Feast of Unleavened Bread
Part 3

Matzah
The Bread of Affliction

Seven days you shall eat unleavened bread. For whoever eats leavened bread from the first day until the seventh day, that person shall be cut off from Israel. So you shall observe the Feast of Unleavened Bread, for on this same day I will have brought your armies out of the land of Egypt. Therefore you shall observe this day throughout your generations as an everlasting ordinance.
The Feast of Unleavened Bread Part 3
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.
You can also download this for free on internetarchive.org
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

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 Migra’ (plural: Migra’ey), the title God chose to convey the purpose of His seven-step plan of salvation. The Migra’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 Migra’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 1st 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 15th of Abyb in Year 4000 Yah (Saturday, April 2nd, 33 CE on a Roman-Catholic calendar (Roman in the sense of Julian and Catholic in the sense of Gregorian)).
Yes we can overcome this world now with work completed by Yahuah and Yahusha. As we move forward into Exodus 13 however we see some things are a bit off!

Remember a few weeks ago where Yahuah made the point that He had chosen the Leui to serve Him and they take the place of all the first born of the children of Yahsharal going forward?

“Because indeed (ky), they (hem) are given completely (nathan nathan – are totally dedicated and devoted) to Me (la – to approach Me) from (min) the midst (tawek – from among) the sons (ben – children) of Yisra’el (Yisra’el – individuals who engage and endure with Yahuah) under the auspices of **(tachath – instead of)** the firstborn (pitrah) of every womb (kol rechem). Every firstborn son (kol bakowr) from (min) the Children of Yisra’el (beny Yisra’el – children who engage and endure with Yahuah) I have chosen and received to be with Me (laqah ‘eth la – I have acquired and accepted for Myself).” (Bamidbar / In the Wilderness / Numbers 8:16)
Did Yahuah change His mind?

Well apparently in Exodus 13:1-2 Yahuah told Mosha that He wanted all the first born of the people and animals to be consecrated to Him—never mentioning the Leui!

Exodus 13:1. And Yahuah spoke unto Moses, saying, 2. Sanctify unto me all the firstborn, whatsoever opens the womb among the children of Israel, both of man and of beast: it is Mine.

First what does sanctify mean? Well it’s a word we know: Qodesh.
Exodus 13:1-2

So thinking this through: Is it possible that Yah changed His mind from Exodus 13:1-2 to Numbers 8:16? It is possible but not likely. What is more probable is that someone inserted a copyedit. Why?

1. Yah is outside of time so what would be the point of making all first born qodesh if He was going to then lift up the whole tribe of Leui later? What would then happen to the ones out of all the other tribes that were set apart in Exodus? Are they now not set apart?

2. All animals are Yah’s. What exactly are the people suppose to do with these set apart animals? Remember He said He never instructed the people to sacrifice. Yah always has a purpose and normally once He gives an instruction, He tells us why- not so here.

3. Which group has had the distinction, generation to generation as being set apart to Yahuah with the reason why- The first born of everything or the Leui? It is the Leui. Although they failed to do the job well, they are still set apart to be instructors of the Torah.

Based upon this and what we will see coming up, we think Exodus 13:2 is the copy edit. You could go from 12:48 to 13:1 then 13:3 and it makes perfect sense without it.
Now that we have been liberated from the consequence of sin by what he has done for us on the *Miqra’* of *Matsah*, Yahuah wants us to joyfully commemorate the victory.

In *Shemowth* 13:1 we read:

Exodus 13:1. And Yahuah spoke unto Moses, saying
“Moseh, say (‘amar) to (‘el) the family (‘am), ‘Remember (zakar – record, recall, and be mindful of), this unique (zeh) day which by relationship (‘asher) I brought you out (yasa’) from (min) the realm (‘erets) of the crucible of Egypt (mitsraym). Because indeed (ky), by (ba – with) the powerful and authoritative (hazaq – firm and resolute, strong and miraculous, repairing and renewing) hand (yad – control and authority) of Yahowah, you were delivered (yasa’) from (min) this. And therefore (wa), do not (lo’) consume (‘akal) yeast (hames – leaven, that which sours, irritates, embitters, grieves, or oppresses) 13:3

Exodus 13:3

There is no interruption in the narrative if we disregard the setting aside of the first born for Yahuah in 13:2.
This day (yowm) in (ba) the month (chodesh – time of renewal) of ‘Abyb (‘abyb – when barley gain is ripe, soft, moist, and still green) when you came forth (yasa’).” (Shemowth / Names / Exodus 13:4)

Exodus 13:4

[4 Today.] in the month Abi[b, you] are going out. DSS

We are saved by the hand, the power and authority, of Yahuah. The least we can do is remember what He and Yahusha as a joint venture have done on this day, and refrain from corrupting ourselves further at this time. (It should be noted for those who are verifying these translations by way of the Masoretic, the phrase “the realm of” is included in the Dead Seas Scrolls before mitsraym, but the Masoretic addition of “and from the house of bondage,” is not found in the older manuscripts.)

