

The Wave Sheaf 2019

By Joseph F. Dumond March 20, 19 Leave a comment

March 21, 2019



Passover Day

March 23, 2019

Shabbat Shalom to the Royal Family of Yehovah,

Passover Schedule

We are rushing to send this out early.

Thursday, March 21, 2019, at evening is the foot washing ceremony and the last supper meal of Yeshua. This is the start of the 14th of Aviv.

Friday, March 22, 2019, is the again the 14th of Aviv when Yeshua was killed on the Tree and He was the Passover Lamb that was killed at the Temple at 3 PM in the afternoon of this the 14th day of Aviv.

Friday evening after the sun has set is the start of the 15th. The 1st Day of Unleavened Bread when the Passover lamb was to be eaten. This is the first day of unleavened bread and all leaven is to be out of your house and not brought back in after. You are to eat unleavened bread for 7 days starting today. Not 8 or 9 but 7.

The wave sheaf is cut after the Sabbath tonight and prepared.

Wave Sheaf Day is Sunday morning.

The Last Day of Unleavened Bread is Friday, March 29, 2019, and begins the night before. It is a Holy Day and no work is to be done on it.

Get the Leaven Out

I share this for your amusement. Make sure you de-leaven your homes and cars and work area and do not pick up any donuts when you go to get your coffee next week.

Deut 16:1 “Observe the month of Abib and keep the Passover to the Lord your God, for in the month of Abib the Lord your God brought you out of Egypt by night. And you shall offer the Passover sacrifice to the Lord your God, from the flock or the herd, at the place that the Lord will choose, to make his name dwell there. You shall eat no leavened bread with it. Seven days you shall eat it with unleavened bread, the bread of affliction—for you came out of the land of Egypt in haste—that all the days of your life you may remember the day when you came out of the land of Egypt. No leaven shall be seen with you in all your territory for seven days, nor shall any of the flesh that you sacrifice on the evening of the first day remain all night until morning. You may not offer the Passover sacrifice within any of your towns that the Lord your God is giving you, but at the place that the Lord your God will choose, to make his name dwell in it, there you shall offer the Passover sacrifice, in the evening at sunset, at the time you came out of Egypt. And you shall cook it and eat it at the place that the Lord your God will choose. And in the morning, you shall turn and go to your tents. For six days you shall eat unleavened bread, and on the seventh day there shall be a solemn assembly to the Lord your God. You shall do no work on it.

But I want you to notice that Yehovah said it twice, not just once that those who eat leavened bread during these days of Unleavened, that they would be cut off.

Exodus 12:1 The Lord said to Moses and Aaron in the land of Egypt, “This month shall be for you the beginning of months. It shall be the first month of the year for you. Tell all the congregation of Israel that on the tenth day of this month every man shall take a lamb according to their fathers’ houses, a lamb for a household. And if the household is too small for a lamb, then he and his nearest neighbor shall take according to the number of persons; according to what each can eat you shall make your count for the lamb. Your lamb shall be without blemish, a male a year old. You may take it from the sheep or from the goats, and you shall keep it until the fourteenth day of this month, when the whole assembly of the congregation of Israel shall kill their lambs at twilight.

“Then they shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. They shall eat the flesh that night, roasted on the fire; with unleavened bread and bitter herbs they shall eat it. Do not eat any of it raw or boiled in water, but roasted, its head with its legs and its inner parts. And you shall let none of it remain until the

morning; anything that remains until the morning you shall burn. In this manner you shall eat it: with your belt fastened, your sandals on your feet, and your staff in your hand. And you shall eat it in haste. It is the Lord's Passover. For I will pass through the land of Egypt that night, and I will strike all the firstborn in the land of Egypt, both man and beast; and on all the gods of Egypt I will execute judgments: I am the Lord. The blood shall be a sign for you, on the houses where you are. And when I see the blood, I will pass over you, and no plague will befall you to destroy you, when I strike the land of Egypt.

"This day shall be for you a memorial day, and you shall keep it as a feast to the Lord; throughout your generations, as a statute forever, you shall keep it as a feast. Seven days you shall eat unleavened bread. On the first day you shall remove leaven out of your houses, for if anyone eats what is leavened, from the first day until the seventh day, that person shall be cut off from Israel. On the first day you shall hold a holy assembly, and on the seventh day a holy assembly. No work shall be done on those days. But what everyone needs to eat, that alone may be prepared by you. And you shall observe the Feast of Unleavened Bread, for on this very day I brought your hosts out of the land of Egypt. Therefore, you shall observe this day, throughout your generations, as a statute forever. In the first month, from the fourteenth day of the month at evening, you shall eat unleavened bread until the twenty-first day of the month at evening. For seven days no leaven is to be found in your houses. If anyone eats what is leavened, that person will be cut off from the congregation of Israel, whether he is a sojourner or a native of the land. You shall eat nothing leavened; in all your dwelling places you shall eat unleavened bread."

And as you de-leaven examine yourselves for your own sins and secret sins, keep in mind what the Apostle Paul said;

1 Cor 11:23 For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said, "This is my body, which is for you. Do this in remembrance of me." In the same way also he took the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty concerning the body and blood of the Lord. Let a person examine himself, then, and so eat of the bread and drink of the cup. For anyone who eats and drinks without discerning the body eats and drinks judgment on himself. That is why many of you are weak and ill, and some have died. But if we judged ourselves truly, we would not be judged. But when we are judged by the Lord, we are disciplined so that we may not be condemned along with the world.

So then, my brothers, when you come together to eat, wait for one another—if anyone is hungry, let him eat at home—so that when you come together it will not be for judgment. About the other things I will give directions when I come.

If you do the Foot-washing memorial in an unworthy manner and do not consider the cost that was paid for your sins, if you fast as the first born and then eat the Passover meal the next night again without weighing the cost of what was paid for you, that is, the many firstborn of Egypt that died so we could go free, then this is why some of you are sick and weak and some die.

Isaiah 43:3-4 3 For I am Yehovah your God, The Holy One of Israel, your Savior; I gave Egypt for your ransom, Ethiopia and Seba in your place. 4 Since you were precious in My sight, You have been honored, And I have loved you; Therefore I will give men for you, And people for your life.

The Sheaf

It has been three years now since we had this dispute over when the Barley must be Aviv and in what state it must be.

One group believes the barley must be Aviv, or ripe by the end of the 12th month and the others by Wave Sheaf Day. It is good to have lively discussions and debates. It is evil when we leave hating the other party. Remember Yehovah has called us and given us the task of building up our own oil levels. He has called all of us. Do not forget this.

There is a couple of very obvious things that everyone seems to be missing. So if you would allow me to once again state the scriptures and then the obvious.

First of all, we are not to go along with the crowd if they are wrong. You must stand up and do what is right. And many times we are attacked and persecuted for doing this because while we do this it also tells others they are wrong and they do not like it.

Exodus 23:2 You shall not fall in with the many to do evil, nor shall you bear witness in a lawsuit, siding with the many, so as to pervert justice,

Acts 5:27-29 And when they had brought them, they set them before the council. And the high priest questioned them, saying, "We strictly charged you not to teach in this name, yet here you have filled Jerusalem with your teaching, and you intend to bring this man's blood upon us." But Peter and the apostles answered, "We must obey God rather than men.

It is this principle that has caused all of us to leave our former denominations to follow Yehovah. We do this in a home group or most often by ourselves.

The search for the barley is not done by the masses but by a select group of those seeking to obey Yehovah and keep His Feasts at the proper appointed times.

The one group has as there rules the following three precepts.

1. That it is brittle enough to be destroyed by hail and has begun to lighten in color;
2. The seeds have produced enough dry material so it can be immediately eaten when parched in fire;
3. There is sufficient quantity to clearly indicate maturity that will be fully harvest-ready within a few weeks.

It is my belief and I say this with all due respect, that we have now created Takanot and Ma'asim. The very thing we condemn the Rabbis for doing with the Torah. We have legislated laws created by men not found in the Torah.

Takanot and Ma'asim are the additions to the law of Yehovah added to help us to keep the law or to understand it. They are not found in the law of Yehovah.

To declare a field must be 10% ripe or 20% ripe or even 50% ripe before declaring it Aviv is a Takanot and Ma'asim. The three rules above are also Takanot and Ma'asim and not found in the Torah. To have to declare the Barley Aviv or not by the 29th of the 12th month is also a Takanot and Ma'asim.

I love my brethren who do not agree with me on these points. But we must remove these Takanot and Ma'asim and go back to exactly what the scriptures do say.

There is no reason to look for barley except that we are told to make the wave sheaf offering. We are told to make a grain offering.

The Feast of First Fruits

Lev 23:9 And the Lord spoke to Moses, saying, "Speak to the people of Israel and say to them, When you come into the land that I give you and reap its harvest, you shall bring the sheaf of the first fruits of your harvest to the priest, and he shall wave the sheaf before the Lord, so that you may be accepted. On the day after the Sabbath the priest shall wave it. And on the day when you wave the sheaf, you shall offer a male lamb a year old without blemish as a burnt offering to the Lord. And the grain offering with it shall be two tenths of an ephah of fine flour mixed with oil, a food offering to the Lord with a pleasing aroma, and the drink offering with it shall be of wine, a fourth of a hin. And you shall eat neither bread nor grain parched or fresh until this same day, until you have brought the offering of your God: it is a statute forever throughout your generations in all your dwellings.

The Grain Offering

But how? We are told exactly how to make this first fruit offering in Lev 2:1

“When anyone brings a grain offering as an offering to the Lord, his offering shall be of fine flour. He shall pour oil on it and put frankincense on it and bring it to Aaron’s sons the priests. And he shall take from it a handful of the fine flour and oil, with all of its frankincense, and the priest shall burn this as its memorial portion on the altar, a food offering with a pleasing aroma to the Lord. But the rest of the grain offering shall be for Aaron and his sons; it is a most holy part of the Lord’s food offerings.

“When you bring a grain offering baked in the oven as an offering, it shall be unleavened loaves of fine flour mixed with oil or unleavened wafers smeared with oil. And if your offering is a grain offering baked on a griddle, it shall be of fine flour unleavened, mixed with oil. You shall break it in pieces and pour oil on it; it is a grain offering. And if your offering is a grain offering cooked in a pan, it shall be made of fine flour with oil. And you shall bring the grain offering that is made of these things to the Lord, and when it is presented to the priest, he shall bring it to the altar. And the priest shall take from the grain offering its memorial portion and burn this on the altar, a food offering with a pleasing aroma to the Lord. But the rest of the grain offering shall be for Aaron and his sons; it is a most holy part of the Lord’s food offerings.

