Passover to Unleavened Bread

The Door To Our Eternal Home

Part 4
The Feast of Unleavened Bread

Part 4
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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

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

HOME! SAFE AT LAST!

Sukkot—Tabernacles
Yom Kipurim—Day of Reconciliations
Trumpets—Taruah
Shabuwa—Pentecost
Bikurym—First Fruits
Matsah—Feast of Unleavened Bread
Pasach—Passover

The only difference between stumbling blocks and steppingstones is the way in which we use them.
“Three times a year (sanah – times of renewal) you shall stand before Me (regel – walk along side and set foot in My presence) celebrating a Festival Feast (chagag) with Me. Exodus 23:14

Notice Yahuah’s word regel gives the impression of “stand” before Me” not bow down. He wants people who want to make the effort to go to Him and be people who will “stand up” for Him and His Word.
Parkhurst Page 484

"Three times in the year you will hold a feast."

A man on foot, a foot-soldier. Jud. xx. 2 Sam. viii. 4, & al.

On Eccles. v. 1, see under II.

In Deut. xi. 10, mention is made of watering the land of Egypt with the foot, like a garden of herbs. This Dr Shaw, Travels, p. 408, thus explains from the present practice of the Egyptians: "When their various sorts of pulse, safron (or carthamus), musâ, melons, sugar-canes, &c. (all which are commonly planted in rills) require to be refreshed, they strike out the plugs that are fixed in the bottoms of the cisterns [wherein they preserve the water of the Nile]; and then the water gushing out is conducted from one rill to another by the gardener, who is always ready, as occasion requires, to stop and divert the torrent, by turning the earth against it with his foot, and opening, at the same time, with his mattock, a new trench to receive it. This method of conveying moisture and nourishment..."
to a land * rarely or never refreshed with rain, is often alluded to in the Holy Scriptures; where also it is made the distinguishing quality betwixt Egypt and the land of Canaan. For the land (says Moses to the children of Israel, Deut. xi. 10, 11.) whither thou goest in to possess it, is not as the land of Egypt, whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs: But the land whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven.” And this explanation of the Doctor’s, it must be owned, is very ingenious: but is it quite satisfactory? Moses mentions seed in general, plainly including, if not principally intending, corn: but of this Dr Shaw’s account says nothing; nor is it probable that their corn should be watered in the same manner as the plants he mentions; and