The Promised Land is symbolic of Paradise, and with camping out with Yahuah. Speaking of this desirable destination, Yahowah said:
“...which by way of relationship (‘asher) I swore an oath (shaba’ – made a promise) to your fathers (‘ab) to give (natan) you the land (‘erets) flowing with (zuwb – abundant in) milk (halab – food produced by mothers to nurture children) and honey (debas – that which is sweet). So (wa) engage in and act upon (‘abad – perform) these (ze’h) duties (‘abodah – services) in this month (chodesh – time of renewal). 13:5
Seven (shaba’ – from shaba’, oath and promise) days (yowm) you shall consume (‘akal) unleavened bread (Matsah – food without yeast). And on (ba) the seventh (shaby’y) day (yowm) celebrate a festival feast (chag) to (la – according to and concerning) Yahuwah. ” (Shemowth / Names / Exodus 13:5-6)
There is but one time a year in which *Matsah* is to be celebrated—during the seven days associated with *Yahusha*’s personal Passover sacrifice. Therefore, the daily and weekly Catholic observance of the Eucharist, where bread is alleged to become flesh, is wrong on all accounts.

“Unleavened Bread (*Matsah* – bread without yeast) shall be consumed (*’akal – eaten*) for (*’eth*) seven (*sheba’* – meaning sworn oath or promise) days (*yowm*). And there shall not (*lo’*) be seen (*ra’ah*) among (*la*) you any yeasted food (*hames* – leaven, that which sours, irritates, embitters, grieves, or oppresses). Yeast (*hames*) shall not (*lo’*) be found (*ra’ah*) in any part of (*kol*) your territory (*gebuwl*).” *(Shemowth / Names / Exodus 13:7)*

Exodus 13:7

Unleavened bread will be eaten the seven days; food with yeast will not be seen for you; and yeast will not be seen for you in all your territory. | *LEB*

7 *Unleavened bread shall be eaten for* seven *days; and no leavened bread shall be seen with you, neither shall there be leaven seen with you, in all your borders.* ▲ DSS This triangle indicates that there is a gap in the scroll evidence of more than two verses before the next line. These verses were likely in the scrolls originally, but fell prey to cave worms or the ravages of time.
Our salvation, our escape from judgment and the crucible of Sheowl (the place of separation), is Yahowah’s doing. And while He personally led His family out of Egypt, the Miqra’ of Matsah is a commemoration of the fact that Yahuah is willing to free all of us from the consequence of satanic human oppression. This next verse makes an amazing transition to first person, reinforcing this essential truth.

“Tell (nagad – report to and inform) your children (ben – sons) this on (ba – in) this (huw’) day (yowm), saying (‘amar), ‘For the sake of the participants who benefit from this occasion (‘abuwr – because of this, and on behalf of this event) of Yahowah’s doing (‘asah – service), and for (la – on behalf of) me (‘any), when (ba – and because) I (‘any) was brought out (yasa’) of (min – from) the crucible (mitsraym).’” (Shemowth / Names / Exodus 13:8)
While salvation/adoption is offered to everyone, it remains personal. Every individual, regardless of status, race, place, age, or time, who has chosen to rely on Yahowah’s plan of salvation has been removed from the crucible, and therefore has escaped judgment. So that there is no misunderstanding, while the benefit of Matsah is offered to everyone, very few people will actually capitalize upon this opportunity.

Acceptance is predicated upon two things. First, we must come to trust Yahuah, and that means we must come to know Yahowah and understand the path He has provided. Then we must choose to rely exclusively on Him and upon His Way and plan. No changes, corruptions, concealments, or counterfeits will qualify. And that means we have to do some digging to make sure we even know what the counterfeits are. Wiping the slate clean and starting from 0 letting Yahuah teach us.
“And it shall exist (hayah) on your behalf (la ʿatah) as (la) an awe inspiring and miraculous sign (ʿowth – a non-verbal symbol designed to communicate an essential truth) on (ʿal – near, before, and concerning) your hand (yad – power and authority), and (wa) as (la) a memorial reminder and commemoration for explicit retrospection, a record worth remembering (zikarown) for comprehension between (bayn – to aid in understanding in the midst of) your eyes (ʿayn – perspective and understanding) so that (maʿan – for the intent and purpose that, in order that) the Towrah (towrah – instructions, teachings, guidance, and directions) of Yahowah exists (hayah) in (ba) your mouth (peh). Indeed because (ky) the powerful, strong, and resolute (hazaq – mighty, forceful, capable, courageous, firm, and encouraging, the earnest, consistent, persistent, and confirming) hand (yad – authority and power) of Yahowah brought you out (yasaʿ – led you away) from (min) the crucible (mitsraym – the oppression of Egypt).”

(Shemowth / Names / Exodus 13:9)

Yah repeats over and over one of His proudest moments for us to remember- when He rescued us from bondage, not the choice of menu that previous night.
Yah's successful rescue of His children from danger is the reason for celebration because then we (yada) completely understand, He is trustworthy to do so in the future!

The enactment and the fulfillment of the Miqra' of Matsah remain “awe inspiring” events within the fabric of history. The Called-Out Assembly of Unleavened Bread exists as a “sign,” as a “symbol designed to convey the essential truth” that this day designates the “miracle” of adoption which is so eloquently described and predicted in the Towrah.

For the Christian Church, and for Christians, this is a tragic lose-lose scenario. And the wager has been billions of souls.

And therein lies the problem of the Christian religion. There is no call from pastors or priests to heed Yahowah’s summons to observe Passover, Unleavened Bread, or First Fruits—not even any sermons predicated upon understanding them.
This verse also serves as a great example of religion run amuck. Orthodox Jews wear Phylacteries, or Tefillin, on the back of their hands and on their foreheads—each with Towrah passages contained in them—not understanding that the reference to one’s eyes and hand was similar to the mouth. The places between our eyes, on our hands, and in our mouths, serve as metaphors for how we should use the Towrah to properly view the world (our eyes), to tell us what we ought to do while we are in it (our hands), and what we should say to others while we are here (using our mouths).