“No grain offering that you bring to the Lord shall be made with leaven, for you shall burn no leaven nor any honey as a food offering to the Lord. As an offering of first fruits you may bring them to the Lord, but they shall not be offered on the altar for a pleasing aroma. You shall season all your grain offerings with salt. You shall not let the salt of the covenant with your God be missing from your grain offering; with all your offerings you shall offer salt.

“If you offer a grain offering of first fruits to the Lord, you shall offer for the grain offering of your first fruits fresh ears, roasted with fire, crushed new grain. And you shall put oil on it and lay frankincense on it; it is a grain offering. And the priest shall burn as its memorial portion some of the crushed grain and some of the oil with all of its frankincense; it is a food offering to the Lord.

So this is why we search for Barley, in order to make this first fruits offering that we are told to do in Lev 23:9 and we are told in Lev 2 just how to make this grain offering.

Let me now quote from Karaite Korner about the Aviv.

Where is Aviv Mentioned in the Hebrew Bible?

The story of the Exodus relates “This day you are going out in the the month of the Aviv.” (Ex 13:4).

To commemorate that we left Egypt in the month of the Aviv, we are instructed to bring the Passover sacrifice and celebrate the Feast of Unleavened Bread (Chag HaMatzot) at this time of year. In Dt 16:1 we are commanded:

“Keep the month of the Aviv and make the Passover (sacrifice) to Yehovah your God at night, because in the month of the Aviv, Yehovah your God took you out of Egypt”.

Similarly, we are commanded in Ex 23:15,

“You will keep the Feast of Unleavened Bread; seven days you will eat unleavened bread, as I have commanded you, at the time of the month of the Aviv, because in it you went out of Egypt.”

The same is commanded in Ex 34:18,

“You will keep the Feast of Unleavened Bread; seven days you will eat unleavened bread, as have I commanded you, at the time of the month of the Aviv, because in the month of the Aviv you went out of Egypt.”

What is Aviv?

Aviv indicates a stage in the development of the barley crops. This is clear from Ex 9:31-32 which describes the devastation caused by the plague of hail:

“And the flax and the barley were smitten, because the barley was Aviv and the flax was Giv’ol. And the wheat and the spelt were not smitten because they were dark (Afilot).”

The above passage relates that the barley crops were destroyed by the hail while the wheat and spelt were not damaged. To understand the reason for this we must look at how grain develops. When grains are early in their development they are flexible and have a dark green color. As they become ripe they take on a light yellowish hue and become more brittle. The reason that the barley was destroyed and the wheat was not is that the barley had reached the stage in its development called Aviv and as a result had become brittle enough to be damaged by the hail. In contrast, the wheat and spelt were still early enough in their development, at a stage when they were flexible and not susceptible to being damaged by hail. The description of the wheat and spelt as “dark” (Afilot) indicates that they were still in the stage when they were deep green and had not yet begun to lighten into the light yellowish hue which characterizes ripe grains. In contrast, the barley had reached the stage of Aviv at which time it was no longer “dark” and at this point it probably had begun to develop golden streaks.

And I agree with all that is said above. But there is something we have all missed and this year in my desire to learn more and to understand better the life of the barley I turned to the old fashion way of harvesting the crops. The way my Grandfather used to do it with a

large scythe. With modern mechanized machinery, you had to wait until the barley was almost ripe to harvest but not too ripe or you would lose the crop while handling it with the heads shattering. So it was essential to harvest the barley while the heads were still green. (They were green ears or Aviv). But using this modern understanding still leaves you missing the point.

Here is the old fashion way of harvesting the barley.

It is best, if at all possible, to cut your own supplies yourself, before the reaper/binder harvests the crop. Cutting by hand, although labour intensive, results in far less damage to your working material. It should be done before the corn is fully ripe and has started to head over; there should still be a small amount of green visible at the first joint of the stalk and the kernels are still in the “milky” stage (soft). By cutting while the corn is slightly green, as the grains are not yet fully ripened they are less likely to drop later. It will still dry out to a beautiful golden colour. Do not however cut it whilst it is very green, or the stem will just dry up and wither.

Once they are cut, they are then stacked in “SHEAVES”.

Your sheaves will need to dry out, so stand them upright in the sunshine for a couple of days to allow the moisture to drain down. Bring them in at night to avoid dampness from early morning dew. It is important that they dry out thoroughly.



The thing we are missing and not understanding is the purpose of the “SHEAF”. What does the sheaf do to the barley?

The practice of binding and tying cut grasses or grain stalks into sheaves is a step in the harvesting process. In earlier times, farmers cut grass and grain by hand using scythes. Once cut, the stalks were bundled and bound into sheaves; the sheaves were bundled together upright to dry. These larger bundles, made up of sheaves, were called “shocks.” A shock of summer wheat consisted of 12 sheaves; a shock of winter wheat or rye contained 18 sheaves. When dry, the sheaves could be threshed. The seed was collected for food and the remaining straw, or chaff, was used to feed livestock.



Let us again read over the method of ancient harvesting and why it was done this way.

The harvesting of grain in biblical times was not just a one- or two-day chore as it is today, when a modern combine harvester can cut, thresh, and clean the grain in a large field in a matter of a few hours. In addition, within a very short time, the grain can be hauled to storage bins for later use. Today, this process is done when the grain is fully ripe and ready for immediate use, yet such was not the case in ancient times, as we will see.

When fully developed and ready for use, grain is golden brown in color. Most of us have observed fields of grain at harvest time, and waves of that golden brown color is what we see. Farmers know that the grain must be this color to be mature and ready to be released from the husk that attaches it to the head of grain. At this stage, it is hard and can be ground into fine flour.

Unlike today’s method, in early times the grain harvest had to begin *before* the grain was fully ripe so that it would not fall out of the husk prematurely, for instance, while it was being cut. Even though it was harvested earlier, the grain was sufficiently developed to ripen on its own, but the important element to note is that the husk still held the grain securely until it dried, hardened, and was ready to go through a process known as threshing.

Determining when the time was right for the grain to be cut was of prime importance, since cutting it too early would result in immature grain and cutting it too late would mean losing some or all of the harvest. The landowner had to decide when the grain was developed enough but not yet fully ripe, that cutting it would not cause it to be loosened from the husk.

The cutting, no doubt, began when the crop was “white.” This is the transition color between the green of immature grain and the golden brown of fully ripe grain. At this stage, when the grain is still white, a reaper, using a very sharp sickle, cut down the standing grain.

At this stage, one might ask, what happened to the grain until it reached full maturity? Did the farmer just leave it lying in the field after it was cut? The answer is a resounding, “No!” To have done so would have subjected it to the ground moisture, causing it to rot before it was dried and ready for threshing.

The solution to this problem was relatively simple. After the stalks were cut and lying on the ground, harvesters came along and gathered them, tying them into small bundles known as “sheaves.” The sheaves were then stood upright by leaning several sheaves against each other, the resulting shape resembling an Indian tepee. These groups of sheaves were called “shocks.” Normally, between 15 to 20 sheaves made up one shock.

The cone shape of the shock provided support for the sheaves, keeping them from falling to the ground, and allowed the air to pass through the standing stalks, giving the grain the opportunity to age to maturity. It also allowed any moisture from rain or dew to drain from the heads of grain.

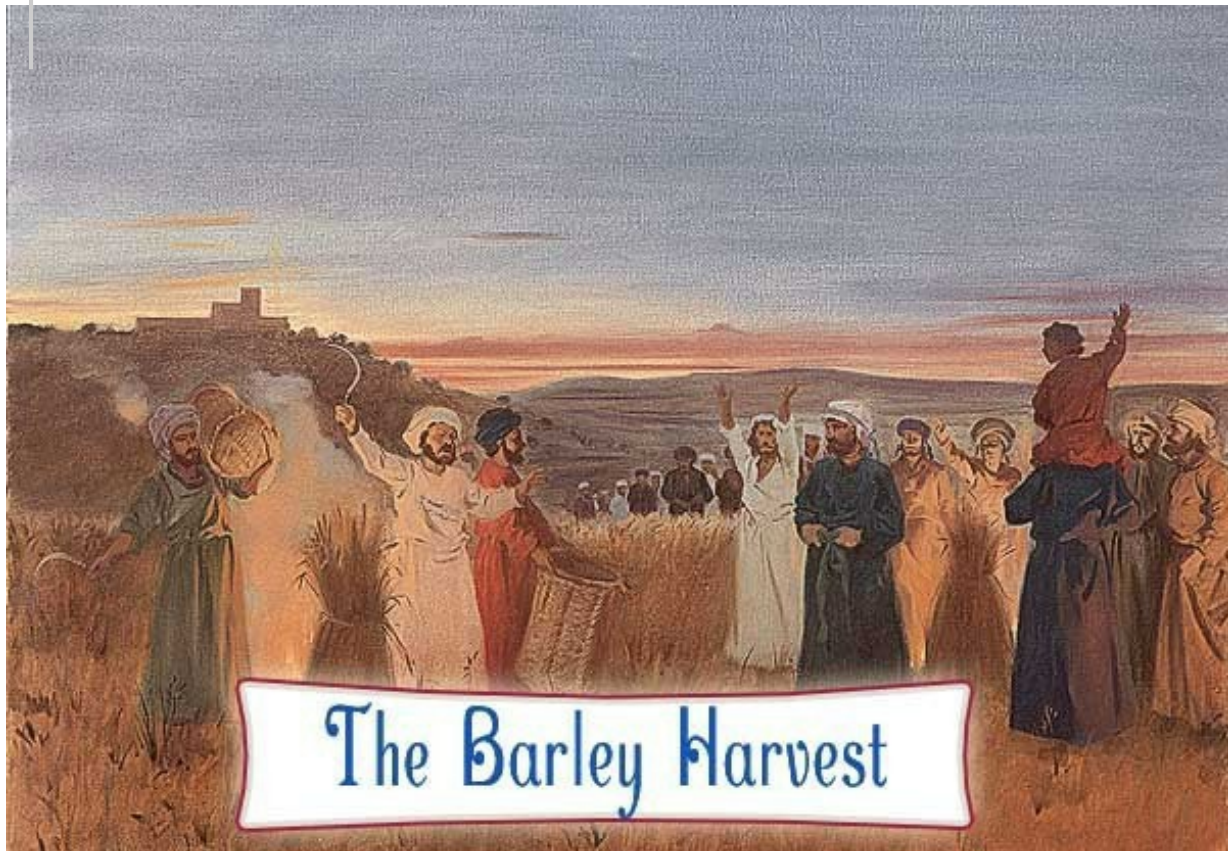
Many shocks were scattered around the field, where they would stand until it was determined after a period of many days that they were ready to be threshed. Then, the shocks would be carefully hauled to the threshing floor, and once there, the fruits of grain were secure. Once inside the threshing floor, the grain was ready for the next step in the process, threshing, when the grain was separated from the husks.