yet the words of Moses evidently imply that the watering by the foot was a work of great labour, “whereas the turning of the earth with the foot, which the Doctor speaks of, is the least part of the labour of watering.”† On the whole, therefore, it seems more probable that by the expression, watering by the foot, Moses alluded to drawing up water with a machine, which was worked by the foot. Such a one, Grotius long ago observed, that Philo, who lived in Egypt, has described as used by the peasants of that country in his time. And the ingenious and accurate Niebuhr, in his Voyage en Arabie, tom. i. p. 121, has lately given us “a representation of a machine which the Egyptians make use of for watering the lands (pour arroser les terres), and probably the same,” says he, “as Moses speaks of, Deut. xi. 10. They call it Sakkidir beridjesel, or an hydraulic machine, worked by the feet.” The name in Heb. letters would be שַׁמַּטְיָה תְרֵי, בֵּאַרְכֶּלֶק, which, omitting the א in the first, and the article ב in the last word,
is very nearly Hebrew. Job xxviii. 4—5  ריבול ריבול they (the waters of mines) are drained off by the foot, seems an allusion to a machine of this kind. Comp. under  פזק פזק II. and IV. I shall only add here, that Egypt was anciently famous for its gold mines, of which Job might have some knowledge. See Diodorus Sic. lib. iii. p. 150, edit. Rhodoman. As a noun fem. ריבולת, a footing, or going on foot. occ. Hos. xi. 3, And as for me, my footing (of the same form as  מעורה, Isa. xlvi. 13, with my postfixed) (was) for Ephraim, q. d. I footed after him, I attended him on foot, as a nurse does a child. So the Vulg. expresses the general sense, but not the precise idea of the word. Et ego quasi nutricius Ephraim, And I (was), as it were, the nursing father of Ephraim. [II. In Kal, to † investigate, search, or spy out, that is, either to follow by the foot, as it were, or rather, q. d. to foot round a country or city,
8079 רֶגֶל (rê·gêl): n.fem.; = Str 7272; TWOT 2113a—1. LN 8.9–8.69 foot, i.e., a part of the body (Ex 4:25); 2. LN 85.1–85.31 set foot, i.e., a state or condition of being in a place (Pr 25:17); 3. LN 8.9–8.69 legs, i.e., the extensions from the trunk of the body that touch the ground, including the feet (Lev 11:23; 1Sa 17:6; Isa 7:20; Eze 1:7); 4. LN 8.9–8.69 big toe, i.e., the largest toe on the foot (Jdg 1:6, 7); 5. LN 8.9–8.69 ankle, i.e., the area just above or joining the foot (Isa 3:16); 6. LN 8.9–8.69 genitals (Ex 4:25; Isa 6:2; 7:20; Eze 16:25+), note: others sources see a body part of legs or feet in some contexts; 7. LN 15.224–15.229 footstep, i.e., the distance between two feet which constitutes the pace one travels (Ge 33:14(2x); 1Ki 14:6; 2Ki 6:32; Job 18:11; Ps 119:59; Ecc 4:17[EB 5:1]); 8. LN 6.106–6.117 table legs, i.e., the extensions that reach to the ground on a table (Ex 25:26; 37:13); 9. LN 60.75–60.78 times, i.e., a multiple of something (Ex 23:14; Nu 22:28, 32, 33); 10. LN 42.7–42.28 action, service, i.e., the doing or acting of work or service (Isa 41:2); 11. LN 8.9–8.69 unit: כֶּף רֶגֶל (kâp’ rê·gêl) sole of the foot, i.e., the flat, bottom part of the foot (Dt 2:5); 12. LN 8.9–8.69 unit: בִּין רֶגֶל (bî·nîn rê·gêl) womb, uterus, formally, between the feet, i.e., the female body part for gestation of a fetus (Dt 28:57); 13. LN 67.78–67.117 unit: קָל בּ רֶגֶל (qâl b· rê·gêl) fleet-footed, formally, swift of foot, i.e., pertaining to an object that can move from one place to another in a relatively brief period of time, with a focus on movement over land on the feet (2Sa 2:18; Am 2:15+); 14. LN 15.18–15.26 unit: נָשָׁה (nâ·šâ) ... רֶגֶל (rê·gêl) continue on a journey, formally, lift the foot, i.e., continue on moving a considerable distance (Ge 29:1); 15. LN 83.5–83.8 unit: ל רֶגֶל (l· rê·gêl) wherever, somewhere, i.e., an indefinite position in space (Ge 30:30); 16. LN 15.144–15.145 unit: ל רֶגֶל (l· rê·gêl) follow, formally, after the feet, i.e., go behind or after someone (Ex 11:8; Jdg 4:10; 5:15; 1Sa 25:27; 2Sa 15:16,
You shall observe (shamar – be aware of and attend to, closely examine and carefully consider) the Festival Feast (chag – celebration) of Unleavened Bread (Matsah). Seven days you shall eat bread without yeast (matsah) as I instructed (tsawah – constituted with) you, at the time appointed for the meeting (mow’ed – fixed meeting appointment established as a sign; from ya’ad, to meet for a marriage betrothal or judicial summons) in the month (chodesh – from chadash, the time of renewal and repair) of ‘Abyb (‘abyb), for in it you came forth (yatsa’) from the crucible of Egypt (Mitsraym – plural of matsowr, the place of oppression and siege, the crucible).” (Shemowth / Names / Exodus 23:15)

Notice Yah always tells us why we are doing things. This feast celebrates freedom from the refining fire-past and future. It celebrates life! The opportunity to be with Yahuah! To personally be saved by His plan and by His actions which by engaging in it leads us on the journey to adoption.
There is nothing random, or optional, about this. ‘𝐴𝑏𝑦ｂ defined the time of year Yahowah’s annual calendar began. ‘𝐴𝑏𝑦𝑏 means: “the ripening of fresh, tender, green barley, the time young new barley ears are formed and become ripe.” It speaks of the season “barley remains water laden and thus soft.” Barley is the first grain to bear fruit and ripen in the spring—dependably near the Spring Equinox. So ‘𝐴𝑏𝑦𝑏, later named ‘𝑁𝑖𝑠𝑎𝑛, commenced per Enoch’s calendar the first Sunday after the Spring Equinox. The Equinox is usually March 20 or 21st on our calendars—when ears of barley formed a fresh green kernel. It was literally the first fruit of the Land.