Rabbis go so far as to claim that Shemowth / Exodus 13:9 demonstrates the need for their Oral Law, and books such as the Babylonian Talmud, because the Towrah doesn’t explain how to build these boxes, how they should be worn, or what verses should be contained in them. Desperate is too kind a word.
Yahowah simply wants us to recognize the essential role the *Miqra’* of *Matsah* plays in our salvation/adorption. He is telling us that it serves as an awe inspiring sign of the miraculous deed Yahowsha’ would do, and now has done, for us on this day. That is why the Called-Out Assembly of Unleavened Bread is a memorial and a reminder worth commemorating—a festival feast worth celebrating. Further, *Yahuah* wants us to understand how His consistent and confirming work on this day fits into the whole fabric of the *Towrah*—so that our every thought, deed, and word is shaped by it. For it was on this day that Yahowah led us away from the crucible which separates—enabling us to live with Him in the Promised Land. All of that is lost when we demean His service and desecrate His Word by wearing it inside of boxes, or corrupt it in religious ceremonies such as the Eucharist and Communion.
“Closely examine, carefully consider, and consistently observe (shamar—be aware of and focus upon, cling to and revere) this (‘eth) clearly communicated prescription of what you should do (chuqah—written inscription chiseled in stone regarding the process of being cut into the relationship) concerning (la) this (zo’th) appointed meeting time (mow’ed—appointment which serves as a sign and signal) for (min) days upon days (yowm yowm).” (Shemowth / Names / Exodus 13:10)

Yowm yowm is Hebrew for forever—an unlimited number of days. The Miqra’ of Matsah is foundational to Yahowah’s Towrah—His Word and His prescription for what ails humankind. It is the day which must be made conspicuous so that it is known to all who wish to live with Yahuah. And that is why we were told that “this clearly communicated prescription of what we should do” was “chiseled in stone.” Yahuah doesn’t change His mind. We can rely upon what He has written.
“And (wa) indeed (ky), it shall come to exist (hayah) that Yahowah will arrive and bring (bow’) you to (‘el – Yahuah) the realm (‘erets – land) of Kana’any (kana’any – Cana’an, i.e., the Promised Land) according to (ka) this sworn oath and promise (saba’) to (la) you and to (la) your fathers (‘ab), giving (natan – bestowing) her to (la) you.” (Shemowth / Names / Exodus 13:11)

While the Promised Land is real, and indeed, Canaan became Israel as promised, it serves as a metaphor for Paradise, for a return to the Garden, for an eternity camping out with Yahuah.
Again, inserted into the narrative out of nowhere we get this next verse that Yahuah is wanting them to set apart all the first born human and animals to Yahuah, right before talking about the awesome miracle He accomplished.

Again we ask ourselves, what purpose would they hold? First born per season or for a animals lifetime? Let us shama this very closely.
12 you shall set apart to Yahuah all that first opens the womb. All the firstborn of your animals that are males shall be Yahuah's.

To Yahuah all that opens the matrix, and every firstling that cometh of a beast which you have; the males shall be Yahuah's.
At first blush, this gives more of a feeling of passing over or bypassing something rather than setting it apart. Qodesh would have been a good word to use for setting something apart. Let's keep digging.
You will hand over every first offspring of yours to pull along; to go on one's way, move through; to pass over, pass by; to...
We noticed this was the Hiphal stem and we find in Parkhurst 3 definitions.

One that is very similar to the rest of the meanings for the word and they could lend themselves as to remove or pass on to someone else as an inheritance. How exactly does Yahuah use first born animals as an inheritance? He told us why and how with the Leui.

and one that is now taking on a very different meaning - a pagan meaning.

This is why Logos has:

Sense: to devote to god (sacrifice)

to consider or set aside something for a sacrifice to God.

We need to question which god are they talking about? This is not appropriate for Yahuah!

Let us keep digging…
Eze 20:26 And I polluted them in their own gifts in that they caused to pass through (the fire) all that openeth the womb that I might make them desolate to the end that they might know that YAHUAH.

Here is more proof Yahuah did not approve of this practice - notice Yah does not distinguish that He is speaking of human or animal, making Exodus 12:13 one of two things. A copy edit full stop or something they did tell the people and said it was from Yahuah. We can not believe this information came from Mosha however, without Yahuah setting him straight.
Parkhurst's other definitions still point to a passing over or passing by not setting apart.
And David said to Nathan, I have sinned against Yahuah. And Nathan said to David, Yahuah also has put away your sin-offence; you shall not die.

We see in this verse that the word was used for putting away something. Or to overlook something.
From: Dictionary of Biblical Languages with Semitic Domains