The stalks were held and shaken to remove the grain from the husks, and if they proved stubborn, the grain heads were gently beaten with an instrument. Once removed, the next and final step, winnowing, had to be done to prepare the grain for food. Winnowing is done by throwing the grain up into the air on a breezy day and letting the wind blow any remaining chaff from it. Any foreign matter—tares or any other unwanted substance—would be removed, and only clean, ready-to-use grain would remain.

Incredibly, this method of harvesting was used until the early 1900s, when a machine called a “Binder” was invented. This machine, pulled around the field by draft animals, cut and bound the sheaves and deposited them behind it to be picked up by harvesters and put into shocks. They used the same method to dry and mature the grain as had been done for centuries.

A threshing machine had also been invented to thresh the grain. Unlike the more modern combine, however, the shocks of grain had to be carried to it and fed into it in order to be threshed. These were the precursors to the modern-day combine.

The Mishnah



The barley to be used in the Omer offering was harvested in a grand public event. Residents of the villages surrounding Jerusalem would all come out to take part in the joyous occasion.

After the Sabbath that fell during the days of Unleavened Bread three men were sent out to harvest the Barley for the Wave Sheaf offering. They would ask the crowd in a loud voice, “Has the Sun Set” and the crowd would confirm by saying “Yes the Sun has set”. This was done three times as were each of the following questions and answers.

“Is this scythe to harvest the barley” was then asked and the crowd responded with “yes this is the Scythe to harvest the barley. “Is this the basket into which the sheaves shall be placed” and the crowd responded, “Yes this is the basket to put the sheaves in”.

Then the Priest would harvest the barley after the sunset after the Sabbath. This was, in fact, the first day of the week or the Sunday during the days of Unleavened Bread. Here are some pictures of this actually taking place in 2017.



Entire families, men women and children, gathered in a field in the Negev to harvest barley that would be used the next day by priests to recreate the omer offering of barley. The barley was prepared according to Torah law and presented as a wave offering in Jerusalem by priests in a ceremony that closely resembled what was once seen every year in Solomon's Temple.



The harvest was done with great fanfare and joy and music and Judah is doing this now in preparation for when the temple is to be restored.



It is at this point that I am now saying the Barley was stood in Sheaves or Stocks in the Temple overnight to dry out and for the green ears to suck up the energy in the stock to the seeds and become harder overnight. None of the seed would be lost in the cutting or transporting to the Temple.

The Barley was not cut and stored as some have suggested it could be. We know this because of the scripture that says:

Deut 16:9 says you are to count from the time when you FIRST PUT THE SICKLE TO THE STANDING GRAIN

This means you are to count the Omer from the day, That is Sunday when you first put the sickle to cut the grain, that Sunday right after Sabbath ended, to shavuot. You do not harvest before Wave Sheaf Day. You do not store the grain and wait for Wave Sheaf Day. And you do not delay Wave Sheaf Day as you are told in:

Exodus 22:29 “Do not delay giving your harvest and your vintage. Give Me the first-born of your sons.

The word delay is ‘a?char aw-khar’

A primitive root; to loiter (that is, be behind); by implication to procrastinate: – continue, defer, delay, hinder, be late (slack), stay (there), tarry (longer).

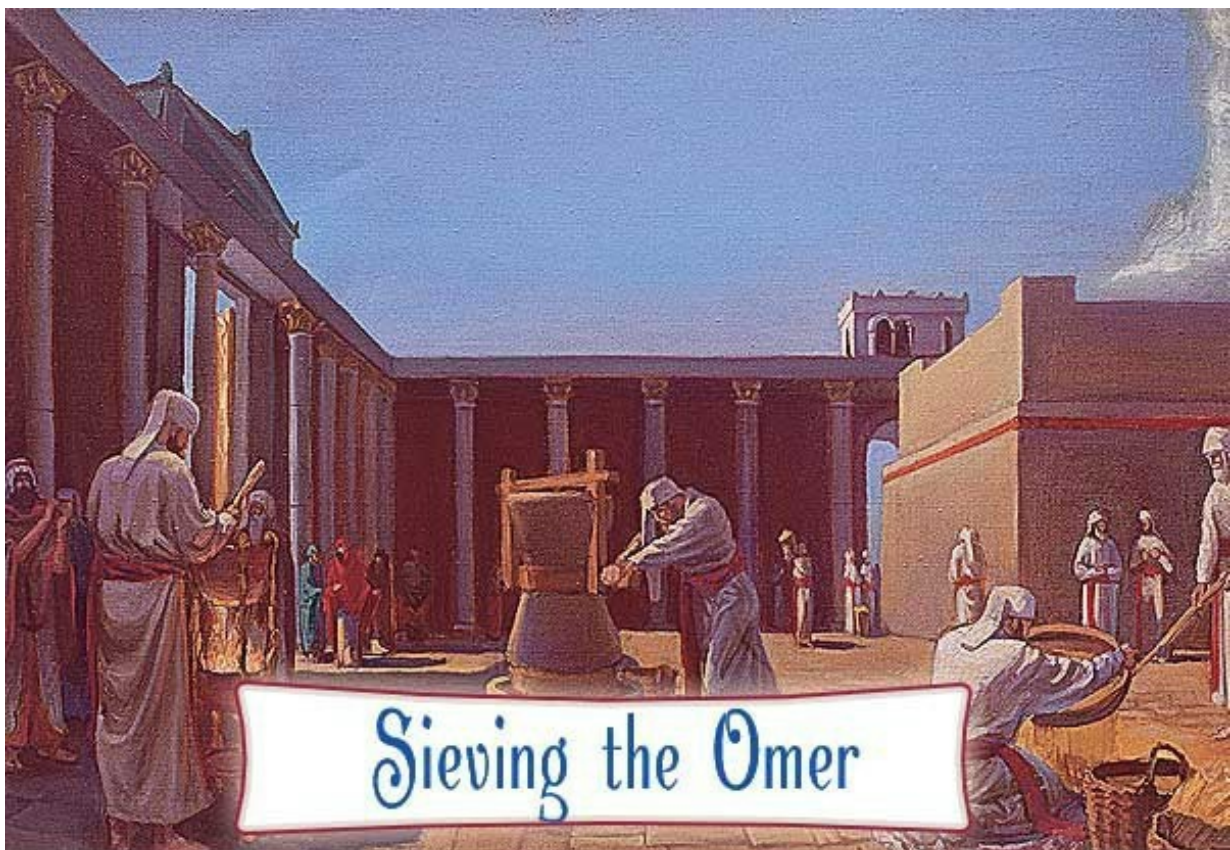
It is the Feast of First Fruits and it is important that you give the first of your fruits, which

in this case is the barley. You do not store it and then take some to give Yehovah. You give the First, The very First cuttings to Yehovah. And from this point when you make this first harvest you begin to count to Shavuot.

Early Sunday morning the Sheaves would then be threshed and the grains separated from the husks and the straw.



Then the grains would be put through 13 sieves to remove any of the unwanted or wrong sized grains. One sieve each of the tribes of Israel. This could also be done in place of the winnowing process of tossing the grain in the air to let the wind blow out the chaff.



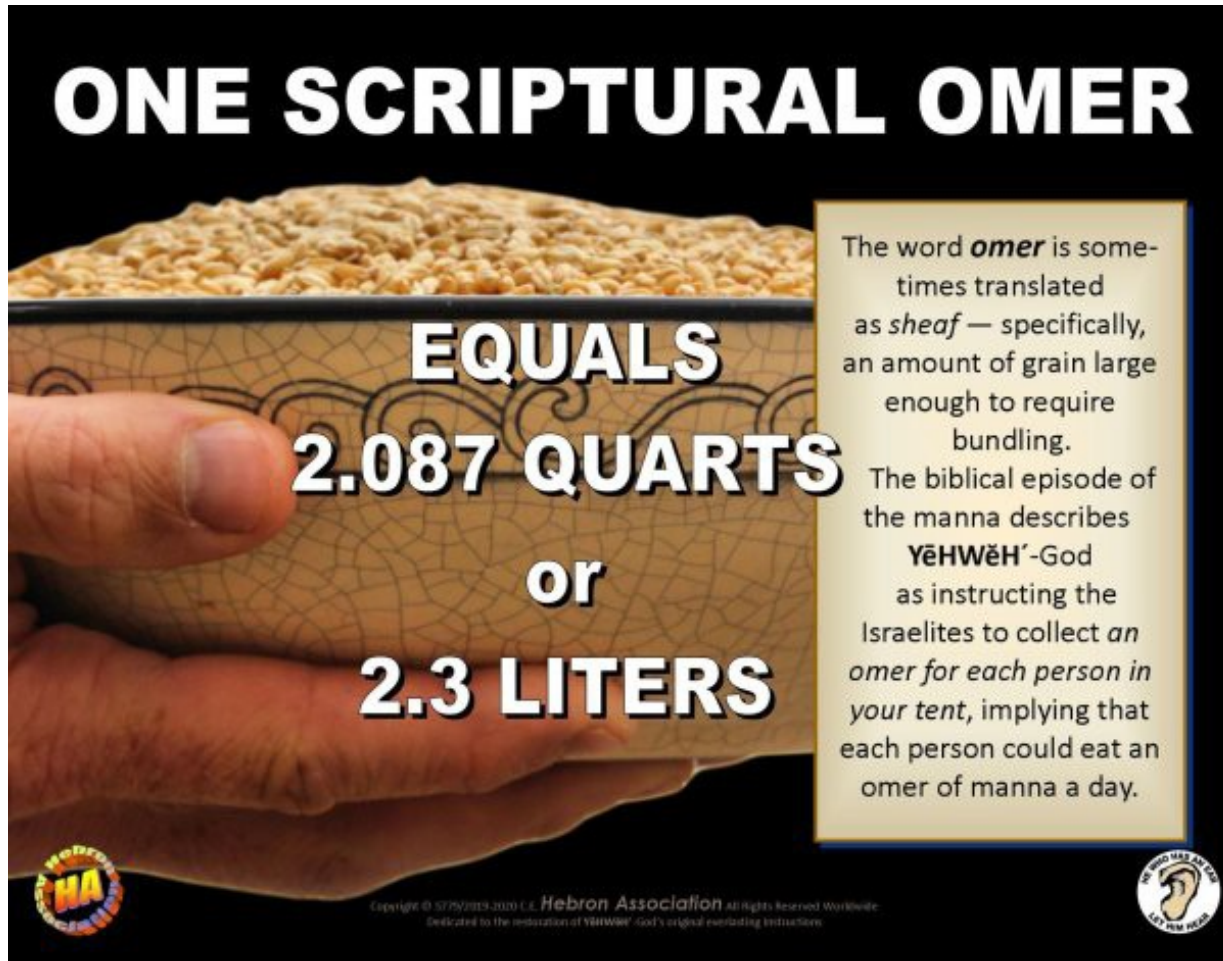


Once the barley was sieved and sorted and an omer worth collected then it would have to be roasted to remove any remaining moisture and to caramelize the grain so that it could be ground into flour.





