



**Passover to  
Unleavened  
Bread**

**The Door  
To Our  
Eternal  
Home**

**Part 4**

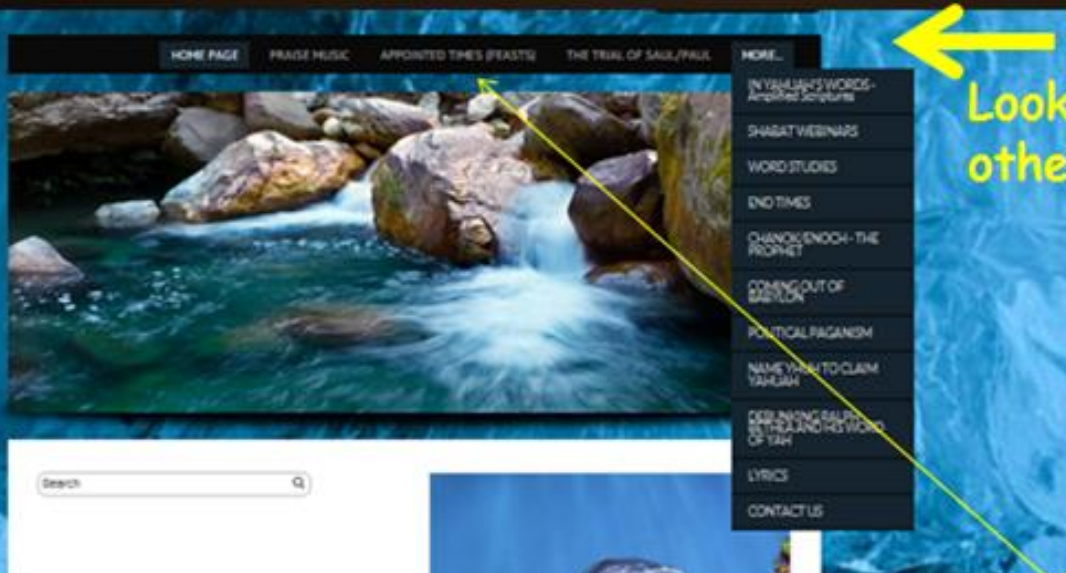
A hand holds a piece of unleavened bread, which is a flat, rectangular, light-colored wafer with small brown spots. The background is a warm, golden-brown color with faint, repeating Hebrew text. The text is written in a traditional Hebrew font and is slightly out of focus. The overall scene is lit with a warm, golden light.

The Feast of

**UNLEAVENED  
BREAD**

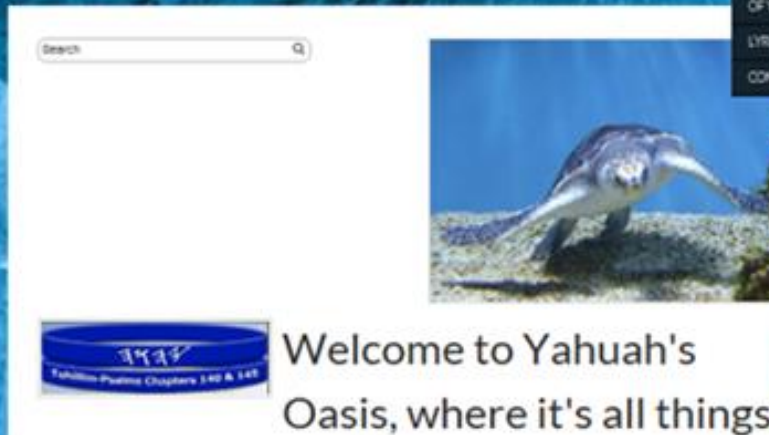
Part 4

You can find the PDF for this and all webinars at [Yahuwahsoasis.com](http://www.yahuwahsoasis.com) by subject.

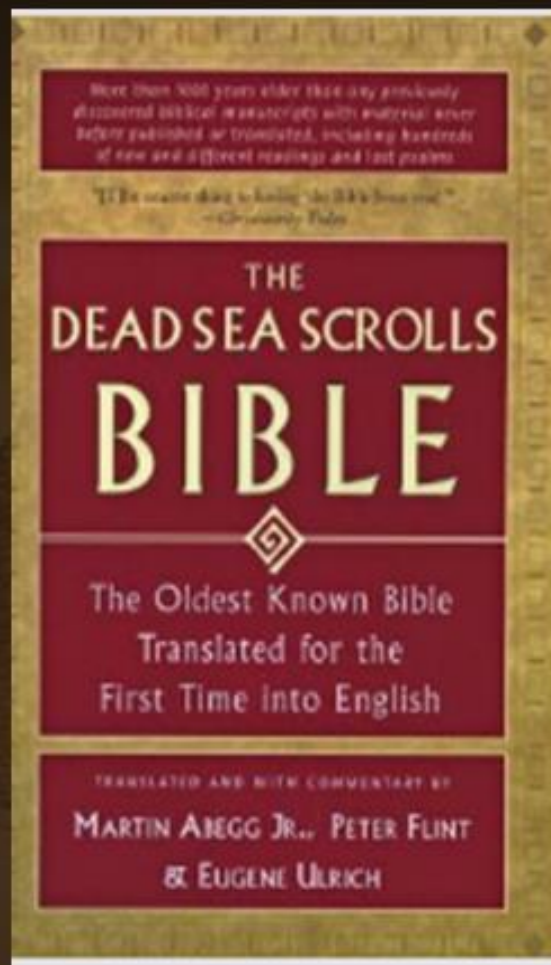
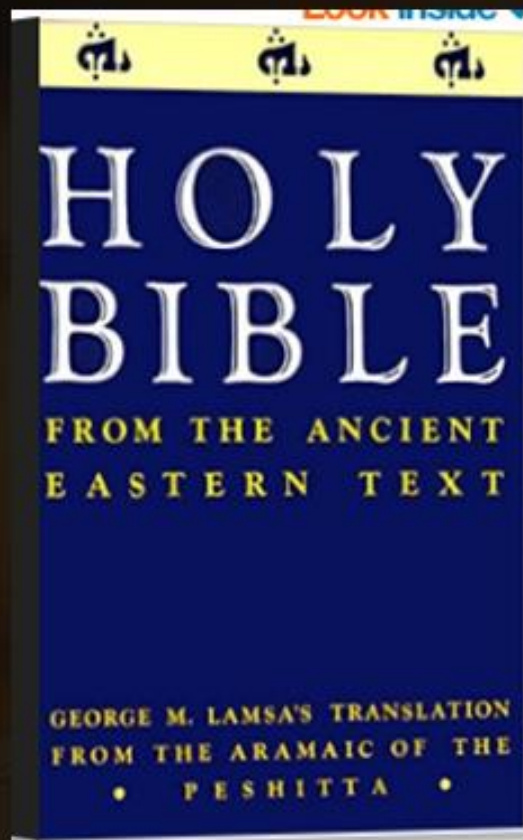


Look under the "more" Tab for other pdfs and studies.

The Feast/Exodus Webinars are under the top tab



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<http://www.peshitta.org/>

We will also check with these versions and we will be adding the **Samaritan in blue**-with their phonetic spelling, and will underscore where it differs with the Masoretic Text. **The Aramaic** ( you can get a free copy at the website above, if it differs will be in **green**. Craig's and other authors will be in Time New Roman font and ours will be in comic sans. We will correct the names and titles we find offensive.



NIV NLT ESV BSB NAS KJV HCS ASV DBT DRB ERV GWT ISR ISV KJP NET OJB WEB WBT WYC YLT JPS KJ2 KJS

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We will be using some insight as well from the sight Yada Yah and here Craig Winn goes through each invitation and what they mean.

[http://yadayah.com/Yada\\_Yahweh-Invitations\\_to\\_Meet\\_The\\_Eternal-Qara'-An\\_Invitation\\_to\\_Meet\\_The\\_Eternal\\_YHWH](http://yadayah.com/Yada_Yahweh-Invitations_to_Meet_The_Eternal-Qara'-An_Invitation_to_Meet_The_Eternal_YHWH)

The screenshot shows the Yada Yah website interface. At the top, there is a navigation menu with links: Genesis, Invitations, Going Astray, The Way Home, Good News, God Damn Religion, Last Days, and Forum. A search bar is present with the text "Google Custom Search". On the right, there is a "YADA RADIO" section indicating "Fridays 7:30pm EST". Below the navigation, a document viewer displays a document titled "Qara' - An Invitation to Meet God" by "Yada' Yah". The document content includes a sub-header "Qara' - An Invitation to Meet God" and a paragraph starting with "Relationship, Not Religion...". A sidebar on the right lists 11 invitations: 1 Qara' (An Invitation to Meet God), 2 Salah (Freedom), 3 Pesach (Passover), 4 Matsah (Unleavened Bread), 5 Bikuwrym (FirstFruits), 6 Shabuwa' (Seven Sevens), 7 Taruw'ah (Shout for Joy), 8 Kippurym (Reconciliations), 9 Sukah (Shelters), 10 Yowbel (Yah's Lamb), and 11 Miqra'ey (Invitations to Meet God).

YADA YAH

Shout for Joy  
7:30pm - 3pm EST

Genesis Invitations Going Astray The Way Home Good News God Damn Religion Last Days Forum

Google Custom Search

Word (DOC)  
Acrobat (PDF)

Yada' Yah  
Volume 2: Invitations to Meet God  
...Walking to Yahowah

1  
**Qara' - An Invitation to Meet God**

Relationship, Not Religion...


*Qara'*, which means "to invite," "to call out," and "to meet," represents the heart and soul of the *Towrah*. Yahowah has "*qara'* - invited" us to "*qara'* - meet" Him. And that is why *qara'* serves as the basis of *Miqra'* (plural: *Miqra'ey*), the title God chose to convey the purpose of His seven-step plan of salvation. The *Miqra'ey*, meaning "Called-Out Assemblies" or "Invitations to Meet" Yahowah, begin in the spring with Passover, Unleavened Bread, and FirstFruits. These are followed seven weeks later by the celebratory ecumenical Feast of Seven Sabbaths, known as "Weeks."

The first four *Miqra'ey* were not only prophetic, they were actually fulfilled, played out in human history during the Ma'aseyah Yahowsha's sixth corporeal visit. He sacrificed Himself as the Passover lamb on *Abyb* 14, which was *Pesach* that Friday, April 1<sup>st</sup> in 33 CE on our pagan calendars. He paid the penalty for our sins, voluntarily separating Himself from Yahowah, on *Matsah*, known as Unleavened Bread the following day. This, the most important date in human history, occurred on a Sabbath, the 15<sup>th</sup> of *Abyb* in Year 4000 Yah (Saturday, April 2<sup>nd</sup>, 33 CE on a Roman-Catholic calendar (Roman in the sense of Julian and Catholic in the sense of Gregorian)).

YADA RADIO  
Fridays  
7:30pm EST

Invitations

- 1 **Qara'**  
An Invitation to Meet God
- 2 **Salah**  
Freedom
- 3 **Pesach**  
Passover
- 4 **Matsah**  
Unleavened Bread
- 5 **Bikuwrym**  
FirstFruits
- 6 **Shabuwa'**  
Seven Sevens
- 7 **Taruw'ah**  
Shout for Joy
- 8 **Kippurym**  
Reconciliations
- 9 **Sukah**  
Shelters
- 10 **Yowbel**  
Yah's Lamb
- 11 **Miqra'ey**  
Invitations to Meet God



Continuing on in our quest to fully understand the Feast of Unleavened Bread and how it fits into the plan home...

# HOME! SAFE AT LAST!

**Sukkot**-Tabernacles

**Yom Kipurim** Day of Reconciliations

**Trumpets**- Taruah

**Shabuwa**-Pentecost

**Bikuryim**-First Fruits

**Matsah** Feast of Unleavened Bread

**Pasach** Passover

The only difference  
between  
stumbling blocks and  
steppingstones  
is the way in which we use  
them.



“Three times a year (*sanah* – times of renewal) you shall stand before Me (*regel* – walk along side and set foot in My presence) celebrating a Festival Feast (*chagag*) with Me. Exodus 23:14

Notice Yahuah's word *regel* gives the impression of “stand” before Me” not bow down. He wants people who want to make the effort to go to Him and be people who will “stand up” for Him and His Word.

Exodus 23:14

שְׁלֹשׁ רַגְלִים תִּתְּחַג לִי בַּשָּׁנָה: | LEB OT RI “Three times in the year you will hold a festival for me. | LEB

[14 Three times a year you shall keep a feast to me.] DSS

רגלים *reḡā·lîm'*

“Three **times** in the year you will hold a festival”

רגל *re'·ḡēl* foot, leg; sole; times

noun, plural, absolute ± common, masculine, feminine

Sense: time (instance) – an instance or single occasion for some event.

BDB foot

GHCLOT A FOOT; to be; to water with the foot

CHALOT foot; sole; leg; urine; times

DBL Hebrew foot; set foot; legs; big toe; ankle; genitals; footstep; table legs; times;.

NASB Dictionaries

BYBHV foot, leg (; 200–299; )

### Parkhurst Page 484

רגל

To smile, strike, impress, as the feet against the ground. The LXX in Isa. xxxii. 20, render it by *πατω* to tread.

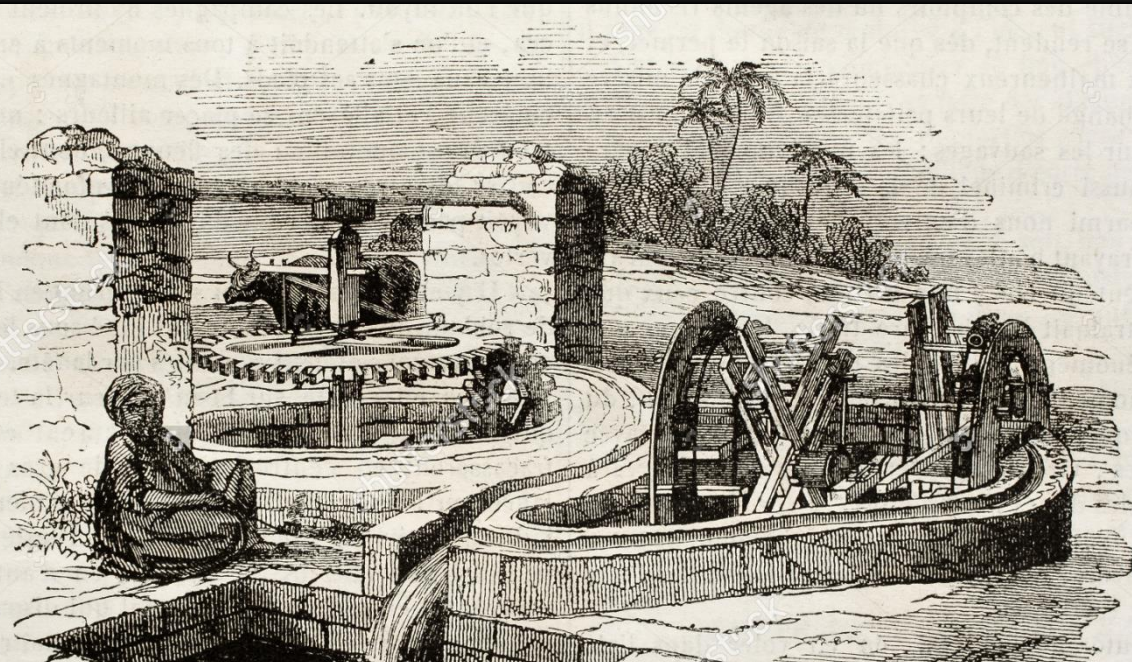
I. As a N. mas. plur. רגלים denotes *several distinct strokes or impressions on the senses*, and may be rendered *times*. occ. Exod. xxiii. 14. Num. xxii. 28, 32, 33. Comp. פעם IV.

II. As a N. רגל, plur. רגלים *the foot*, which by continually striking against, or treading upon, some solid obstacle, supports and moves the animal forward. Gen. viii. 9. xviii. 4, & al. freq. Comp. פעם II. Also, *the leg*. 1 Sam. xvii. 6. Ezek. i. 7. As a N. fem. plur. רגלות and רגלות *the feet*. occ. Ruth iii. 4, 7, 8, 14. Dan. x. 6. As a N. רגלי *a man on foot, a foot-soldier*. Jud. xx. 2. 2 Sam. viii. 4, & al. On Eccles. v. 1, see under נעל II.