6296 בָּֽרָה (bârāh): v.; = Str 5674; TWOT 1556 — 1. LN 15.27-15.33 (qal) pass. over, cross over, travel through, i.e., make linear motion often along a particular route or path (Dt 34:4); (nif) be crossed (Eze 47:5+); (hif) lead, send, i.e., cause to pass. or cross (1Sa 16:8); 2. LN 88.283-88.288 (qal) be intoxicated, formally, passed over, i.e., be in a state of drunkenness (Jer 23:9); 3. LN 23.61-23.65 (piel) breed, formally, pass. over, i.e., have sexual intercourse resulting in impregnation (Job 21:10+); 4. LN 84.1-84.15 (qal) pass., i.e., a non-linear motion, usually of a hand over an object (Nu 6:5), see also domain LN 16; (piel) extend, formally, cross over, i.e., extend an object from a source (1Ki 6:21+); 5. LN 67.78-67.141 (qal) pass., fleet, i.e., a marker of the passing of a duration of time, as a figurative extension of traveling along a route or path (Ge 50:4; Ps 144:4); 6. LN 57.1-57.21 (hif) give to possess, i.e., transfer property or possessions for another (Nu 27:7; 2Sa 3:10); 7. LN 53.16-53.27 (hif) sacrifice, formally, pass. over, i.e., give an offering to a deity (Ex 13:12; Lev 18:21); 8. LN 40.8-40.13 (hif) forgive, take away, formally, pass. over, i.e., remove guilt, and often associated punishment from a person who has sinned or done wrong (2Sa 12:13); 9. (qal) repeal, i.e., cause a state or event to cease (Est 1:19); 10. LN 68.34-68.57 (hif) get rid of, banish (Ecc 11:10); 11. LN 49 (hif) disrobe, i.e., take off any layer of clothing (Jnh 3:6), note: for niv text in Ge 47:21; Isa 23:10; Jer 15:14, see 6268; note: further study may yield more domains

6297 יִבְרָה (yibrah): v.; = Str 5674; TWOT 1556 — 1. LN 88.171-88.191 (hifp) be very angry, i.e., have a strong feeling of displeasure, with a focus on the intense personal feelings (Dt 3:26; Ps 78:21, 59, 62; 89:39[EB 38]; Pr 14:16; 20:2; 26:17+), note: for another interp, see next; 2. LN 88.206-88.222 (hifp) be arrogant, i.e., have an improper or unjustified opinion of oneself, as a moral failure (Pr 14:16+); 3. LN 88.243-88.245 (hifp) meddle, i.e., be a busybody and into the affairs between two parties (Pr 26:17+)

6298 יִבְרָה (yibrah) [see also 6297.5]: n.masc.; = Str 5676; TWOT 1556a — 1. LN 83.42-83.45 beyond, across, opposite, i.e., a space that is on other side of an area or mass (Dt 30:13), note: this can be in any direction; 2. LN 82.1-82.6 east, formally, the region beyond, i.e., the area beyond the Jordan River which is the eastern direction (Dt 1:5), note: further study may yield more domains
We are not convinced that in this context means to set apart or hand over. Let's keep going, keeping in mind that this may just be a copy edit with no merit at all - something added in to prop up sacrifice. Let us go on to the next word.

Exodus 13:12

You will hand over every first offspring of a womb to Yahweh, and every first offspring dropped by a domestic animal that will belong to you, the males will be for Yahweh.

Strong's Concordance

peter: firstling
Original Word: פֶּטֶּר
Part of Speech: Noun Masculine
Transliteration: peter
Phonetic Spelling: (pě·ṭĕr)
Short Definition: firstling

Brown-Driver-Briggs

noun [masculine] that which separates, first opens; — construct, פֶּטֶּר, i.e. firstborn, of man and beast, Ezekiel 20:26; Exodus 13:12,15; Exodus 34:19;
Numbers 18:15; appositive בְּכוּר Exodus 13:2; Numbers 3:12;
 filings omitted Exodus 13:12,13; Exodus 34:19,20.

7081 פֶּטֶּר (pě·ṭĕr): n. [masc.]; = Str 6363; TWOT 1764a, 1764b—LN 10.14–10.48 first offspring, firstborn, i.e., that which is the first child or animal of the next generation (Ex 13:2, 12,13, 15; 34:19,20; Nu 3:12; 18:15; Eze 20:26+), note: usually in context a male

I. To open (comp. öffern). It occurs as a participle or participial N. Exod. xiii. 2, 12, 13, 15, & al. freq. The LXX render it by ἀνοίξας and διανοίξας opening; so Vulg. quod aperit what openeth, and Aquila in Ezek. xx. 26, by διανοίξας. As a participial N. fem. פורח what openeth. occ. Num. viii. 16, where LXX διανοίξας opening. In Hiph. to make an opening. occ. Psal. xxi. 8, יפתח הספה, They make an opening with their lip, i.e. they open and distort their lips, they make moves as in mocking. Comp. Job xvi. 10, Isa. lvii. 4. פורחים צוים openings of flowers. occ. I K. vi. 18, 29, 32, 35. I Kings vi. 29, And he carved all the walls of the house round about with carved figures of cherubs, and palm-trees, and open flowers—so ver. 35. "What flowers are these (asks the learned Bate) that were inlaid, (ver. 35.) with the palm-trees, and which once or twice are included in the mention of the palm-trees? These flowers are no where distinguished from those which the palm-tree bears—palm-trees and open flowers— one would naturally understand it to mean palm-trees in bloom; as if it had been said palm-trees and opened flowers upon them. Nothing is said to the contrary, and the flowers are included in the trees, ver. 32." Enquiry into the Similitudes, &c. p. 131.


III. To let go, set free, dismiss. So the LXX καταλυσεν, and Vulg. dimiserat abire. occ. 2 Chron. xxxiii. 8. Also, intransitively, to get out, withdraw, "slip away." Eng. translat. LXX ἀπέστη he departed. Vulg. declinavit he declined. occ. I Sam. xix. 10.

In this sense humans or animals that comes "through the opening", "freed" and "discharged" from the womb—"
over every first offspring of a womb to Yahweh, and every first of

womb noun, singular, absolute ± common, masculine

Sense: womb – a hollow muscular organ in the pelvic cavity of females that contains a developing baby during pregnancy.

