainty that it would be necessary, can only mean a 2-day observance was the practice, at least at that point in time.**

In most months the only significance of the Hebrew New Moon is to celebrate the first sighting of the waxing crescent. Other than additional sacrifices (Numbers 28:11-15) there were no proscribed meal(s) or ritual(s) to observe or celebrate the New Moon. Neither a 1-day or a 2-day Festival is mandated. Perhaps the events in Samuel reflect a practice necessary before establishing Jerusalem as the only place from which the sighting could be proclaimed or, more likely, a practical concession to the difficulty in communicating an official sighting throughout the nation. It is important to remember the New Moon is "common knowledge" which is predictable and happens whether it is officially seen and reported or if/when that report is received.

A 2-day Festival which is scheduled because the moon was not visible (an event seen by all), ensures a celebratory meal will take place on the night of the sighting. The passage in Judith not only describes two days of eating, "House of Israel" suggests a Northern Kingdom practice. That is, the primary significance of the Sanhedrin declaration in Jerusalem was ensuring the calendar was correct and making additional sacrifices, where the practice in the Northern Kingdom, or anywhere outside of Jerusalem, was to simply celebrate the event (knowing the "official" first day of the month would be communicated later and in time to observe either the Passover or the fast for the Day of Atonement).

Additional insight:

The reason that we celebrate for two days is because if we waited to start our celebration until after the new moon had been sanctified, we would have missed half the celebration because the new moon can only be sanctified during daylight hours. The new moon is also very difficult to see on the first day because it can be seen only about sunset, close to the sun, when the sun is traveling north. So, looking for a very slim faint crescent moon, which is very close to the sun, is a very difficult thing to do.

**David (type bride) and Jonathan (covenant maker) are scheduled to meet up again at the stone of Ezel**



## **(separation) on the third day**

The two days leading up to the third day in Scripture are a time of:

- concealment, seclusion, "burial"
- preparation to serve or meet God
- testing, discerning, approaching a verdict: death or acquittal

Where in Scripture do we find a witness for the importance of the third day? Here:

- [Significance of the third day in scripture \(Amazing overview!\)](#)
- [Another one here.](#)

The third day is one of:

- emergence from circumstances of lifelessness (prison, captivity, famine, illness, or ocean fish)
- testing situations when a life is put on the line but obedience wins unexpected reversal and deliverance
- appearance of new life after concealment or death
- sprouting life from the new earth
- revival, healing, or restoration of life

Thus the third day is a transition moment of release from realms of death or emergence of new life.

### **With regard to our expected meeting with our Lord and our wedding, let's consider this:**

John 2:1,2

*"And the **THIRD DAY** there was a marriage in Cana of Galilee; and the mother of Jesus was there: And both Jesus was called and his disciples to the marriage.*

Let's continue with John 2:11. Notice "the who" that was invited or called to the wedding in verse number two. "And both Jesus was called and his disciples, to the marriage."

Now compare this with several other scripture in the word of God that teach that we, the church, the body of Christ Jesus, are the BRIDE of Christ and on the day of his return there will be a marriage between the Lamb, which is Jesus and bride, the church.

Revelation 19:7,9 tells us of the wedding or marriage of the Lamb. Verse 7,9: "...for the marriage of the Lamb is come and his wife has made herself ready...Blessed are they which are called unto the marriage supper of the Lamb..."

Mark 2:18,20 tells us that Jesus is our bridegroom. Verse 20: "But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days."

Matthew 25:1-13 tells us that one day there will be a calling to the marriage supper of the Lamb, and ONLY those who are watching and are READY shall go into the marriage of the Lamb. Verses 10-13: "And while they went to buy, the bridegroom came; and they that were READY went in with him to the marriage: and the door was shut."

Remaining watchful!

Many blessings,  
Sabine

◀ 237. Ezel

Schermafbeelding 2019-08-02 om 16.37.35.png  
62K

**Strong's Concordance**  
 Ezel: a memorial stone in Palestine  
 Original Word: 1778  
 Part of Speech: Proper Name Location  
 Transliteration: Ezel  
 Phonetic Spelling: (eh'-zel)  
 Definition: a memorial stone in Palestine

**NAS Exhaustive Concordance**

Word Origin  
 from ezel  
 Definition  
 a memorial stone in Pal.  
 NASB Translation  
 Ezel (1).

◀ 235. azal

Schermafbeelding 2019-08-02 om 16.37.18.png  
56K

**Strong's Concordance**  
 azal: to go  
 Original Word: 1738  
 Part of Speech: Verb  
 Transliteration: azal  
 Phonetic Spelling: (ah'-zal)  
 Definition: to go

**NAS Exhaustive Concordance**

Word Origin  
 a prim. root  
 Definition  
 to go  
 NASB Translation  
 evaporates (1), go (1), goes his way (1), gone (2).

Normal Month		
No Light	Night of Expected Sighting	Night After Actual Sighting

Occasional Month		
No Light	Night of Expected Sighting No Light	Night of Actual Sighting

Plan to celebrate the First Sighting	Two Days needed to Celebrate An Actual Sighting
--------------------------------------	---

Schermafbeelding 2019-05-04 om 11.06.16.png  
75K



640x640-500x500+0+0\_10165119.jpg  
126K