What follows is most always mistranslated and thus misunderstood.
“None shall appear before Me (ra’ah panym – shall be seen in My presence and behold My face, none shall be considered or regarded by Me) as an empty vessel (reyqam – from reyq, void, with an unfilled space, worthless, useless, futile, vain and conceited; without a marker demonstrating the relationship).” (Shemowth / Names / Exodus 23:15)
Reyqam is usually translated “empty handed” yet there is no reference to yad, meaning “hand,” in the word. Yahuah isn’t looking for us to bring Him anything.

Yahuah does not want us to come to Him as empty vessels. Not knowing for what purpose we are approaching Him. Just doing it as a tradition without the success of understanding the plan and engaging with Him on this path. No air heads! He wants us filled with His Word and Spirit and purpose!
Reyqam was first used in Bare’syth / Genesis 37:24.
That passage reads:
And they took him and threw him into the pit (the pit was empty; there was no water in it).

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

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

24 and they took him [and threw him into the pit. And the pit was empty; there was no water in it.] DSS 19
Yasha’yahuw / Isaiah 29:8 makes this connection for us. Speaking of those who fight against Zion, Yahowah says:

“The disheartened and broken (ka’ah – those deceived by false doctrines), and the hungry (ra’eb – those who lack proper nourishment) dream of being restored to health (chalam), but behold, he who devours and consumes (‘akal) awakens too late for the harvest (qayts – in the hot season of summer), with his soul (nepesh) empty (reyq – with a space which is unoccupied).” Isaiah 29:8
Yahowah created man with a void, one perfectly suited to accept His Spirit. Those who are not born from above by way of the Ruach Ha Qodesh will not enjoy the company of our Heavenly Father. Empty vessels are vain—as in failed and arrogantly self-reliant. Yahuah paints a word picture which is designed to help us understand His redemptive plan.
“You shall observe (shamar – closely examine and carefully consider) the Festival Feast (chag – celebration) of the harvest (qatsyr – the time of reaping that which was sown, of gathering in the crop of), the First Fruits (Bikuwrym – the initial gathering of grain) of your labors (ma’aseh – your work, undertakings, and pursuits) which (‘asher – by way of making a connection) you sow (zera’) in the field, and the Festival Feast (chag – celebration) of ingathering (‘acyph), at the end of the year, when you gather in (‘acaph – receive and accept) your labors (ma’aseh) out of the field. Exodus 23:16
Three times a year (mishlosh pa’am shaneh) all (kol – everyone) shall remember to (zakar) be seen (ra’ah – be inspected and considered) before (panym – in the presence of) Yahowah.” (Shemowth / Names / Exodus 23:16-17)
First Fruits: Giving Our Best...

...not our leftovers
Bikuwrym, the plural of *bakowr*, is from *bakar*, meaning “the first children who are born.” Yahowah is speaking about reaping the Nephesh who have been born anew into His family. The First Fruits harvest was the first of two in gatherings foretold in the Miqra’ey. The second is Taruw’ah. The Festival of First Fruits was fulfilled concurrent with the Ma’aseyah’s reunification with Yahowah, while the harvest associated with the Miqra’ of Taruw’ah, better known as “Trumpets,” is still on our horizon.

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

English

Hebrew

“week”

שַׁשָּׁה

“shabua”

FEAST OF WEEKS

Exodus 23:14-19

16 “Celebrate the Festival of Harvest with the first fruits of the crops you sow in your field.

After the Feast of Unleavened Bread came the Feast of Weeks. The Feast of Weeks came seven WEEKS after the Feast of Unleavened Bread. That’s part of the reason behind the name of the feast.
Shabuwa’, meaning Seven Sevens, and often translated “Weeks,” is to be observed, and was fulfilled, seven sevens plus one day from Passover, Unleavened Bread, and First Fruits. And it provides the lone basis for Pentecost—Greek for “Fifty.”
Returning our focus to *Shemowth* / Exodus 23:16-17, you’ll notice that Yahowah used a different word for “harvest” when He described the Fall Feasts, which commence with the *Miqra’* of *Taruw’ah*.