BDB womb
GHCLOT the inner parts; womb
CHALOT womb

Strong's Concordance

rechem: womb
Original Word: רחם
Part of Speech: Noun Masculine
Transliteration: rechem
Phonetic Spelling: (rekh'-em)
Short Definition: womb

NASDAQ Exhaustive Concordance

Word Origin
from an unused word

Definition
womb

NASB Translation
birth (3), born* (1), maiden (1), maidens (1), mother (1), womb (22), wombs (1).

To embrace, inclose, surround closely.
I. As a N. the lower millstone, whose convex surface is closely embraced by the concave surface of the upper millstone, which being put in motion, the corn is thereby broken or ground. The Rabbins pretend this word is

II. As a noun the uterus, matrix, or womb, which closely embraceth the foetus. Gen. xx. 18, & al. freq. The Targ. on Job xxxviii. 8, is remarkable

III. As a N. a damsel, a miss, so called either in levity (thus Montanus, amasia), or

from the tenderness of her age and sex. (See below, Sense V.) occ. Jud. v. 30, a damsel of damsels for the head (account) of the great man, namely Sisera. So the Vulg. rightly paraphrases it, pulcher-rima feminarum eligitur ei, the most beautiful of the women is picked out for him.

V. As a noun mas. plur. the bowels or intestines, which closely embrace each other. Gen. xliii. 30. 1 K. iii. 26. (Comp. כְּרָה כִּיַּרְבָּר) So the Vulg. renders it in both passages by viscera, and in the former the LXX by γυνακα, and two other Hexaplar versions by σπλαγχνα and στομα. Hence
V. In Kal, to be affected, move or yearn, as the bowels in tender affection, as in love or pity. It is construed with the particle upon following, or is more frequently transitive, to love intimately, tenderly, intensely. Ps. xvi. 2. ciii. 13. Or in general, to pity, have pity or mercy upon. Exod. xxxiii. 19. Deut. xiii. 17, & al.

The Greek verb ὧσαλαγκὴν, derived in like manner from the N. ὧσαλαγκὴν a bowel, is often used in the same sense by the writers of the New Testament. As a participle or participial N. Ἄναρα ὧσαλαγκὴν one so affected, pitiful, merciful. Exod. xxxiv. 6, & al. freq. As a N. ὧσαλαγκὴν bowels of mercy or pity, mercies, ruthe or ruth (a beautiful old word used in this sense by Shakspeare and Milton). Gen. xlii. 14, 30 (where the LXX ἔστατα, or according to the Alexandrian copy, ἔντετεα entrails) Ps. li. 3. Prov. xii. 10; where the LXX ὧσαλαγκὴν, and Vulg. viscera, & al. freq. Comp. Luke i. 78. Phil. ii. 1. Col. iii. 12. 1 John iii. 17, and Greek and Eng. Lexicon in θλαγκὴν and ὧσαλαγκὴν. As a noun fem. plur. ὧσαλαγκὴν affectionate, ὧσαλαγκὴν occ. Lam. iv. 10. The inhabitants of Otaheite "have one expression that corresponds exactly with the phraseology of the Scriptures, where we read of the yearning of the bowels." They use it on all occasions, when the passions give them uneasiness; as they constantly refer pain from grief, anxious desire and other affections to the bowels as their seat, where they likewise suppose all operations of the mind to be performed." Captain Cook's Voyage to the Pacific Ocean, vol. ii. p. 152.

IV. As a noun, ὧσαλαγκὴν, a species of unclean bird. occ. Lev. xi. 18. Deut. xiv. 17. Bochart, vol. iii. 303, has taken great pains to prove that it means a kind of vulture, which the Arabs call by the same names. So Dr Shaw, Travels, p. 449, takes it for the "percnopterois or oripelargos, called by the Turks aka obba, which signifies white father, a name given it, partly out of the reverence they have for it, partly from the colour of its plumage; though in the other [latter] respect it differs little from the stork, being black in several places. It is as big as a large capon, and exactly like the figure which Gesner, lib. iii. De Avib. hath given us of it." These birds, like the ravens about London, feed upon the carrion and nastiness that is thrown without the city of Cairo in Egypt." In Lev. ὧσαλαγκὴν is placed between ὧσαλαγκὴν the pelican, and ὧσαλαγκὴν the stork; and in Deut. ὧσαλαγκὴν, between ὧσαλαγκὴν the pelican, and ὧσαλαγκὴν the cataract, which positions would incline one to think it meant some kink of waterfowl. But however this be, this bird seems to be denominated from its remarkable tender affection to its young. Comp. Ps. ciii. 13. Isa. lxiii. 15, 16. Jerem. xxi. 10; and especially 1 K. iii. 26. Isa. xlix. 15. Lam. iv. 10.
Moving on 13:13 gets even worse. And we will look at a couple of words from this verse. But this just has a smell to it of pagan nonsense and "tradition".

Exodus 13:13

And every first offspring of a donkey you will redeem with small livestock, and if you will not redeem it, then you will break its neck, and every firstborn human among your sons you will redeem.

James Cook witnessing human sacrifice in Tahiti c. 1773
13 And every firstling of an ass you shall redeem with a lamb; and if you will not redeem it, then you shall break his neck: and all the firstborn of man among your children shall you redeem.

13 Every firstborn of a donkey you shall redeem with a lamb, or if you will not redeem it you shall break its neck. Every firstborn of man among your sons you shall redeem.
Let us shama “redeemed” or redeem

Exodus 13:13
And every first offspring of a donkey you will redeem with small livestock, and if you will not redeem it, then you will break its neck, and every firstborn human among your sons you will redeem. | LEB

Well this is interesting, we just read in 13:12 that all the first born of the domestic animals (of which a donkey would be one of them) were suppose to be Yahuah’s.

