

Feast of Unleavened Bread

Part 3

Matsa *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.



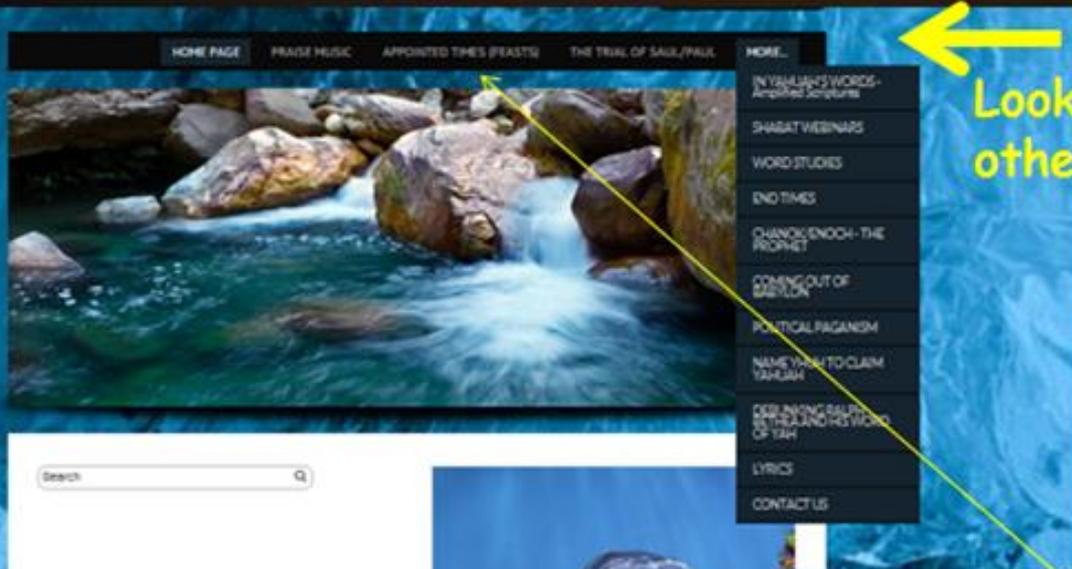
A hand holds a piece of unleavened bread, which is a flat, rectangular, light-colored wafer with a porous, brown-speckled texture. The background is a warm, golden-brown color with faint, repeating Hebrew text. The text is written in a traditional, slightly stylized font and is arranged in horizontal lines, creating a pattern that suggests a scroll or a page from an ancient book. The lighting is soft and focused on the bread, making it stand out against the background.

The Feast of

**UNLEAVENED
BREAD**

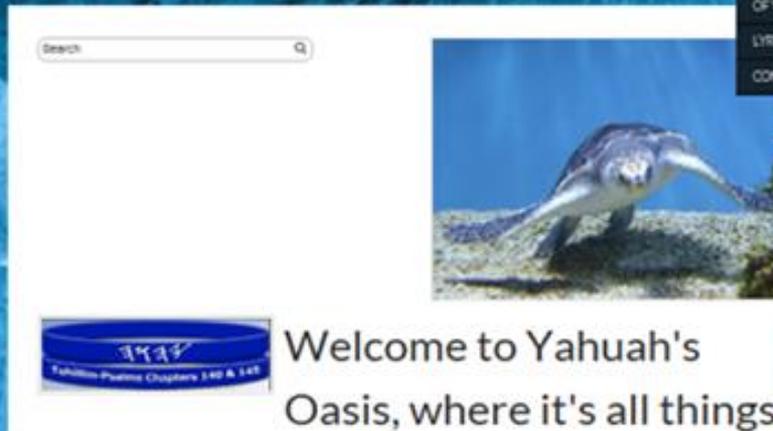
Part 3

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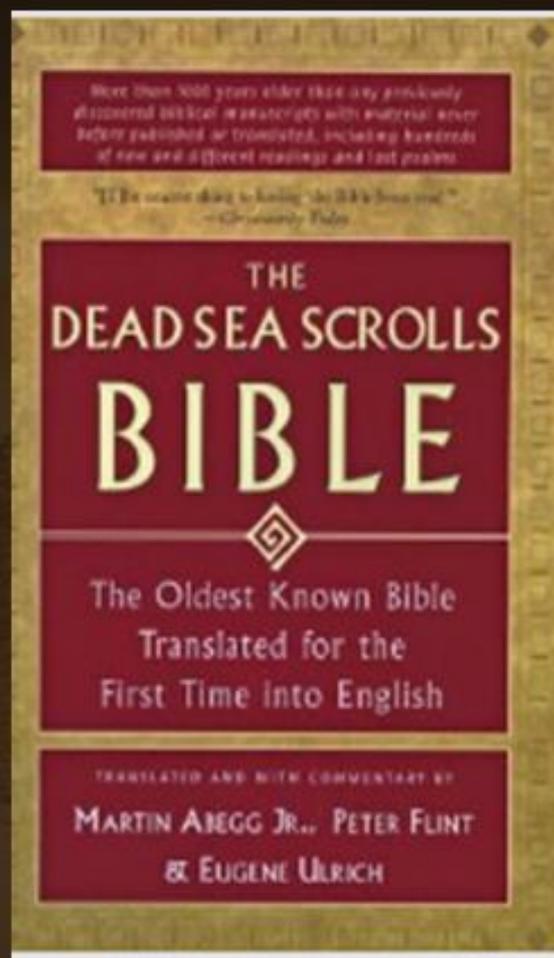
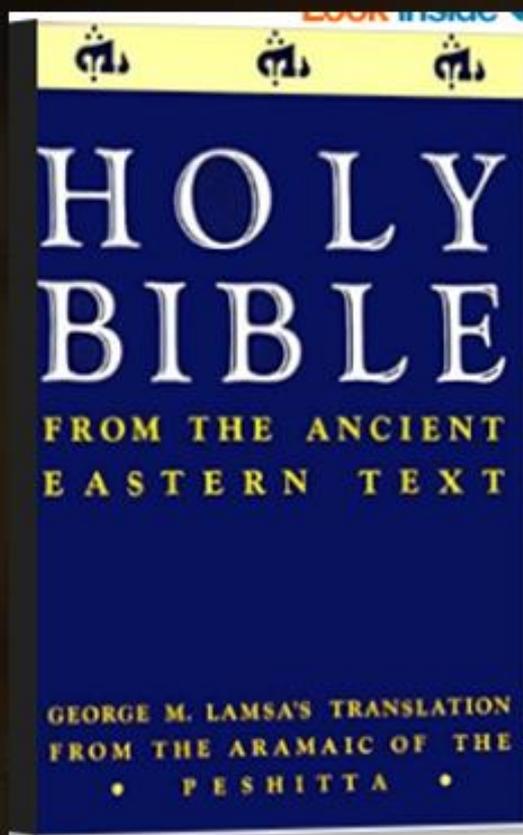
The Feast/Exodus Webinars are under the top tab



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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.



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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

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 with 'Google Custom Search' is visible. 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'. The document content includes a title 'Qara' - An Invitation to Meet God' and a sub-section 'Relationship, Not Religion...'. The text discusses the meaning of 'Qara', which means 'to invite', 'to call out', and 'to meet', and its role in the seven-step plan of salvation. It mentions that the first four 'Miqra'ey' were fulfilled during the sixth corporeal visit of Yahowah. A table of contents on the right side of the page lists 11 items: 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
12pm - 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 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)).

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



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 Leuil!

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.

- קָדַשׁ-לִּי qād-děš--lî'

- קָדַשׁ qād-děš

“Consecrate to me every firstborn, the f

קָדַשׁ qdš to be holy, removed from common use, subject to special treatment,...

verb, Pī'ēl, imperative, second person, masculine, singular ± active

Sense: to consecrate – to render holy or set apart by means of religious rites.

BDB be set apart, consecrated

GHCLLOT TO BE PURE, CLEAN; to be holy, sacred; to be regarded as holy; to sh...

CHALOT holy

DBL Hebrew be sacred; be consecrated; consecrate; be dedicated; set apart; cons...

TLOT holy

NASB Dictionaries

BYBHV to be holy; (; Ni.;) to show oneself as or be treated as holy; (; Pi.;) to...

CDMCTUD

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 godesh 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.

Exo 12:48 And when ^{H3588} a stranger ^{H1616} shall sojourn ^{H1481} with ^{H854} you, and will keep ^{H6213} the passover ^{H6453} to Yahuah, ^{H3068} let all ^{H3605} his males ^{H2145} be circumcised, ^{H4135} and then ^{H227} let him come near ^{H7126} and keep ^{H6213} it; and he shall be ^{H1961} as one that is born in ^{H249} the land: ^{H776} for no uncircumcised person ^{H3808} ^{H3605} ^{H6189} shall eat ^{H398} thereof. **49** One ^{H259} TORAH ^{H8451} shall be ^{H1961} to him that is homeborn, ^{H249} and unto the stranger ^{H1616} that sojourns ^{H1481} among ^{H8432} you. **50** Thus did ^{H6213} all ^{H3605} the children ^{H1121} of Israel; ^{H3478} as ^{H834} Yahuah ^{H3068} commanded ^{H6680} (^{H853}) Moses ^{H4872} and Aaron, ^{H175} so ^{H3651} did ^{H6213} they. **51** And it came to pass ^{H1961} the selfsame ^{H2088} ^{H6106} day, ^{H3117} *that* Yahuah ^{H3068} did bring ^{H3318} (^{H853}) the children ^{H1121} of Israel ^{H3478} out of the land ^{H4480} ^{H776} of Egypt ^{H4714} by ^{H5921} their armies. ^{H6635}

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 (*yasav*) from (*min*) the realm (*erets*) of the crucible of Egypt (*mitsrayim*). 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 (*yasav*) 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

וַיֹּאמֶר מֹשֶׁה אֶל-הָעָם זְכוֹר אֶת-הַיּוֹם
 הַזֶּה אֲשֶׁר יִצְאֲתֶם מִמִּצְרַיִם מִבֵּית עֲבָדִים
 כִּי בְחֹזֶק יָד הוֹצִיא יְהוָה אֶתְכֶם מִזֶּה וְלֹא
 יֵאָכַל חֶמֶץ: | LEB

And Moses said to the people, “Remember this day when you went out from Egypt, from a house of slaves, because with strength of hand Yahweh brought you out from here, and food with yeast will not be eaten. | LEB

[3 And Mo]ses [said] to the people, “Remember [this day, in which] you [ca]me out from the land of ***a* Egypt; for ***b* with a s[trong] hand [the Lord] b[rought] you out from this place; no [leavened bread] shall be eaten. DSS ***a* 4QExod^e SP LXX. Not in MT. ***b*

4QExod^e. out of the house of bondage; for MT SP LXX.