14. Dan. x. 6. As a N. רגלי *a man on foot, a foot-soldier*. Jud. xx. 2. 2 Sam. viii. 4, & al. On Eccles. v. 1, see under נעל II.

In Deut. xi. 10, mention is made of *watering* the land of Egypt ברנל with *the foot*, like a garden of herbs. This Dr Shaw, Travels, p. 408, thus explains from the present practice of the Egyptians: “When their various sorts of pulse, safranon (or carthamus), musā, melons, sugar-canes, &c. (all which are commonly planted in rills) require to be refreshed, they strike out the plugs that are fixed in the bottoms of the cisterns [wherein they preserve the water of the Nile]; and then the water gushing out is conducted from one rill to another by the gardener, who is always ready, as occasion requires, to stop and divert the torrent, by turning the earth against it *with his foot*, and opening, at the same time, with his mattock, a new trench to receive it. This method of conveying moisture and nourishment

to a land \* rarely or never refreshed with rain, is often alluded to in the Holy Scriptures; where also it is made the distinguishing quality betwixt Egypt and the land of Canaan. For the land (says Moses to the children of Israel, Deut. xi. 10, 11.) whither thou goest in to possess it, is not as the land of Egypt, whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs: But the land whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven." And this explanation of the Doctor's, it must be owned, is very ingenious: but is it quite satisfactory? Moses mentions seed in general, plainly including, if not principally intending, corn: but of this Dr Shaw's account says nothing; nor is it probable that their corn should be watered in the same manner as the plants he mentions; and



yet the words of Moses evidently imply that the watering by the foot was a work of great labour, "whereas the turning of the earth with the foot, which the Doctor speaks of, is the least part of the labour of watering."† On the whole, therefore, it seems more probable that by the expression, watering by the foot, Moses alluded to drawing up water with a machine, which was worked by the foot. Such a one, Grotius long ago observed, that Philo, who lived in Egypt, has described as used by the peasants of that country in his time. And the ingenious and accurate Niebuhr, in his Voyage en Arabie, tom. i. p. 121, has lately given us "a representation of a machine which the Egyptians make use of for watering the lands (pour arroser les terres), and probably the same," says he, "as Moses speaks of, Deut. xi. 10. They call it *Sakhi tdir beridsjel*, or an hydraulic machine, worked by the feet." The name in Heb. letters would be בארכל, שאקיה תדיר, which, omitting the א in the first, and the article אל in the last word,



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is very nearly Hebrew. Job xxviii. 4.—מני-  
דלו רגל *they* (the waters of mines) *are drained*  
*off* by the foot, seems an allusion to a machine  
of this kind. Comp. under פעם II. and פרץ  
IV. I shall only add here, that Egypt was  
anciently famous for its gold mines, of which  
Job might have some knowledge. See Dio-  
dorus Sic. lib. iii. p. 150, edit. Rhodoman.

As a noun fem. חרגלה, in reg. חרגלת, *a foot-  
ing, or going on foot.* occ. Hos. xi. 3, *And as*  
*for me,* חרגלתי my footing (of the same form  
as תפארתי, Isa. xlvi. 13, with ם *my* postfixed)  
(*was*) *for Ephraim,* q. d. *I footed after him, I*  
*attended him on foot, as a nurse does a child.*

So the Vulg. expresses the general sense, but  
not the precise idea of the word. Et ego  
quasi *nutricius* Ephraim, *And I (was), as it*  
*were,* the nursing father of *Ephraim.*

[II. In Kal, to † *investigate, search, or spy out,*  
that is, either *to follow by the foot,* as it were,  
or rather, q. d. *to foot round a country or city,*

NO COMPROMISE



A Set [Apart]  
LIFE

**8079** רָגַל (*rě-gěł*): n.fem.; = Str 7272; TWOT 2113a—1. LN 8.9–8.69 **foot**, i.e., a part of the body (Ex 4:25); 2. LN 85.1–85.31 **set foot**, i.e., a state or condition of being in a place (Pr 25:17); 3. LN 8.9–8.69 **legs**, i.e., the extensions from the trunk of the body that touch the ground, including the feet (Lev 11:23; 1Sa 17:6; Isa 7:20; Eze 1:7); 4. LN 8.9–8.69 **big toe**, i.e., the largest toe on the foot (Jdg 1:6, 7); 5. LN 8.9–8.69 **ankle**, i.e., the area just above or joining the foot (Isa 3:16); 6. LN 8.9–8.69 **genitals** (Ex 4:25; Isa 6:2; 7:20; Eze 16:25+), note: others sources see a body part of legs or feet in some contexts; 7. LN 15.224–15.229 **footstep**, i.e., the distance between two feet which constitutes the pace one travels (Ge 33:14<sup>(2x)</sup>; 1Ki 14:6; 2Ki 6:32; Job 18:11; Ps 119:59; Ecc 4:17[EB 5:1]); 8. LN 6.106–6.117 **table legs**, i.e., the extensions that reach to the ground on a table (Ex 25:26; 37:13); 9. LN 60.75–60.78 **times**, i.e., a multiple of something (Ex 23:14; Nu 22:28, 32, 33); 10. LN 42.7–42.28 **action, service**, i.e., the doing or acting of work or service (Isa 41:2); 11. LN 8.9–8.69 unit: רָגַלָּ כַּף (*kăp rě-gěł*) sole of the foot, i.e., the flat, bottom part of the foot (Dt 2:5); 12. LN 8.9–8.69 unit: רָגַלָּ בֵּין (*bă-yin rě-gěł*) womb, uterus, formally, between the feet, i.e., the female body part for gestation of a fetus (Dt 28:57); 13. LN 67.78–67.117 unit: רָגַלָּ בֵּי קָל (*qăł b- rě-gěł*) fleet-footed, formally, swift of foot, i.e., pertaining to an object that can move from one place to another in a relatively brief period of time, with a focus on movement over land on the feet (2Sa 2:18; Am 2:15+); 14. LN 15.18–15.26 unit:

נָשַׁךְ (*nā-sā(ʿ)*) ... רָגַלָּ (*rě-gěł*) **continue on a journey, formally, lift the foot, i.e., continue on moving a considerable distance** (Ge 29:1); 15. LN 83.5–83.8 unit: רָגַלָּ לֵי (*l- rě-gěł*) **wherever, somewhere, i.e., an indefinite position in space** (Ge 30:30); 16. LN 15.144–15.145 unit: רָגַלָּ בֵּי (*b- rě-gěł*) **follow, formally, after the feet, i.e., go behind or after someone** (Ex 11:8; Jdg 4:10; 5:15; 1Sa 25:27; 2Sa 15:16,

You shall observe (*shamar* – be aware of and attend to, closely examine and carefully consider) the Festival Feast (*chag* – celebration) of Unleavened Bread (*Matsah*). Seven days you shall eat bread without yeast (*matsah*) as I instructed (*tsawah* – constituted with) you, at the time appointed for the meeting (*mow'ed* – fixed meeting appointment established as a sign; from *ya'ad*, to meet for a marriage betrothal or judicial summons) in the month (*chodesh* – from *chadash*, the time of renewal and repair) of 'Abyb (*'abyb*), for in it you came forth (*yatsa'*) from the crucible of Egypt (*Mitsraym* – plural of *matsowr*, the place of oppression and siege, the crucible)." (*Shemowth* / Names / Exodus 23:15)

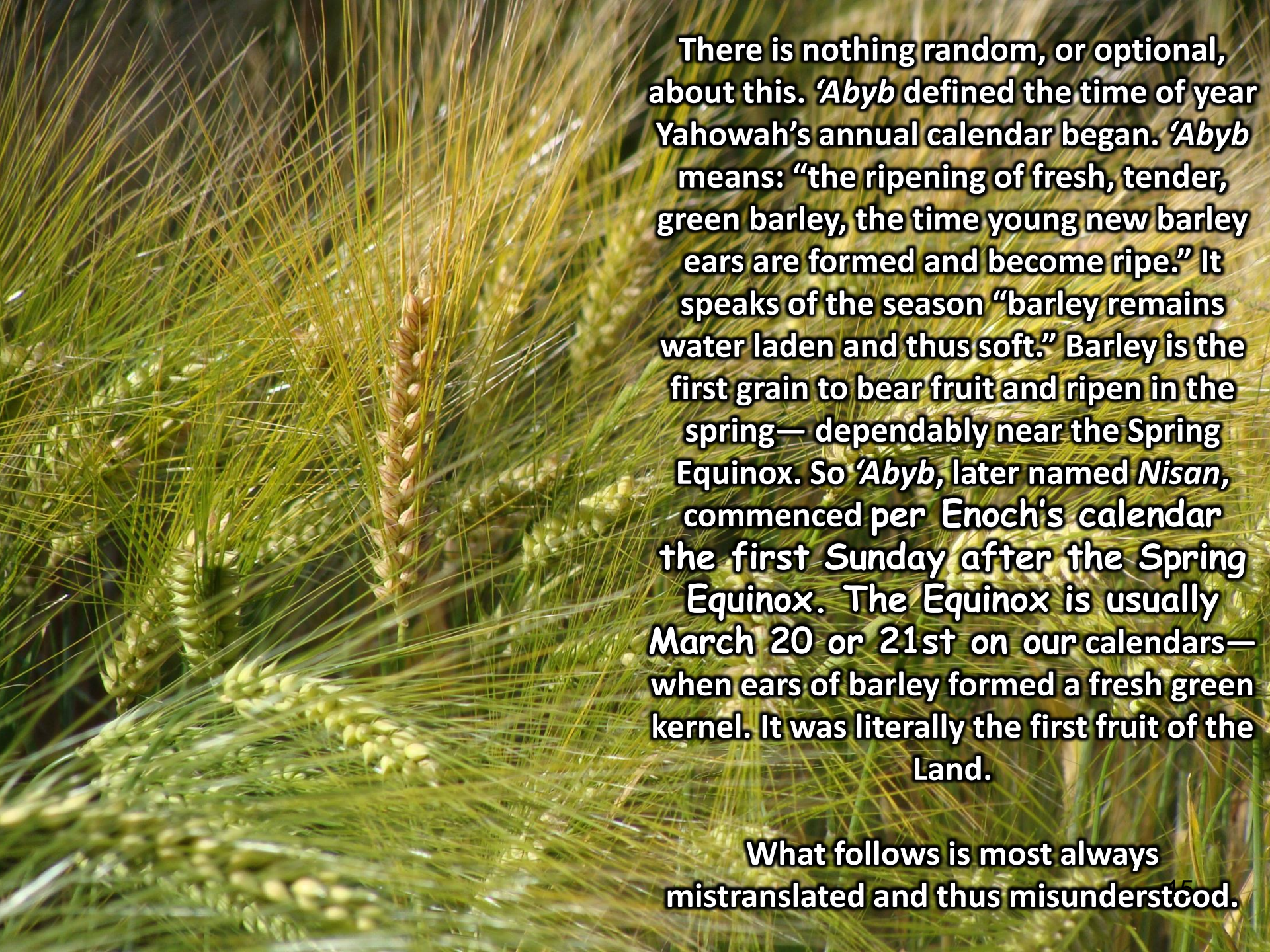
Exodus 23:15

אֶת־חַג הַמַּצּוֹת תִּשְׁמֹר שִׁבְעַת יָמִים  
 תֹּאכַל מַצּוֹת כֹּאֲשֶׁר צִוִּיתִךָ לְמוֹעֵד חֹדֶשׁ  
 הָאָבִיב כִּי־בָּאוּ יֵצְאתָ מִמִּצְרָיִם וְלֹא־יֵרָאֶוּ  
 פְּנֵי רִיקָם׃

You will keep the Feast of Unleavened Bread; for seven days you will eat unleavened bread, as I commanded you at the appointed time, the month of Abib, because in it you came out from Egypt, and no one will appear before me empty-handed. | LEB

15 The feast of unleavened bread [**shall you keep; seven**] days [**you shall eat unleavened bread,**] as I commanded you, [**at the time appointed in the month Abib, for in it**] you [**ca**]me out from Egypt. And no [**ne shall appear before me empty-handed.**] DSS

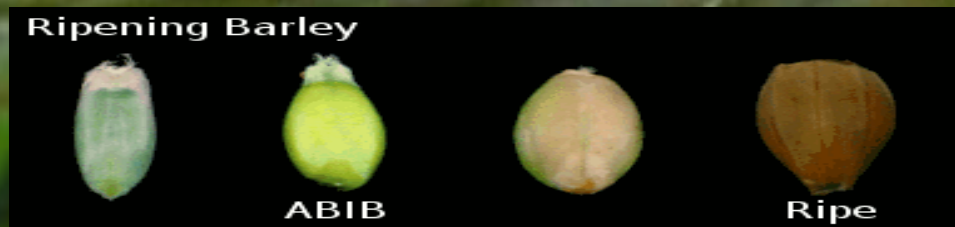
Notice Yah always tells us why we are doing things. This feast celebrates freedom from the refining fire-past and future. It celebrates life! The opportunity to be with Yahuah! To personally be saved by His plan and by His actions which by engaging in it leads us on the journey to adoption.



There is nothing random, or optional, about this. 'Abyb defined the time of year Yahowah's annual calendar began. 'Abyb means: "the ripening of fresh, tender, green barley, the time young new barley ears are formed and become ripe." It speaks of the season "barley remains water laden and thus soft." Barley is the first grain to bear fruit and ripen in the spring— dependably near the Spring Equinox. So 'Abyb, later named *Nisan*, commenced per Enoch's calendar the first Sunday after the Spring Equinox. The Equinox is usually March 20 or 21st on our calendars— when ears of barley formed a fresh green kernel. It was literally the first fruit of the Land.

What follows is most always mistranslated and thus misunderstood.

“None shall appear before Me (*ra’ah panyam* – shall be seen in My presence and behold My face, none shall be considered or regarded by Me) as an empty vessel (*reyqam* – from *reyq*, void, with an unfilled space, worthless, useless, futile, vain and conceited; without a marker demonstrating the relationship).” (*Shemowth* / Names / Exodus 23:15)



Exodus 23:15

אֶת־חַג הַמַּצּוֹת תִּשְׁמֹר שִׁבְעַת יָמִים  
 תֹּאכַל מַצּוֹת כַּאֲשֶׁר צִוִּיתִךָ לְמוֹעֵד תֹּדֵשׁ  
 הָאָבִיב כִּי־בו יֵצֵאת מִמִּצְרָיִם וְלֹא־יֵרָאוּ  
 פְּנֵי רִיקָם׃ | LEB OT RI

You will keep the Feast of Unleavened Bread; for seven days you will eat unleavened bread, as I commanded you at the appointed time, the month of Abib, because in it you came out from Egypt, and no one will appear before me empty-handed. | LEB



**Reyqam** is usually translated “empty handed” yet there is no reference to *yad*, meaning “hand,” in the word. **Yahuah** isn’t looking for us to bring Him anything.

רֵיקָם: *rê-qām'* one will appear before me **empty-handed**.

רֵיקָם *rê-qām* with empty hands; without possessions/family/cause/success/plunder/..  
± adverb, noun, common, singular, masculine, normal, adverb derived

Sense: empty – holding or containing nothing.

BDB empty, vainly

GHCLOT **emptily; empty-handed; in vain, to no purpose; without cause, rashly**

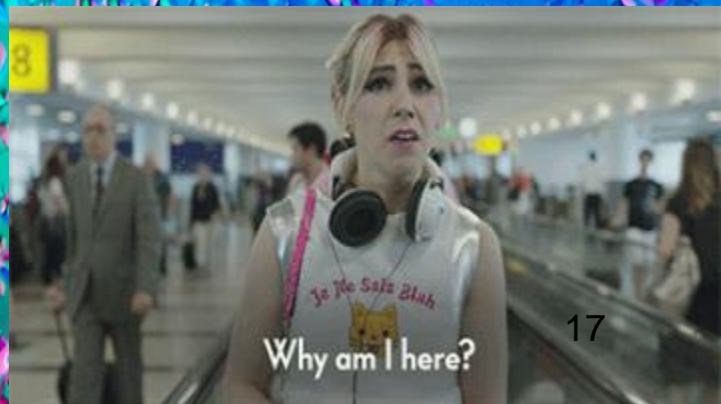
CHALOT empty-handed(ly), without a gift or offering; without success, without.