• So how would one go about buying back a donkey and small first born livestock from Yahuah?
• And if you don’t buy it back, exactly what right would one have to break it’s neck?
• It is not your property it is still Yahuah’s.
• If Yahuah did not want the donkey in the first place why didn’t He just exclude it from the list?
• Humans can not redeem or purchase back our sons from Yahuah either that was Yahusha’s job.
• And if we could, and the first born males were Yah’s- why would we want to free them from Yahuah?
We are beginning to understand Yah's warning about not trying to do the work of His messenger/son-Yahusha!

**Strong's Concordance**

padah: to ransom
Original Word: נָתַן
Part of Speech: Verb
Transliteration: padah
Phonetic Spelling: (paw-daw')
Short Definition: redeem

6299. padah

**NAS Exhaustive Concordance**

**Word Origin**

a prim. root

**Definition**

to ransom

**NASB Translation**

any means redeem (1), ransom (4), ransomed (7), redeem (24), redeemed (18), redeems (1), redemption price (1), rescued (1), surely redeem (1), way been redeemed (1).
Again we were told in 13:12 these boys and animals were to be Yahuah’s and here we see that Padaw means to rescue from evil!! Really? Is this implying Yahuah is evil and they need to be rescued from Him? Then we are in a lot of trouble!

Lets recap without these 2 verses and see if it is still true to Yahuah’s message.
Exo 13:6 Seven days you shall eat unleavened bread, and in the seventh shall be a feast to Yahuah.

Exo 13:7 Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with you, neither shall there be leaven seen with you in all your quarters.

Exo 13:8 And you shall show your son in that day, saying, This is done because of that which Yahuah did for me when I came forth out of Egypt.

Exo 13:9 And it shall be for a sign to you upon your hand, and for a memorial between your eyes, that Yahuah's Torah may be in your mouth: for with a strong hand Yahuah has brought you out of Egypt.

Exo 13:10 You shall therefore keep this ordinance in His season from year to year.

Exo 13:11 And it shall be when Yahuah shall bring you into the land of the Canaanites, as He swore, and shall give it you,

Exo 13:12 /Exo 13:13

Exo 13:14 And it shall be when your son asks you in time to come, saying, What is this? that you shall say, By strength of hand Yahuah brought us out from Egypt, from the house of bondage:
“And when (ky) it occurs (hayah – happens and comes to exist) in the future (mahar) that your children (ben – sons) ask (sa’al – inquire and question) you, saying (‘amar), ‘What is (mah) this (zo’th)?’ Say (‘amar) to (‘el) them (huw’), ‘By (ba – in) the powerful, authoritative, and resolute (hazaq – mighty, forceful, capable, courageous, firm, and encouraging, the earnest, consistent, persistent, and confirming, the repairing and renewing) hand (yad – authority) of Yahowah we were delivered (yasa’ – lead away) from (min) the crucible (mitsraym – Egypt) and from (min) the house (beyth) of bondage (‘ebad / ‘abad – slavery, service to others, and worship, work, servitude, and burdens).’”

(Shemowth / Names / Exodus 13:14)
He freed us from ‘ebed and ‘abad, meaning: “bondage and slavery,” which is “compulsory service to others.” These terms convey “worship, work, servitude,” and “burdens”—from which, Yahuah delivered us.
We were also rescued from *mitsraym*—the plural of *mitsra*. *Mitsra* is derived from *mitsraph* and *matsowr*. Let’s consider their implications. *Mitsraph* is a crucible, a word which embraces three related definitions. The first is the most obvious: “a vessel subject to fire used for refining metals, separating that which is desirable from the dross.” This speaks of judgment, which is to separate fact from fiction, good from bad, that which is worthy from that which is not.

Second, a crucible describes “a severe test.” It is our response, the choices we make under trying circumstances, which determines our fate. Under public pressure, do we acquiesce to the ways of man, or choose the ways of *Yahuah*? Do we flow with the tide of humanity or swim against it?
Third, a crucible is “a place or situation in which forces interact to cause or influence change in attitude, ability, or personal growth.” When we are challenged in tough situations, we either capitulate and surrender with a “woe is me” attitude, or we aspire to triumph over our plight. **Yahuah** is offering us a way out of the mess we have created for ourselves, but to capitalize, we must first make the responsible decision to properly assess our situation, and the cause of it, and then properly consider **Yahuah**’s offer. **Ayan’na**, a very wise sister was dead on when she said, “You can’t stay stuck on stupid. If you do, then you do it on purpose.”

It is interesting to note that “crucible” is from the Latin, **crucibulum**, which shares a common root with **crucifigere**—to “crucify.” While there is no **crux**, or cross, in Scripture, there was a crucifixion. The death of Yahowsha’s body, serves as the crucible of fate for all human souls. Just as Yahowah led His family out of the crucible of Egypt, Yahowsha’ led us away from judgment by enduring the ultimate test and trial.
Matsowr, mitsraym’s other root, means “to be besieged and fenced in.” It in turn is based upon suwr, meaning “to confine, bind, and imprison an adversary showing hostility, treating the prisoner as a foe.” In a word, it is to “oppress” to the maximum extent possible. It describes the penalty Yahusha’s soul endured on this day.

OHHHH NO!