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

Acyph is from *‘acaph*, and it speaks vividly of what evangelical Christians have come to call “the rapture.”
Interesting the family of word meanings.

To gather, gather in, withdraw, congregate, colli gere, retrahère.

The Greek term for this harvest is *paralambano*. By comparing the Hebrew word to the Greek term we discover that this is speaking of the same event. ‘Acyph/‘acaph means: “to gather together, to be accepted and to be received, and then to be removed.” It speaks of “collecting and gathering in, assembling together, and then taking the harvest away.” ‘Acyph is a relational term which conveys the idea of “moving a mass of people from one place to another, withdrawing them from others, so that they can be received, joining and gathering them together as a family for the purpose of developing close relationships.”
The KJV translates Strong's H622 in the following manner: together (51x), gather (86x), assemble (15x), renow (5x), misc (51x).

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

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

Strong's Definitions

paralambanō, par-ā-lam-bān’ō: from G3844 and λαμβάνω (G2983); to receive near, i.e. associate with oneself (in any familiar or intimate act or relation); by analogy, to assume an office; figuratively, to learn; receive, take (unto, with).
**Transliteration**

*para*

**Pronunciation**

*pā-rah* (Key)

**Part of Speech**

preposition

**Root Word (Etymology)**

A root word

**Dictionary Aids**

Vine's Expository Dictionary: View Entry
TDNT Reference: 5:727.771

**KJV Translation Count — Total: 200x**

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

**Outline of Biblical Usage [?]**

/  from, of at, by, besides, near

**Strong's Definitions [?]**

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

**Transliteration**

*lambanō*

**Pronunciation**

*iam-ba'-nō* (Key)

**Part of Speech**

Verb

**Root Word (Etymology)**

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

**Dictionary Aids**

**Vine's Expository Dictionary:** View Entry

**TDNT Reference:** 4:5,466

**KJV Translation Count — Total:** 263x

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

**Outline of Biblical Usage [?]**

<table>
<thead>
<tr>
<th>I.</th>
<th>to take</th>
</tr>
</thead>
<tbody>
<tr>
<td>A.</td>
<td>to take with the hand, lay hold of, any person or thing in order to use it</td>
</tr>
<tr>
<td></td>
<td>to take up a thing to be carried</td>
</tr>
<tr>
<td></td>
<td>to take upon one's self</td>
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<tr>
<td>B.</td>
<td>to take in order to carry away</td>
</tr>
<tr>
<td></td>
<td>without the notion of violence, i.e. to remove, take away</td>
</tr>
<tr>
<td>E.</td>
<td>to take, to choose, select</td>
</tr>
<tr>
<td>F.</td>
<td>to take beginning, to prove anything, to make a trial of, to experience</td>
</tr>
</tbody>
</table>

C. to take what is one's own, to take to one's self, to make one's own
   - to claim, procure, for one's self
     - to associate with one's self as companion, attendant
   - of that which when taken is not let go, to seize, to lay hold of, apprehend
   - to take by craft (our catch, used of hunters, fisherman, etc.), to circumvent one by fraud
   - to take to one's self, lay hold upon, take possession of, i.e. to appropriate to one's self
   - catch at, reach after, strive to obtain
   - to take a thing due, to collect, gather (tribute)

D. to take
   - to admit, receive
   - to receive what is offered
   - not to refuse or reject
   - to receive a person, give him access to one's self,
     - to regard any one's power, rank, external circumstances, and on that account to do some injustice or neglect something

E. to take, to choose, select

F. to take beginning, to prove anything, to make a trial of, to experience

II. to receive (what is given), to gain, get, obtain, to get back

Click for Synonyms
Paralambano, the term Yahowsha’ is translated as using to describe the still future harvest in Mattanyah / Matthew 24 where “one will be taken and the other will be left,” speaks of people being “acknowledged and accepted, taken away to associate as companions.” It is a compound of para, meaning “to be by, beside, and near” and lambano meaning “to be taken by the hand and carried away, to be welcomed and removed in an accepting way so as to become an associate; to claim, procure, and receive someone.” So, when we examine these words closely, the connection is pretty hard to miss for the Fall feast.
Let us see if we can connect some of the family of words to what happened during the Spring feasts.