DBL Hebrew empty-handedly; without cause

NASB Dictionaries

BYBHV (; adv.; ) with empty hands, **without success** (16)

**Yahuah does not want us to come to Him as empty vessels. Not knowing for what purpose we are approaching Him. Just doing it as a tradition without the success of understanding the plan and engaging with Him on this path. No air heads! He wants us filled with His Word and Spirit and purpose!**



רק  
 To evacuate, exhaust, draw forth, extenuate,  
 attenuate.

I. In Hiph. to evacuate, empty, empty out. Gen. xlii. 35. Eccles. xi. 3. Isa. xxxii. 6. Mal. iii. 10, & al. In Huph. to be emptied out. occ. Jer. xlvi. 11.\* Comp. Cant. i. 3. As a participial N. רק empty, Gen. xxxvii. 24. 2 K. iv. 3. Neh. v. 13. ריק the same. Jud. vii. 16. Isa. xxix. 8. As a particle, formed with a final ם, as חנם from חזן, and others, ריקם empty, empty. Gen. xxxi. 42. Exod. xxiii. 15. Deut. xv. 13. xvi. 16. Ruth i. 21.

II. In a figurative sense. As Ns. רק and ריק vain, empty, worthless. See Deut. xxxii. 47. Psal. iv. 3. Jud. ix. 4. 2 Sam. vi. 20. 2 Chron. xiii. 7. Prov. xii. 11. xxviii. 19. Hence the Syriac *raca*, Mat. v. 22.† As particles ריק in vain, to no purpose. occ. Ps. lxxiii. 13. Isa. xxx. 7. לריק the same. Lev. xxvi. 16, 20. Isa. lxxv. 23. ריקם vainly, without cause. Ps. vii. 5. xxv. 3.

Reyqam was first used  
 in Bare'syth / Genesis  
 37:24.

That passage reads:

Genesis 37:24

וַיִּקְחֵהוּ וַיִּשְׁלֹכֵהוּ אֶתוֹ הַבְּרֶה וְהַבּוֹר רֵק  
And they took him and threw him into the pit  
(the pit was empty; there was no water in it).

LEB OT RI | אֵין בּוֹ מַיִם: | LEB

“They threw him into a pit, but the pit was **empty** (*reyqam*); there was no water in it.”

Replace pit with conscience and water with Spirit and you'll understand Yahowah's warning. Without His Spirit, no one can exist in His presence.

24 and they took him  
[and threw him into the  
pit. And the pit was  
empty; there was no  
water in it.] DSS<sub>19</sub>

Yasha'yahuw / Isaiah 29:8 makes this connection for us. Speaking of those who fight against Zion, Yahowah says:

“The disheartened and broken (*ka'ah* – those deceived by false doctrines), and the hungry (*ra'eb* – those who lack proper nourishment) dream of being restored to health (*chalam*), but behold, he who devours and consumes (*'akal*) awakens too late for the harvest (*qayts* – in the hot season of summer), **with his soul** (*nepesh*) **empty** (*reyq* – with a space which is unoccupied).” Isaiah 29:8

Isaiah 29:8

וְהָיָה כַּאֲשֶׁר יִחְלֵם הָרֹעֵב וְהִנֵּה אוֹכֵל  
וְהִקְיץ וְרִיקָה נַפְשׁוֹ וְכַאֲשֶׁר יִחְלֵם הַצָּמֵא  
וְהִנֵּה שֹׁתֶה וְהִנֵּה עֵיפִי וְהִנֵּה עֵיפִי וְנַפְשׁוֹ  
שׁוֹקֵקָה בֵּין יְהוּהָ הַמּוֹן כָּל־הַגּוֹיִם הַצֹּבְאִים  
עַל־הָר צִיּוֹן: | LEB OT RI

And it shall be as when the hungry person dreams— look, he is eating! And he wakes up and his inner self is empty. Or as when the thirsty person dreams— look, he is drinking! And he wakes up and look, he is faint, and his inner self is longing for water. So shall be the multitude of all the nations who fight against Mount Zion. | LEB

8 And it will be as when a hungry man dreams, and see—he eats but awakes and is empty; or it will be like when a thirsty man dreams, and see—he drinks but wakes up faint, and is still thirsty. So will the multitude of all the nations be that fight against Mount Zion. DSS

Yahowah created man with a void, one perfectly suited to accept His Spirit. Those who are not born from above by way of the Ruach Ha Qodesh will not enjoy the company of our Heavenly Father. Empty vessels are vain—as in failed and arrogantly self-reliant. **Yahuah** paints a word picture which is designed to help us understand His redemptive plan.

Lexicon :: Strong's H7306 - ruwach Aa

רוּחַ

Transliteration	Pronunciation
ruwach	rū'akh (Key)
Part of Speech	Root Word (Etymology)
verb	A primitive root

Dictionary Aids

**TWOT Reference:** 2131

KJV Translation Count — Total: 11x

The KJV translates Strong's H7306 in the following manner: smell (8x), touch (1x), quick understanding (1x), accept (1x).

Outline of Biblical Usage [?]

I. (Hiphil) to smell, scent, perceive odour, accept

A. of horse

B. of delight (metaph)

Strong's Definitions [?] (Strong's Definitions Legend)

רוּחַ **rúwach**, root-akh; a primitive root; properly, to blow, i.e. breathe; only (literally) to smell or (by implication, perceive (figuratively, to anticipate, enjoy);—accept, smell, ✕ touch, make of quick understanding.

Lexicon :: Strong's H7307 - ruwach Aa

רוּחַ

Transliteration	Pronunciation
ruwach	rū'akh (Key)
Part of Speech	Root Word (Etymology)
feminine noun	From רוּחַ (H7306)

Dictionary Aids

**TWOT Reference:** 2131a

KJV Translation Count — Total: 378x

The KJV translates Strong's H7307 in the following manner: Spirit or spirit (232x), wind (92x), breath (27x), side (6x), mind (5x), blast (4x), vain (2x), air (1x), anger (1x), cool (1x), courage (1x), misc (6x).

“You shall observe (*shamar* – closely examine and carefully consider) the Festival Feast (*chag* – celebration) of the harvest (*qatsyr* – the time of reaping that which was sown, of gathering in the crop of), the First Fruits (*Bikuwrym* – the initial gathering of grain) of your labors (*ma’aseh* – your work, undertakings, and pursuits) which (*’asher* – by way of making a connection) you sow (*zera’*) in the field , and the Festival Feast (*chag* – celebration) of ingathering (*’acyph*), at the end of the year, when you gather in (*’acaph* – receive and accept) your labors (*ma’aseh*) out of the field. Exodus 23:16

Exodus 23:16

וְחַג הַקָּצִיר בְּכוֹרֵי מַעֲשֵׂיךָ אֲשֶׁר תִּזְרַע  
בַּשָּׂדֶה וְחַג הָאָסִף בְּצֵאת הַשָּׁנָה בְּאָסְפֶךָ  
אֶת־מַעֲשֵׂיךָ מִזֶּה־הַשָּׂדֶה: | LEB OT RI

And you will keep the Feast of Harvest, with the firstfruits of your work, what you sow in the field. And you will keep the Feast of Harvest Gathering when the year goes out, when you gather your work from the field. | LEB

[<sup>16</sup> Also you shall observe the feast of harvest, the] f[irst frui]ts of your [la]bors [which you sow in the field; and the feast of ingathering, at the end of the year, when you gather in your labors out of the field.] DSS

Three times a year (*mishlosh pa'am shaneh*) all (*kol* – everyone) shall remember to (*zakar*) be seen (*ra'ah* – be inspected and considered) before (*panym* – in the presence of) Yahowah.” (*Shemowth* / Names / Exodus 23:16-17)

Exodus 23:17

שְׁלֹשׁ פְּעָמִים בַּשָּׁנָה יֵרָאֶה כָּל־זְכוֹרְךָ אֶל־פְּנֵי הָאֲדֹנָי | יְהוָה: | LEB OT RI

Three times in the year all your men will appear before the Lord Yahweh. | LEB


**NO DSS**

**Yom haBikkurim**  
**Day of Firstfruits**

First Fruits: Giving Our Best...  
...not our leftovers







***Bikuwrym*, the plural of *bakowr*, is from *bakar*, meaning “the first children who are born.” Yahowah is speaking about reaping the *Nephesh* who have been born anew into His family. The First Fruits harvest was the first of two in gatherings foretold in the *Miqra’ey*. The second is *Taruw’ah*. The Festival of First Fruits was fulfilled concurrent with the Ma’aseyah’s reunification with Yahowah, while the harvest associated with the *Miqra’* of *Taruw’ah*, better known as “Trumpets,” is still on our horizon.**

**As a warning to those who rely exclusively upon the popular *Strong’s Lexicon and Concordance* to translate Scripture, their definition of *bikkuwr* errantly associates this Feast with “the ritual of Pentecost.” *Bikuwrym*, or First Fruits, predicts and commemorates Yahowsha’s soul-*nephesh* being reunited with Yahowah’s Spirit following His *Pesach* and *Matsah fulfillment*, not Pentecost or *Shabua* which is more about the *Ruach*’s work in our lives.**

## The Next Feast:

English

“week”

Hebrew

שָׁבֻעַ

“shabua”

### FEAST OF WEEKS

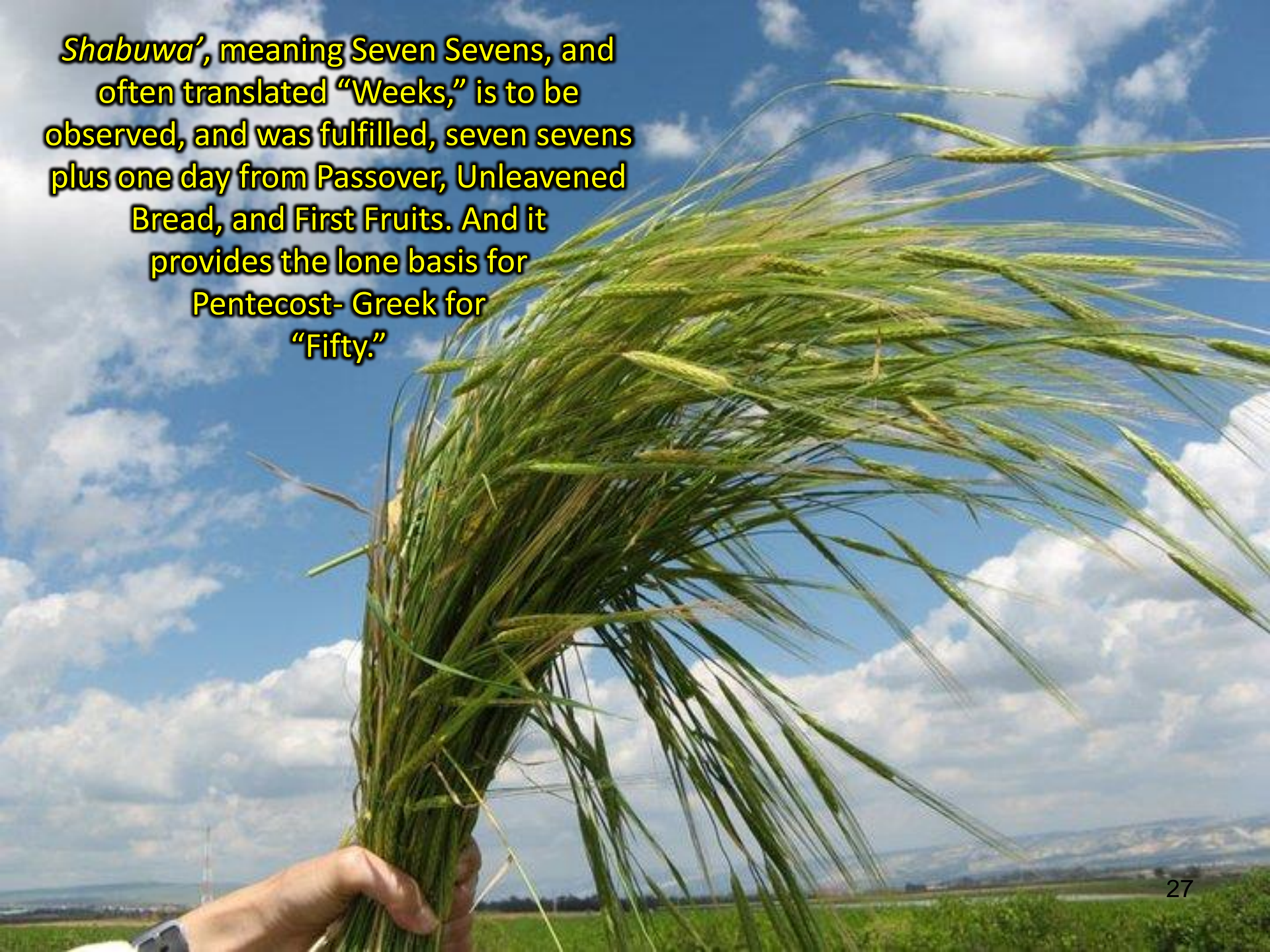


*Exodus 23:14-19*

<sup>16</sup>“Celebrate the Festival of Harvest with the first fruits of the crops you sow in your field.”

After the Feast of Unleavened Bread came the Feast of Weeks. The Feast of Weeks came seven WEEKS after the Feast of Unleavened Bread. That's part of the reason behind the name of the feast.

*Shabuwa'*, meaning Seven Sevens, and often translated "Weeks," is to be observed, and was fulfilled, seven sevens plus one day from Passover, Unleavened Bread, and First Fruits. And it provides the lone basis for Pentecost- Greek for "Fifty."





וְחַג הַקְצִיר בְּכוֹרֵי מַעֲשֵׂיךָ אֲשֶׁר תִּזְרַע  
בַּשָּׂדֶה וְחַג הָאָסִף בְּצֵאת הַשָּׁנָה בְּאֶסְפֹּךָ  
אֶת־מַעֲשֵׂיךָ מִן־הַשָּׂדֶה:

And you will keep the Feast of **Harvest**, with the firstfruits of your work, what you sow in the field. And you will keep the Feast of **Harvest Gathering** when the year goes out, when you gather your work from the field. | LEB

- קָצִיר *qā-ṣîr* And you will keep the Feast of **Harvest**, with th  
קָצִיר *qā-ṣîr* cutting; the grain harvest; harvest crops  
noun, singular, absolute ± common, masculine, definite with ה  
Sense: **harvest – the gathering of a ripened crop.**  
BDB harvesting, harvest  
GHCLOT harvest; corn harvested; reapers; a branch, bough  
CHALOT grain harvest; yield of harvest  
more »

Returning our focus to *Shemowth / Exodus 23:16-17*, you'll notice that Yahowah used a different word for "harvest" when He described the Fall Feasts, which commence with the *Miqra' of Taruw'ah*.

בְּכוֹרֵי *bik-kû-rê'* the Feast of Harvest, with **the firstfruits of your**  
בְּכוֹרִים *bik-kû-rîm* first-fruits  
noun, masculine, plural, construct ±  
Sense: **first fruit – the first fruit of a h**  
BDB first-fruits  
GHCLOT firstfruits  
CHALOT first-fruits

הָאָסִף *hā-'ā-sîp'*  
הָ *hā'* you will keep the Feast of **Harvest Gathering** when the year goes out,  
הָ *hā'* the  
article ± miscellany  
BDB the  
GHCLOT the definite article, the; known; objects and classes of things which are known.  
CHALOT the; demonstr.; rel.; clause; appos.; def.; ; art.; known; voc.; category; abstracts  
more »

אָסִף *'ā-sîp'* you will keep the Feast of **Harvest Gathering** when the year goes out,  
אָסִף *'ā-sîp'* harvest  
noun, singular, absolute ± common, masculine, definite with ה  
Sense: **ingathering – gathering of produce, perhaps specifically at the end of a year.**  
BDB ingathering, harvest  
GHCLOT gathering, or harvest of apples and fruit  
CHALOT ingathering

is from 'acaph, and it speaks vividly of what evangelical Christians have come to call "the rapture."