Looks like we have another copy edit coming up……. 
“And (wa) when (ky) Pharaoh (par’oh – the Great House) was (hayah) stubborn, refusing (qasah – cruel, harsh, and oppressive, unwilling) to release us (salah – set us free), Yahowah took the lives of (harag – put to death) all (kol) the firstborn males (bekor) in (ba) the land (‘erets – realm) of the crucible of Egypt (mitsraym), from (min) the firstborn (bekor) humans (‘adam – males) to (‘ad – and including) firstborn animals (behemah). Likewise, therefore (ken), based upon this (‘ad), I (‘any) will offer a sacrifice (zabah) on behalf of (la – to) Yahowah: all (kol) the firstborn (peter) males (zakar) of the womb (rehem) and all (kol) my (‘any) firstborn (bekor) sons (ben) for redemption (padah – to pay the ransom required to deliver from bondage, to provide a rescue by way of making a payment).” (Shemowth / Names / Exodus 13:15)
Woah! Where did that come from? This smacks of a copyedit by the priests!

# 1. This is not Yahuah talking or asking for this. It says, "therefore I will sacrifice To YAHUAH. Again, remember Yah never instructed this per the verses in Jeremiah. This would qualify as something added to what Yah has said to do. This is man's idea, not Yahuah's.

#2. The way this is written is very creepy. Notice.. Therefore I will sacrifice to Yahuah all that opens the womb being male. Does not stipulate man or beast here. But the first born he will redeem. Why does that even make any sense? Yah killed the first born and saved ALL the children of Yahsharal. Here we are having to kill all males but then saving the first born male of just whoever is talking!

#3 Again, does any man have the ability to redeem his son? That is Yah's and Yahusha's job. He told us not to do the work of the malakah!
“And this will exist (hayah) as (la) a sign (‘owth – a miraculous symbol, a wondrous example, illustration, and metaphor) upon (‘al – concerning) your hand (yad) and as a symbolic way of remembering (towtapoth – a non-verbal means of communication, a band often called a phylacteries) and understanding between (bayn – for comprehension in the midst of) your eyes (‘ayn – perspective and understanding) that indeed (ky), by way of (ba – within) an encouraging, earnest, consistent, persistent, and confirming (hazaq – a mighty, forceful, capable, courageous, and firm, a powerful, authoritative, and resolute, a repairing and renewing) hand (yad – source of authority), Yahowah brought us out (yasa’) from (min) the crucible (mitsraym – oppression of Egypt).” (Shemowth / Names / Exodus 13:16)
Now it goes back to repeating what Yah says like nothing is out of place. But if you accept that there has been no tampering with the text, then shama this. Read in context; **now sacrificing is the sign we should remember** - not what it says previously, that the sign was Yah’s deliverance of His children!

Can you see that it completely changes the focus of the awesomeness of what Yah did? From delivering His children to focusing on the killing of the first born like it was a sacrifice to Yahuah that He made to Himself. It also ordains the killing of innocent blood for sacrifice. It is confusing mindless sacrifice, with Yahuah dispatching righteous judgment on the wicked!

Any of the Mitsrayim could have saved their children if they had just done what some of the smart ones did do with the prediction of the hail! They got their livestock and servants inside. And some did take Yah up on His offer and went to the houses that had the blood on the lintels. It was their choice!

We hope you can see there is no justification for the leap in logic to suggest that to sacrifice the first males out of the womb (and not distinguishing man or beast) is somehow symbolic of an “awesome sign” i.e. rescuing the Children of Yahsharal that Yahuah did. And this is how we’re supposed to remember and how we show our gratitude by sacrificing? This is very flawed at best and an evil twisting at the worst.
According to the only individual in the universe who can legitimately claim the title of “Almighty Eternal,” its creator and designer, the Called-Out Assembly of Unleavened Bread serves as an illustration and an example, as a symbolic way of remembering, as a means to obtain a proper perspective, that Yahowah is consistent and persistent, that He is capable and resolute when it comes to repairing and renewing us, and to bringing us out of the crucible of oppressiveness and judgment. No other individual or institution can honor such a claim.

Speaking of Yahuah and His claims, according to the Qumran Scroll 4QExod, some of what He revealed following what we label “Exodus 13:16,” was removed by Masoretic rabbis. The omitted sentence reads: “Then Moseh and the children of Yisra’el sang this song to Yahowah, and spoke, saying, ‘I will sing to Yahowah for He has triumphed gloriously. The horse and his rider, He has cast into the sea.”
It was time for a celebration and to show one’s appreciation. But the rabbis, in their crusade to make saying Yahowah’s name a crime punishable by death, couldn’t bear the thought that those who actually knew Yahuah, those who had been saved by Him, shouted it out in song.

Before we investigate what more Yahowah had to say about His second of seven Miqra’ey, let’s linger a moment longer and continue to review our Creator’s preview of His upcoming festivals during the Exodus. The subject of Unleavened Bread arose once again ten chapters later in Shemowth / Exodus 23.