<table>
<thead>
<tr>
<th>Transliteration</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>qatsiyr</td>
<td>kā' tsar' (key)</td>
</tr>
</tbody>
</table>

**Part of Speech**
- masculine noun

**Root Word (Etymology)**
- From קָצָר (H7114)

**Dictionary Aids**
- TWOT Reference: 2062a, 2062b
- KJV Translation Count — Total: 54x

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

**Outline of Biblical Usage**

1. **harvest, harvesting**
   - A. process of harvesting
   - B. crop, what is harvested or reaped
   - C. time of harvest
2. **boughs, branches**

**Strong's Definitions**
- קָצָר, kaw-tsar'; from H7114; severed, i.e. harvest (as reaped), the crop, the time, the reaper, or figuratively; also a limb (of a tree, or simply foliage)—bough, branch, harvest (man).

**Gesenius' Hebrew-Chaldee Lexicon**
- qats, qatsar, kaw-tsar'; a primitive root; to dook off, i.e. curtail (transitive or intransitive, literal or figurative); especially to harvest (grass or grain)—κατακάτασμα, at all, cut down, much discouraged; grieve, harvestman, lothe, mourn, reap(-er), (be, wax) short(-en, -er), straiten; trouble, vex.
In order for Yahusha to be in the first fruit harvest...

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

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

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

Hence Lat. castro, Eng. castrate, castration.
1 Sam. xii. 17, *Is it not* wheat-harvest to-day? I will call to Jehovah, and he will give thunder and rain—And what was there extraordinary in this? may the mere English reader ask. *Does it not often* thunder and rain in wheat harvest? True, in England it does; but not in Judea; and when it does so there, it is deemed pernicious, as is evident from Prov. xxvi. 1. Josephus, Ant. lib. vi. cap. v. § 6, paraphrasing the passage in 1 Sam. makes Samuel say, “But that I may prove to you that God is displeased and angry with you, for desiring a kingly government, I will prevail upon him to make it manifest by strange signs, ő γὰρ οὐδεὶς προσέξον εἰδεν ὑμᾶν οὐδεὶς ἐν-ταῦθα γεγοννημένον Ἰσραηλαίας οὐκ ἔχεις παρασκευάζον for what none of you ever saw before in this country, namely a storm in the midst of summer, this by my prayers will I move God to show unto you.” And in another place, De Bel. lib. iii. cap. 7, § 12, speaking of Galilee he observes, σκοτεινὸς δὲ εἰσὶν τοῦ κλίμα τούτου Ἰσραηλαίας ὅταν in this country it rarely, if ever, rains during the summer.” Volney, Voyage, tom. i. p. 321. “Dans la plaine de Palestine il (le tonnerre) est infiniment rare l’été, et plus frequent l’hiver. *In the plain of Palestine, thunder is exceedingly uncommon in summer, and more frequent in winter.* Comp. Shaw’s Travels, p. 136, 335; Harmer’s Observations, vol. i. p. 5—9.

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

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

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

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

Yahusha was formed and fashioned by exact rule and measure that needed to be done to accomplish his work and uphold his covenant promise.
Yahusha as an extension of Yahuah was cut off from Him in Sheol.

Yahusha was scraped off the face of the earth.

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

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

Yahusha was cut off from his followers and was able to escort those in sheol home-taking them out.
The work of the First Fruits harvest of course starts with planting the seeds.

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

Just like Hebrew words are connected by common meanings so are the feasts connected with a common goal.
Tied to the next celebration of:

YOM TERUUAH
“Blow the Shofar in Tziyon
for the Yom Day of 777 is near”