Notes

658 קָטֵף ('ā-sîp): n.[masc.]; = Str 614; TWOT 140b—1. LN 43 **gathering of harvest** (Jer 8:13 NIV), note: for MT text, see 6066; 2. LN 51 unit: קָטֵף הַגְּ (ḥăḡ 'ā-sîp) **Feast of Ingathering**, i.e., festival at the time of gathering in the harvest (Ex 23:16; 34:22+)

659 סִיר ('ā-sîr): n.masc.; = Str 615; TWOT 141b—1. LN 37.114–37.118 **prisoner, captive**, i.e., one held in detention (Ge 39:20, 22; Jdg 16:21 K, 25 K; Job 3:18; Ps 68:7[EB 6]; 69:34[EB 33]; 79:11; 102:21[EB 20]; 107:10; Isa 14:17; La 3:34; Zec 9:11, 12+), see also 660; 2. LN 37.127–37.138 unit: סִיר הַתִּקְוָה (ḥă-tiq-wā(h)) **prisoner of hope**, i.e., one sure to be freed or saved because of covenant redemption (Zec 9:12+)

660 I. סִיר ('ās-sîr): n.masc.; = Str 616; TWOT 141c—LN 37.114–37.118 **captive, prisoner**, i.e., one held in detention (1Ch 3:17; Isa 10:4; 24:22; 42:7+), note: as a n.pr., see 661(3.), see also 659

Interesting  
the family of  
word  
meanings.

## Parkhurst Page 24

קָטֵף

Occurs not as a V. in Hebrew, nor, so far as I can find, in any of the dialectical languages. But as a N. mas. plur. in reg. אֲסָמִי **barns, magazines, or storehouses.** So Targ. and Syr. אֲסָרִי, LXX ταμνα and ταμναι, Aquila αποθηκαι, Symmachus θησαυροι, and Vulg. cellaria and horrea. occ. Deut. xxviii. 8. Prov. iii. 10.

קָטֵף

**To gather, gather in, withdraw, congregare, colligere, retrahere.**

I. In Kal, **to gather, gather in, assemble.** Gen. vi. 21. xxix. 22. Exod. iii. 16. In Niph. **to be gathered, collected.** Gen. xxix. 3, 7. Comp. Gen. xxv. 8, 17. Num. xx. 24. Jud. ii. 10. So נִאֲסָפִים Isa. lvii. 1, is used elliptically for gathered to their fathers or people, i. e. gone to שאר or Hades, the separate state, or general receptacle of the departed. See Vitringa in Isa. As a N. fem. אֲסָפוֹת **collections.** So French transl. des recueils, Eccles. xii. 11. See under שמר IX. and comp. Harmer's Observations, vol. iv. p. 70, &c. In Hith. **to gather, assemble themselves.** Deut. xxxiii. 5.

The Greek term for this harvest is *paralambano*. By comparing the Hebrew word to the Greek term we discover that this is speaking of the same event. *'Acyph/'acaph* means: "to gather together, to be accepted and to be received, and then to be removed." It speaks of "collecting and gathering in, assembling together, and then taking the harvest away." *'Acyph* is a relational term which conveys the idea of "moving a mass of people from one place to another, withdrawing them from others, so that they can be received, joining and gathering them together as a family for the purpose of developing close relationships."

- II. In Kal, *to gather in*, as the fruits or produce of the land. Exod. xxiii. 10. Lev. xxiii. 39. As Ns. קטף and קטף a *gathering or ingathering of fruits*. Isa. xxxii. 10. Exod. xxiii. 16. xxxiv. 22.
- III. In Kal, *to gather, take or receive to oneself, to take in*. Deut. xxii. 2. Josh. xx. 4. Jud. xix. 15. 2 Sam. xi. 27. Comp. Ps. xxvii. 10.
- IV. In Kal, *to gather in, or up, to draw back, withdraw*, as the feet. Gen. xlix. 33. or hand, 1 Sam. xiv. 19.
- V. In Hiph. *to gather in, or up*, as the rear does an army, claudere agmen. Num. x. 25. As a participial N. קטף *the rear or rear-guard*. Josh. vi. 9, 13. Isa. lii. 12.
- VI. *To withdraw, take away, take off*, Gen. xxx. 23. Ps. lxxxv. 4. Isa. iv. 1. lx. 20. (where Bp. Lowth "*wane*,") Joel ii. 10.
- VII. In Kal, *to take off, destroy*. Jud. xviii. 25. 1 Sam. xv. 6. Jer. viii. 13. Ezek. xxxiv. 29. Hos. iv. 3. Zeph. i. 2, 3.

ἄφω

## Transliteration

'acaph

## Pronunciation

ā-saf (Key)

## Part of Speech

verb

## Root Word (Etymology)

A primitive root

## Dictionary Aids

TWOT Reference: 140

## KJV Translation Count — Total: 200x

The KJV translates Strong's H622 in the following manner: together (51x), gather (88x), assemble (15x), rereward (5x), misc (51x).

## Outline of Biblical Usage [?]

- I. to gather, receive, remove, gather in
  - A. (Qal)
    - i. to gather, collect
    - ii. to gather (an individual into company of others)
    - iii. to bring up the rear
    - iv. to gather and take away, remove, withdraw
  - B. (Niphal)
    - i. to assemble, be gathered
    - ii. (pass of Qal 1a2)
      - a. to be gathered to one's fathers
      - b. to be brought in or into (association with others)
    - iii. (pass of Qal 1a4)
      - a. to be taken away, removed, perish
  - C. (Piel)
    - i. to gather (harvest)
    - ii. to take in, receive into
    - iii. rearguard, rearward (subst)
  - D. (Pual) to be gathered
  - E. (Hithpael) to gather oneself or themselves

παραλαμβάνω

## Transliteration

paralambanō

## Pronunciation

pā-rā-lām-bā'-nō (Key)

## Part of Speech

verb

## Root Word (Etymology)

From παρά (G3844) and λαμβάνω (G2983)

## Dictionary Aids

Vine's Expository Dictionary: View Entry

TDNT Reference: 4:11,495

## KJV Translation Count — Total: 50x

The KJV translates Strong's G3880 in the following manner: take (30x), receive (15x), take unto (2x), take up (2x), take away (1x).

## Outline of Biblical Usage [?]

- I. to take to, to take with one's self, to join to one's self
  - A. an associate, a companion
  - B. metaph.
    - i. to accept or acknowledge one to be such as he professes to be
    - ii. not to reject, not to withhold obedience
- II. to receive something transmitted
  - A. an office to be discharged
  - B. to receive with the mind
    - i. by oral transmission: of the authors from whom the tradition proceeds
    - ii. by the narrating to others, by instruction of teachers (used of disciples)

## Strong's Definitions [?]

(Strong's Definitions Legend)

**παραλαμβάνω** *paralambánō*, par-al-am-ban'-o; from G3844 and G2983; to receive near, i.e. associate with oneself (in any familiar or intimate act or relation); by analogy, to assume an office; figuratively, to learn:—receive, take (unto, with).

## παρά

## Transliteration

para

## Pronunciation

pā-rā' (Key)

## Part of Speech

preposition

## Root Word (Etymology)

A root word

## Dictionary Aids

Vine's Expository Dictionary: [View Entry](#)

TDNT Reference: 5:727,771

## KJV Translation Count — Total: 200x

The KJV translates Strong's G3844 in the following manner: of (51x), with (42x), from (24x), by ... side (15x), at (12x), than (11x), misc (45x).

## Outline of Biblical Usage [?]

1. from, of at, by, besides, near

## Strong's Definitions [?]

(Strong's Definitions Legend)

**παρά** *pará*, par-ah': a primary preposition; properly, near; i.e. (with genitive case) from beside (literally or figuratively), (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with (local (especially beyond or opposed to) or causal (on account of):—above, against, among, at, before, by, contrary to, ✕ friend, from, + give (such things as they), + that (she) had, ✕ his, in, more than, nigh unto, (out) of, past, save, side...by, in the sight of, than, (there-)fore, with.



## λαμβάνω

## Transliteration

*lambanō*

## Pronunciation

läm-bä'-nō (Key)

## Part of Speech

verb

## Root Word (Etymology)

A prolonged form of a primary verb, which is use only as an alternate in certain tenses

## Dictionary Aids

Vine's Expository Dictionary: [View Entry](#)

TDNT Reference: 4:5,495

KJV Translation Count — Total: 263x

The KJV translates Strong's G2983 in the following manner: receive (133x), take (108x), have (3x), catch (3x), not tr (1x), misc (17x).

## Outline of Biblical Usage [?]

- I. to take
  - A. to take with the hand, lay hold of, any person or thing in order to use it
    - i. to take up a thing to be carried
    - ii. to take upon one's self
  - B. to take in order to carry away
    - i. without the notion of violence, i.e. to remove, take away

- C. to take what is one's own, to take to one's self, to make one's own
  - i. to claim, procure, for one's self
    - a. to associate with one's self as companion, attendant
  - ii. of that which when taken is not let go, to seize, to lay hold of, apprehend
  - iii. to take by craft (our catch, used of hunters, fisherman, etc.), to circumvent one by fraud
  - iv. to take to one's self, lay hold upon, take possession of, i.e. to appropriate to one's self
  - v. catch at, reach after, strive to obtain
  - vi. to take a thing due, to collect, gather (tribute)
- D. to take
  - i. to admit, receive
  - ii. to receive what is offered
  - iii. not to refuse or reject
  - iv. to receive a person, give him access to one's self,
    - a. to regard any one's power, rank, external circumstances, and on that account to do some injustice or neglect something
- E. to take, to choose, select
- F. to take beginning, to prove anything, to make a trial of, to experience
- II. to receive (what is given), to gain, get, obtain, to get back

Click for Synonyms

***Paralambano*, the term Yehowsha' is translated as using to describe the still future harvest in Mattanyah / Matthew 24 where "one will be taken and the other will be left," speaks of people being "acknowledged and accepted, taken away to associate as companions." It is a compound of *para*, meaning "to be by, beside, and near" and *lambano* meaning "to be taken by the hand and carried away, to be welcomed and removed in an accepting way so as to become an associate; to claim, procure, and receive someone." So, when we examine these words closely, the connection is pretty hard to miss for the Fall feast .**

two men will be in the field;  
one will be taken and the other left



Lexicon :: Strong's H7105 - qatsiyr Aa

**קָצִיר**

Transliteration	Pronunciation
qatsiyr	kä-tsäér' (Key)

Part of Speech	Root Word (Etymology)
masculine noun	From קָצַר (H7114)

Dictionary Aids

**TWOT Reference:** 2062a,2062b

**KJV Translation Count — Total:** 54x

The KJV translates Strong's H7105 in the following manner: harvest (47x), boughs (3x), branch (2x), harvestman (1x), harvest time (1x).

Outline of Biblical Usage [?]

- I. harvest, harvesting
  - A. process of harvesting
  - B. crop, what is harvested or reaped
  - C. time of harvest
- II. boughs, branches

Strong's Definitions [?] (Strong's Definitions Legend)

קָצִיר qâtsiyr, kaw-tseer'; from H7114; severed, i.e. harvest (as reaped), the crop, the time, the reaper, or figuratively; also a limb (of a tree, or simply foliage):—bough, branch, harvest (man).

Gesenius' Hebrew-Chaldee Lexicon

קָצִיר m. (from the root קָצַר).—(1) *harvest*, Gen. 8:22; 30:14; 45:6; hence—(a) *corn harvested*, Lev. 19:9; 23:22.—(b) poet. for קָצִיר אֲנָשֵׁי *reapers*, Isa. 17:5.

(2) *a branch, bough*, from the idea of lopping off (unless, perhaps, it be so called for קָצִיר, from the sense of greenness), Psa. 80:12; Job 14:9; 18:16; 29:19.

Let us see if we can connect some of the family of words to what happened during the Spring feasts.

Lexicon :: Strong's H7114 - qatsar Aa

**קָצַר**

Transliteration	Pronunciation
qatsar	kä-tsar' (Key)

Part of Speech	Root Word (Etymology)
verb	A primitive root

Dictionary Aids

**TWOT Reference:** 2081,2062

**KJV Translation Count — Total:** 49x

The KJV translates Strong's H7114 in the following manner: reap (22x), reaper (8x), shortened (5x), shorter (2x), discouraged (1x), lothed (1x), straitened (1x), misc (9x).

Outline of Biblical Usage [?]

- I. to be short, be impatient, be vexed, be grieved
  - A. (Qal) to be short
  - B. (Piel) to shorten
  - C. (Hiphil) to shorten
- II. to reap, harvest
  - A. (Qal) to reap, harvest
  - B. (Hiphil) to reap, harvest

Strong's Definitions [?] (Strong's Definitions Legend)

קָצַר qâtsar, kaw-tsar': a primitive root; to dock off, i.e. curtail (transitive or intransitive, literal or figurative); especially to harvest (grass or grain):—X at all, cut down, much discouraged, grieve, harvestman, lothe, mourn, reap(-er), (be, wax) short(-en, -er), straiten, trouble, vex.

In order for Yahusha to be in the first fruit harvest...

## קצר

I. In Kal and Hiph. *to cut short, curtail, abbreviate, shorten.* Ps. lxxxix. 46. cii. 24. Also, in Kal, *to be cut short, shortened.* Num. xi. 23. Isa. i. 2. This word joined with רוּחַ (Exod. vi. 9. Job xxi. 4. Mic. ii. 7.) and with נפש (Num. xxi. 4. Jud. x. 16. xvi. 16. Zech. xi. 8.) Prov. xiv. 29. comp. ver. 17.

He had to be cut short. His activities here on earth curtailed. His very being was an abbreviation of what he once was to do this work for Yahuah.

denotes that *shortness of breath* which is occasioned by *extreme grief, anger, or fatigue.* In several of the above passages the expressions are, in condescension to our capacities, applied to God.

Yahuah showed His grief by the tearing of the veil in the temple.

II. *To cut off or down, to reap or mow, as the fruits of the earth.\** Lev. xix. 9, & al. freq. As a N. קציר *fruits so cut down, harvest.* Lev. xix. 9, & al. freq. *The time of harvest.* Exod. xxxiv. 21. Ruth i. 22. Also, collectively, *the boughs or branches of a vine or other tree, which are usually cut off, q. d. the lop.* See Isa. xxvii. 11. Ps. lxxx. 12. Job xiv. 9. xviii. 16. xxix. 19.

Yahusha was cut down and he is spoken of not only as the vine but a sprout or branch from the line of Jesse. He broke open the gates of sheol and was able to harvest those sleeping ancestors. They would be the vine from which he was the branch.

Just interesting info to look at...

Hence Lat. *castro*, Eng. *castrate*, *castration*.

1 Sam. xii. 17, *Is it not קציר חטים wheat-harvest to-day? I will call to Jehovah, and he will give thunder and rain—*And what was there extraordinary in this? may the mere English reader ask. Does it not often thunder and rain in wheat harvest? True, in England it does; but not in Judea; and when it does so there, it is

\* See Harmer's Observations, vol. ii. p. 462, &c.

deemed pernicious, as is evident from Prov. xxvi. 1. Josephus, Ant. lib. vi. cap. v. § 6, paraphrasing the passage in 1 Sam. makes Samuel say, "But that I may prove to you that God is displeased and angry with you, for desiring a kingly government, I will prevail upon him to make it manifest by strange signs, ὁ γὰρ οὐδεπώ πρῶτον εἶδεν ὑμῶν οὐδεὶς ἐνταῦθα γεγεννημένον θεοῦ ἀκμή χειμῶνα for what none of you ever saw before in this country, namely a storm in the midst of summer, this by my prayers will I move God to show unto you." And in another place, De Bel. lib. iii. cap. 7, § 12, speaking of Galilee he observes, σπανίον δὲ εἶποτι τὸ κλίμα τοῦτο θεοῦ ὕεται ἐν τῇ χώρῃ ἡ σπανίον ἢ ἐν τῇ γῆ. Volney, Voyage, tom. i. p. 321. "Dans la plaine de Palestine il (le tonnerre) est infiniment rare l'été, et plus fréquent l'hiver. In the plain of Palestine, thunder is exceedingly uncommon in summer, and more frequent in winter. Comp. Shaw's Travels, p. 136, 335; Harmer's Observations, vol. i. p. 5—9.

## Interesting this family of words in making connections to the harvest of First Fruits.. Parkhurst page 466-467

קץ

To fret, lacerate, wound. It occurs not however as a verb strictly in this sense, but

I. As a N. קרץ, plur. קרצים and קצים a thorn, from its fretting or wounding the flesh of man or beast. See Gen. iii. 18. Exod. xxii. 5 or 6. Jud. viii. 7. 2 Sam. xxiii. 6. Isa. xxxiii. 12. Ezek. xxviii. 24.