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 grain is ripe, soft, moist, and still green) when you came forth (*yasa*).’”
(*Shemowth* / Names / Exodus 13:4)

Exodus 13:4

LEB OT | הַיּוֹם אַתֶּם יֹצְאִים בְּחֹדֶשׁ הָאָבִיב: Today you are going out in the month of Abib. | LEB
RI

[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

Exodus 13:5

וְהָיָה כִּי-יָבִיאֲךָ יְהוָה אֶל-אֶרֶץ הַכְּנַעֲנִי
וְהַחִתִּי וְהָאֱמֹרִי וְהַחִיטִּי וְהַיְבוּסִי אֲשֶׁר
נִשְׁבַּע לְאֲבוֹתֶיךָ לֵאמֹר לְךָ אֶרֶץ זָבַת חֵלֶב
וְדָבָשׁ וְעָבַדְתָּ אֶת-יְהוָה הַזֶּה בַּחֹדֶשׁ

And when Yahweh brings you to the land of the Canaanites and the Hittites and the Amorites and the Hivites and the Jebusites— which he swore to your ancestors to give to you, a land flowing with milk and honey — you will perform this service in this month. | LEB

LEB OT RI | הָזֶה:

5 When the Lor]d your God *****a*** [brings] you to the lan[d of] the Canaanite, the Hittite, the Hivite, the Amorite *****b***, and the Jebusite, just as *****c*** [he sw]ore to your fathers to give you, a land flowing with milk and h[oney, you shall] keep this service in [this] month.

DSS *****a*** 4QExod^e SP LXX. Not in MT. *****b*** 4QExod^e. the Amorite, the Hivite MT. the Amorite, the Perizzite, the Girgashite, the Hivite SP. the Hivite, the Girgashite, the Amorite, the Perizzite LXX. *****c*** 4QExod^e. which MT SP LXX.

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) Yahowah .” (*Shemowth* / Names / Exodus 13:5-6)

Exodus 13:6

שִׁבְעַת יָמִים תֹּאכַל מַצֹּת וּבַיּוֹם הַשְּׁבִיעִי
Seven days you will eat unleavened bread,
and on the seventh day will be a feast for
Yahweh. | LEB

LEB OT RI | חג ליהוה: | LEB

[6 Se]ven d[a]ys [you shall eat unleavened bread, and in the]
seventh [day there shall be a feast to the Lord. DSS

Let Us

Keep
the Feasts

CELEBRATE *the* FEASTS

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

מצות יאכל את שבעת הימים ולא־יראה
לך חמץ ולא־יראה לך שאר בכל־גבולך:

LEB OT RI |

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)

Exodus 13:8

וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר בְּעֵבֹר
זֶה עָשָׂה יְהוָה לִי בְצֵאתִי מִמִּצְרָיִם:

OT RI

And you shall tell your son on that day, saying, ‘This is because of what Yahweh did for me when I came out from Egypt.’ | LEB

NO DSS



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 ‘atah*) as (*la*) an awe inspiring and miraculous sign (*‘owth* – a non-verbal symbol designed to communicate an essential truth) on (*‘al* – 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 (*‘ayn* – perspective and understanding) so that (*ma’an* – 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 (*yasa’* – led you away) from (*min*) the crucible (*mitsraym* – the oppression of Egypt).”

(*Shemowth* / Names / Exodus 13:9)

Exodus 13:9

וְהָיָה לְךָ לְאֵוֹת עַל-יָדְךָ וּלְזִכָּרוֹן בֵּין עֵינֶיךָ

לְמַעַן תִּהְיֶה תּוֹרַת יְהוָה בְּפִיךָ כִּי בְיַד

יְהוָה הוֹצֵאתָ מִמִּצְרַיִם: | LEB OT RI

And it will be as a sign on your hand and as a memorial between your eyes so that the law of Yahweh will be in your mouth, that with a strong hand Yahweh brought you out from Egypt. | LEB

NO DSS

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.

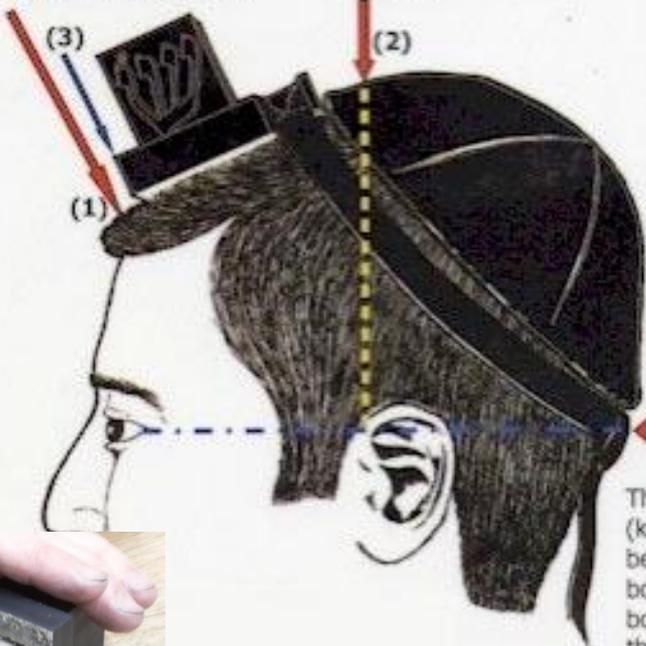
This verse also serves as a great example of religion run amuck. Orthodox Jews wear Phylacteries, or Tefillin, on the back of their hands and on their foreheads—each with Towrah passages contained in them—not understanding that the reference to one’s eyes and hand was similar to the mouth. The places 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.



Furthest point forward!
No part of the Tefillin
may pass this point!

Furthest point back- No part
of the Tefillin may pass this
point!

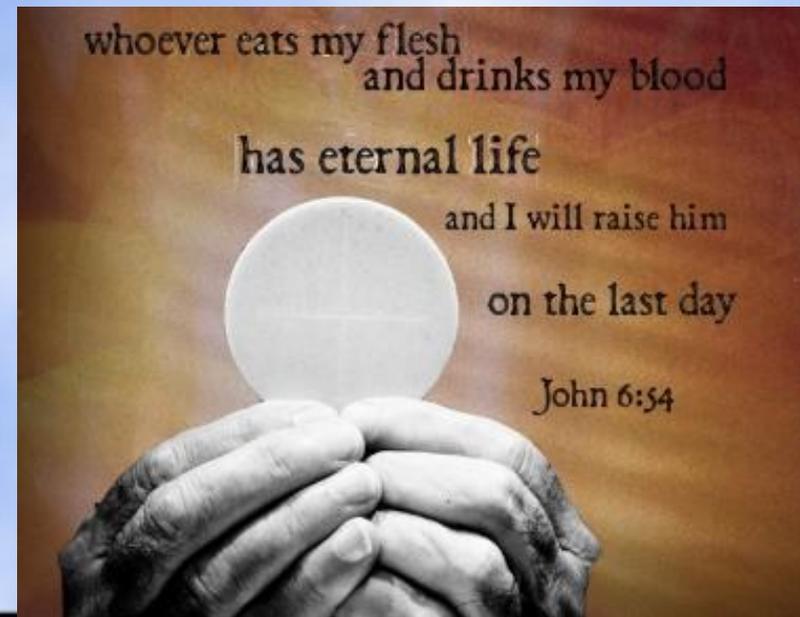


The Keshar (knot) should be on the bone at the bottom of the skull; which normally corresponds to the height of the eyes.

How to affix Tefillin



Yahowah simply wants us to recognize the essential role the *Miqra'* of *Matsah* plays in our salvation/adoption. 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.



Exodus 13:10

וּשְׁמַרְתָּ אֶת־הַחֻקָּה הַזֹּאת לְמוֹעֵדָה

And you will keep this statute at its appointed time from year to year. | LEB

מִיָּמִים יְמִימָה: | LEB OT RI

“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 (*chukah* – 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)

NO DSS

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.

Exodus 13:11

וְהָיָה כִּי-יָבִיאָךְ יְהוָה אֶל-אֶרֶץ הַכְּנַעֲנִי
כַּאֲשֶׁר נִשְׁבַּע לָךְ וּלְאֲבוֹתֶיךָ וּנְתַנָּהּ לָךְ: | LEB
LEB OT RI

“And when Yahweh brings you to the land of the Canaanite, as he swore to you and to your ancestors, and he gives it to you, | LEB

“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*)

NO DSS

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.

Just as crazy as this ...



Suddenly...
a muffin.

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.

וְהֵעַבְרַתְּ כָּל־פֶּטֶר־רֶחֶם לַיהוָה וְכָל־פֶּטֶר | 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. | LEB

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.

ESV study bible

וְכָל־	לַיהוָה	רֶחֶם	פֶּטֶר־	כָּל־	וְהֵעַבְרַתְּ	12
and-all-of	to-Yahweh	womb	first-offspring-of	every-of	then-you-shall-hand-over	
לַיהוָה:	הַזְּכָרִים	לָךְ	יְהִי	אֲשֶׁר	בְּהֵמָה	שֶׁגֶר
to-Yahweh	the-males	to-you	he-is	that	animal	what-drops-of
						פֶּטֶר־
						first-offspring-of

7358 [e]	6363 [e]	3605 [e]	5674 [e]
re-hem	pe-ter-	kāl	wə-ha-'ā-bar-tā
רֶחֶם	פֶּטֶר־	כָּל־	וְהֵעַבְרַתְּ 12
the womb	that opens	all	that you shall set apart
Noun	Noun	Noun	Verb

Biblehub

2145 [e]	1961 [e]	834 [e]	929 [e]	7698 [e]	6363 [e]	3605 [e]	3068 [e]
haz-zə-kā-rīm	lə-kā	yih-yeh	'ā-šer	bə-hē-māh,	še-ġer	wə-kāl	Yah-weh;
הַזְּכָרִים	לָךְ	יְהִי	אֲשֶׁר	בְּהֵמָה	שֶׁגֶר	וְכָל־	לַיהוָה
the males	to you	is	which	of a beast	that comes	and every	to the LORD
Noun	Prep	Verb	Prt	Noun	Noun	Noun	Noun

To Yahuah all that opens the matrix, and every firstling that cometh of a beast which you have; the males shall be Yahuah's.

3068 [e]
Yah-weh.
לַיהוָה:
[shall be] of the LORD
Noun

5674. abar

12 וְהֵעֵבַרְתָּ
then-you-shall-hand-over

5674 [e]
wə-ha-ā·bar tā
וְהֵעֵבַרְתָּ 12
that you shall set apart
Verb

Strong's Concordance

abar: alienate

Original Word: עָבַר

Part of Speech: Verb

Transliteration: abar

Phonetic Spelling: (aw-bar')

Short Definition: alienate

Brown-Driver-Briggs

548 עָבַר verb pass over, through, by, pass on

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.. Lets keep digging.