This is how much Barley is needed. One Omer worth. Not 10% of the field nor 30% nor 50% of the field. Enough barley to make one Omer for the wave offering.



ONE SCRIPTURAL OMER

**EQUALS
2.087 QUARTS
or
2.3 LITERS**

The word **omer** is sometimes translated as *sheaf* — specifically, an amount of grain large enough to require bundling. The biblical episode of the manna describes **YĕHWĕh'**-God as instructing the Israelites to collect *an omer for each person in your tent*, implying that each person could eat an omer of manna a day.

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Dedicated to the restoration of YĕHWĕh'-God's original everlasting instructions.

HA

WE WOULD HAVE AN EYE
LET HIM HEAR

And from this omer of Barley, it is then waved before Yehovah and one hand full burnt on the fire and the rest eaten by the Priests.

Lev 2:1 “When anyone brings a grain offering as an offering to the Lord, his offering shall be of fine flour. He shall pour oil on it and put frankincense on it and bring it to Aaron’s sons the priests. And he shall take from it a handful of the fine flour and oil, with all of its frankincense, and the priest shall burn this as its memorial portion on the altar, a food offering with a pleasing aroma to the Lord. But the rest of the grain offering shall be for Aaron and his sons; it is a most holy part of the Lord’s food offerings.

Lev 23:14 And you shall eat neither bread nor grain parched or fresh until this same day, until you have brought the offering of your God: it is a statute forever throughout your generations in all your dwellings.

Now watch the video as the Kohanim Priest practice this offering in preparation for the Temple Service.

[Barley Harvested in Preparation for Third Temple Wave Offering \[PHOTO/VIDEO SPREAD\]](#)



<https://youtu.be/feby2V2Ulmo>

Questions and Answers for Passover

Each year at Passover there are many questions that come up and we have addressed them in our article which you can read in our library. But two of the big ones are what is the meal Yehshua ate and was it the Passover. Was the Passover meal on the 14th or the 15th. I have already had many ask me this year already. And I think I have responded to each one as they were sent. Sorry if I missed anyone.

Here is our library of articles on Passover <https://sightedmoon.com/library/>

We have written this one about between the evenings. This term means the going down of the sun from High Noon until Sunset. So this shows the Passover was made at the end of the 14th and not the start of it as some claim. <https://sightedmoon.com/Between-the-evenings/>

But this one is very good as it is the actual chronology and it states that Yehshua said in two days is the Passover but that night He ate the Last Supper. HMMM, what does that mean? Most people read right past this. He said this on Tuesday afternoon. Ate the last supper meal that Tuesday evening and then was arrested that same night and killed the next day. Wednesday the Preparation day of the Passover. <https://sightedmoon.com/palm-sunday-and-6-days-before-passover/>

You can then read the chronology of the three days and three nights from that Wednesday crucifixion which then leads you right into the Wave Sheaf

Day. <https://sightedmoon.com/3-days-and-3-nights-what-do-they-mean/> This article also explains how the day Yehshua was killed must also be the 14th day from the crescent moon which was what happened in 31 AD in April of that year.

You now have the entire chronology in these articles of the 6 days leading up to the Passover and the 3 days and 3 nights bringing you to the wave sheaf day.

So what was that last supper meal? We explain it in this article. The Fast of the Firstborn which is what Yehshua was and what He was doing. <https://sightedmoon.com/yehovah-the-fast-of-the-first-born-the-pidyon-habon/>

But there is one more very important article that you need to understand. What is the importance of the Wave Sheaf? What does it mean and why should you care about it as much as I do?

The Foot Washing Evening

Many are asking how do we do this? Most of those who call themselves Christian do not keep Passover even though Yehshua did.

Let me tell you what I do. It is not the end all be all way. It is what I try to do. You may develop your own customs.

Thursday in the Evening is the Memorial of the foot washing.

To begin with I read

1Co 11:23 For I received from the Master that which I also delivered to you: that the Master ????? in the night in which He was delivered up took bread, 24 and having given thanks, He broke it and said, "Take, eat, this is My body which is broken for you; do this in remembrance of Me." 25 In the same way also the cup, after supper, saying, "This cup is the renewed covenant in My blood. As often as you drink it, do this in remembrance of Me." 26 For as often as you eat this bread and drink this cup, you proclaim the death of the Master until He comes. 27 So that whoever should eat this bread or drink this cup of the Master unworthily shall be guilty of the body and blood of the Master. 28 But let a man examine himself, and so let him eat of that bread and drink of that cup.

This is why we do the de-leavening of our homes and of ourselves. We are examining ourselves and finding out that we are guilty of sin and need this Passover sacrifice. We do not take part in it halfheartedly.

It is a somber time. This is not a night to be talking about this or that. It is the memorial of the night Yehshua was betrayed and then killed. And the more you think about it the more somber the night is.

Without this first step pictured by the Passover, there would be no hope for humanity. But because Yehshua gave His life as our Passover sacrifice, we have a potential beyond

human imagination! All the holy Days as told to you in Lev 23 explain this great potential

I myself will watch again the Passion by Mel Gibson and the Ten Commandments.

If you're in a group then explain briefly why you all are here and set the tone for the night.

I begin in

Mathew 26:26 And as they were eating, Yehshua took bread, and having blessed, broke and gave it to the taught ones and said, "Take, eat, this is My body." 27 And taking the cup, and giving thanks, He gave it to them, saying, "Drink from it, all of you. 28 "For this is My blood, that of the renewed covenant, which is shed for many for the forgiveness of sins. 29 "But I say to you, I shall certainly not drink of this fruit of the vine from now on till that day when I drink it anew with you in the reign of My Father." 30 And having sung a song, they went out to the Mount of Olives.

This is briefly the outline for the evening.

We begin with the foot washing.

Notice this is before Passover and after the super they were gathered for, had taken place. So this is not and was not the Passover meal as some teach.

I then read

John 13:1 And before the Festival of the Passover, Yehshua knowing that His hour had come that He should move out of this world unto the Father, having loved His own who were in the world, He loved them to the end. 2 And supper taking place, the devil having already put it into the heart of Yehud'ah from Qerioth, son of Shim'on, to deliver Him up, 3 Yehshua, knowing that the Father had given all into His hands, and that He had come from Elohim and was going to Elohim, 4 rose from supper and laid aside His garments, and having taken a towel, He girded Himself. 5 After that He put water into a basin and began to wash the feet of the taught ones, and to wipe them with the towel with which He was girded. 6 And so He came to Shim'on K'pha, and he said to Him, "Master, do You wash my feet?" 7 Yehshua answered and said to him, "You do not know what I am doing now, but you shall know after this." 8 K'pha said to Him, "By no means shall You wash my feet, ever!" Yehshua answered him, "If I do not wash you, you have no part with Me." 9 Shim'on K'pha said to Him, "Master, not my feet only, but also my hands and my head!" 10 Yehshua said to him, "He who has had a bath does not need to wash, except his feet, but is clean altogether. And you are clean, but not all of you." 11 For He knew who would deliver Him up, so He said, "You are not all clean." 12 So when He had washed their feet and taken His garments, and sat down again, He said to them, "Do you know what I have done to you? 13 "You call me Teacher and Master, and you say well, for I am. 14 "Then if I, Master and Teacher, have washed your feet, you also ought to wash one another's feet. 15 "For I gave you an example, that you should do as I have done to you. 16 "Truly, truly, I say to you, a servant is

not greater than his master, nor is an emissary greater than he who sent him. 17 “If you know these teachings, blessed are you if you do them.

I have had the distinct pleasure of doing this with a couple of men on the Mount of Olives last year and another friend the year before. It surely has a very special meaning to me now having done this there at this place at this time.

After reading this part of John we would then go and wash each other's feet; Men doing the men's feet and women doing the women's feet. If you're with your own family you can do each others. In your own family this will help to teach the children to serve each other in love and not to always think of themselves. This is a very humbling thing to do, especially as a father to allow your son to do your feet or you do his. It can be emotional as you submit in humility. Tremendous lessons learned in doing this one exercise.

After the foot washing we come back and read the next section with the Bread; Matzos.

As you break the bread in front of your group listen to the breaking of each piece. Know and understand this represents Yehshua's body being ripped apart for you, Because of your sins.

Mathew 26:26 And as they were eating, Yehshua took bread, and having blessed, broke and gave it to the taught ones and said, “Take, eat, this is My body.”

Heb 10:10 By that desire we have been set apart through the offering of the body of Yehshua Messiah once for all. 11 And indeed every priest stands day by day doing service, and repeatedly offering the same slaughter offerings which are never able to take away sins. 12 But He, having offered one slaughter offering for sins for all time, sat down at the right hand of Elohim,

Again what is sin?

1Jn 3:4 Everyone doing sin also does lawlessness, and sin is lawlessness.

1Pe 2:24 who Himself bore our sins in His body on the tree, so that we, having died to sins, might live unto righteousness¹ – by whose stripes you were healed. Footnote: 1Rom. 6:2, 1 Peter 4:1-2.