II. In Hiph. to harass or vex an enemy's country. occ. Isa. vii. 6.

III. In Kal, to fret, be fretted, wounded or vexed in mind. In this sense it is followed either by א at, for, as Gen. xxvii. 46. Num. xxi. 5. Lev. xx. 23. Prov. iii. 11; or by לפני at, before, i. e. in the presence of, as Exod. i. 12. Isa. vii. 16; which latter passage should be rendered—*The land shall be forsaken, at whose two kings thou art fretted, or vexed.*

קצב

I. To cut equally, exactly, or by rule and measure. occ. 2 K. vi. 6. As a noun קצב cut,

form, fashion, \*size. occ. 1 Kings vi. 25. vii. 37.

Yahusha was wounded, lacerated, fretted, a spear wounding his flesh

Yahusha was harassed and vexed in this world before Pasach and then in sheol was in the sheol - the enemies country and was tormented there.

Same.. We can not have 2 kings-we must choose Yahusha or Shatan.

Yahusha was formed and fashioned by exact rule and measure that needed to be done to accomplish his work and uphold his covenant promise.

## קצה

With a radical, but mutable or omissible, ה. *To make an extremity or end, as by cutting off, or the like.*

I. In Kal and Hiph. *to cut off*, as the hands or feet. occ. Deut. xxv. 12. Prov. xxvi. 6.

II. In Kal, with or without כ following, *to cut short, curtail*. occ. 2 K. x. 32. Hab. ii. 10. Isa. vii. 6; where see Vitranga.

III. In Hiph. *to scrape*, as the walls of a house, *to scrape off their surface*. occ. Lev. xiv. 41, 43. So the LXX αποζωω.

IV. As nouns קץ, fem. קצה, *extremity, end*. It is applied to time, place, and other things. Gen. iv. 3. viii. 3. xix. 4. xxiii. 9, & al. freq. *The קצה קצה ends or extremities of the heavens* are the opposite points of the rational horizon. See Deut. iv. 32. Ps. xix. 7. Comp. Deut. xiii. 7. Isa. xl. 28. xli. 5. As a N. mas. plur. קצוי *ends, extremities, as of the earth*, with regard to the speaker. occ. Ps. xlviii. 11. lxxv. 6. Isa. xxvi. 15. So fem. plur. קצרות, Exod. xxxvii. 8. xxxix. 4. As a N. fem. קיצונה, and קיצנה *extreme, outermost*. occ. Exod. xxvi. 4, 10.

V. As a N. קצין *a captain, a military commander*, so called perhaps from being posted *outermost in the body of men he commands*, Josh. x. 24. Jud. xi. 6, 11. Hence, *a governor*. Isa. iii. 6, 7. Prov. xxv. 15.

VI. As a N. fem. קצה *a cutting off or part from a whole, some*. Gen. xlvii. 2. Comp. Ezek. xxxiii. 2. So 1 K. xii. 31. xiii. 33. *He made priests* העם מקצרות *of some of the people, i. e. taken out of the people*. Our

Yahusha as an extension of Yahuah was cut off from Him in Sheol.

Yahusha was scraped off the face of the earth.

He went into the extremities of earth - sheol and then returned to Yahuah in the outermost part of the portals of time.

Yahusha as the Priestly King will have a host of military messengers at his disposal.

Yahusha was cut off from his followers and was able to escort those in sheol home-taking them out.

I. *To cut, or scrape off the extremity or surface.*

It is nearly related to קצה (so זרע to זרה, פדע to פדה), as appears from the only passage wherein it occurs as a V. namely, Lev. xiv. 41; where the LXX ἀποζῆτσοι, Vulg. radi, *scrape.*

II. As a N. fem. plur. מקצעות *instruments for scraping or cutting off the surface of wood, planes, or rather hatchets.* occ. Isa. xlv. 13, *he prepareth it with hatchets.* See Vitringa.

III. As a N. מקצוע or מקצע, plur. מקצעות, *the termination, extremity, or end of a wall, or of the side of a building.* Our translators and others render it *corner*, which in an *angular* building comes to the same thing, though that does not seem the strict meaning of the word. See Exod. xxvi. 23. 2 Chron. xxvi. 9. Neh. iii. 19, 24, 25, freq. occ. So מהקצעות Ezek. xlvi. 22, which is by some taken for an irregular participle in Huph. may be rendered, *by or at the extremities, boundaries, or sides, con-*

The work of the First Fruits harvest of course starts with planting the seeds.

The seeds of the First Fruit harvest of people were those that were sleeping in the heart of the earth, waiting for Yahusha to fulfill the first 3 feasts of Spring that was predicted he would fulfill- setting in motion and cutting short now the time Shatan has to roam freely over the earth. Yahusha has broken the wall down- He was the instrument used cutting off shatan's plan of total human destruction.

Just like Hebrew words are connected by common meanings so are the feasts connected with a common goal.



Tied to the next celebration of:

# YOM TERUAH

“Blow the Shofar in Tziyon  
for the Yom Day of 7:77 is near”

*Monday, October 21st*



עֵלֹהָי  
My Elohá

*Have a Happy*  
**YOM TERUAH**  
*Feast Of Trumpets*

By introducing the Fall *Miqra'ey*, beginning with *Taruw'ah*/Trumpets, using a term for “harvest” which is indistinguishable from the word used to describe the harvest in the last days, Yahowah has confirmed that *Taruw'ah*, like the *Miqra'* of *Bikuwrym*, is a harvest, and He has implied that a gathering in and carrying away of souls-*nephesh* with *nesama* will commence on both days.

And while it's helpful to know this, to be “received and accepted” during either the First Fruits' or Trumpets' harvests, they needed to be, and we need to be filled with the Spirit of **Yahuah**. To understand why, let's turn to Yahowchanan / John, because by doing so we will come to appreciate the “void” which must be filled for us to enjoy His company. Yahowchanan, which means “Yahowah is Merciful,” wrote:

# BORN FROM ABOVE

**“Now there was a man of the Pharisees named Nicodemus, a member of the Jewish ruling council. He came to Yahowsha’ at night and said, ‘Master, we know you are from Yahuah, a teacher. For no man could perform the miraculous signs you are doing if Yahuah were not inside of him.’ In reply Yahowsha’ declared, ‘I will tell you the truth, no one can see Yahuah unless he is born from above.’ ‘How can a man be born when he is old?’ Nicodemus asked. ‘Surely he cannot enter a second time into his mother’s womb to be reborn.’ “Yahowsha’ answered, ‘I tell you the truth, no one can enter into the presence of Yahuah unless he is born of water and the Spirit. Flesh gives birth to flesh, but the Spirit gives birth to Spirit. You should not be surprised at my saying, ‘You must be born from above.’ The Spirit blows like the wind and breathes life wherever He [the Father] desires. You are endowed with the faculty to hear the voice and to know the language, yet you do not know the household of Yahuah or what He makes known. In this manner he who is to have eternal life, each and everyone is born, brought forth, and delivered by the Spirit.” (Yahowchanan / Yah is Merciful / John 3:1-11)**

### John 3:1

Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων,  
Νικόδημος ὄνομα αὐτῷ, ἄρχων τῶν  
Ἰουδαίων. | [LEB NT RI](#)

Now there was a man of the Pharisees whose  
name was Nicodemus, a ruler of the Jews. |  
[LEB](#)

### John 3:2

οὗτος ἦλθεν πρὸς αὐτὸν νυκτὸς καὶ εἶπεν  
αὐτῷ· Ῥαββί, οἶδαμεν ὅτι ἀπὸ θεοῦ  
ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ δύναται  
ταῦτα τὰ σημεῖα ποιεῖν ἃ σὺ ποιεῖς, ἐὰν μὴ ᾖ  
ὁ θεὸς μετ' αὐτοῦ. | [LEB NT RI](#)

This man came to him at night and said to  
him, “Rabbi, we know that you are a teacher  
who has come from God, for no one is able  
to perform these signs that you are  
performing unless God were with him.” | [LEB](#)

### John 3:3

ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Ἀμὴν ἀμὴν  
λέγω σοι, ἐὰν μὴ τις γεννηθῆ ἄνωθεν, οὐ  
δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ. | [LEB  
NT RI](#)

Yahusha

answered and said to him, “Truly, truly  
I say to you, unless someone is born from  
above, he is not able to see the kingdom of  
YAH” | [LEB](#)

### John 3:4

λέγει πρὸς αὐτὸν ὁ Νικόδημος· Πῶς δύναται  
ἄνθρωπος γεννηθῆναι γέροντων; μὴ  
δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ  
δεύτερον εἰσελθεῖν καὶ γεννηθῆναι; | [LEB  
NT RI](#)

Nicodemus said to him, “How can a man be  
born when he is an old man? He is not able  
to enter into his mother’s womb for the  
second time and be born, can he?” | [LEB](#)

### John 3:5

ἀπεκρίθη Ἰησοῦς· Ἀμὴν ἀμὴν λέγω σοι, ἐὰν <sup>Yahusha</sup> answered, “Truly, truly I say to you, μὴ τις γεννηθῆ ἔξ ὕδατος καὶ πνεύματος, οὐ unless someone is born of water and spirit, δύνатаι εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ he is not able to enter into the kingdom of θεοῦ. | [LEB NT RI](#) God. | [LEB](#)

### John 3:6

τὸ γεγεννημένον ἐκ τῆς σαρκὸς σὰρξ ἐστίν, What is born of the flesh is flesh, and what is καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος born of the Spirit is spirit. | [LEB](#) πνεῦμά ἐστίν. | [LEB NT RI](#)

### John 3:7

μὴ θαυμάσης ὅτι εἶπόν σοι Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν. | [LEB NT RI](#) Do not be astonished that I said to you, ‘It is necessary for you to be born from above.’ | [LEB](#)

### John 3:8

τὸ πνεῦμα ὅπου θέλει πνεῖ, καὶ τὴν φωνὴν The wind blows wherever it wishes, and you αὐτοῦ ἀκούεις, ἀλλ’ οὐκ οἶδας πόθεν hear the sound of it, but you do not know ἔρχεται καὶ ποῦ ὑπάγει· οὕτως ἐστὶν πᾶς ὁ where it comes from and where it is going. So is everyone who is born of the Spirit.” | [LEB NT RI](#) | [LEB](#)

### John 3:9

ἀπεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ· Πῶς  
δύναται ταῦτα γενέσθαι; | [LEB NT RI](#)

Nicodemus answered and said to him, “How  
can these things be?” | [LEB](#)

### John 3:10

ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Σὺ εἶ ὁ  
διδάσκαλος τοῦ Ἰσραὴλ καὶ ταῦτα οὐ  
γινώσκεις; | [LEB NT RI](#)

Yahusha

answered and said to him, “Are you  
the teacher of Israel, and you do not  
understand these things?” | [LEB](#)

### John 3:11

ἀμὴν ἀμὴν λέγω σοι ὅτι ὁ οἶδαμεν λαλοῦμεν  
καὶ ὁ ἑώρακαμεν μαρτυροῦμεν, καὶ τὴν  
μαρτυρίαν ἡμῶν οὐ λαμβάνετε. | [LEB NT RI](#)

Truly, truly I say to you, we speak what we  
know, and we testify about what we have  
seen, and you do not accept our testimony! |  
[LEB](#)

Yahowsha' explained what Nicodemus, as a Towrah scholar, should have known, because this very message is the one being described here in the Towrah. Yahowah has told us that we have been summoned, but also that we are not to arrive as an empty void, that we must be filled with His Spirit to come into His presence. Therefore, with these words in the Towrah, and with their explanation and confirmation in Yahowsha's testimony, Yahowah has issued His instructions and established His plan.

We can then choose whether these *Miqra'ey* will represent a court date, a trial at which we will be judged, or an adoption ceremony, one in which we are welcomed into His eternal family. The Spirit's presence determines which fate we will endure. And we have learned that all seven Called-Out Assemblies work together to achieve a common goal. Passover and Unleavened Bread lead to FirstFruits—to our souls being gathered in by **Yahuah**. Specifically how Yahowsha' facilitated this way home shall become the focus next when we examine the remarkable passages which follow the *Shemowth* 23:16 and 17 harvests.

One way to ascertain whether something is important to Yahowah is to consider how many times, and in how many ways, He shares the same information. As we turn the page from *Shemowth* / Exodus to *Bamidbar* /Numbers we read:

“On (*ba*) the fourteenth (*‘araba ‘eser* – to be square and to tithe) day (*yowm*) of the first (*ri’shown* – foremost and beginning) month (*hodes* – time of renewal) is Yahowah’s Passover (*Pesach*). *Bamidbar* / In the Wilderness / Numbers 28:16

Numbers 28:16

וּבַחֹדֶשׁ הָרִאשׁוֹן בְּאַרְבָּעָה עָשָׂר יוֹם “On the fourteenth day of the first month is the Passover for Yahweh. | LEB

לְחֹדֶשׁ פֶּסַח לַיהוָה: | LEB OT RI

16 Then in the fi[rst] month, [on the fourteenth day of the month, shall be the Lord’s Passover]. DSS



And on the fifteenth (**hames** 'eser) day (*yowm*) of (*la*) the month (*hodes* – time of renewal), this (*zeh*) is a Festival Feast (*chag* – celebration) for seven (**seba'** – promise and sworn oath) days (*yowm*) of consuming ('*akal* – eating) Unleavened Bread (*matsah* – bread without yeast)." (*Bamidbar* / In the Wilderness / Numbers 28:17)

Numbers 28:17

וּבַחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַזֶּה חַג  
On the fifteenth day of this month is a religious feast, unleavened bread must be eaten for seven days. | LEB  
שִׁבְעַת יָמִים מַצּוֹת יֵאָכְלִין: | LEB

17 And on the fifteenth [**day of this month is a feast; for seven days unleavened bread shall be eaten**]. ▲ DSS



## HAMAS REJECTS PEACE

“Initiatives, and so-called peaceful solutions & international conferences, are in contradiction to the principles of the Islamic Resistance Movement [Hamas]... There is no solution for the Palestinian question except through **Jihad**.”

– Hamas Covenant

It is interesting that the Hebrew word for “five,” *hames*, and remember it is textually identical to *hamas*, the name of the popular Islamic terrorist group which continues to deny the right of Israel to exist.

Also interesting, is that *hamas/hames* means “terrorist and terrorize,” and that Muslims were told that Friday, the fifth day of the work week, was Allah’s special day. The dual meaning of *seba’*, Hebrew for “seven,” reminds us that Yahowah’s plan is predicated on six plus one (of man with the addition of *Yahuah*) equating to seven (which is perfection), and that the promise of Unleavened Bread is redemption. It is a sworn oath upon which we can rely. In the name of consistency and by way of confirmation:

“On (*ba* – in and during) the first (*ri’shown* – foremost and beginning) day (*yowm*), is a set-apart and cleansing (*qodesh* – separated and purifying) Invitation to be Called Out and to Meet (*Miqra’* – summons to gather for the purpose of being welcomed, for reading, reciting, and communicating).” (*Bamidbar / In the Wilderness / Numbers 28:18*)

Numbers 28:18

בַּיּוֹם הָרִאשׁוֹן מִקְרָא־קֹדֶשׁ כָּל־מְלָאכָת  
LEB OT RI | עֲבֹדָה לֹא תַעֲשׂוּ: | LEB

On the first day there will be a holy convocation; you will not do any regular work. | LEB

NO DSS

A redemptive promise lies at the heart of **Yahuah’s** business. Salvation is His doing, not ours. And that is why both Hebrew words for work, *‘asah* and *‘abodah* appear along with *mal’akah* in this passage.

“You shall not (*lo*) do (*‘asah* – perform) any (*kol*) of the work (*‘abodah* – labor) of the service of the Spiritual Messenger (*mal’akah* – from *mal’ak*, spiritual theophanic messenger, representative, and envoy).” (*Bamidbar* / In the Wilderness / Numbers 28:18)

#### Numbers 28:18

בַּיּוֹם הָרִאשׁוֹן מִקְרָא-קֹדֶשׁ כָּל-מְלָאכֶת  
On the first day there will be a holy  
convocation; you will not do any regular  
work. | LEB  
LEB OT RI | עֲבֹדָה לֹא תַעֲשׂוּ:

The next verse begins very similarly to *Qara’* / Leviticus 23:8, a passage we examined at the beginning of this study.

**OH BOY...**

**...HERE WE GO AGAIN**

quickmeme.com

Seems like we can not get through one study without finding tampering with scripture. The big topic has been if Yahuah required a sacrifice, especially during Passover. We are finding that He did not. So now we see that the request for sacrifice has just exploded from one lamb to.....