עָבַר

To pass, in whatever manner.

I. To pass, go or move from one place to another, Gen. xii. 6. xv. 17. xviii. 5. xxx. 32, & al. freq. To pass off, distil, trickle down, as liquid myrrh or honey-drops. occ. Cant. v. 5, 13. In Hiph. to cause to pass. Gen. xlvii. 21. As a N. עָבַר a place where one may easily pass along, a pass, passage, or side. 1 Sam. xiv. 40. Exod. xxxii. 15, the tables were written on their two עָבְרַי sides or planes, which might be passed along. עָבַר פְּנִיחָה upon the passage, i. e. the plane, of its face, or front. Exod. xxv. 37.

“ In Gen. x. 21, Shem, the progenitor of the holy line, is styled אָבִי כָּל בְּנֵי עָבַר the father of all the children (not of Eber, his great grandson, for how was he more the father of them than of his other descendants? but) of passage or pilgrimage—the father of all those who were passengers, pilgrims, itinerants, passing from one place to another, as the holy line were, till their settlement in Canaan, and who also confessed themselves to be strangers and pilgrims upon earth, plainly declaring thereby that they sought a better country, that is to say, a heavenly. See Gen. xxiii. 4. xlvii. 9. Heb. xi. 8—10, 13—16. Of Abraham in particular it is written, Gen. xii. 6, that עָבַר he passed through the land, and during his pilgrimage from one place to another in the land of promise, wherein he sojourned as in a strange country, the epithet עָבְרִי i. e. the pilgrim or sojourner (LXX πᾶσιματῶν passenger), formed as נָכְרִי a stranger, is applied first to him, Gen. xiv. 13; and afterwards עָבְרִי, fem.

וְהֶעֱבַרְתָּ w^hă·'ăbăr·tā'

וְ w

וְ w and; together with; that is; or; then
conjunction ± sequential (1)

BDB so, then, and; consecutive; that; so that; so, then

GHCLLOT Vav conversive; very frequently; always; inclines; kind; Dan; Jehovah dedit se i...

CHALOT and; also, even; with, and in addition; and indeed; namely; so; but; whether
more »

Notes

הֶעֱבַרְתָּ hă·'ăbăr·tā'

you will hand over every first offspring of a

עָבַר 'br to pull along; to go on one's way, move through; to pass over, pass by; to...
verb, Hif'il, second person, masculine, singular ± w^aqātal (waw + perfect), perfect, active,
suffixed (perfect) sequential

Sense: to devote to god (sacrifice) – to consider or set aside something for a sacrifice to God.

BDB pass over, through, by, pass on

GHCLLOT TO PASS OVER; to go over; to violate; to pass over, to pass through; t...

CHALOT pass from one side (or end) to the other; go through, pass through; p...

DBL Hebrew be crossed; lead; be intoxicated; breed; pass.; extend; give to posses...

TLOT to pass by, pass over

NASB Dictionaries

BYBHV to pass over or by, to go on one's way, move through

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.

VI. In Hiph. *to cause to pass to another, as an inheritance.* Num. xxvii. 7, 8.

XI. In Hiph. *to cause to pass away, to turn away, remove.* Ps. cxix. 37, 39. 2 Chron. xv. 8. Jonah iii. 6.

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

VII. In Hiph. *to make over, give up*, as the first-born to Jehovah, Exod. xiii. 12. (comp. ver. 2. Exod. xxii. 28.)—*sons or daughters to Molech*, Lev. xviii. 21. Jer. xxxii. 35. (comp. Lev. xx. 2.); *which was done באש by fire*, 2 K. xxiii. 10; and therefore the phrase העביר באש *making over by fire*, implies making over to Molech by fire, as in Deut. xviii. 10. 2 K. xvi. 3. 2 Chron. xxxiii. 6. And even העביר by itself, without expressing either *the fire* or *Molech*, is used Ezek. xx. 26, for this horrible service. Comp. ver. 31, and see under מלך II. †

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^{H2930} them in their
own gifts ^{H4979} in that they caused to pass
^{H5674} through (the fire) all^{H3605} that
openeth^{H6363} the womb ^{H7356} that^{H4616} I might
make them desolate ^{H8074} to the end^{H4616}
that^{H834} they might know^{H3045} that^{H834} I^{H589}
YAHUAH ^{H3068}

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.

As a participle עבר *beyond, over, on the other side*, Deut. iv. 49. Josh. xiii. 27. 1 K. iv. 24. עבר אל *beyond*, q. d. *to over*, Deut. xxx. 13. *over*, q. d. *at over*, Exod. xxviii. 26.

II. *To pass over*. Gen. xxxi. 21. In Hiph. *to cause to pass over*. Gen. xxxii. 23. viii. 1, *And God עבר caused the spirit or air to pass over the earth*, i. e. he caused it to act in its *usual manner, not through the earth*, as at ch. vii. 11, but *only, or chiefly, by pressure on the surface, and so the waters were checked*, prevented from rising higher. Comp. Gen. i. 2; and see Mr Catcott's excellent Treatise on the Deluge, p. 48, 1st edit. p. 86, 2d edit. As a

Parkhurst's other definitions still point to a passing over or passing by not setting apart.

xvii. 2. 1150, a pass, or passage. 1 Sam. xiv. 4.

III. *To pass, go, be current*, as silver. Gen. xxiii. 16.

IV. *To pass away, overpass*, Gen. i. 4. Ps. xxxvii. 36. cxliv. 4. Job xxx. 15. Cant. ii. 11. It is once applied to the *passing away of condensed clouds in hailstones and flashes of fire*. Ps. xviii. 13, *At the brightness before him עבר עברו his densities passed (in) hailstones and coals of fire עבר עבר* plainly means the *condensed thunder-clouds*, consisting of *gross air*, and of *watery and sulphureous exhalations* from the earth. These, through the brightness of Jehovah's presence, *were kindled*, (see 2 Sam. xxii. 13. comp. Exod. xix. 18. Deut. iv. 11,) and *passed away* in a storm of hail and lightning. †

V. As a N. עברו *produce of the land*, q. d. *what passes or comes from it*. occ. Josh. v. 11, 12. Comp. Lev. xxiii. 10—14.

VI. In Hiph. *to cause to pass to another, as an inheritance*. Num. xxvii. 7, 8.

VII. In Hiph. *to make over, give up*, as the first-born to Jehovah, Exod. xiii. 12. (comp. ver. 2. Exod. xxii. 28.)—sons or daughters to Molech, Lev. xviii. 21. Jer. xxxii. 35. (comp. Lev. xx. 2.); which was done באש *by fire*, 2 K. xxiii. 10; and therefore the phrase העביר באש *making over by fire*, implies *making over to Molech by fire*, as in Deut. xviii. 10. 2 K. xvi. 3. 2 Chron. xxxiii. 6. And even העביר by itself, without expressing either *the fire* or *Molech*, is used Ezek. xx. 26, for this horrible service. Comp. ver. 31, and see under מלך II. †

VIII. With על following, *to pass over, pass by, disregard, forgive*, as an offence. Prov. xix. 11. Mic. vii. 18. Comp. Hos. x. 11. In Hiph. *to cause to pass away, to put away*, as iniquity. 2 Sam. xxiv. 10.

IX. *To pass beyond, transgress*, a law, commandments, &c. Num. xxii. 18. Josh. vii. 15. 2 Chron. xxiv. 20. Isa. xxiv. 5, & al. In Hiph.

XII. *To overdo, overcome*, as wine does a man who drinks too much of it. Jer. xxiii. 9.

XIII. As a N. fem. עברה in reg. עברה, plur. עברות, *excess*, as of pride. Prov. xxi. 24. Comp. Jer. xlvi. 29, 30. But it generally denotes the *excess* or *violence* of anger, whether of man, as Ps. vii. 7. Isa. xiv. 6.—or of God, Ezek. xxi. 31 or 36. xxii. 21, 31. Hos. v. 10. Hence as a V. in Hith. *to be excessively angry*, or *transported with anger*, “se deborder en colère.” Mercer. Deut. iii. 26. Psal. lxxviii. 21, 59, 62. Prov. xxvi. 17. But in Prov. xiv. 16. xx. 2, מתעבר seems to signify *making himself a transgressor*, as Schultens, in his Comment, has observed. He adds, that in the latter text, מתעבר *he who makes himself a transgressor against him*, is a construction parallel with חטאי *he who sinneth against me*, Prov. viii. 36.

XIV. בעבור, literally, *in or for passing*. It is used as a particle, and denotes the *passing* from cause to effect.

1. Before a N. or pronoun, *because, on account of*. Gen. viii. 21. xii. 13, *That it may be well with me because of thee, by thy means*, q. d. that this good may *pass* through thee to me. Comp. ver. 16. Gen. xviii. 26, 29, 31.

2. Before a V. fut. *because that, to the end that*. Gen. xxvii. 4, *And I will eat to the end that my soul may bless thee*, q. d. that hence it may *pass* that my soul, &c. Gen. xlvi. 34, *Ye shall say so and so to the end that ye may dwell in the land of Goshen*, q. d. that from this cause it may *pass* that ye may dwell, i. e. that from your so saying such an *effect* may *follow*. So before a V. infinitive, 2 Sam. x. 3.

We see in this verse that the word was used for putting away something.. Or to overlook something.

2Sa 12:13 And David^{H1732} said^{H559} to^{H413} Nathan,^{H5416} I have sinned^{H2398} against Yahuah.^{H3068} And Nathan^{H5416} said^{H559} to^{H413} David,^{H1732} Yahuah^{H3068} also^{H1571} has put away^{H5674} your sin-offence;^{H2403} you shall not^{H3808} die.^{H419}

6296 I. עָבַר (^cā·bār): 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

From: Dictionary of Biblical Languages with Semitic Domains

6297 II. עָבַר (^cā·bār): v.; = Str 5674; TWOT 1556 — 1. LN 88.171–88.191 (hitp) **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 (hitp) **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 (hitp) **meddle, i.e., be a busybody and into the affairs between two parties** (Pr 26:17+)

עֲבָרָה (^cē·bēr): n.pr.; = Str 5674; TWOT 1556 — LN 93-place (terr) **Trans-Euphrates: an administrative area beyond** (i.e., S and W) of the Euphrates (Ezr 8:36; Ne 2:7, 9; 3:7+)

6298 עֲבֵרָה (^cē·bēr) [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

5674. abar

We are not convinced that in this context means to set apart or hand over.. Lets 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

וְהַעֲבַרְתָּ כָּל-פֶּטֶר-רֵחֶם לַיהוָה וְכָל-פֶּטֶר | שֶׁנֶּדְרָה בְּהֵמָה אֲשֶׁר יִהְיֶה לָּךְ הַזְּכָרִים לַיהוָה | 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. | LEB

Strong's Concordance

peter: firstling

Original Word: פֶּטֶר

6363. peter

Part of Speech: Noun Masculine

Transliteration: peter

Phonetic Spelling: (peh'-ter)

Short Definition: firstling

Brown-Driver-Briggs

פֶּטֶר noun [masculine] that which separates,

first opens; — construct, רֵחֶם מ' i. e. firstborn, of man and beast, Ezekiel 20:26; Exodus 13:12,15; Exodus 34:19;

Numbers 18:15; appositive בְּכוֹר Exodus 13:2; Numbers 3:12;

רֵחֶם omitted Exodus 13:12,13; Exodus 34:19,20.