Joh 6:48 “I am the bread of life. 49 “Your fathers ate the manna in the wilderness and they died. 50 “This is the bread which comes down out of the heaven, so that anyone might eat of it, and not die. 51 “I am the living bread which came down out of the heaven. If anyone eats of this bread, he shall live forever. And indeed, the bread that I shall give is My flesh, which I shall give for the life of the world.”

1Co 10:16 The cup of blessing which we bless, is it not a sharing in the blood of Messiah? The bread that we break, is it not a sharing in the body of Messiah?

Now let me ask you when is the lamb ever beaten as Yehshua was? The answer is it never is. So what is beaten? It is the barley which is beaten to give up the grain which is then roasted as a grain offering on the wave sheaf day which is the day after the weekly Sabbath during the days of Unleavened bread, or in other words the first day of the week.

This same grain is made into bread which is what Yehshua represents; The Bread of life.

Yehshua said the bread represented His body, which He voluntarily gave to be beaten and to die as part of His complete sacrifice for us. He suffered that He might take our infirmities and bear our sicknesses (Mat 8:16 And when evening had come, they brought to Him many who were demon-possessed. And He cast out the spirits with a word, and healed all who were sick, 17 that it might be filled what was spoken by Yeshayahu the prophet, saying, "He Himself took our weaknesses and bore our sicknesses.") as our Healer. Bread is also associated with life, and Yehshua is the Bread that makes eternal life possible as we allow Him to live in us (Gal 2:20 "I have been impaled with Messiah, and I no longer live, but Messiah lives in me.¹ And that which I now live in the flesh I live by belief in the Son of Elohim, who loved me and gave Himself for me. Footnote: 1Rom. 8:10, 2 Cor. 6:16, 2 Cor. 13:5, Eph. 3:17, Col. 1:27, 1 John 4:4.). And the fact that His followers all partake of this symbol of Him highlights the unity He wants us to have.

Isa 53:2 For He grew up before Him as a tender plant, and as a root out of dry ground. He has no form or splendour that we should look upon Him, nor appearance that we should desire Him – 3 despised and rejected by men, a man of pains and knowing sickness. And as one from whom the face is hidden, being despised, and we did not consider Him. 4 Truly, He has borne our sicknesses and carried our pains. Yet we reckoned Him stricken, smitten by Elohim, and afflicted. 5 But He was pierced for our transgressions, He was crushed for our crookednesses. The chastisement for our peace was upon Him, and by His stripes we are healed. 6 We all, like sheep, went astray, each one of us has turned to his own way. And ??? has laid on Him the crookedness of us all. 7 He was oppressed and He was afflicted, but He did not open His mouth. He was led as a lamb to the slaughter, and as a sheep before its shearers is silent, but He did not open His mouth. 8 He was taken from prison and from judgment. And as for His generation, who considered that He shall be cut off from the land of the living? For the transgression of My people He was stricken. 9 And He was appointed a grave with the wrong, and with the rich at His death, because He had done no violence, nor was deceit in His mouth¹. Footnote: 1See 1 Peter 2:22. 10 But Yehovah was pleased to crush Him, He laid sickness on Him, that when He made Himself an offering for guilt, He would see a seed, He would prolong His days and the pleasure of Yehovah prosper in His hand. 11 He would see the result of the suffering of His life and be satisfied. Through His knowledge My righteous Servant makes many righteous, and He bears their crookednesses.¹² Therefore I give Him a portion among the great, and He divides the spoil with the strong, because He poured out His being unto death, and He was counted with the transgressors, and He bore the sin of many, and made intercession for the transgressors.

Once you have broken the bread share it with everyone and let them think about this the

body of Yehshua.

We now move on to the wine part of this service.

Luk 22:14 And when the hour had come, He sat down, and the twelve emissaries with Him. 15 And He said to them, “With desire I have desired to eat this Passover with you before My suffering, 16 for I say to you, I shall certainly not eat of it again until it is filled in the reign of Elohim.” 17 And taking the cup, giving thanks, He said, “Take this and divide it among yourselves, 18 for I say to you, I shall certainly not drink of the fruit of the vine until the reign of Elohim comes.”

Luk 22:20 Likewise the cup also, after supper, saying, “This cup is the renewed covenant in My blood which is shed for you.

The 4 glasses of red wine that are drunk during the seder symbolise Yehovah’s four statements of redemption in the Torah:

1. “I took you out”
2. “I rescued you”
3. “I liberated you”
4. “I took you to Me for a people”

The wine represents redemption. Although this meal Yehshua is eating is not the Passover meal he is showing them what the symbols of that meal mean.

The cup of Elijah derives from a problem in Talmudic Law. The problem is not knowing exactly how many cups of wine to drink at the Seder, four or five. The number of cups is based on the four expressions of deliverance, but there is actually a fifth expression of deliverance.

So, the rabbis came up with the perfect Jewish compromise. We fill the fifth cup, but we don’t drink from it. And since Elijah will proceed the Messiah, who will be able to tell us whether four or five cups are correct, we make the fifth cup of wine Elijah’s cup.

In some Seder services, each person at the Seder contributes some wine to the fifth cup, symbolizing everyone sharing in the messianic hope. At other Seder services, wine from the cup of Elijah is mixed with the fourth cup.

You can learn more about the 4 or 5 cups at <http://www.sichosinenglish.org/cgi-bin/calendar?holiday=pesach10474>

Now notice what Yehshua said after the meal;

Luk 22:20 Likewise the cup also, after supper, saying, “This cup is the renewed covenant in My blood which is shed for you.

Is this not the 5th cup that Judah had a problem figuring out? “This cup is the renewed covenant in My blood which is shed for you.

Heb 9:13 For if the blood of bulls and goats and the ashes of a heifer, sprinkling the defiled, sets apart for the cleansing of the flesh, 14 how much more shall the blood of the Messiah, who through the everlasting Spirit offered Himself unblemished to Elohim, cleanse your conscience from dead works to serve the living Elohim?

Heb 10:16 “This is the covenant that I shall make with them after those days, says ????, giving My laws into their hearts, and in their minds I shall write them,”¹ Footnote: 1Jer. 31:33, Heb. 8:8-12. 17 and, “Their sins and their lawlessnesses I shall remember no more.”

Heb 10:19 So, brothers, having boldness to enter into the Set-apart Place by the blood of ?????, 20 by a new and living way which He instituted for us, through the veil, that is, His flesh, 21 and having a High Priest over the House of Elohim, 22 let us draw near with a true heart in completeness of belief, having our hearts sprinkled from a wicked conscience and our bodies washed with clean water.

The wine of the New Testament Passover represents Yehshua’s shed blood. His sacrifice made the forgiveness of our sins and the removal of our guilt possible. This opened the way for the New Covenant that Yehovah makes with believers, writing His laws on our hearts. We make this covenant when we are baptized and renew it each year at the Passover. This is why Passover and Atonement are tied together.

Though the High Priest was the only one allowed to go into the holiest place in the temple, the “Holiest of All” or the “Most Holy Place,” and only once a year, the blood of Yehshua opened the way for us to pray directly to our Father in the true holiest place in heaven at any time.

At this time you should all drink a small amount of wine.

After the wine we close the evening with the following readings.

Joh 13:18 “I do not speak concerning all of you. I know whom I have chosen, but that the Scripture might be filled, ‘He who eats bread with Me has lifted up his heel against Me.’ 19 “Now I say to you, before it takes place, that when it does take place, you shall believe that I am. 20 “Truly, truly, I say to you, he who receives whomever I send, receives Me. And he who receives Me, receives Him who sent Me.” 21 When Yehshua had said this He was troubled in spirit, and witnessed and said, “Truly, truly, I say to you, one of you shall deliver Me up.” 22 The taught ones looked at one another, doubting of whom He spoke. 23 And one of His taught ones, whom Yehshua loved, was reclining on the bosom of Yehshua. 24 Shim?on K?pha then motioned to him to ask who it was of whom He spoke. 25 And leaning back on the breast of Yehshua he said to Him, “Master, who is it?” 26 Yehshua answered, “It is he to whom I shall give a piece of bread when I have dipped it.” And having dipped the bread, He gave it to Yehud?ah from Qerioth, son of Shim?on. 27 And after the piece of bread, Satan entered into him. Yehshua, therefore, said to him, “What you do, do quickly.” 28 But no one at the table knew why He said this to him, 29 for some were supposing, because Yehudah had the bag, that Yehshua was saying to him, “Buy what we need for the festival,” or that he should give somewhat to the poor. 30 So, having received the piece of bread, he then went out straightaway, and it was night.

To help show that this was not the Passover meal I have said in the past that the bread Yehshua was leavened and not Matzos because Matzos does not soak up sauce. Others will argue this point differently so I bring it to your attention.

We continue to read in John;

Joh 13:31 When, therefore, he went out, Yehshua said, “Now the Son of Adam has been esteemed, and Elohim has been esteemed in Him. 32 “If Elohim has been esteemed in Him, Elohim shall also esteem Him in Himself, and straightaway esteem Him. 33 “Little children, yet a little while I am with you. You shall seek Me, and as I said to the Yehud?im, ‘Where I am going, you are unable to come,’ I now also say to you. 34 “A renewed command I give to you, that you love one another, as I have loved you, that you also love one another. 35 “By this shall all know that you are My taught ones, if you have love for one another.” 36 Shim?on Kepha said to Him, “Master, where are You going?” Yehshua answered him, “Where I am going you are unable to follow Me now, but afterwards you shall follow Me.” 37 Kepha said to Him, “Master, why am I unable to follow You now? I shall lay down my life for You.” 38 Yehshua answered him, “Shall you lay down your life for Me? Truly, truly, I say to you, the cock shall not crow at all until you have denied Me three times.