“Come near and approach (*qarab* – advance, draw close, and appear before) the fire (*‘iseh/‘isah* –of *Yahuah’s* light) unto (*la* – toward, into, on behalf of, according to, and in relation to) *Yahowah*, making an offering which ascends (*‘olah* – making an acceptable sacrifice). For (*la*) **you there shall be** (*hayah*) **two** (*senaym*) **young bull** (*ben par* – adolescent male bovine) **cows** (*baqar*), **one** (*‘echad*) **ram** (*‘ayl*), **and seven** (*seba’*) **male adolescent** (*ben*) **lambs** (*kebes*), **each a year old** (*shanah*), **perfect, without any defect** (*tamym* – unblemished, innocent, guiltless, and pure).” (*Bamidbar / In the Wilderness / Numbers 28:19*)

Numbers 28:19

וְהִקְרַבְתָּם אֶשָׁה עֹלָה לַיהוָה פְּרִים

בְּנֵי-בָקָר שְׁנַיִם וְאַיִל אֶחָד וְשִׁבְעָה

כִּבְשִׂים בְּנֵי שָׁנָה תְּמִימִם יִהְיוּ לָכֶם: | LEB

OT RI

You will present an offering by fire, a burnt offering for Yahweh: two *bulls* and one ram and seven male lambs *in their first year*; they will be for you without defect. | LEB

NO DSS

A warning here. Yahuah said He never instructed the people to do sacrifice coming out of Mitzrayim, and yet here we see now it ramped up to the max. Not 1 lamb but 7. This, in our opinion, was because we take Yah at His word, that it has been altered by the scribes and priests who wanted the people to bring them meat. There is no atonement for sin by the way of animal sacrifice. If it was the case there would have been no need for Yahusha to lay down his life, once and for all. It has to be permanent or why do it? It has a very pagan past.



Again we see additional items being asked to be offered to Yahuah that has not been asked before but items that were offered to other deities. Yah wants us to offer Him a humble heart not items He can't use! Ask yourself who benefits from this?

“Make (*‘asah* – profit from) an offering (*minhah* –present a gift) of fine flour (*solet* – grain with the hulls removed, leaving only the pure inner kernel) mixed with (*balal*) three (*salos*) tenths (*‘isarown*) olive oil (*semen*) **with the bull** (*par*) and two (*shenaym*) tenths (*‘isarown*) for the ram (*‘ayl*). Numbers 28:20

#### Numbers 28:20

וּמִנְחָתָם סֹלֶת בְּלוּלָה בַשֶּׁמֶן שֶׁלֶשָׁה  
עֶשְׂרִינָיִם לַפָּר וּשְׁנַיִ עֶשְׂרִינָיִם לְאַיִל תַּעֲשׂוּ:  
LEB OT RI |

For their grain offering, you will offer finely milled flour mixed with oil: three-tenths for the bull and two-tenths for the ram. | LEB

NO DSS



Ten tenths (*'isarown 'isarown*) shall be included and offered (*'asah – shall benefit*) **with each** (*'echad*) **of the seven** (*seba'*) **male lambs** (*kebes*).”  
(*Bamidbar / In the Wilderness / Numbers 28:21*)

Numbers 28:21

עֲשׂוּן עֲשׂוּן תַּעֲשֶׂה לְכַבֵּשׁ הָאֶחָד You will offer a tenth for each of the seven male lambs; | LEB  
לְשִׁבְעַת הַכֹּבֶשִׂים: | LEB OT RI

**NO DSS**

Again why would they need to make a “Sin” offering? Yahuah requires that we turn around and follow His instructions when we miss the mark-repenting- not killing an animal.

**“And make a sin offering** (*hata’th* – purify your iniquities and offenses, and absolve yourself of judgment and punishment) **for** (*‘al*) **yourselves of one** (*‘echad*) **male goat** (*sa’yr* – a satyr or scapegoat) **to make reconciliation** (*kapar* – to atone, pay a ransom, annul and reconcile a disagreement, and to make amends).” (*Bamidbar* / In the Wilderness / Numbers 28:22)

Numbers 28:22

LEB | וְשֵׁעִיר חַטָּאת אֶחָד לְכַפֵּר עֲלֵיכֶם: | LEB  
OT RI

**NO DSS**

Does the death of an innocent reconcile us to Yahuah?  
Is Yahuah's character about life or death?

“Other than (*bad min* – except for) making the offering which ascends (*olah* – making an acceptable sacrifice) in the morning (*boqer*), which (*asher*) is for (*la*) the duration of time (*tamid* – is to leave you blameless and innocent forever), do and profit from (*asah* – perform) these (*eleh*) things (*eth*).” (*Bamidbar* / In the Wilderness / Numbers 28:23)

Numbers 28:23

מִלְבַּד עֲלֵת הַבֶּקֶר אֲשֶׁר לְעֹלֹת הַתָּמִיד  
תַּעֲשׂוּ אֶת-אֱלֹהֵי: | LEB OT RI

You will offer these besides the burnt offering of the morning, which is for the continual burnt offering. | LEB

**NO DSS**

We just need to be careful in order for us to do things for Him because Yahuah always tells us why. Funny we are never told why Yahuah wants this except as a remembrance when Yahuah already told us what He wants us to do for a remembrance and it was not a sacrifice.

“Offer (*‘asah*) things like (*ka ‘eleh*) a loaf of bread (*lehem* – grain flour mixed with water and baked) for (*la*) the seven (*sheba’*) days (*yowm*), spiritually accepting and receiving (*ruyach* – approaching and enduring with; from *ruwach*, the Spirit), reconciling the relationship with (*nyhoah* – pleasing and resting quietly with) warming fire (*‘iseh/‘isah* – of **Yahuah’s** light) toward (*la* – toward, into, on behalf of, according to, regarding, and in relation to) **Yahowah**.” (*Bamidbar / In the Wilderness / Numbers 28:24*)

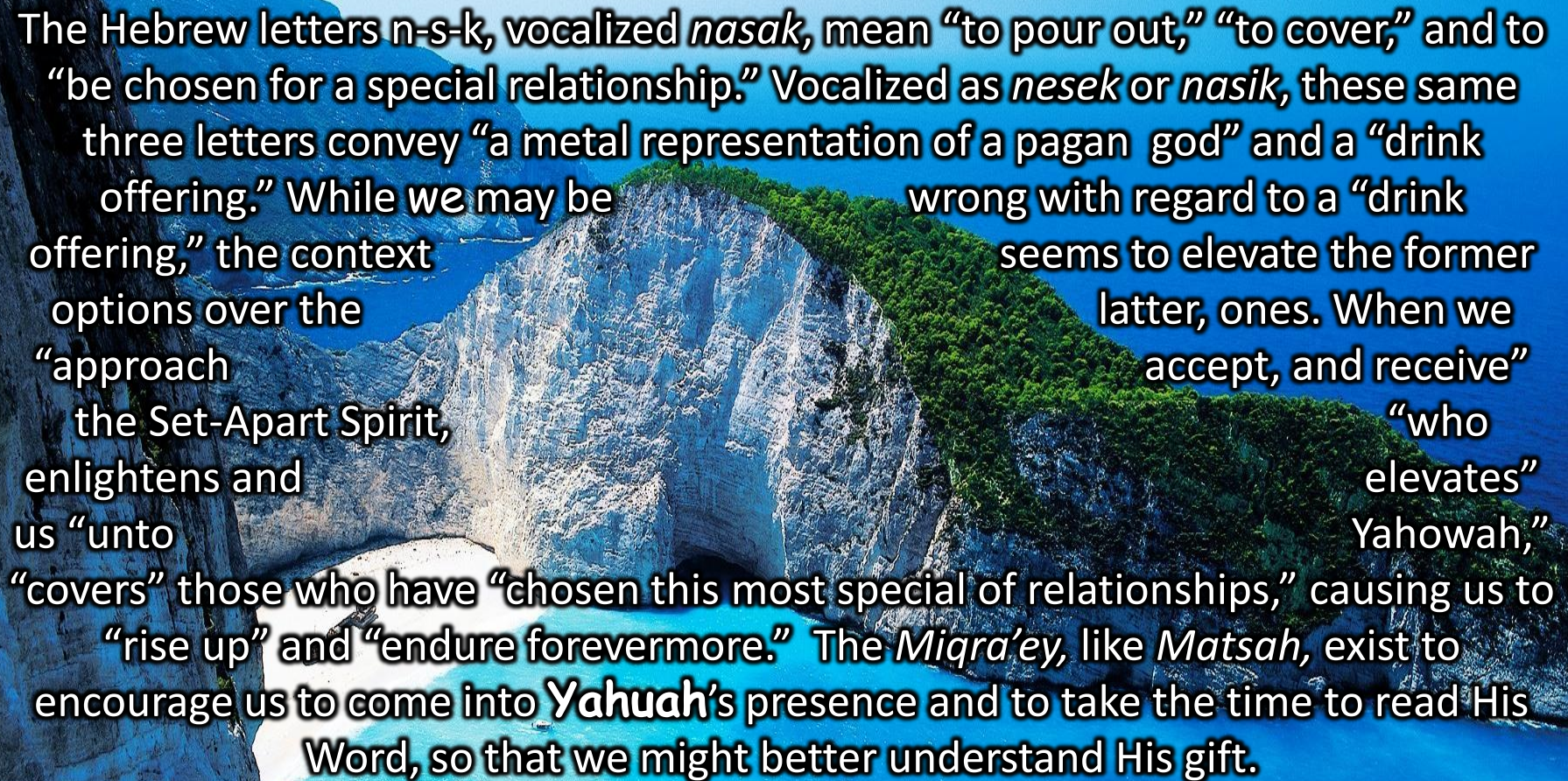
Numbers 28:24

כְּאֵלֶּה תַעֲשֶׂוּ לַיּוֹם שִׁבְעַת יָמִים לַחֵם  
אֲשֶׁה רִיח־נִיחַח לַיהוָה עַל-עוֹלֹת הַתָּמִיד  
יַעֲשֶׂה וְנִסְכּוֹ: | LEB OT RI

Like this you will offer daily, for seven days, the food of the offering made by fire, a fragrance of appeasement for Yahweh; it will be offered in addition to the continual burnt offering and its libation. | LEB

**NO DSS**

“Because (*‘al*) His (*huw’*) offering which elevates (*‘olah* – the acceptable sacrifice which rises) endures continually (*tamyd* – is forever and constant into perpetuity), covering the chosen (*nasak*).” (*Bamidbar / In the Wilderness / Numbers 28:24*)



The Hebrew letters n-s-k, vocalized *nasak*, mean “to pour out,” “to cover,” and to “be chosen for a special relationship.” Vocalized as *nesek* or *nasik*, these same three letters convey “a metal representation of a pagan god” and a “drink offering.” While *we* may be wrong with regard to a “drink offering,” the context seems to elevate the former options over the latter, ones. When we “approach the Set-Apart Spirit, enlightens and us “unto “covers” those who have “chosen this most special of relationships,” causing us to “rise up” and “endure forevermore.” The *Miqra’ey*, like *Matsah*, exist to encourage us to come into **Yahuah’s** presence and to take the time to read His Word, so that we might better understand His gift.

“And (*wa*) on (*ba – in*) the seventh (*shaby’y*) day (*yowm*), there exists (*hayah – was, is, and will be*) a set-apart and purifying (*qodesh – separate and cleansing*) Invitation to be Called Out and to Meet (*miqra’ – summons to gather together and read, recite, and communicate*) on your behalf. Do not (*lo’*) do (*’asah – perform*) any (*kol*) of the work (*’abodah – labor or service*) which is the heavenly representative’s responsibility (*mal’akah – service of the spiritual messenger and envoy, the corporeal manifestation of Yahuah*).” (*Bamidbar / In the Wilderness / Numbers 28:25*)

**NO DSS**

Numbers 28:25

וביום השביעי מקרא־קֹדֶשׁ יִהְיֶה לָכֶם  
On the seventh day you will have a holy  
convocation; you will not do any regular  
work. | LEB  
LEB OT RI | כָּל־מְלָאכָת עֲבֹדָה לֹא תַעֲשׂוּ:

**This all brings us to First Fruits, which is both the result of Unleavened Bread.**

The Towrah's triumphant trilogy of *Pesach*, *Matsah*, and *Bikuwrym* is presented one final time in *Dabarym* / Words. The instructions are consistent and reinforcing as always.

“Carefully observe and thoughtfully consider (*shamar* – keep focused upon and closely examine, care about and be preserved by) the Pesach (*Pesach* – Passover) of Yahowah, your Yahuah (*‘elohym*), engaging in and acting upon (*‘asah* – celebrating and profiting from) it in association with (*‘eth*) the month (*chodesh* – time of renewal) of ‘Abyb (*‘abyb* – time of year when the grain of the barley plant is in the ear and yet still soft, green, and moist), because (*ky*) in (*ba*) the month (*chodesh* – time of renewal) of ‘Abyb (*‘abyb*), Yahowah, your Yahuah, brought you out (*yasa’* – descended, extended Himself, came forth and served you, to deliver you) from (*min*) the Crucible of Egypt (*mitsraym* – religious and political, economic and military oppression) during the night (*laylah* – time of darkness).”

(*Dabarym* / Words / Deuteronomy 16:1)

Deuteronomy 16:1

שְׁמֹר אֶת־חֹדֶשׁ הָאָבִיב וְעָשִׂיתָ פֶּסַח  
לִיהוָה אֱלֹהֶיךָ כִּי בַחֹדֶשׁ הָאָבִיב הוֹצִיאָךְ  
יְהוָה אֱלֹהֶיךָ מִמִּצְרַיִם לַיְלָה:

“Observe the month of Abib, and you shall keep the Passover to Yahweh your God, for in the month of Abib Yahweh your God brought you out from Egypt by night. | LEB

[1 Observe the month of Abib and keep the Passover for the Lord your God, because in the month of Abib the Lord your God brought you out of Egypt by night.

DSS

“I would like you to choose to genuinely accept the totality of the gift of the Pesach (*zabach Pesach* – under the auspices of freewill, I would like you to receive the offer of the endowment of the Passover Lamb (qal perfect consecutive) to approach (*la* – unto) Yahowah, your Eternal (*‘elohym*).” (*Dabarym* / Words / Deuteronomy 16:2)

And you should butcher the pesach to Yahuah your Almighty.....

Deuteronomy 16:2

וְזָבַחְתָּ פֶּסַח לַיהוָה אֱלֹהֶיךָ צֹאן וּבָקָר  
 בַּמָּקוֹם אֲשֶׁר-יִבְחַר יְהוָה לְשִׁכְנוֹ שְׁמוֹ  
 לְבָּ OT RI | :שָׁם | LEB

And you shall offer **the Passover sacrifice** to Yahweh your God from among your flock and herd at the place that Yahweh will choose, to let his name dwell there. | LEB

2 And you shall sacrifice the Passover to the Lord your God, from the flock and] the herd, [in the place which the Lord chooses to make his name dwell there. **DSS**

וְזָבַחְתָּ זָבַחְתָּ zā·băḥ'·tā

And you shall offer the Passover sacrifice to Ya

זָבַח *zbḥ* to **slaughter**, slaughter for a communal sacrifice; to sacrifice verb, Qal, second person, masculine, singular ± w<sup>q</sup>ātal (waw + perfect), perfect, active, suffixed (perfect) sequential

Sense: to sacrifice – to make a sacrifice of; in religious rituals.

BDB slaughter for sacrifice; victims  
 GHCLLOT TO SLAUGHTER ANIMALS; to slay in sacrifice, to sacrifice, to immolat..  
 CHALOT **slaughter**; slaughter for a (communion) sacrifice; offer  
 DBL Hebrew offer a sacrifice; **butcher**



As we saw before, *Zabach*, which is normally translated “offer a sacrifice” due primarily with its association with *Pesach*, is actually based upon *zabad*, which speaks of “endowing and bestowing a gift.” Passover, like Unleavened Bread and the rest of the *Miqra’ey*, is **Yahuah’s** gift to us. *Pesach* represents **Yahuah’s** endowment and is therefore the doorway to life. Here, *zabach* was spoken using the same qal stem, perfect conjugation, and consecutive form Yahuah’s used in His presentation of *Pesach* throughout His *Towrah*. Therefore, we are witnessing **Yahuah’s** will – an indication of what He wants. And yet, this statement is the antithesis of a command, because by using the consecutive form, we are being given the choice to ignore, accept, or reject our Heavenly Father’s gift. Also, in the qal, we should view this request literally and respond to it genuinely. With the perfect, we are being put on notice that **Yahuah’s** offer is complete, lacking nothing.