כָּל-פֶּטֶר-רֵחֶם kōl-pe'tēr-rē'hēm

כָּל kāl you will hand over every first offspring of a womb to Yahweh,

כָּל kōl all, the whole, everyone, everybody, everything; total, in all noun, common, construct ± singular, "all", collective, common

BDB the whole, all

GHCLOT the whole, totality; all; whole; the whole; the whole of; Israel, it the whole; all,...

CHALOT totality; everything; everyone; whole; total, all together; all; all, every; every; a...

more »

Notes

פֶּטֶר pe'tēr you will hand over every first offspring of a womb to Yahweh, and

פֶּטֶר pe'tēr first-born

noun, singular, construct ± common, masculine

Sense: firstborn (child) – an offspring who came first in the order of birth.

BDB that which separates, first opens

GHCLOT fissure; that which cleaves, first breaks forth

CHALOT first-born

7081 פֶּטֶר (pe'tēr): 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

פטר

I. **To open** (comp. פתח). It occurs as a participle or participial N. Exod. xiii. 2, 12, 13, 15, & al. freq. The LXX render it by *ανοιγον* and *διανοιγον* **opening**; so Vulg. quod aperit **what openeth**, and Aquila in Ezek. xx. 26, by *διανοιγον*. As a participial N. fem. פטרה **what openeth**. occ. Num. viii. 16; where LXX *διανοιγοντων* **opening**. In Hiph. **to make an opening**. occ. Psal. xxii. 8, יפטירו בשפה *They make an opening with their lip*, i. e. they open and distort their lips, they make mows as in mocking. Comp. Job xvi. 10. Isa. lvii. 4. פטרו פטורי צצים *openings of flowers*. occ. 1 K. vi. 18, 29, 32, 35. 1 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.

II. **To open, make an opening for, let loose by opening**. So Vulg. dimittit. occ. Prov. xvii. 14.

III. **To let go, set free, dismiss**. So the LXX *κατελυσεν*, and Vulg. dimiserat abire. occ. 2 Chron. xxiii. 8. Also, intransitively, **to get out, withdraw, “slip away.”** Eng. transl. LXX *απιστη* **he departed**. Vulg. declinavit **he declined**. occ. 1 Sam. xix. 10.

IV. As a N. mas. plur. פטירים **set free, freed, discharged**, i. e. **from other service to which their brethren were subject**. occ. 1 Chron. ix. 33.

In this sense humans or animals that comes “through the opening”, “freed” and “discharged” from the womb—

רָחֵם *rě'·hěm*

over every first offspring of **a womb** to Yahweh, and every first of

רָחֵם *rě'·hěm* 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: רָחֵם

Part of Speech: Noun Masculine

Transliteration: rechem

Phonetic Spelling: (rek'h'-em)

Short Definition: womb

NAS 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).

7358. rechem

Parkhurst Page 489-491

רָחַם

To embrace, inclose, surround closely.

I. As a N. רָחַם *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 רָחַם *the uterus, matrix, or womb, which closely embraceth the foetus*. Gen. xx. 18, & al. freq. The Targ. on Job xxxviii. 8, is remarkable במנחיתמן תחומא דמן רחמא יפוק *in its bursting forth, or, when it burst forth, from the abyss, as if it came of a womb.*

III. As a N. רָחַם *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, רָחַם רָחַמַתִּים נָבַר לְרֹאשׁ נָבַר *a damsel of damsels for the head (account) of the great man, namely Sisera.* So the Vulg. rightly paraphrases it, *pulcherrima feminarum eligitur ei, the most beautiful of the women is picked out for him.*

[V. As a noun mas. plur. רָחַמִּים *the bowels or intestines, which closely embrace each other.* Gen. xliii. 30. 1 K. iii. 26. (Comp. כֶּמֶר I.) So the Vulg. renders it in both passages by viscera, and in the former the LXX by *εγκαιρα*, and two other Hexaplar versions by *σπλαγχνα* and *εντερα*. 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 *לְ* upon following, or is more frequently transitive, to love intimately, tenderly, intensely. Ps. xviii. 2. ciii. 13. Or in general, to pity, have pity or mercy upon. Exod. xxxiii. 19. Deut. xiii. 17, & al.

The Greek verb *σπλαγχνίζομαι*, derived in like manner from the N. *σπλαγχνον* a bowel, is often used in the same sense by the writers of the New Testament. As a participle or participial N. *רוֹחַ* one so affected, pitiful, merciful. Exod. xxxiv. 6, & al. freq. As a N. mas. plur. *רוֹחֵי* bowels of mercy or pity, mercies, ruth or ruth (a beautiful old word used in this sense by Shakspeare and Milton). Gen. xliii. 14, 30. (where the LXX *εγκατα*, or according to the Alexandrian copy, *εντερα* entrails) Ps. li. 3. Prov. xii. 10; where the LXX *σπλαγχνα*, 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 *ΣΠΛΑΓΧΝΟΝ* and *Σπλαγχνίζομαι*. As a noun fem. plur. *רוֹחֵי* tenderly affectionate, *עוספלאγחני*. occ. Lam. iv. 10. The inhabitants of Otahete "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 occa-



sions, 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.

✓I. As a noun *רוֹחַ*, and fem. *רוֹחָה*, 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 "*percnopteros* or *oripelargos*, called by the Turks *ach bobba*, 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

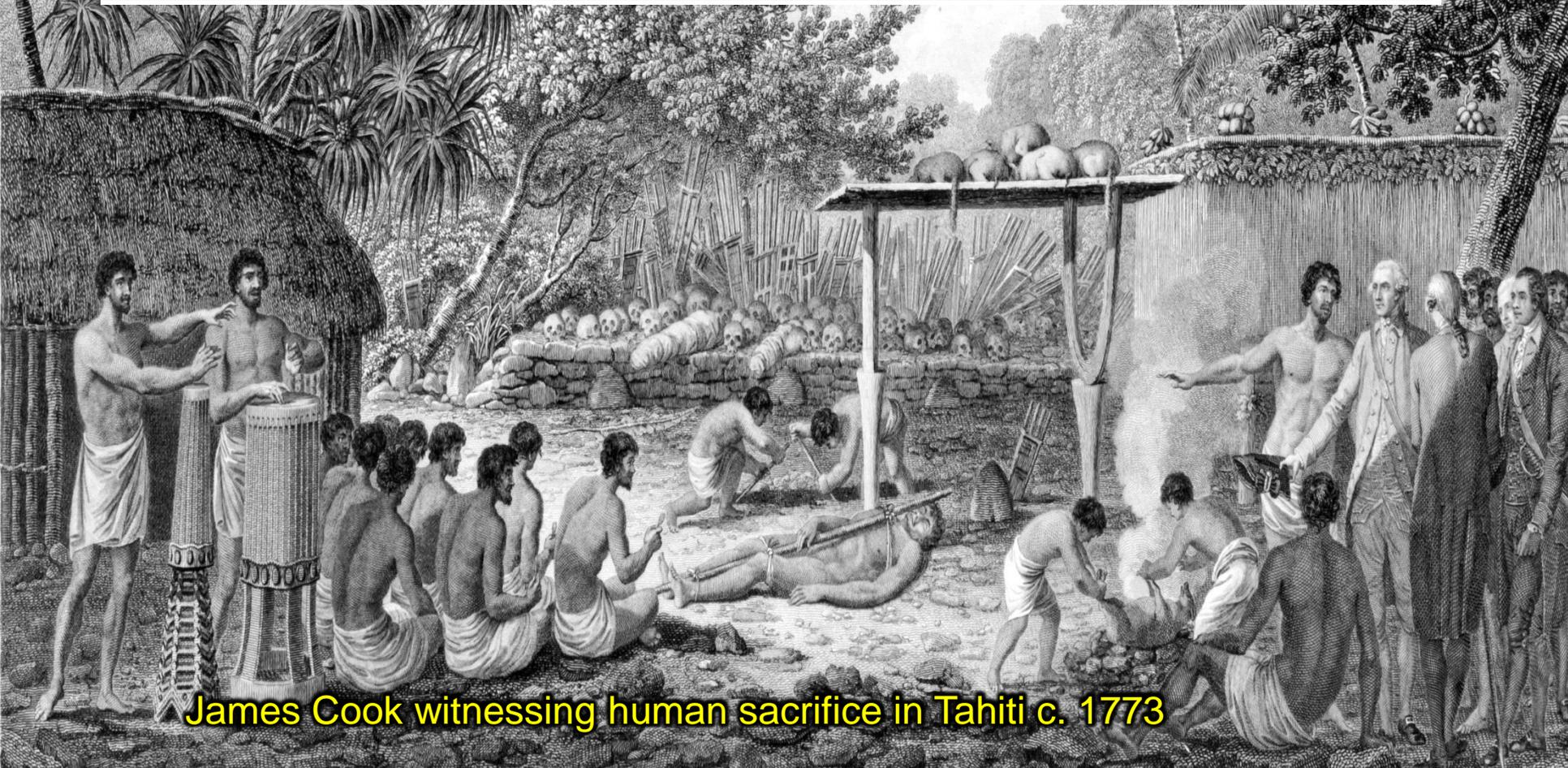
birds, like the ravens about London, feed upon the carrion and nastiness that is thrown without the city of Cairo in Egypt." In Lev. *רוֹחַ* is placed between *קָאֵר* the pelican, and *הַסִּידָה* the stork, and in Deut. *רוֹחָה*, between *קָאֵר* the pelican, and *כְּשֵׁל* the cataract, which positions would incline one to think it meant some kind 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. xxxi. 20; 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

וְכָל-פֶּטֶר חֹמֶל תִּפְדֶּה בְּשֵׂה וְאִם-לֹא
תִּפְדֶּה וְעִרְפָתוֹ וְכָל בְּכוֹר אָדָם בְּבִנְיָד
תִּפְדֶּה: | לֵב

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



James Cook witnessing human sacrifice in Tahiti c. 1773



Exodus 13:13

לֹא	וְאִם־	בְּשֶׁה	תִּפְדֶּה	חֲמֹר	פֶּטֶר	וְכָל־	13
not	or-if	with-lamb	you-shall-redeem	donkey	first-offspring-of	and-every-of	
אָדָם	בְּכֹר	וְכָל־	וְעִרְפָּתוֹ	תִּפְדֶּה			
man	firstborn-of	but-every-of	then-you-shall-break-neck-of-him	you-will-redeem			
				תִּפְדֶּה:	בְּבָנֶיךָ		
				you-shall-redeem	among-sons-of-you		

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.