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

And while it’s helpful to know this, to be “received and accepted” during either the First Fruits’ or Trumpets’ harvests, they needed to be, and we need to be filled with the Spirit of Yahuah. To understand why, let’s turn to Yahowchanan/John, because by doing so we will come to appreciate the “void” which must be filled for us to enjoy His company. Yahowchanan, which means “Yahowah is Merciful,” wrote:
“Now there was a man of the Pharisees named Nicodemus, a member of the Jewish ruling council. He came to Yahowsha’ at night and said, ‘Master, we know you are from Yahuah, a teacher. For no man could perform the miraculous signs you are doing if Yahuah were not inside of him.’ In reply Yahowsha’ declared, ‘I will tell you the truth, no one can see Yahuah unless he is born from above.’ ‘How can a man be born when he is old?’ Nicodemus asked. ‘Surely he cannot enter a second time into his mother’s womb to be reborn.’ ‘Yahowsha’ answered, ‘I tell you the truth, no one can enter into the presence of Yahuah unless he is born of water and the Spirit. Flesh gives birth to flesh, but the Spirit gives birth to Spirit. You should not be surprised at my saying, ‘You must be born from above.’ The Spirit blows like the wind and breathes life wherever He [the Father] desires. You are endowed with the faculty to hear the voice and to know the language, yet you do not know the household of Yahuah or what He makes known. In this manner he who is to have eternal life, each and everyone is born, brought forth, and delivered by the Spirit.’” (Yahowchanan / Yah is Merciful / John 3:1-11)
John 3:1

Now there was a man of the Pharisees whose name was Nicodemus, a ruler of the Jews. | LEB

John 3:2

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

John 3:3

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

John 3:4

Nicodemus said to him, “How can a man be born when he is an old man? He is not able to enter into his mother’s womb for the second time and be born, can he?” | LEB
John 3:5

Yahusha answered, “Truly, truly I say to you, unless someone is born of water and spirit, he is not able to enter into the kingdom of God.” | LEB

John 3:6

What is born of the flesh is flesh, and what is born of the Spirit is spirit. | LEB

John 3:7

Do not be astonished that I said to you, ‘It is necessary for you to be born from above.’ | LEB

John 3:8

The wind blows wherever it wishes, and you hear the sound of it, but you do not know where it comes from and where it is going. So is everyone who is born of the Spirit.” | LEB
John 3:9
Nicodemus answered and said to him, “How can these things be?” | LEB

John 3:10
Yahusha answered and said to him, “Are you the teacher of Israel, and you do not understand these things? | LEB

John 3:11
Truly, truly I say to you, we speak what we know, and we testify about what we have seen, and you do not accept our testimony! | LEB
Yahowsha’ explained what Nicodemus, as a Towrah scholar, should have known, because this very message is the one being described here in the Towrah. Yahowah has told us that we have been summoned, but also that we are not to arrive as an empty void, that we must be filled with His Spirit to come into His presence. Therefore, with these words in the Towrah, and with their explanation and confirmation in Yahowsha’s testimony, Yahowah has issued His instructions and established His plan.

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

One way to ascertain whether something is important to Yahowah is to consider how many times, and in how many ways, He shares the same information. As we turn the page from Shemowth / Exodus to Bamidbar / Numbers we read:
16 Then in the first month, on the fourteenth day of the month, shall be the Lord’s Passover.  

Numbers 28:16

“On the fourteenth day of the first month is the Passover for Yahweh.  

LEB OT RI | LEB
17 And on the fifteenth (hames ‘eser) day (yowm) of (la) the month (hodes – time of renewal), this (zeh) is a Festival Feast (chag – celebration) for seven (seba’ – promise and sworn oath) days (yowm) of consuming (‘akal – eating) Unleavened Bread (matsah – bread without yeast).” (Bamidbar / In the Wilderness / Numbers 28:17)
It is interesting that the Hebrew word for “five,” hames, and remember it is textually identical to Hamas, the name of the popular Islamic terrorist group which continues to deny the right of Israel to exist.

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

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

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

A redemptive promise lies at the heart of Yahuah’s business. Salvation is His doing, not ours. And that is why both Hebrew words for work, ‘*asah* and ‘*abodah* appear along with *mal’akah* in this passage.
“You shall not (lo’) do (‘asah – perform) any (kol) of the work (‘abodah – labor) of the service of the Spiritual Messenger (mal’akah – from mal’ak, spiritual theophanic messenger, representative, and envoy).” (Bamidbar / In the Wilderness / Numbers 28:18)