Joh 16:1 “These words I have spoken to you, so that you do not stumble. 2 “They shall put you out of the congregations, but an hour is coming when everyone who kills you shall think he is rendering service to Elohim. 3 “And this they shall do to you because they did not know the Father, nor Me. 4 “But I have said these words to you, so that when the hour comes you remember that I told them to you. And these words I did not say to you at the beginning, for I was with you. 5 “But now I go away to Him who sent Me, and not one of you asks Me, ‘Where

are You going?’ 6 “But because I have said these words to you, grief has filled your heart. 7 “But I say the truth to you. It is better for you that I go away, for if I do not go away, the Helper shall not come to you at all, but if I go, I shall send Him to you. 8 “And having come, He shall reprove¹ the world concerning sin,² and concerning righteousness, and concerning judgment – Footnotes: 1Or confute or prove wrong. 22 Chr. 24:20, Neh. 9:30, Ezek. 36:27, Mic. 3:8, Acts 28:25-27. 9 concerning sin because they do not believe in Me, 10 concerning righteousness because I go to My Father and you see Me no more, 11 concerning judgment because the ruler of this world¹ is judged. Footnote: 1See Lk. 4:6. 12 “I still have many words to say to you, but you are not able to bear them now. 13 “But when He comes, the Spirit of the Truth, He shall guide you into all the truth. For He shall not speak from Himself, but whatever He hears He shall speak, and He shall announce to you what is to come. 14 “He shall esteem Me, for He shall take of what is Mine and announce it to you. 15 “All that the Father has is Mine. That is why I said that He takes from what is Mine and announces it to you. 16 “A little while, and you do not see Me, and again a little while, and you shall see Me.”¹⁷ Therefore some of His taught ones said to one another, “What is this that He says to us, ‘A little while, and you do not see Me, and again a little while, and you shall see Me,’ and, ‘because I am going to the Father’?”

18 So they said, “What is this that He says, ‘A little while’? We do not know what He is saying.” 19 Yehshua, therefore, knew that they were wishing to ask Him, and He said to them, “Are you asking one another about what I said, ‘A little while, and you do not see Me, and again a little while, and you shall see Me’?” 20 “Truly, truly, I say to you that you shall weep and lament, but the world shall rejoice. And you shall be grieved, but your grief shall become joy. 21 “The woman has grief when she is in labour, because her hour has come, but as soon as she has given birth to the child, she no longer remembers the affliction, for joy that a man was born into the world. 22 “And you, therefore, have grief now, but I shall see you again and your heart shall rejoice, and no one takes your joy away from you. 23 “And in that day you shall ask Me none at all. Truly, truly, I say to you, whatever you ask the Father in My Name He shall give you. 24 “Until now you have asked naught in My Name. Ask, and you shall receive, in order that your joy might be complete. 25 “These words I have spoken to you in figures of speech, but an hour is coming when I shall no longer speak to you in figures of speech, but I shall declare the Father plainly to you. 26 “In that day you shall ask in My Name, and I do not say to you that I shall pray the Father on your behalf, 27 for the Father Himself does love you, because you have loved Me, and have believed that I came forth from Elohim. 28 “I came forth from the Father and have come into the world. Again, I leave the world and go to the Father.” 29 His taught ones said to Him, “See, now You are speaking plainly, and not using figure of speech! 30 “Now we know that You know all, and have no need that anyone should question You. By this we believe that You came forth from Elohim.” 31 Yehshua answered them, “Do you now believe? 32 “See, an hour is coming, and has now come, that you are scattered, each to his own, and leave Me alone. Yet I am not alone, because the Father is with Me.³³ “These words I have spoken to you, that in Me you might have peace. In the world you have pressure, but take courage, I have overcome the world.

Joh 17:1 Yehshua said these words, and lifted up His eyes to the heaven, and said, “Father, the hour has come. Esteem Your Son, so that Your Son also might esteem You, 2 as You have given

Him authority over all flesh, that He should give everlasting life to all whom You have given Him.

3 “And this is everlasting life, that they should know You, the only true Elohim, and Yehshua Messiah whom You have sent. 4 “I have esteemed You on the earth, having accomplished the work You have given Me that I should do. 5 “And now, esteem Me with Yourself, Father, with the esteem which I had with You before the world was. 6 “I have revealed Your Name to the men whom You gave Me out of the world. They were Yours, and You gave them to Me, and they have guarded Your Word. 1 Footnote: 1 See Ps. 138:2. 7 “Now they have come to know that all You gave to Me, is from You. 8 “Because the Words which You gave to Me, I have given to them. And they have received them, and have truly known that I came forth from You, and they believed that You sent Me. 9 “I pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours. 10 “And all Mine are Yours, and Yours are Mine, and I have been esteemed in them. 11 “And I am no more in the world, but these are in the world, and I come to You. Set-apart Father, guard them in Your Name which You have given Me, so that they might be one, 1 as We are. Footnote: 1 See 10:30. 12 “When I was with them in the world, I was guarding them in Your Name which You have given Me, and I watched over them, and not one of them perished except the son of destruction, that the Scripture might be filled. 13 “And now I come to You. And I speak these words in the world, so that they have My joy completed in them. 14 “I have given them Your Word, and the world hated them because they are not of the world, as I am not of the world. 15 “I do not pray that You should take them out of the world, but that You keep them from the wicked one. 16 “They are not of the world, as I am not of the world.

17 “Set them apart in Your truth – Your Word is truth. 1 Footnote: 1 See Ps. 119:142, 151. 18 “As You sent Me into the world, I also sent them into the world. 19 “And for them I set Myself apart, so that they too might be set apart in truth. 20 “And I do not pray for these alone, but also for those believing in Me through their word, 21 so that they all might be one, as You, Father, are in Me, and I in You, so that they too might be one in Us, so that the world might believe that You have sent Me. 22 “And the esteem which You gave Me I have given them, so that they might be one as We are one, 23 “I in them, and You in Me, so that they might be perfected into one, so that the world knows that You have sent Me, and have loved them as You have loved Me. 24 “Father, I desire that those whom You have given Me, might be with Me where I am, so that they see My esteem which You have given Me, because You loved Me before the foundation of the world. 25 “O righteous Father, indeed the world did not know You, but I knew You, and these knew that You sent Me. 26 “And I have made Your Name known to them, and shall make it known, 1 so that the love with which You loved Me might be in them, and I in them.” Footnote: 1 See v. 6, Ps. 22:22, Heb. 2:12.

Joh 18:1 Having said these words, Yehshua went out with His taught ones beyond the Qid?ron torrent, where there was a garden, into which He and His taught ones entered. 2 And Yehud?ah, who delivered Him up, also knew the place, because Yehshua often met there with His taught ones. 3 Yehud?ah, then, having received the company of soldiers, and officers from the chief priests and Pharisees, came there with lanterns, and torches, and weapons. 4 Yehshua, then, knowing all that would come upon Him, went forward and said to them, “Whom do you seek?” 5

They answered Him, “Yehshua of Natsareth.” Yehshua said to them, “I am.” And Yehud^{ah}, who delivered Him up, was also standing with them. 6 When, therefore, He said to them, “I am,” they drew back and fell to the ground. 7 Once more He asked them, “Whom do you seek?” And they said, “Yehshua of Natsareth.” 8 Yehshua answered, “I said to you that I am. If, then, you seek Me, allow these to go,” 9 in order that the word might be filled which He spoke, “Of those whom You have given Me, I have lost none.” 10 Then Shim^{on} K^{eph}a, having a sword, drew it and struck the high priest’s servant, and cut off his right ear. And the servant’s name was Melek[?]. 11 Then Yehshua said to K^{eph}a, “Put your sword into the sheath. Shall I not drink the cup which My Father has given Me?” 12 Then the company of soldiers and the commander and the officers of the Yehud^{im} seized Yehshua and bound Him, 13 and they led Him away to H^{an}an first, for he was the father-in-law of Qayapha who was high priest that year.

All that we have just read was the night before Yehshua was arrested. Pray after this evening and think about what you have just experienced and then what Yehshua was going through this whole night.

Exo 12:5 ‘Let the lamb be a perfect one, a year old male. Take it from the sheep or from the goats. 6 ‘And you shall keep it until the fourteenth day of the same month. Then all the assembly of the congregation of Yisra^{’el} shall kill it between the evenings. 7 ‘And they shall take some of the blood and put it on the two doorposts and on the lintel of the houses where they eat it.

We are to put the blood on the door post. Note what you are told in

Joh 10:7 Yehshua therefore said to them again, “Truly, truly, I say to you, I am the door of the sheep.

Also note that the name Silwan which is the name of the town on the Mount of Offence means ‘Post’ in Arabic. It was at the top of this town where Yehshua was killed.

Exo 12:12 ‘And I shall pass through the land of Mitsrayim on that night, and shall smite all the first-born in the land of Mitsrayim, both man and beast. And on all the mighty ones of Mitsrayim I shall execute judgment. I am Yehovah. 13 ‘And the blood shall be a sign for you on the houses where you are. And when I see the blood, I shall pass over you, and let the plague not come on you to destroy you when I smite the land of Mitsrayim. 14 ‘And this day shall become to you a remembrance. And you shall observe it as a festival to Yehovah throughout your generations – observe it as a festival, an everlasting law.

We are to remember for ever this night when Israel left Egypt and how it came about and we are also to remember all the symbols which point us to Yehshua.

1Co 5:7 Therefore cleanse out the old leaven, so that you are a new lump, as you are unleavened. For also Messiah our Passover was offered for us.

Joh 1:29 On the next day Yoh?anan saw Yehshua coming toward him, and said, "See, the Lamb of Elohim who takes away the sin of the world!" Footnote: 1Mt. 1:21, Titus 2:14, 1 John 3:5 & 8.

1Pe 1:18 knowing that you were redeemed from your futile way of life inherited from your fathers, not with what is corruptible, silver or gold, 19 but with the precious blood of Messiah, as of a lamb unblemished and spotless,

Yehshua fulfilled the symbolism of the Passover lamb. Indeed, all the sacrificial sin offerings represented and were fulfilled by Yehshua (Heb 9:11 But Messiah, having become a High Priest of the coming good matters, through the greater and more perfect Tent not made with hands, that is, not of this creation, 12 entered into the Most Set-apart Place once for all, not with the blood of goats and calves, but with His own blood, having obtained everlasting redemption.).

The Meaning of the Wave Offering

This is taken from our [News Letter 5848-054](#)

The Wave Offering

There was a ritual connected with the feast of weeks or Pentecost season as some call it today, that the priests of Israel were to perform in the Temple or Tabernacle of the Lord. It is recorded for us in Lev.23:9-14.

"Say to the people of Israel, when you come into the land which I give you and REAP its harvest, you shall bring the SHEAF OF THE FIRST FRUITS OF YOUR HARVEST to the priest; and he shall WAVE the sheaf BEFORE the Lord, that you may find acceptance; ON THE MORROW AFTER THE SABBATH the priest shall wave it.....And you shall eat neither bread nor grain parched or fresh until this same day....."