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.

1 3: 1 3 c Samaritan Pentateuch, U1!In Tau pey dalet nun wah

3808 [e]	518 [e]		7716 [e]	6299 [e]	2543 [e]	6363 [e]	3605 [e]
lō	wə-’im-	—	bə-šeh,	tīp-deh	hă-mōr	pe-ter	wə-kāl
לֹא	וְאִם־	—	בְּשֶׁה	תִּפְדֶּה	חֲמֹר	פֶּטֶר	וְכָל־ 13
not	and if		with a lamb	you shall redeem	of a donkey	firstling	And every
Adv	Conj		Noun	Verb	Noun	Noun	Noun

6299 [e]	1121 [e]	120 [e]	1060 [e]	3605 [e]		6202 [e]	6299 [e]
tīp-deh.	bə-bā-ne-kā	’ā-dām	bə-kō-wr	wə-kōl		wa-’ă-raṗ-tōw;	tīp-deh
תִּפְדֶּה:	בְּבָנֶיךָ	אָדָם	בְּכֹר	וְכָל־	—	וְעִרְפָּתוֹ	תִּפְדֶּה
shall you redeem	among your sons	of man	the firstborn	and all		then you shall break its neck	you redeem it
Verb	Noun	Noun	Noun	Noun		Verb	Verb

Let us shama "redeemed" or redeem

Exodus 13:13

וְכָל-פֶּטֶר חֲמֹר תִּפְדֶּה בְּשֵׂה וְאִם-לֹא
תִּפְדֶּה וְעִרְפָתוֹ וְכָל בְּכוֹר אָדָם בְּבִנְיָד
תִּפְדֶּה: | LEB OT RI

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

Notes

- תִּפְדֶּה *tīp-dē(h)'* first offspring of a donkey you will redeem with small livestock, and
פִּדְהָ *pdh* to buy out; to redeem; to be ransomed, be released
verb, Qal, yiqtol (imperfect), second person, masculine, singular ± active
Sense: to redeem – to exchange or buy back for money.
BDB ransom
GHCLLOT TO LOOSE; to let go; to set free; to preserve, to deliver
CHALOT ransom, redeem; redeem, deliver; be ransomed; be redeemed; let; be brought t...

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: הָדָה

6299. padah

Part of Speech: Verb

Transliteration: padah

Phonetic Spelling: (paw-daw')

Short Definition: redeem

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).

Strong's Exhaustive Concordance

deliver, by any means, ransom, that are to be, let be redeemed, rescue, surely

A primitive root; to sever, i.e. Ransom; gener. To release, preserve -- X at all, deliver, X by any means, ransom, (that are to be, let be) redeem(-ed), rescue, X surely.

פדה

With a radical, but mutable or omissible, ה.

I. **To separate, sever.** Isa. xxix. 22. So LXX αφωρισεν *hath separated*. Comp. Gen. xii. 1. Lev. xx. 24, 26. As a noun fem. פדה *a separation, division*. So LXX διαστολην, and Vulg. divisionem. occ. Exod. viii. 23.

II. **To separate, deliver, or rescue from evil.** 1 Sam. xiv. 45. So Vulg. liberavit. Comp. Job v. 20. vi. 23. xxxiii. 28; in which passages the LXX render the word by *ῥυομαι to deliver, σω to save*, and so the Vulg. by eruo, libero. As a noun fem. פדה *deliverance*. occ. Ps. cxi. 9. cxxx. 7. Comp. Isa. l. 2.

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!

Now 13:12 did not say these animals and males were being sacrificed- so how can we deliver them from death by taking them away from Yah?

III. **To redeem, deliver from death or evil by paying a compensation or price.** Exod. xiii. 13, & al. freq. In Hiph. *to be redeemed*. Lev. xix. 20. In Hiph. *to cause or suffer to be redeemed*. Exod. xxi. 8. As a noun פדה *price of deliverance or redemption, a ransom*. occ. Exod. xxi. 30. Ps. xlix. 9. So LXX λυτρα, τιμην της λυτρωσιως, and Vulg. pretium redemptionis. As a noun פדה *redemption*. So LXX τα λυτρα. occ. Num. iii. 49.

IV. **As a noun פדה.** It occurs frequently, and is always, unless in Gen. xlviii. 7, followed by ארם *Aram*,* the name of Shem's fifth son. (Gen. x. 23.) It seems strictly to denote a country separated from others in a remarkable manner: accordingly the LXX have constantly rendered it by Μεσοποταμια, and Vulg. by Mesopotamia, a large country in Asia, so called, because situated εν μεσω των ποταμων *between the two great rivers*, Euphrates and Tigris, and bounded by them. It nearly answered to the modern Diarbekr Proper.

V. **As a noun פדה.** See under פה.

Lets recap without these 2 verses and see if it is still true to Yahuah's message.

Exo 13:6 Seven^{H7651} days^{H3117} you shall eat^{H398} unleavened bread,^{H4682} and in the seventh^{H7637} day^{H3117} *shall be* a feast^{H2282} to Yahuah.^{H3068}

Exo 13:7 Unleavened bread^{H4682} shall be eaten^{H398 (H853)} seven^{H7651} days;^{H3117} and there shall no^{H3808} leavened bread^{H2557} be seen^{H7200} with you, neither^{H3808} shall there be leaven^{H7603} seen^{H7200} with you in all^{H3605} your quarters.^{H1366}

Exo 13:8 And you shall show^{H5046} your son^{H1121} in that^{H1931} day,^{H3117} saying,^{H559} *This is done* because^{H5668} of that^{H2088} *which* Yahuah^{H3068} did^{H6213} for me when I came forth^{H3318} out of Egypt.^{H4480 H4714}

Exo 13:9 And it shall be^{H1961} for a sign^{H226} to you upon^{H5921} your hand,^{H3027} and for a memorial^{H2146} between^{H996} your eyes,^{H5869} that^{H4616} Yahuah'S^{H3068} Torah^{H8451} may be^{H1961} in your mouth:^{H6310} for^{H3588} with a strong^{H2389} hand^{H3027} has Yahuah^{H3068} brought you out^{H3318} of Egypt.^{H4480 H4714}

Exo 13:10 You shall therefore keep (shamar)^{H8104 (H853)} this^{H2063} ordinance^{H2708} in His season^{H4150} from year^{H4480 H3117} to year.^{H3117}

Exo 13:11 And it shall be^{H1961} when^{H3588} Yahuah^{H3068} shall bring^{H935} you into^{H413} the land^{H776} of the Canaanites,^{H3669} as^{H834} He sware^{H7650} to you and to your fathers,^{H1} and shall give^{H5414} it you,

Exo 13:12 / Exo 13:13

Exo 13:14 And it shall be^{H1961} when^{H3588} your son^{H1121} asks^{H7592} you in time to come,^{H4279} saying,^{H559} What^{H4100} *is this?*^{H2063} that you shall say^{H559} to^{H413} him, By strength^{H2392} of hand^{H3027} Yahuah^{H3068} brought us out^{H3318} from Egypt,^{H4480 H4714} from the house^{H4480 H1004} of bondage:^{H5650}

There is no issues without them and does not feel like out of nowhere Mosha is giving strange instructions. Lets go on.

“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 (*'ebed* / *'abad* – slavery, service to others, and worship, work, servitude, and burdens).”

(*Shemowth* / Names / Exodus 13:14)

Exodus 13:14

וְהָיָה כִּי־יִשְׁאַלְךָ בְּנֶךָ מָחָר לֵאמֹר
מֵה־זֹּאת וְאָמַרְתָּ אֵלָיו בְּחֹזֶק יָד הוֹצִיאָנוּ
יְהוָה מִמִּצְרַיִם מִבַּיִת עֲבָדִים׃

And when your son asks you in the future, saying, ‘What is this?’ you will say to him, ‘With strength of hand Yahweh brought us out from Egypt, from a house of slaves. | LEB

14 So, when your son asks you in time to come, saying, ‘What is this?’ You shall say to him, ‘By the strength of hand the Lord brought us out from Egypt, from the house of bondage. DSS

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.

◀ 5647. abad

Strong's Concordance

abad: to work, serve

Original Word: עָבַד

Part of Speech: Verb

Transliteration: abad

Phonetic Spelling: (aw-bad')

Short Definition: serve

5650 [e]

'ā-bā-dīm.

1004 [e]

mib-bêt

עֲבָדִים:

of slavery

Noun

מִבֵּית

from the house

Noun

NAS Exhaustive Concordance

Word Origin

a prim. root

Definition

to work, serve

NASB Translation

become slaves (1), been slaves (1), bondage (2), burdened (2), cultivate (7), cultivated (2), cultivates (1), do (6), do the work (1), enslaved (3), given (1), holding in bondage (1), imposed (1), keep (2), labor (3), laborers* (2), make servant (1), make slaves (2), manufacturers (1), observe (1), perform (9), performed (2), plowed (1), rendered (1), serve (141), served (52), serves (2), serving (5), slave (1), slaves (1), subject (1), till (1), tiller (1), tiller* (1), tills (2), use as slaves (1), used (1), uses services (1), work (7), worked (2), workers (2), working (1), worship (7), worshipers (6).

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◀ 5650. ebed

Strong's Concordance

ebed: slave, servant

Original Word: עֶבֶד

Part of Speech: Noun Masculine

Transliteration: ebed

Phonetic Spelling: (eh'-bed)

Short Definition: servants

NAS Exhaustive Concordance

Word Origin

from abad

Definition

slave, servant

NASB Translation

attendants (1), bondage (2), male (24), male servant (7), male servants (5), male slaves (1), officers (1), official (2), Servant (6), servant (332), servant's (4), servant* (1), servants (353), servants' (2), servants* (12), slave (25), slave's (1), slave* (4), slavery (11), slaves (19), slaves* (8).

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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?

Strong's Concordance

Mitsrayim: a son of Ham, also his desc. and their country in N.W. Africa

Original Word: מצרים

Part of Speech: proper name, of a territory and people, feminine; masculine; masculine plural

Transliteration: Mitsrayim

Phonetic Spelling: (mits-rah'-yim)

Short Definition: Egypt

NAS Exhaustive Concordance

Word Origin | **4714. Mitsrayim** |

of uncertain derivation

Definition

a son of Ham, also his desc. and their country in N.W. Africa

NASB Translation

Egypt (588), Egypt's (2), Egyptian (1), Egyptians (87), Mizraim (4).