The next verse begins very similarly to Qara’ / Leviticus 23:8, a passage we examined at the beginning of this study.
Seems like we can not get through one study without finding tampering with scripture. The big topic has been if Yahuah required a sacrifice, especially during Passover. We are finding that He did not. So now we see that the request for sacrifice has just exploded from one lamb to.....
“Come near and approach (qarab – advance, draw close, and appear before) the fire (‘iseh/‘isah – of Yahuah’s light) unto (la – toward, into, on behalf of, according to, and in relation to) Yahowah, making an offering which ascends (‘olah – making an acceptable sacrifice). For (la) you there shall be (hayah) two (senaym) young bull (ben par – adolescent male bovine) cows (baqar), one (‘echad) ram (‘ayl), and seven (seba’) male adolescent (ben) lambs (kebes), each a year old (shanah), perfect, without any defect (tamym – unblemished, innocent, guiltless, and pure).” (Bamidbar / In the Wilderness / Numbers 28:19)
A warning here. Yahuah said He never instructed the people to do sacrifice coming out of Mitzrayim, and yet here we see now it ramped up to the max. Not 1 lamb but 7. This, in our opinion, was because we take Yah at His word, that it has been altered by the scribes and priests who wanted the people to bring them meat. There is no atonement for sin by the way of animal sacrifice. If it was the case there would have been no need for Yahusha to lay down his life, once and for all. It has to be permanent or why do it? It has a very pagan past.
Again we see additional items being asked to be offered to Yahuah that has not been asked before but items that were offered to other deities. Yah wants us to offer Him a humble heart not items He can’t use! Ask yourself who benefits from this?

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

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

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

Again why would they need to make a “Sin” offering? Yahuah requires that we turn around and follow His instructions when we miss the mark-repenting- not killing an animal.
“And make a sin offering (hata’th – purify your iniquities and offenses, and absolve yourself of judgment and punishment) for (‘al) yourselves of one (‘echad) male goat (sa’yr – a satyr or scapegoat) to make reconciliation (kapar – to atone, pay a ransom, annul and reconcile a disagreement, and to make amends).” (Bamidbar / In the Wilderness / Numbers 28:22)

Numbers 28:22

and a goat for one sin offering to make atonement for you. | LEB

Does the death of an innocent reconcile us to Yahuhah? Is Yahuhah’s character about life or death?
“Other than (bad min – except for) making the offering which ascends (‘olah – making an acceptable sacrifice) in the morning (boqer), which (‘asher) is for (la) the duration of time (tamid – is to leave you blameless and innocent forever), do and profit from (‘asah – perform) these (‘eleh) things (‘eth).” (Bamidbar / In the Wilderness / Numbers 28:23)

Numbers 28:23

מַלְכֵּל הֶעָלָה הַבֹּקֶר אֵשֶׁר לִעַלָּתָּה הַמִּקְדֶּשׁ

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

NO DSS

We just need to be careful in order for us to do things for Him because Yahuah always tells us why. Funny we are never told why Yahuah wants this except as a remembrance when Yahuah already told us what He wants us to do for a remembrance and it was not a sacrifice.
“Offer (‘asah) things like (ka ‘eleh) a loaf of bread (lehem – grain flour mixed with water and baked) for (la) the seven (sheba’) days (yowm), spiritually accepting and receiving (ruyach – approaching and enduring with; from ruwach, the Spirit), reconciling the relationship with (nyhoah – pleasing and resting quietly with) warming fire (‘iseh/‘isah – of Yahuah’s light) toward (la – toward, into, on behalf of, according to, regarding, and in relation to) Yowahah.” (Bamidbar / In the Wilderness / Numbers 28:24)

“Because (‘al) His (huw’) offering which elevates (‘olah – the acceptable sacrifice which rises) endures continually (tamyd – is forever and constant into perpetuity), covering the chosen (nasak).” (Bamidbar / In the Wilderness / Numbers 28:24)
The Hebrew letters n-s-k, vocalized nasak, mean “to pour out,” “to cover,” and to “be chosen for a special relationship.” Vocalized as nesek or nasik, these same three letters convey “a metal representation of a pagan god” and a “drink offering.” While we may be wrong with regard to a “drink offering,” the context seems to elevate the former options over the latter, ones. When we “approach” the Set-Apart Spirit, “who enlightens and us “unto” the Set-Apart Spirit, “covers” those who have “chosen this most special of relationships,” causing us to “rise up” and “endure forevermore.” The Miqra’ey, like Matsah, exist to encourage us to come into Yahuah’s presence and to take the time to read His Word, so that we might better understand His gift.
“And (wa) on (ba – in) the seventh (shaby’y) day (yowm), there exists (hayah – was, is, and will be) a set-apart and purifying (qodesh – separate and cleansing) Invitation to be Called Out and to Meet (miqra’ – summons to gather together and read, recite, and communicate) on your behalf. Do not (lo’) do (‘asah – perform) any (kol) of the work (‘abodah – labor or service) which is the heavenly representative’s responsibility (mal’akah – service of the spiritual messenger and envoy, the corporeal manifestation of Yahuah).” (Bamidbar / In the Wilderness / Numbers 28:25)