The word “sacrifice” is added. As is the idea that this is to be done for Yahuah “in the place He causes His name to dwell.”

2284 זָבַח (zā·bāḥ): v.; = Str 2076; TWOT 525—1. LN 53.16–53.27 (qal) offer a sacrifice by killing a living thing, as an act. of worship, expiation or propitiation to a deity (Ex 23:18); (piel) (Hos 12:12); 2. LN 20.72 (qal) butcher, i.e., slaughter an animal and dress it out for consumption (1Sa 28:24)

2285 זֶבַח (zē·bāḥ): n.masc.; = Str 2077; TWOT 525a—1. LN 53.16–53.27 sacrifice, i.e., an offering killed and presented as an act. of worship, expiation or propitiation to a deity (Ge 31:54), see also domain LN 20.61–20.88; 2. LN 5.1–5.22 meat, i.e., what is killed for a feast for consumption (Pr 17:1)

“The lamb is a sign (*tso’n H6629*– the act of shepherding sheep communicates a message; from *tsyown* – signpost) in addition to (*wa*) the morning (*boqer*) in (*ba*) the (*ha*) place (*maqowm* – site, home, and source) where by association (*‘asher* – and as a blessing), Yahowah chooses and prefers (*bahar* –desires and selects (qal imperfect)) His name (*shem* – designation, reputation, and renown) to live (*la sakan* – dwell and abide, to remain and to reside).” *Dabarym / Words / Deuteronomy 16:2*)

....Flock and herd at the place that will choose, Yahwah, to let dwell His name there.  
 \*\**(from among your)* was added.

And you shall offer the Passover sacrifice to Yahweh your God from among your flock and herd at the place that Yahweh will choose, to let his name dwell there. | LEB

צֹאן

To be fruitful, abundant, plentiful, exuberant.

It occurs not as a V. but see below צֹאן.

I. As a collective N. צֹאן *sheep* or *flocks of sheep*. צֹאן is distinguished from עֵיִם *goats*, 1 Sam. xxv. 2. *Sheep* are thus denominated from their great *fruitfulness*, whence they are said to *bring forth thousands, yea, infinite multitudes*, Psal. cxliv. 13; and the *pastures* are said to be *clothed with them*, Psal. lxxv. 14. And Bochart shows that the eastern sheep not only bring forth *two at a time*, (comp. Cant. iv. 2.) but sometimes *three or four*, and that *twice a year*; and another learned writer\* observes, that “we must not judge of the *sheep* of Palestine by ours. The *sheep* of that country often bring forth *two* young ones, and sometimes *three or four*. This great *fruitfulness* is particularly observed, Ps. cxliv. 13.”

\* See Bochart, vol. ii. 432, 510, & seq.

2 And you shall sacrifice the Passover to the Lord your God, from the flock and] the herd, [in the place which the Lord chooses to make his name dwell there. DSS

II. *Mixed flocks of small cattle*, i. e. *of sheep and goats, from their fecundity*. So Aristotle, cited by Bochart, vol. ii. 417, observes of *goats*, as well as of *sheep*, πολυτοκωτερα γαρ ιστιν, that they are *remarkably prolific*. Gen. xxvii. 9. xxxviii. 17. Lev. i. 10, & al. freq. And as the Heb. צֹאן, which most properly seems to denote *a flock of sheep*, thus includes *goats*, so the Greek μηλα, which strictly means *sheep*, as in Homer, Il. x. lin. 485, 486. Odys. ix. lin. 184, likewise applied to *goats*.

While a *tso'n* is a “small mammal,” to accommodate the fact that it is singular, it is usually conveyed as “the flock of lambs” rather than “the lamb is a sign” as it is rendered in this amplified translation. My reason for doing so was that *tso'n* is related to *tsyuwn* which is a “sign along the way.” There is no more important sign on the way to life and on the way to Yahuah’s home than *Passover*.

While this sounds nice, We think Craig made too much of a stretch on this connection. The two root words mean “dry wilderness solitary and barren” and “musician, overseer, ” and so in the context of the verse we think that in reality this verse is another added verse by the Priests. Nowhere before has this stipulation been made on where to have this meal or did Yah say to dedicate the meat to Him.

Lexicon :: Strong's **H6629** - *tso'n* Aa

**צֹאֵן**

<b>Transliteration</b>	<b>Pronunciation</b>
<i>tso'n</i>	tsōn (Key)
<b>Part of Speech</b>	<b>Root Word (Etymology)</b>
collective feminine noun	From an unused root meaning to migrate
<b>Dictionary Aids</b>	
TWOT Reference: 1864a	
<b>KJV Translation Count — Total: 274x</b>	
The KJV translates Strong's H6629 in the following manner: flock (138x), sheep (110x), cattle (15x), shepherd (with H7462) (2x), lamb (with H1121) (2x), lamb (1x), sheep (with H4480) (1x), sheepcotes (with H1448) (1x), sheepfold (with H1448) (1x), sheepfold (with H4356) (1x), sheepshearers (with H1494) (1x), shepherd (with H7462) (1x).	
<b>Outline of Biblical Usage [?]</b>	
<ul style="list-style-type: none"> <li>I. small cattle, sheep, sheep and goats, flock, flocks <ul style="list-style-type: none"> <li>A. small cattle (usually of sheep and goats)</li> <li>B. of multitude (simile)</li> <li>C. of multitude (metaphor)</li> </ul> </li> </ul>	

Lexicon :: Strong's **H6725** - *tsiyuwn* Aa

**צִיפּוֹן**

<b>Transliteration</b>	<b>Pronunciation</b>
<i>tsiyuwn</i>	tsē-yūn' (Key)
<b>Part of Speech</b>	<b>Root Word (Etymology)</b>
masculine noun	From the same as צִיָּה (H6723) in the sense of conspicuousness [compare נִצָּח (H5329)]
<b>Dictionary Aids</b>	
TWOT Reference: 1887a	
<b>KJV Translation Count — Total: 3x</b>	
The KJV translates Strong's H6725 in the following manner: title (1x), waymark (1x), sign (1x).	
<b>Outline of Biblical Usage [?]</b>	
<ul style="list-style-type: none"> <li>I. signpost, monument, market</li> </ul>	
<b>Strong's Definitions [?]</b> <span style="float: right;">(Strong's Definitions Legend)</span>	
צִיפּוֹן <i>tsiyūwn</i> , tsee-yoon'; from the same as H6723 in the sense of conspicuousness (compare H5329); a monumental or guiding pillar.—sign, title, waymark.	

Similarly, while *boqer* is usually vocalized *baqar* which speaks of a “large mammal,” and is often rendered as “the flock of goats,” the letters which comprise this word are used throughout this same *Towrah* text to convey “morning.” The morning served as a sign of *Bikuwrym*, where the Lamb’s soul and Yahowah’s Spirit were reunited before he, himself, returned to *Yahuah*. It reflects how we are born again from above Spiritually so that we can be adopted into Yah’s Covenant family.

Again we disagree with Craig’s thoughts here obviously as we do not equate *Yahusha* with the lamb, which would condone human sacrifice. Jumping to the “morning” definition while ignoring the “seek and enquire” root word definition does not make sense, even if we thought this was a valid scripture.

Lexicon :: Strong's H1241 - *baqar*

בָּקָר

Transliteration	Pronunciation
<i>baqar</i>	bā-kār' (Key)
Part of Speech	Root Word (Etymology)
masculine noun	From בָּקָר (H1239)

Dictionary Aids

TWOT Reference: 274a

KJV Translation Count — Total: 182x

The KJV translates Strong's H1241 in the following manner: ox (78x), herd (44x), beeves (7x), young (18x), young (with H1121) (17x), bullock (6x), bullock (with H1121) (2x), calf (with H1121) (2x), heifer (2x), kine (2x), bulls (1x), cattle (1x), cow's (1x), great (1x).

Outline of Biblical Usage [?]

- I. cattle, herd, oxen, ox
  - A. cattle (generic pl. but sing. in form - coll)
  - B. herd (particular one)
  - C. head of cattle (individually)

Lexicon :: Strong's H1239 - *baqar*

בָּקָר

Transliteration	Pronunciation
<i>baqar</i>	bā-kar (Key)
Part of Speech	Root Word (Etymology)
verb	A primitive root

Dictionary Aids

TWOT Reference: 274

KJV Translation Count — Total: 7x

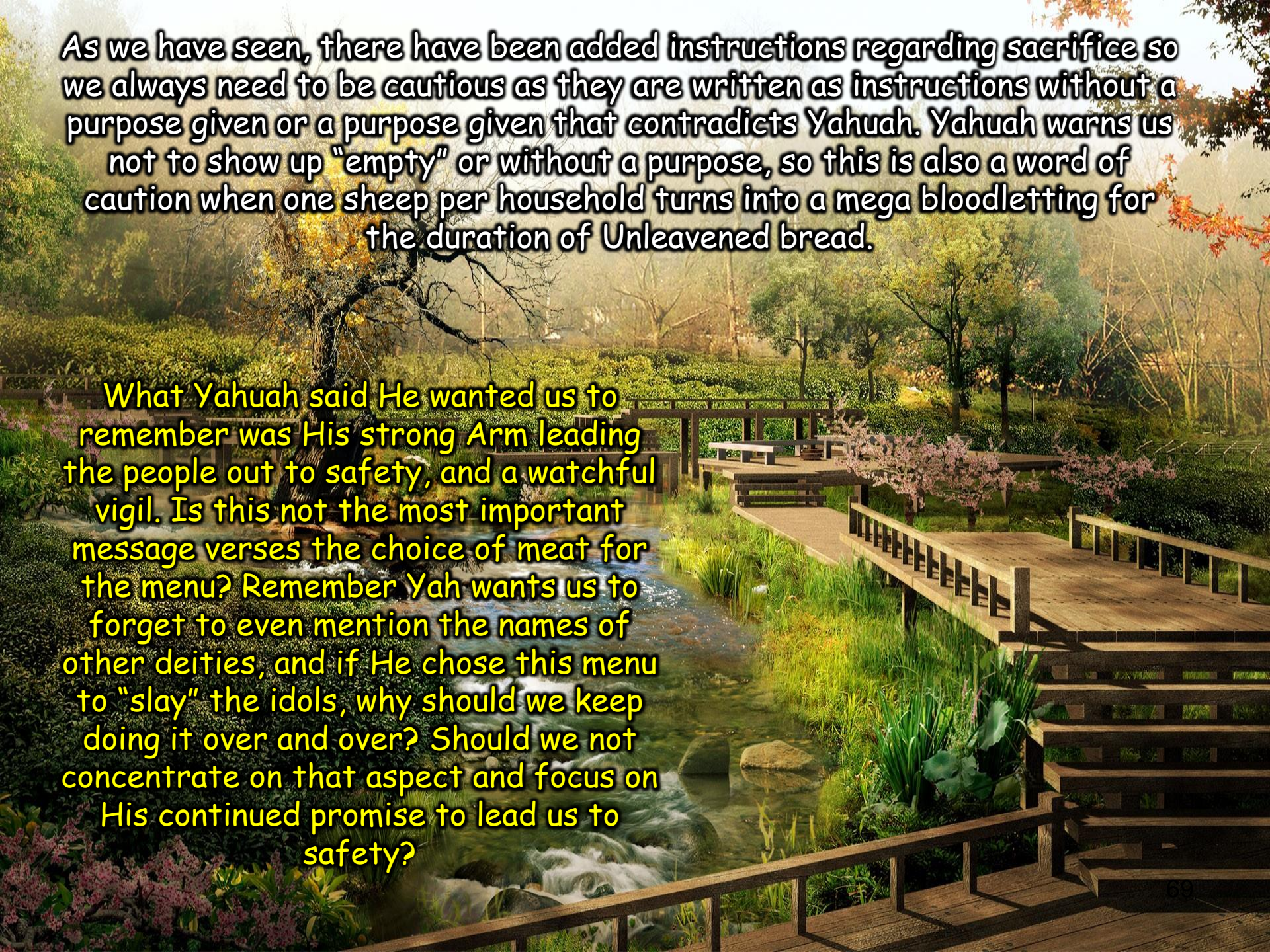
The KJV translates Strong's H1239 in the following manner: enquire (3x), seek (3x), search (1x).

Outline of Biblical Usage [?]

- I. to seek, enquire, consider
  - A. (Piel)
    - i. to seek, look for
    - ii. to consider, reflect

Strong's Definitions [?] (Strong's Definitions Legend)

בָּקָר *bāqar*, baw-kar; a primitive root; properly, to plough, or (generally) break forth, i.e. (figuratively) to inspect, admire, care for, consider:—(make) inquire (-ry), (make) search, seek out.

A scenic landscape featuring a wooden walkway with railings that curves along a stream. The stream flows over rocks, creating small rapids. The surrounding area is lush with greenery, including various trees and bushes. In the background, there are more trees and a hazy sky. The overall atmosphere is peaceful and natural.

As we have seen, there have been added instructions regarding sacrifice so we always need to be cautious as they are written as instructions without a purpose given or a purpose given that contradicts Yahuah. Yahuah warns us not to show up "empty" or without a purpose, so this is also a word of caution when one sheep per household turns into a mega bloodletting for the duration of Unleavened bread.

What Yahuah said He wanted us to remember was His strong Arm leading the people out to safety, and a watchful vigil. Is this not the most important message verses the choice of meat for the menu? Remember Yah wants us to forget to even mention the names of other deities, and if He chose this menu to "slay" the idols, why should we keep doing it over and over? Should we not concentrate on that aspect and focus on His continued promise to lead us to safety?