Strong's Concordance

metsar: straits, distress

Original Word: מצר

Part of Speech: Noun Masculine

Transliteration: metsar

Phonetic Spelling: (may-tsar')

Short Definition: distress

NAS Exhaustive Concordance

Word Origin

from tsarar | **4712. metsar** |

Definition

straits, distress

NASB Translation

stress (2), terrors (1).



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.

Strong's Concordance

tsarar: adversary

Original Word: צָרַר

6887. tsarar

Part of Speech: Verb

Transliteration: tsarar

Phonetic Spelling: (tsaw-rar')

Short Definition: adversary

Brown-Driver-Briggs

[צָרַר] verb denominative Hiph`il **suffer distress** (specifically

of travail, compare Jeremiah 4:31; Jeremiah 49:24); — Participle לֵב אֲשָׁה

מִצָּרָה (in simile) Jeremiah 48:41; Jeremiah 49:22.

ii. צָרַר verb **shew hostility toward, vex** (Late Hebrew צָר foe;

Strong's Concordance

matsreph: a crucible

Original Word: מִצְרֵף

Part of Speech: Noun Masculine

Transliteration: matsreph

Phonetic Spelling: (mits-rafe')

Short Definition: crucible

NAS Exhaustive Concordance

Word Origin

4715. matsreph

from tsaraph

Definition

a crucible

NASB Translation

crucible (1), refining pot (1).

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)

Exodus 13:15

וַיְהִי כִּי־הִקְשָׁה פַרְעֹה לְשַׁלַּחֵנוּ וַיְהִי רָגִז
 יְהוָה כָּל־בְּכוֹר בְּאֶרֶץ מִצְרָיִם מִבְּכֹר אָדָם
 וְעַד־בְּכוֹר בְּהֵמָה עַל־כֵּן אֲנִי זֹבֵחַ לַיהוָה
 כָּל־פֶּטֶר רִחֻם הַזְּכָרִים וְכָל־בְּכוֹר בְּנֵי
 אֶפְרָיִם: | LEB OT RI

And when Pharaoh was stubborn to release us, Yahweh killed every firstborn in the land of Egypt, from firstborn human to firstborn domestic animal. Therefore I am sacrificing to Yahweh every first offspring of a womb, the males, and every firstborn of my sons I redeem.’ | LEB

15 And when] Pharaoh refused to let us go, the Lord slew all [the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast. Therefore] I sacrifice to the [Lo]rd every male that opens the womb [but every firstborn of my sons I redeem.’ DSS



WHAT

WAIT

WHAT

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!

6299 [e]	1121 [e]	1060 [e]	3605 [e]	2145 [e]	7358 [e]	6363 [e]	3605 [e]	3068 [e]	2076 [e]	589 [e]	3651 [e]	5921 [e]
'ep-deh.	bā-nay	bə-ḵō-wr	we-kāl	haz-zə-ḵā-rīm,	re-ḥem	pe-ter	kāl-	Yah-weh	zō-bē-ah	'ā-nī	kên	'al-
אֶפְדֶּה:	בְּנֵי	בְּכוֹר	וְכָל-	הַזְּכָרִים	רִחֵם	פֶּטֵר	כָּל-	לַיהוָה	זֹבַח	אֲנִי	כֵן	עַל-
I redeem	of my sons	the firstborn	but all	being males	the womb	that opens	all	to the LORD	sacrifice	I	thus	upon
Verb	Noun	Noun	Noun	Noun	Noun	Noun	Noun	Noun	Verb	Pro	Adj	Prep

“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)

Exodus 13:16

וְהָיָה לְאוֹת עַל־יָדְךָ וּלְטוֹטְפֹת בֵּין עֵינֶיךָ
 לְב | בְּיָדְךָ הוֹצִיאָנוּ יְהוָה מִמִּצְרַיִם: |
 OT RI

And it will be as a sign on your hand and as symbolic ornaments between your eyes that with strength of hand Yahweh brought us out from Egypt.” | LEB

16 And it shall serve as a sign upon your hand, and for] phylacteries between your eyes that by strength of hand [the Lord brought us forth out of Egypt.” Then M]oses and the children of Israel sang [this song to the Lord, and spoke, saying, “I will sing to the Lord, for he has triumphed gloriously: The] horse and his rider [he has thrown into the sea.”] *** DSS ***4QExod^d. Follows 14:31 as 15:1 MT SP

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

Exodus 23:10

וְשֵׁשׁ שָׁנִים תִּזְרַע אֶת־אֲרָצְךָ וְאַסַּפְתָּ

“And six years you will sow your land and gather its yield. | LEB

אֶת־תְּבוּאָתָהּ: | LEB OT RI

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 (*‘ebyown* – who are poor and oppressed requiring deliverance) may eat and be nourished, the remainder (*yathar* – that which saves and preserves) restoring life (*chayah* – 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)

Exodus 23:11

וְהִשְׁבִּיטָהּ תִשְׁמַטְנָהּ וְנֹטְשָׁתָהּ וְאָכְלוּ
אֲבִיגַי עִמָּךְ וְיִתְּרִים תֹּאכַל חֵיטַת הַשָּׂדֶה
בְּזֹתְעָשָׂה לְכַרְמְךָ לְזֵיתֶךָ׃

LEB OT RI |

But the seventh you will let it rest and leave it fallow, and the poor of your people will eat, and their remainder the animals of the field will eat. You will do likewise for your vineyard and for your olive trees. | LEB

11 but on the seventh year you shall let it rest [and lie fallow, so that the poor]r of your people [may eat,] and what they leave the beast of the field shall eat. [In like manner you shall deal with your vineyard, and with] your [olive grove.] DSS

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*)

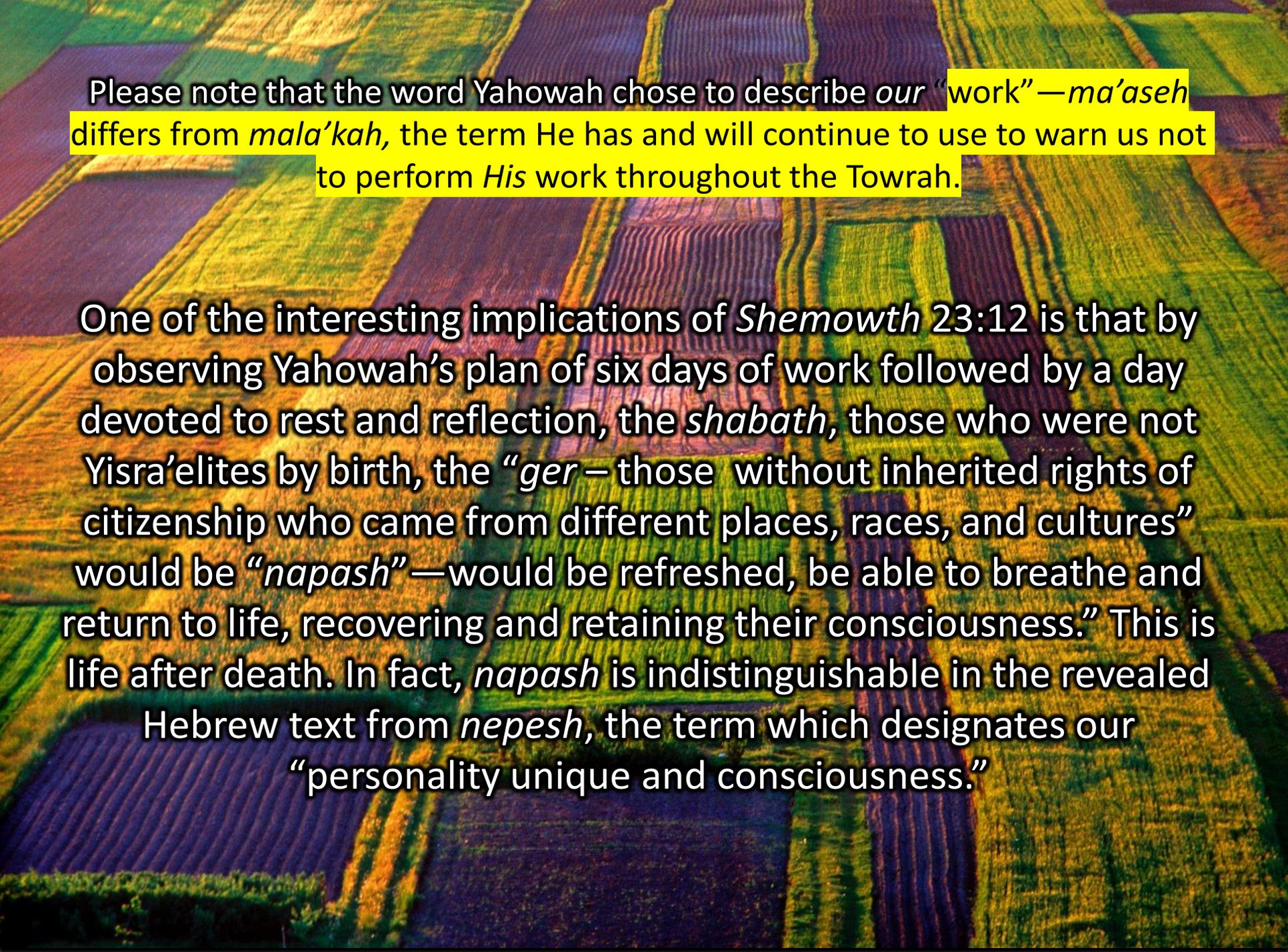


Exodus 23:12

שֵׁשֶׁת יָמִים תַּעֲשֶׂה מַעֲשֶׂיךָ וּבַיּוֹם
הַשְּׁבִיעִי תִשְׁבֹּת לְמַעַן יָנוּחַ שׁוֹרְךָ וְחֲמֹרְךָ
וַיִּנָּפֵשׂ בְּדֹאֲמָתוֹ וְהַגֵּר׃ | LEB OT RI

“Six days you will do your work, but on the seventh day you will stop so that your ox and your donkey will rest and the son of your slave woman and the alien will be refreshed.