This ceremony was to do with the FIRST FRUITS. It was a WAVING of the FIRST OF the firstfruits by the priest before the Lord. It was to be fulfilled before any of the NEW harvest could be gathered in, or used for bread, or eaten in any way.

Samuele Bacchiocchi has correctly observed that: "The countdown to Pentecost began with the offering of the first barley sheaf (known as the omer).....The purpose of the wave-sheaf was offering was to consecrate and inaugurate the Spring grain harvest which lasted about seven weeks until Pentecost.....The cutting of the first barley sheaf entailed a lively ceremony. The sheaf was cut in the evening, put into baskets, and held until the next day, when it was brought to the temple....to be ceremonially waved by the priest. The Talmud states that a priest would meet a group of pilgrims on the edge of the city and from there lead them to the Temple mount singing and praising God. Together with a priest they proclaimed: 'A wandering Aramaen was my father; and he went down

into Egypt.....and the Lord brought us out of Egypt.....into this place and gave us this land, a land flowing with milk and honey. And behold, now I bring the first of the fruit of the ground, which you, O Lord, have given me' (Deut.26:5, 8, 9, 10).

When they arrived at the Temple, the priest would take the sheaves, lift some in the air and wave them in every direction to acknowledge God's sovereignty over the whole earth. Before the offering of the sheaves, no reaping of the harvest for personal use could be done (Lev.23:14). A portion of the wave-sheaf was placed on the altar and the rest was eaten by the priest. A male lamb was sacrificed as a burnt offering (Lev.23:12)"

(God's Festivals, pages 170,171).

Let us back up a little to the time when these first sheaves were to be cut. This particular happening is interesting in its ceremony and also shows the time as to when it was done by the teaching of the Pharisees. The Sadducees disagreed with the Pharisees as to the DAY this cutting and waving of the sheaf was to be performed. The Pharisees taught the sheaf was cut the evening of the 15th of the first month, at the very beginning of the first Sabbath of the feast of Unleavened Bread. The Sadducees taught it was to be cut and presented to the Lord on the first day of the week DURING the feast of Unleavened Bread, a Sunday wave sheaf day.

Because among the religious sects of Judah the common people were in the main, followers of the Pharisees, it was their teaching of the cutting and waving of the sheaf that got center stage and the largest spot light.

Actually and technically, it was the Sadducees that held the correct understanding as to WHAT DAY the first sheaf of the spring harvest was to be waved before the Lord. It is not the purpose of this study to answer that question. I have done this in another in- depth, technical study paper that the reader can request from me.

In this typology study I want to focus on the RITES of the cutting for a moment, and not so much on the calendar day it was performed on.

This "reaping" of the Omer Barley offering was a special ceremony performed BY a select group of individuals, who performed the "cutting" and "bringing" of the Omer "on behalf of" all the people of God. This SPECIAL offering was NOT brought by each and every man in Israel.

Reading from THE TEMPLE AND ITS MINISTRY AND SERVICES, by Dr.Alfred Edersheim, page 258, we find exactly how this Barley Omer Offering was first "cut- reaped" and how it was then "brought" to the priest in the Temple.

Quote: " Already, on the 14th of Nisan, the spot where the FIRST SHEAF was to be REAPED had been MARKED OUT by delegates from THE SANHEDRIN, by tying together in bundles, while still standing, the BARLEY THAT WAS TO BE CUT DOWN. Though, for obvious reasons, it was customary to choose for this purpose the sheltered Ashes-valley

across Kidron, there was no restriction on that point, provided the barley had grown in an ordinary field – of course in Palestine itself – and not in garden or orchard land, and that the soil had not been manured nor yet artificially watered. When the time for CUTTING THE SHEAF (Omer) had arrived, that is on the evening of the 15th of Nisan (even though it were a Sabbath), just as the SUN WENT DOWN, THREE MEN, each with a SICKLE AND BASKET, formally set to work.

But in order clearly to bring out all that was distinctive in the ceremony, they first asked of the bystanders THREE times each of these questions: ‘Has the sun gone down?’ ‘With this sickle?’ ‘Into this basket?’ ‘On this Sabbath (or first Passover day)?’ and lastly, ‘Shall I reap?’

Having each time been answered in the affirmative, they CUT DOWN THE BARLEY to the amount of ONE EPHAH, or TEN OMERS, or THREE SEAHs, which is equal to about THREE PECKS AND THREE PINTS of our English measure.

The ears were BROUGHT INTO THE COURT OF THE TEMPLE, and thrashed out with canes or stalks, so as not to injure the corn (barley grain); then ‘parched’ on a pan perforated with holes, so that each grain might be touched with by the fire, and finally exposed to the wind. The corn (barley grain) thus prepared was ground in a barely-mill, which left the hulls whole.

According to some, the flour was always successively passed through thirteen sieves, each closer than the other. The statement of a rival authority, however, seems more rational – that it was only done till the flour was sufficiently fine, which was ascertained by one of the ‘Gizbarim’ (treasurers) plunging his hands into it, the sifting process being continued as long as any of the flour adhered to the hands.

Though ONE EPHAH, or TEN OMERS, of BARLEY was CUT DOWN, only ONE omer of flour, or about 5.1 pints of our measure, was OFFERED in the Temple.....”

In corroboration of these facts, the SONCINO TALMUD, a special limited anniversary edition of the Babylonian Talmud in English, published by The Soncino Press, tells about these procedures followed by these three men from the Beth Din (House of Judgment-Sanhedrin), to REAP this same Omer Barley Offering, which say:

“MISHNAH. What was the procedure? The messengers of the Beth Din used to go out on the day before the Festival and tie the unreaped corn in bunches to make it easier to reap. All the inhabitants of the towns near by assembled there. AS SOON AS

IT BECAME DARK he called out ‘Has the sun set?’ And they answered ‘Yes.’ ‘Has the sun set?’ And they answered ‘Yes.’ ‘With this sickle?’ And they answered ‘Yes.’ ‘With this sickle?’ And they answered ‘Yes.’ ‘Into this basket?’ And they answered ‘Yes.’ ‘Into this basket?’ And they answered ‘Yes.’ On the Sabbath he called out further, ‘On this Sabbath?’ And

they answered 'Yes.' ' On this Sabbath?' And they answered 'Yes.' ' Shall I reap?' And they answered 'Yes.' ' Shall I reap?' And they answered 'Yes.' He repeated every matter three times, and they answered, 'Yes' – 'Yes' – 'Yes.' ”

Again, let me remind you that what you have read above was the PHARISEE teaching and practice of the CUTTING and PREPARING the FIRST SHEAF for offering in the Temple by the priest.

They did it after the sun set on the beginning of the 15th of the first month, the annual Sabbath of the beginning of the feast of Unleavened Bread, and it was waved by the priest in the Temple on the day after this annual Sabbath, or the 16th of the first month.

This was the common practice of the Pharisees, and as the largest segment of the “religious” population belonged to the sect of the Pharisees, this practice was carried out and performed by the Temple administration, who in the main were Sadducees. Yet the Sadducees themselves in “theology” teaching DID NOT AGREE with this interpretation of WHEN this first barley sheaf should be cut and waved before the Lord in the Temple.

They said the waving of the FIRST SHEAF of the FIRST HARVEST, before the Lord in the Temple should be on the MORROW after the weekly Sabbath, which came during the feast of Unleavened Bread.

We have seen in past studies on the typology of this Pentecost feast, and especially concerning the typology of the WAVE SHEAF, or FIRST FRUIT cutting of the barley grain, that this FIRST SHEAF of grain REPRESENTED the FIRST of the FIRST- FRUITS of the SPIRITUAL HARVEST RESURRECTION to the heavenly Father, which was typical and was fulfilled by CHRIST JESUS, as the first of the firstfruits – see again 1 Cor.15:20-23; James 1:18.

The FIRST SHEAF of the FIRST harvest to the Lord, was offered or WAVED BEFORE THE LORD, on a certain morning of a certain day, which was also connected to the feast of Unleavened Bread. As this sheaf REPRESENTED the Messiah Christ, being waved or accepted by the Father in heaven, as the FIRST of the FIRST harvest of souls for His family, can we find anywhere in the Gospels where this typology was fulfilled by Jesus and heaven?

YES INDEED WE CAN!!

In John chapter twenty and verse 17, we read that on the day that Jesus appeared to Mary (verses 11-16) and was about to touch Him, He told NOT TO DO SO, for He was not yet ASCENDED UNTO THE FATHER!

Jesus was not talking about His permanent ascension to the Father for two thousand years or so, until His return to earth, BECAUSE later that SAME DAY, He appeared to his disciples and they DID touch Him – see Matthew 28:8-10.

These two accounts in the Gospels make it very clear that Jesus DID for a short while,

ascend to the Father in heaven and return. He allowed no one to touch Him until He had presented Himself to the Father, and then after that on His return to earth that SAME DAY, He allowed Himself to be touched.

WHAT DAY did all this take place? A reading of the last chapters of the Gospels show quite plainly and without contradiction, that this ascending of Jesus to present

Himself as the FIRST OF THE FIRSTFRUIT HARVEST, THE WAVE SHEAF OF

THE FIRST HARVEST TO THE HEAVENLY FATHER, WAS ON THE FIRST DAY OF THE WEEK FOLLOWING THE WEEKLY SABBATH, DURING THE FEAST OF

UNLEAVENED BREAD!

The WAVE SHEAF DID NOT REPRESENT THE RESURRECTION OF CHRIST!

IT REPRESENTED THE CHRIST ALREADY RISEN, BEING WAVED OR

ACCEPTED BY THE FATHER IN THE TEMPLE OF HEAVEN, AS THE FIRST OF

THE FIRSTFRUITS, THE FIRST OF THE SPIRITUAL HARVEST TO BE MADE

IMMORTAL FROM FLESH AND BLOOD. THE REST OF THIS HARVEST OF SOULS TO BE ALSO SO MADE IMMORTAL WHEN JESUS COMES AGAIN (1 Cor. 15:23; 1 Thes. 4:13-18).

THIS TOOK PLACE ON THE FIRST DAY OF THE WEEK, AFTER THE WEEKLY SABBATH, DURING THE UNLEAVENED BREAD FEAST.

IN THIS PARTICULAR CASE THE SADDUCEES HAD THE CORRECT DAY AS

TO WHEN THE WAVE SHEAF WAS TO BE OFFERED TO GOD IN THE TEMPLE!