This time, to emphasize just how essential the cessation of work is in relation to the redemptive purpose underlying the Miqra’ey, Yahowah inspired Moseh to set their celebration within the context of a Sabbatical year.
“Six years you shall sow (zera’ – productively seed) your land (‘erets) and gather in (‘acaph – harvest, collect, remove, and receive) the produce (tabuw’ah – the harvested grain) thereof. Exodus 23:10

10 And for six years you shall sow [your land, and shall gather in] its [yie]ld; DSS
“But on the seventh (shaby’y), you shall let it rest and lie fallow (shamat – release it and let it fall), forsaking it (natash – rejecting and abandoning it), so that people (‘am – the family members and relatives) in need (‘ebiôn – who are poor and oppressed requiring deliverance) may eat and be nourished, the remainder (yathar – that which saves and preserves) restoring life (chayâh – causing renewal and providing sustenance), nourishing them from the land (‘akal sadeh). Do the same (‘asah ken – accomplish and produce the similar results) with your vineyards and olive groves.” (Shemowth / Names / Exodus 23:11)
With these words, **Yahuah** is reinforcing an essential **spiritual as well as physical** truth. His six plus one plan nourishes those who are in need, and it restores us to life. Further, harvesting grain is to be seen as symbolic of harvesting souls, just as vineyards and olive groves, which produce wine and oil, are symbolic of atoning and anointing those who are **adopted**. From start to finish, Yahowah’s redemptive plan is based upon this formula.
“Six days you shall do (‘asah – accomplish and produce, fashion and effect, institute and bring about) your work (ma’aseh – pursuits, undertakings, businesses, customary practices, and deeds), and on the seventh day you shall rest (shabath – cease and desist) so that your ox and your donkey [your means of production] may have a break, and the sons of your servants [your employees], and foreign visitors (ger – those without the inherited rights of citizenship who come from different places, races, and cultures), may be refreshed (napash – be able to breathe, returning to life, recovering and retaining consciousness).” (Shemowth / Names / Exodus 23:12)
Please note that the word Yahowah chose to describe our “work”—
ma‘aseh—differs from mala’kah, the term He has and will continue to use to warn us not to perform His work throughout the Towrah.

One of the interesting implications of Shemowth 23:12 is that by observing Yahowah’s plan of six days of work followed by a day devoted to rest and reflection, the shabath, those who were not Yisra’elites by birth, the “ger—those without inherited rights of citizenship who came from different places, races, and cultures” would be “napash”—would be refreshed, be able to breathe and return to life, recovering and retaining their consciousness.” This is life after death. In fact, napash is indistinguishable in the revealed Hebrew text from nepesh, the term which designates our “personality unique and consciousness.”
This passage is saying that as a direct result of the example of those of us who know Yahowah, and who understand His Word, the example of those who follow His instructions as they relate to the salvation formula embodied in the Sabbath, many of those who are currently estranged from Yahuah will come to know Him. And as a result, they will have their souls refreshed—their consciousness's will return to life after death.

I believe that this is why Yahowah saw to it that His people were sent into exile for seventy years as a consequence of them having chosen to ignore the life restoring nature of the Sabbath. It is why Yahowsha’ observed the Sabbath, setting an example for us to follow. And it is why the Church’s insistence on Sunday worship is so destructive—so incongruent with Yahuah’s instructions. Next, Yahowah says that the Miqra’ey are not optional.
“And in all things (kol – in the totality of that) which by relationship (‘asher – that which is linked and connected to what) I have said (‘amar – spoken, promised, answered, intended, and avowed) to you, observe them (shamar – carefully examine and consider them, be a watchman, keeping focused upon and guarding them, save your life through them).” (Shemowth / Names / Exodus 23:13)
The Sabbatical year is linked to Creation, to the First of Seven Instructions written on the Two Tablets, to the Miqra’ey, and to the salvation of our souls. Everything is related. As Albert Einstein so accurately stated: “Yahuah does not roll dice.” He has established a formula. He is following it. So should we.”

So the question may be asked, since Yahowah’s plan is obvious, why does His path home lie in direct opposition to most all religious teaching, and why are there so few people willing to address the discord between Yahuah and religion? Again, let’s turn to Albert Einstein, who said: “Few people are capable of expressing with equanimity [balance and composure] opinions which differ from the prejudices of their social environment. Most people are even incapable of forming such opinions.”
Religions permeate most every aspect of society, making them difficult to remove from the minds and hearts of their hosts. The following speaks to the First Three Statements written on the First of Two Tablets:

“Do not bring to mind (zakar – remember or recall, mention or memorialize, humanize or proclaim) the name of other (‘acher – of another or different) gods (‘elohym); neither let it be heard out of your mouth.” (Shemowth / Names / Exodus 23:13)

Exodus 23:13

13 And in all things [th]at I have [s]aid to [you take care; and] make [no] mention [of the name of other gods,] nor let [th]em be heard out of your mouth.]DSS
In the first of three summary statements, Yahuah tells us that He is unique, that He has but one name—Yahowah—and that an Almighty by any other name is false. Lord, or Ba’al, therefore, is not Yahuah. Allah is not Yahuah. “Jesus Christ” cannot be Yahuah, either, as that is a different name. But Yahowsha’, meaning Yah-Saves, is the diminished human manifestation of Yahowah—His son.

In this context, our Heavenly Father introduced the three Spring, one Summer, and three Fall Miqra’ey.
Passover to Unleavened Bread

The Door To Our Eternal Home

Part 4
Come Let Us Reason......

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

Isaiah 1:18 (KJV)

18 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.
References
Free on line interlinear. Save as a favorite or another source of information.

Welcome to Bible Hub, featuring topical, Greek and Hebrew study tools, plus concordances, commentaries, dictionaries, sermons and devotionals.
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 Torah. 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 Yahowscha’s sixth corporeal visit. He sacrificed Himself as the Passover lamb on Abyb 14, which was Pesach that Friday, April 1st 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 15th of Abyb in Year 4000 Yah (Saturday, April 2nd, 33 CE on a Roman-Catholic calendar (Roman in the sense of Julian and Catholic in the sense of Gregorian)).
References

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

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, interlineating 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)

(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 interliners), currently on Exodus ch32.

Torah (the Law) -