12 Six days you shall do your work, [and on the seventh day you shall re]st, that [your ox and] your donkey may have rest; [and the son of your female slave and the stranger may be] r[efreshed. DSS



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)

Exodus 23:13

וּבְכֹל אֲשֶׁר-אָמַרְתִּי אֵלَيْכֶם תִּשְׁמְרוּ וְשֵׁם
אֱלֹהִים אֲחֵרִים לֹא תִזְכְּרוּ לֹא יִשְׁמַע

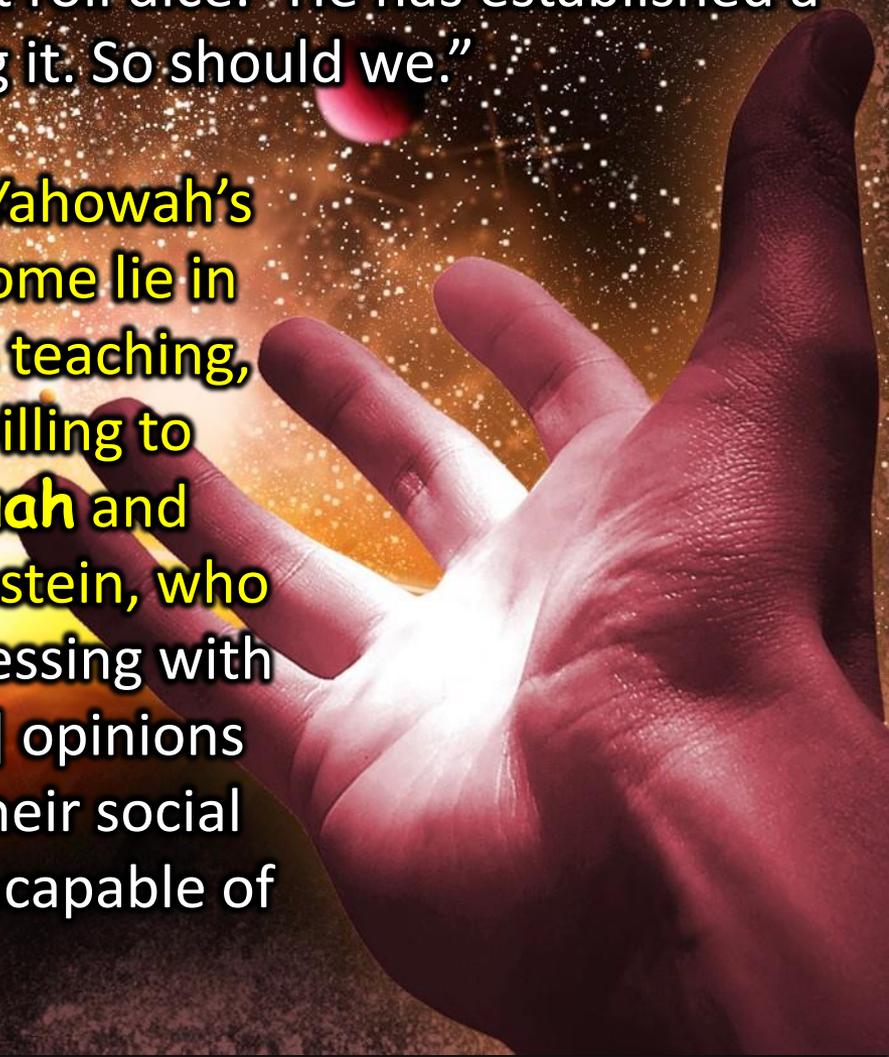
עַל-פִּיךָ: | LEB OT RI

“And you will be attentive to all that I have said to you, and you will not profess the name of other gods; it will not be heard in your mouth. | LEB

13 And in all thin]gs [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 hea[rd out of your mouth.]
DSS

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

וּבְכֹל אֲשֶׁר-אָמַרְתִּי אֵלֵיכֶם תִּשְׁמְרוּ וְשֵׁם
אֱלֹהִים אֲחֵרִים לֹא תִזְכְּרוּ לֹא יִשְׁמַע
עַל-פִּיךָ: | LEB OT RI

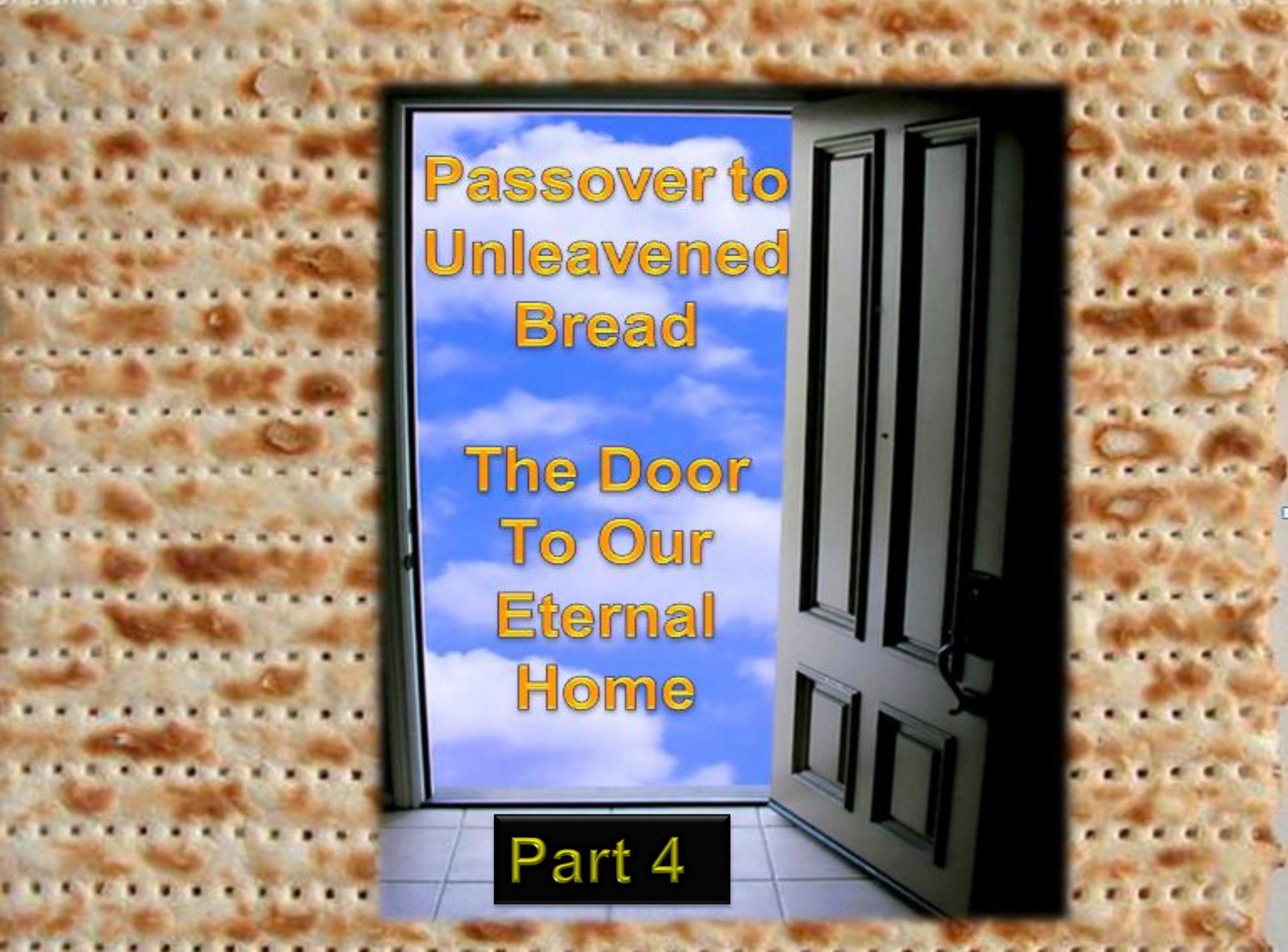
“And you will be attentive to all that I have said to you, and you will not profess the name of other gods; it will not be heard in your mouth. | LEB

13 And in all thin]gs [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 hea[rd 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.

יהוה

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



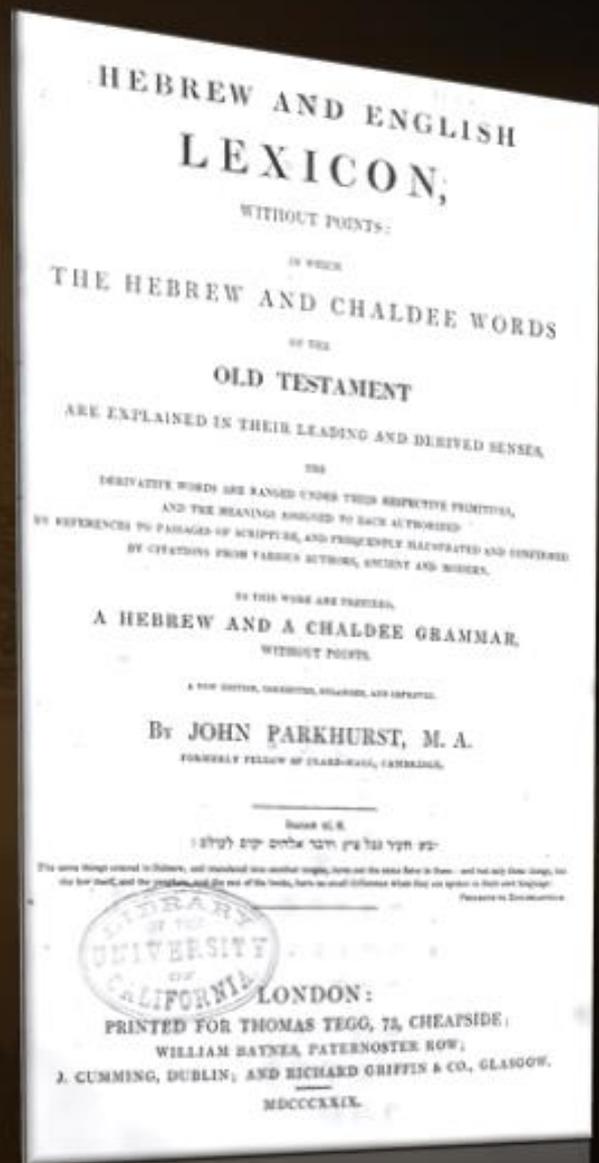
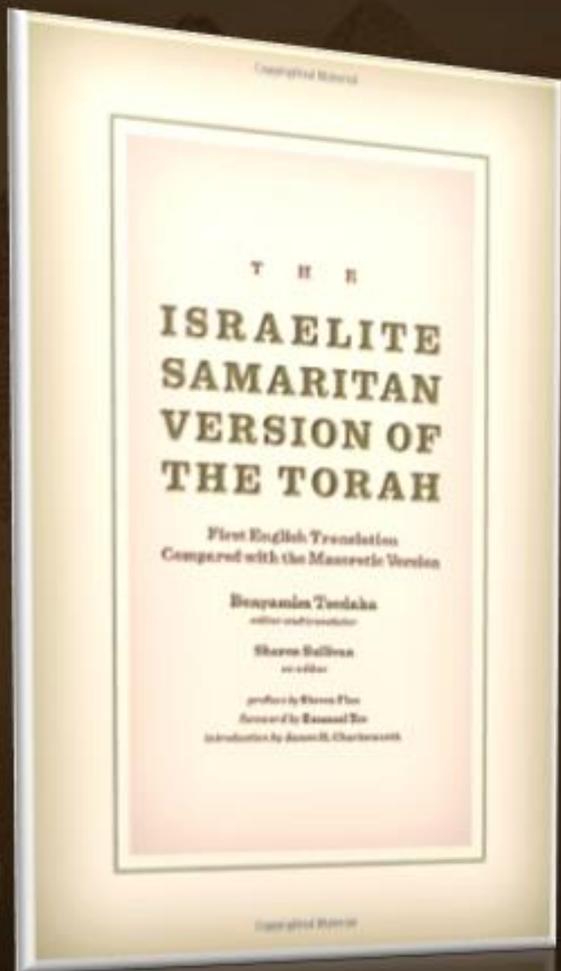
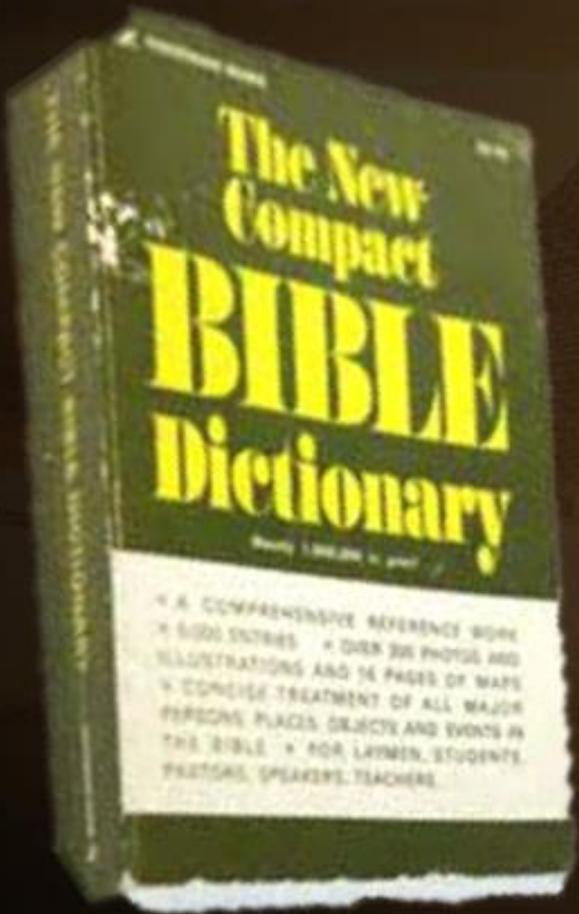
Come Let Us Reason.....