*Come Let Us Reason.....*

*What would you like to discuss  
about today's presentation?*

**Isaiah 1:18 (KJV)**

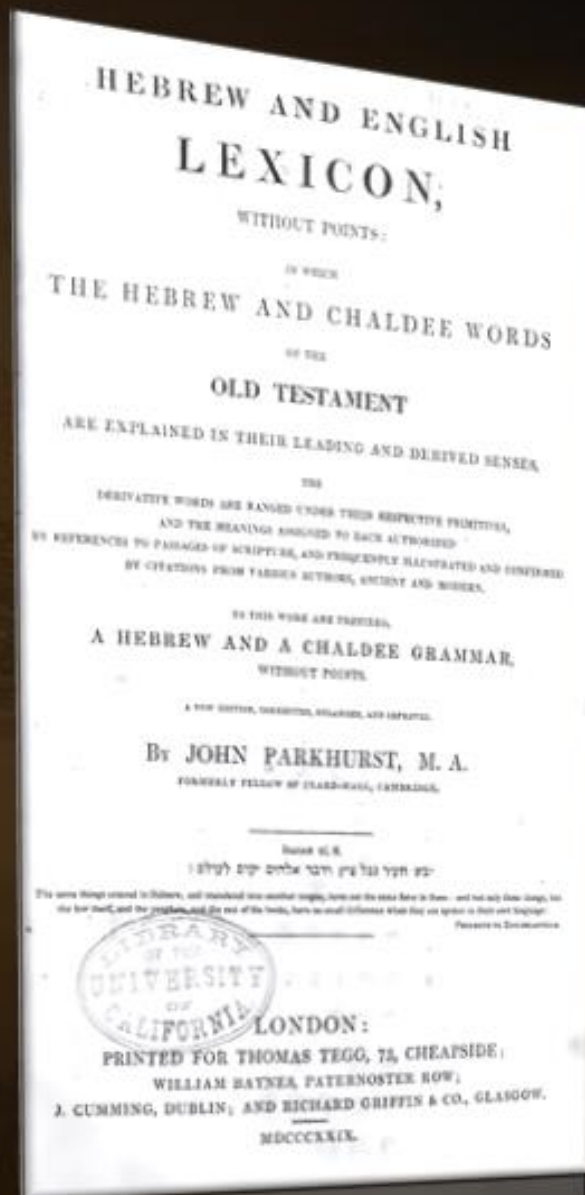
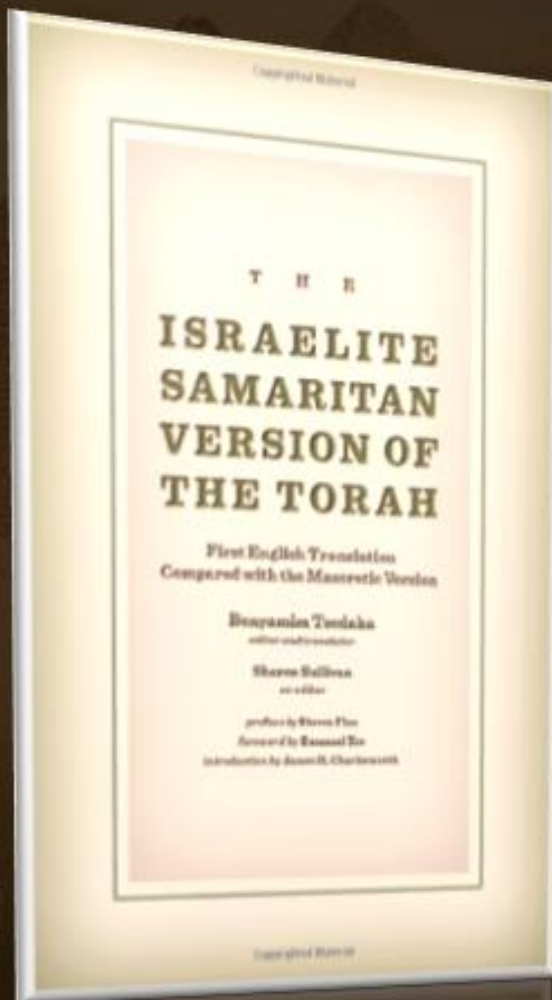
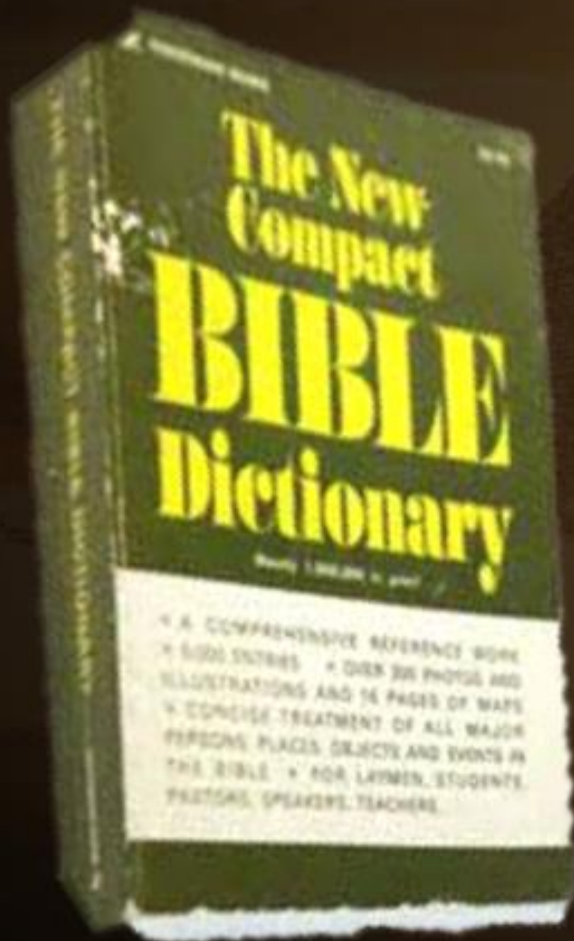
<sup>18</sup> Come now, and let us reason together, says Yahuah: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

Next week we look at



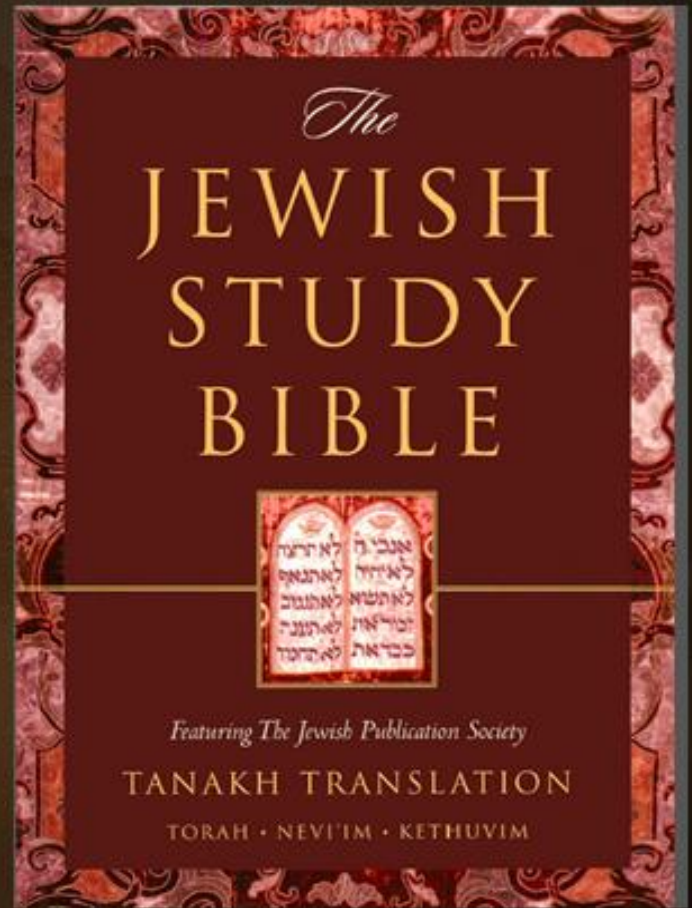
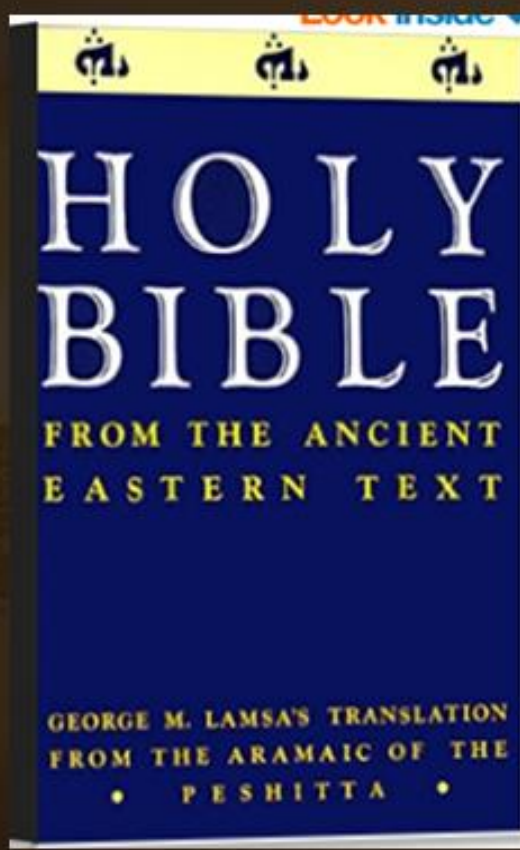
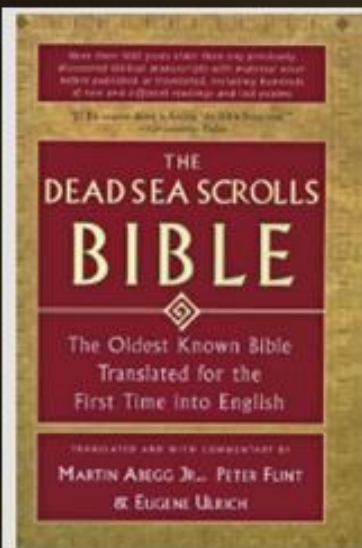
And his fulfillment of the Spring feasts

# References

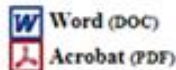




# References



# References



Yada' Yah  
Volume 2: Invitations to Meet God  
...Walking to Yahowah

1

## Qara' – An Invitation to Meet God

### Relationship, Not Religion...

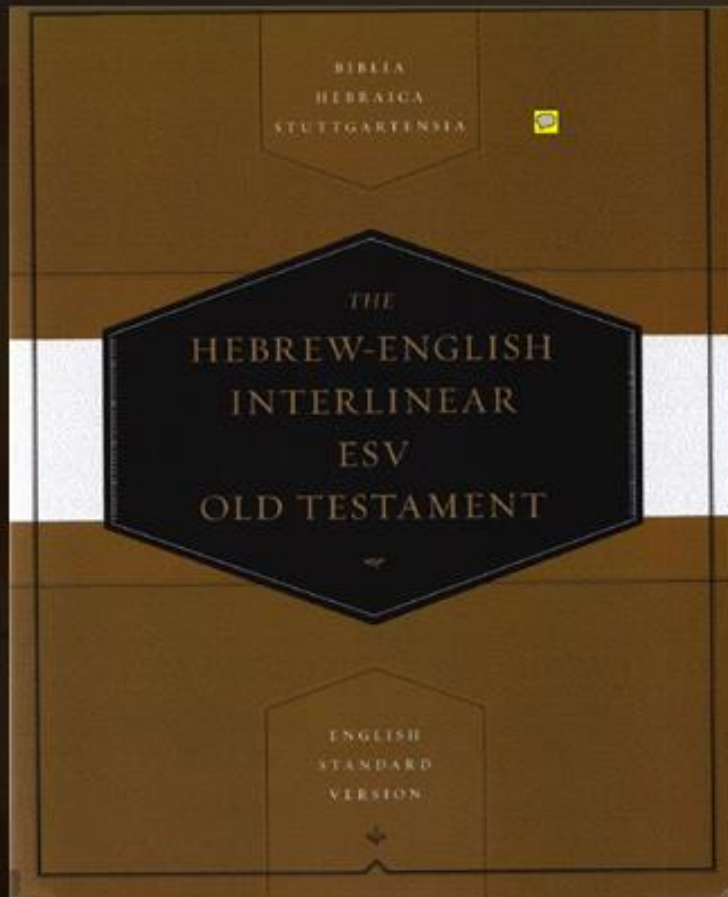
*Qara'*, which means "to invite," "to call out," and "to meet," represents the heart and soul of the *Towrah*. Yahowah has "*qara'* – invited" us to "*qara'* – meet" Him. And that is why *qara'* serves as the basis of *Miqra'* (plural: *Miqra'ey*), the title God chose to convey the purpose of His seven-step plan of salvation. The *Miqra'ey*, meaning "Called-Out Assemblies" or "Invitations to Meet" Yahowah, begin in the spring with Passover, Unleavened Bread, and FirstFruits. These are followed seven weeks later by the celebratory ecumenical Feast of Seven Sabbaths, known as "Weeks."

The first four *Miqra'ey* were not only prophetic, they were actually fulfilled, played out in human history during the Ma'aseyah Yahowsha's sixth corporeal visit. He sacrificed Himself as the Passover lamb on *Abyb* 14, which was *Pesach* that Friday, April 1<sup>st</sup> in 33 CE on our pagan calendars. He paid the penalty for our sins, voluntarily separating Himself from Yahowah, on *Matsah*, known as Unleavened Bread the following day. This, the most important date in human history, occurred on a Sabbath, the 15<sup>th</sup> of *Abyb* in Year 4000 Yah (Saturday, April 2<sup>nd</sup>, 33 CE on a Roman-Catholic calendar (Roman in the sense of Julian and Catholic in the sense of Gregorian)).

### Invitations

- 1 Qara'  
An Invitation to Meet God
- 2 Salah  
Freedom
- 3 Pesach  
Passover
- 4 Matsah  
Unleavened Bread
- 5 Bikuwrym  
FirstFruits
- 6 Shabuwa'  
Seven Sevens
- 7 Taruw'ah  
Shout for Joy
- 8 Kippurym  
Reconciliations
- 9 Sukah  
Shelters
- 10 Yowbel  
Yah's Lamb
- 11 Miqra'ey  
Invitations to Meet God

# References



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## The Aleph and Tau Messianic comings are for all mortals to repent and to fulfill

Home Shalom Matthew 24 Messianic comings Book of Revelation Colored Scriptures Torah (613 Mitzvot) Chodesh at full moon Shabbat Pesach Shavuot Sukkot

[Ancient Hebrew alphabet](#), אָתָּבָּ Names bearing His eternal Name listed, [New Testament \(B'rit haChadashah\) Hebrew-Greek Names](#), [Elohim \(El of all\)](#), [Father, Son, Holy Spirit](#), [Adonal \(Master\)](#), [Baptism with Repentance](#), [Writings of Yisrael](#), [The Gospel of Thomas](#)  
[Home](#)

### HaMiQraot [The Scriptures]: (Torah, Neviim, and Chetuvim)

(in downward order of each verse of its texts of the paleo-Hebrew Phoenician, modern Hebrew at right, and its Hebrew color coded transliteration, interlining with the translated color coded words mostly in English, along with the transliterated names/titles and Septuagint Greek Old Testament (Brenton) and its color coded transliterated text along with its color coded translated English text)

(with the help of Jay Green's The Interlinear Bible, Interlinear Scriptures Analysis, The Pentateuch [Linear translation into English], The Septuagint [Lancelot Brenton], Rethinking Old Testament, Septuagint-interlinear-greek-bible.com, HalleluYah Scriptures English-Hebrew Parallel edition, NASB, NRSV, NKJV, New Jerusalem Bible) edited and translated by Lanny Mebust (Benjamin benKohath)

(in progress to update all color coded interlinear Greek writings from Genesis chapter 1 to Isaiah chapter 17, plus the verification and correction on all OT interlinears), currently on [Exodus ch32](#).

Torah (the Law) -



NIV NLT ESV BSB NAS KJV HCS ASV DBT DRB ERV GWT ISR ISV KJP NET OJB WEB WBT WYC YLT JPS KJ2 KJS

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Bible

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Strong's

# References

The screenshot shows the qbible.com website. At the top, there's a navigation bar with options like '<<< Book', '<< Chapter', '< Verse', 'Verse >', 'Chapter >>', and 'Book >>>'. A dropdown menu shows 'Genesis' with page indicators '1 | 1 | 1'. Below this is a search bar with the placeholder text 'Type Here to Search the Greatest Study Bible on the Net ...' and a 'Search Chat Bible!' button. Underneath the search bar are radio buttons for 'All Words', 'Any Word', and 'Exact Phrase', along with 'Home' and 'Like Us' links. The main content area features a large 'Bible' logo with a magnifying glass. To the right of the logo, there are example search queries: 'Example Bible Search: keep my commandments, Jhn 14:15' and 'Example Lexicon Search: anointed Christ Messiah, G0025'. Below the logo is a grid of search options for different Bible sections: 'Law (Pentateuch / Five Scrolls)', 'History Books + Esther', 'Writings / Psalms', 'Prophets & N.T.', 'Hebrew / Aramaic Bible', and 'Greek New Testament'. Each option has a dropdown menu for 'All Words' and a 'Type Bible Search in...' or 'Type Lexicon Search...' input field. On the left side of the main content, there are buttons for 'KJV 1769 Change OBIBLE SEARCHBASE' and 'Get the OBIBLE SEARCHBOX'. On the right side, there is a vertical menu with links for 'Map', 'Search', 'Browse', 'Downloads', 'About', and 'Contact'.

- Use all Bible Resources:**
- NASB (1995)
  - D-R (1750)
  - DBY (1890)
  - WEB (1833)
  - YLT (1898)
  - EBR (1902)
  - KJV (1850) [NEW!]
  - KJV (1769)
  - KJV (1611)
  - KJV Apocrypha
    - 1611
    - modernized
  - KJV Parallel
    - 1611
    - 1769

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**Bibles:** King James Version (Red-Letter KJV; 1769); KJV 1611; KJV 1850; KJV Apocrypha (1611/1769); American Standard Version (ASV; 1901); Holy Name & Divine Titles KJV; Full Hebrew Names KJV; Hebrew Bible/Old Testament (OT; Massoretic Text); Greek New Testament (NT; Westcott & Hort) with Interlinear Literal English Translation; Brenton's English of the Greek Septuagint (with Hellenizations restored); Etheridge & Murdock Parallel English of the Aramaic NT (1849/1852) -- (more...)

**Lexicons:** Strong's Hebrew/Chaldee & Greek dictionaries (OT/NT); Brown-Driver-Briggs Hebrew & Aramaic Lexicon (OT); Thayer's Greek Lexicon (NT); NAS Exhaustive Concordance of the Bible with Hebrew-Aramaic and Greek Dictionaries; with an Exhaustive Concordance mapping the English Authorized Version (AV) -- All fully integrated into several English, Hebrew and Greek Bibles, using Strong's Numbers and the qBible color-coded collation system. (lexicons homepage)