This all brings us to First Fruits, which is both the result of Unleavened Bread.
The Torah's triumphant trilogy of Pesach, Matsah, and Bikuwrym is presented one final time in Dabarym / Words. The instructions are consistent and reinforcing as always.

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

(Dabarym / Words / Deuteronomy 16:1)
“I would like you to choose to genuinely accept the totality of the gift of the Pesach (zabach Pesach – under the auspices of freewill, I would like you to receive the offer of the endowment of the Passover Lamb (qal perfect consecutive) to approach (la – unto) Yahowah, your Eternal (‘elohym).” (Dabarym / Words / Deuteronomy 16:2)

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

Deuteronomy 16:2

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

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

וָלָבָהוּ בֵּית לָיְתָה לְיהוֹדָהָ בֵּית לָיְתָה לְיִתְיָה

Verb, Qal, second person, masculine, singular + w^qatal (waw + perfect), perfect, active, suffixed (perfect) sequential

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

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

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

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

2285 לָבָה (zē·ḇāḥ): n.masc.; = Str 2077; TWOT 525a—1. LN 53.16–53.27 sacrifice, i.e., an offering killed and presented as an act. of worship, expiation or propitiation to a deity (Ge 31:54), see also domain LN 20.61–20.88; 2. LN 5.1–5.22 meat, i.e., what is killed for a feast for consumption (Pr 17:1)
“The lamb is a sign (tso’n H6629– the act of shepherding sheep communicates a message; from tsyown – signpost) in addition to (wa) the morning (boqer) in (ba) the (ha) place (maqowm – site, home, and source) where by association (‘asher – and as a blessing), Yahowah chooses and prefers (bahar – desires and selects (qal imperfect)) His name (shem – designation, reputation, and renown) to live (la sakan – dwell and abide, to remain and to reside).” Dabarym / Words / Deuteronomy 16:2

….Flock and herd at the place that will choose, Yahuah, to let dwell His name there.

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

While this sounds nice, We think Craig made too much of a stretch on this connection. The two root words mean “dry wilderness solitary and barren” and “musician, overseer,” and so in the context of the verse we think that in reality this verse is another added verse by the Priests. Nowhere before has this stipulation been made on where to have this meal or did Yah say to dedicate the meat to Him.
Similarly, while *boqer* is usually vocalized *baqar* which speaks of a “large mammal,” and is often rendered as “the flock of goats,” the letters which comprise this word are used throughout this same *Towrah* text to convey “morning.” The morning served as a sign of *Bikuwrym*, where the Lamb’s soul and Yahowah’s Spirit were reunited before he, himself, returned to *Yahuah*. It reflects how we are born again from above Spiritually so that we can be adopted into Yah’s Covenant family.

Again we disagree with Craig’s thoughts here obviously as we do not equate Yahusha with the lamb, which would condone human sacrifice. Jumping to the “morning” definition while ignoring the “seek and enquire” root word definition does not make sense, even if we thought this was a valid scripture.
As we have seen, there have been added instructions regarding sacrifice so we always need to be cautious as they are written as instructions without a purpose given or a purpose given that contradicts Yahuah. Yahuah warns us not to show up “empty” or without a purpose, so this is also a word of caution when one sheep per household turns into a mega bloodletting for the duration of Unleavened bread.

What Yahuah said He wanted us to remember was His strong Arm leading the people out to safety, and a watchful vigil. Is this not the most important message verses the choice of meat for the menu? Remember Yah wants us to forget to even mention the names of other deities, and if He chose this menu to “slay” the idols, why should we keep doing it over and over? Should we not concentrate on that aspect and focus on His continued promise to lead us to safety?
Come now, and let us reason together, says Yahuah: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.
Next week we look at

Yahusha

PART 1

And his fulfillment of the Spring feasts
References
References
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 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)).
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