**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



References

The screenshot shows the qbible.com website with a search bar at the top. Below the search bar, there are radio buttons for search criteria: All Words (selected), Any Word, and Exact Phrase. Navigation links for Home and Like Us are also present. A large 'Bible' logo with a magnifying glass is centered. Below it, there are several search input fields with dropdown menus for 'All Words' and 'Type Bible Search in...'. The dropdowns are set to 'Law (Pentateuch / Five Scrolls)', 'History Books + Esther', 'Writings / Psalms', 'Prophets & N.T.', 'Hebrew / Aramaic Bible', and 'Greek New Testament'. On the right side, there is a vertical menu with links: Map, Search, Browse, Downloads, About, and Contact. On the left side, there is a sidebar with a 'KJV 1769' button and a 'Change OBIBLE SEARCHBASE' button.

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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)



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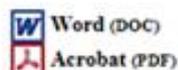


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References



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

1 *Qara'* – An Invitation to Meet God

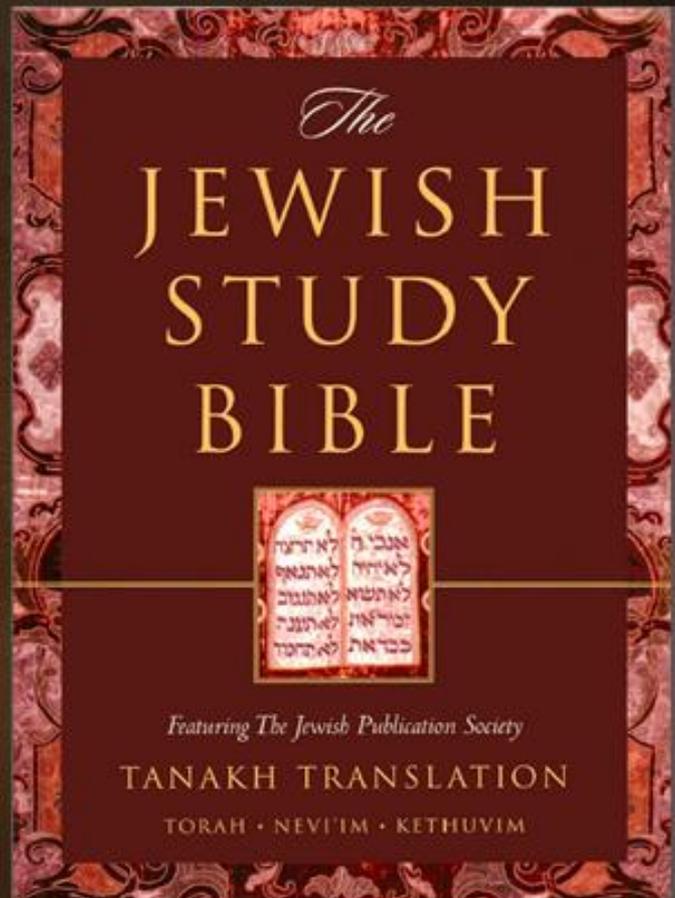
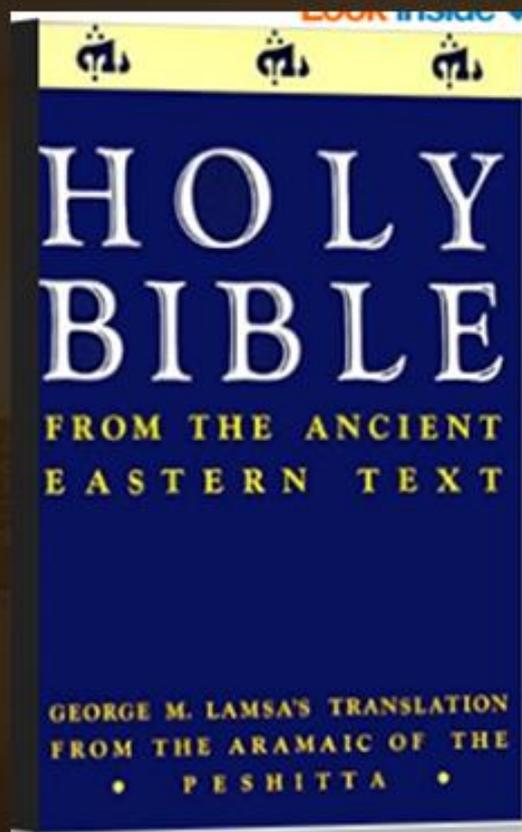
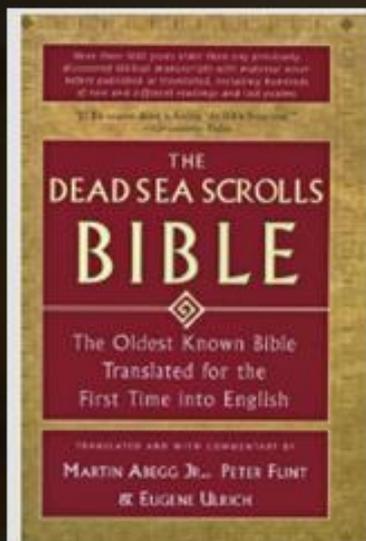
Relationship, Not Religion...

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."

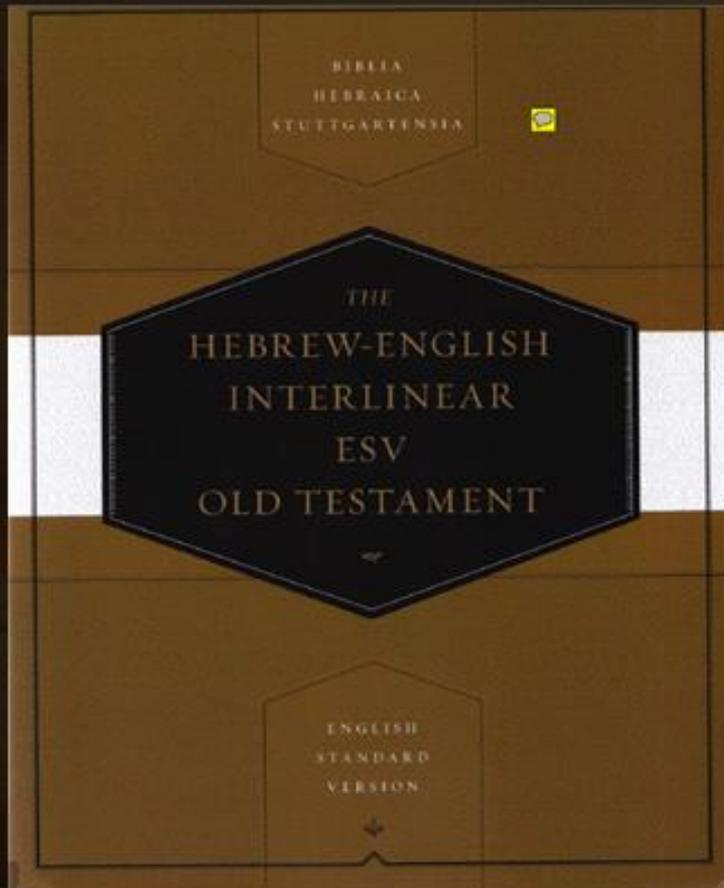
The first four *Miqra'ey* were not only prophetic, they were actually fulfilled, played out in human history during the Ma'aseyah Yahowsha's sixth corporeal visit. He sacrificed Himself as the Passover lamb on *Abyb* 14, which was *Pesach* that Friday, April 1st in 33 CE on our pagan calendars. He paid 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)).

- 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. אָתָּא Names bearing His eternal Name listed.
New Testament (B'rit haChadashah) Hebrew-Greek Names. Elohim (El of all),
Father, Son, Holy Spirit. Adonai (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], Rotherham Old Testament, Septuagint-Interlinear-Greek-Bible.com,
HalakhaYah Scriptures English-Hebrew Parallel edition, NASB, NRSV, NKJV, New Jerusalem Bible)
edited and translated by Lanny Mebust (Benyamin 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) -