TYPOLOGY AND PROPHECY WAS FULFILLED. THAT WHICH HAD BEEN

FORETOLD IN SYMBOLISM AND TYPE HAD COME TO PASS EXACTLY AS THE TYPOLOGY HAD PICTURED, ON THE EXACT DAY IT HAD BEEN PRACTICED AND PERFORMED FROM THE BEGINNING UNDER MOSES AND IN THE WILDERNESS TABERNACLE.

THIS SHOULD STRENGTHEN OUR FAITH BRETHREN. ALL THAT GOD HAS

PROMISED AND FORETOLD IN PROPHECY AND TYPOLOGY, EITHER HAS

ALREADY COME TO PASS, OR YET WILL COME TO PASS. WE CAN COUNT ON IT, WE CAN LOOK TO IT AS UNTO A LIGHT THAT SHINES IN A DARK

PLACE, UNTIL THE DAY DAWN, AND THE DAY STAR ARISE IN YOUR HEARTS

(2 Pet.1:19).

SO IT IS WRITTEN, SO IT WILL COME TO PASS!

That was written by Samuele Bacchiocchi.

I hope you too can see the awesome picture this day now gives us.

It is on the wave Sheaf day that Yehshua went to Heaven at 9 AM the time of the morning sacrifices. Sunday morning.

Do you grasp the importance of this event?

New International Version (©1984)

This is why it says: "When he ascended on high, he led captives in his train and gave gifts to men."

New Living Translation (©2007)? That is why the Scriptures say, "When he ascended to the heights, he led a crowd of captives and gave gifts to his people."

English Standard Version (©2001)? Therefore it says, "When he ascended on high he led a host of captives, and he gave gifts to men."

New American Standard Bible (©1995)? Therefore it says, "WHEN HE ASCENDED ON HIGH, HE LED CAPTIVE A HOST OF CAPTIVES, AND HE GAVE GIFTS TO MEN."

Holman Christian Standard Bible (©2009)? For it says: When He ascended on high, He took prisoners into captivity; He gave gifts to people.

International Standard Version (©2012)? That is why God says, "When he went up to the highest place, he led captives into captivity and gave gifts to people."

David wrote about this event back in Psalms;

Psalms 68:18 When you ascended on high, you led captives in your train; you received gifts from men, even from the rebellious—that you, O LORD God, might dwell there.

Proverbs 30:4 Who has gone up to heaven and come down? Who has gathered up the wind in the hollow of his hands? Who has wrapped up the waters in his cloak? Who has established all the ends of the earth? What is his name, and the name of his son? Tell me if you know!

Yehshua led a host of captives from the grave when He went to Heaven that day. That Sunday morning at 9 AM the time of the morning offerings. Never before had any man

gone to heaven until this time. This is such a huge event I am beside myself why others do not or cannot see just how big a deal this was.

Now in all of this there is something to keep in mind. Before Yehshua went up to Heaven on this wave Sheaf Day, NO ONE, NOT ONE PERSON HAD EVER GONE TO HEAVEN.

Joh 3:13 And no one has ascended up to Heaven except He who came down from Heaven, the Son of Man who is in Heaven.

But what about Elijah the prophet. The Bible states that “Elijah went up by a whirlwind into heaven” (2 Kings 2:11)

And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

“Then it happened, as they continued on and talked, that suddenly a chariot of fire appeared with horses of fire, and separated the two of them; and Elijah went up by a whirlwind into heaven” (verse 11). Elijah was now gone. The former followers and students of Elijah were now to look to Elisha as their new leader. “Now when the sons of the prophets who were from Jericho saw him, they said, ‘The spirit of Elijah rests on Elisha’” (2 Kings 2:15).

Many readers assume that Elijah at that point was made immortal and taken to the heaven where God resides. This was not the case. The sons of the prophets knew otherwise. They knew the whirlwind had simply removed Elijah to another location on earth. They exclaimed to Elisha: “Look now, there are fifty strong men with your servants. Please let them go and search for your master, lest perhaps the Spirit of the Lord has taken him up and cast him upon some mountain or into some valley” (2 Kings 2:16).

The disciples were concerned for Elijah’s safety, so they sent out a party of 50 men to search for him. The 50 searched for three days but did not find him (2 Kings 2:17)

Another passage proves conclusively that Elijah was not taken up to live in heaven. The Bible records that Elijah wrote a letter to Jehoram, the king of Judah, several years after he was removed in the whirlwind.

Notice the sequence of events recorded for us in the Bible. Elijah’s last recorded and dated act occurred during the reign of the Israelite king Ahaziah when Elijah told the king he would die for his sins (2 Kings 1:3, 17). Ahaziah’s reign lasted only about a year, ca. 850 B.C.

Elijah’s removal and replacement by Elisha is then recorded in the next chapter, 2 Kings 2. The story continues with incidents from Elisha’s life, including an encounter with Jehoshaphat, king of Judah (2 Kings 3:11-14). Several years later Jehoram, son of Jehoshaphat, succeeded his father as king of Judah, ca. 845 B.C. (2 Kings 8:16).

Jehoram proved to be a wicked king, leading the nation of Judah in rebellion against God's commandments. A few years into Jehoram's reign, and several years after Elijah's removal, Jehoram received a letter from Elijah warning the king of dire consequences because of his sins. This letter is recorded in 2 Chronicles 21:12-15

[12] And there came a writing to him from Elijah the prophet, saying, Thus saith the LORD God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah,

[13] But hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring, like to the whoredoms of the house of Ahab, and also hast slain thy brethren of thy father's house, which were better than thyself:

[14] Behold, with a great plague will the LORD smite thy people, and thy children, and thy wives, and all thy goods:

[15] And thou shalt have great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day.

This letter proves that the prophet was still alive and on earth some years after he was removed by the whirlwind and replaced by Elisha. God had chosen Elisha to succeed Elijah as His prophet, so He bodily removed Elijah to another place, where he continued to live for at least several more years—as his letter to Jehoram demonstrates.

Another scripture people use to teach that we go to heaven is about Enoch. Lets look at this.

Genesis 5:24 tells us that “Enoch walked with God; and he was not, for God took him.”

Hebrews 11:5 adds: “By faith Enoch was taken away so that he did not see death, ‘and was not found, because God had taken him’; for before he was taken he had this testimony, that he pleased God.”

Some erroneously jump to the conclusion that Enoch was taken up into heaven, but notice the Bible nowhere says this. It simply says that God “took him.” It does not specify where he was taken.

Yeshua later states in the Gospel of John that “Scripture cannot be broken” (John 10:35). One of the points He makes is that one passage of the Bible cannot contradict another passage.

This same Gospel of John reveals a startling fact very pertinent to this matter: “No one has ascended to heaven but He who came down from heaven, that is, the Son of Man who is in heaven” (John 3:13).

Clearly, Yehshua was the only human being who had ascended into heaven. The phrase “who is in heaven” lets us know that this was written by the apostle John after Christ's return to heaven. So even as late as this statement, no human being—and that includes Enoch—had ascended into heaven.

We later read about Enoch's fate in Hebrews 11:5: “By faith Enoch was taken away so that he did not see death, ‘and was not found, because God had taken him’; for before he was taken he had this testimony, that he pleased God.” The word rendered “taken” can also mean “transferred elsewhere.” And the New American Standard Bible says this was done “so that he would not see death”—a better translation than “did not,” as we know from the same chapter of Hebrews that he died.

Notice in verse 13 the summary given of all of the men and women of faith listed here, including Enoch: “These all died in faith, not having received the promises, but having seen them afar off were assured of them, embraced them and confessed that they were strangers and pilgrims on the earth” (Hebrews 11:13). So Enoch definitely died as well as all the rest.

I was not going to do this but I may as well as some of you will no doubt bring up this point next. What about Lazarus and the Rich Man???

<http://www.askelm.com/doctrine/d030602.htm>

This section of Scripture has been more misunderstood by students of the Bible than many other parts of the divine revelation. There is a definite reason for it! It is the assumption that Christ is relating a story of literal occurrences, rather than an account rehearsed in parable form. The truth is, however, the narrative is a parable from beginning to end. Once this important point is understood, the meaning becomes clear and significant.

A sure and quick way to inflame the wrath of some preachers and Christian laity is to say the story of Lazarus and the Rich Man is a parable. They will not have it! The mere suggestion that the account is symbolic is enough to bring on the charge of “theological liberalism.” To many people today the normal bedrock of teaching concerning Christ's judgment upon sinners rests with the literality of this story. And one must admit, it shows a judgment of severest consequences! It seems to state, in vivid and graphic detail, the condition of wicked sinners after death. They appear to be conscious, in extreme torment, engulfed in flames that will never be extinguished and that they will remain in such excruciating pain for all eternity. And true enough, if the account of Lazarus and the Rich Man is not a parable of thoroughly symbolic meaning, this would be their fate!

Such a scene is so horrendous to imagine that it is no wonder vast numbers of fearful people walk down the aisle to accept Christ after hearing a sermon on the literality of the story. It never seems to occur to such preachers that this consignment by Christ to a

never-ending judgment for sins committed in this short life, makes Him to be the most unjust and unreasonable person in the universe. Simply because someone in China or the Soviet Union (to pick two atheistic countries) never had a chance to hear of Jesus Christ and His redemptive message, and confine him to a never-ending HELL is beyond belief for a merciful and loving God who sent His only begotten son to save and redeem this world (John 3:16). However, this interpretation is part of the exact scenario being preached in many churches and revivals today. And let's face it, that is precisely what ought to be taught if Lazarus and the rich man is a literal narrative.

Thankfully, there cannot be the slightest doubt that the whole account is a parable from start to finish. What many people conveniently fail to realize is the proclivity of teachers, speaking in early Semitic languages like Hebrew (or even in Greek when speaking in a Semitic environment), to constantly use the symbolic or parable form of teaching to the people they taught. Christ was no exception!

"All these things spoke Jesus unto the multitudes IN PARABLES and without a parable spoke he not unto them. That it might be fulfilled which was spoken by the prophet, saying, 'I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.'"

¶ Matthew 13:34–35

Parables are a form of storytelling in which the physical features of some well-known subjects are exemplified to relate an essential spiritual teaching. On many occasions the incidents are greatly exaggerated to heighten the teaching. One famous example is that of Christ when he said the mustard seed was the smallest of seeds (when everyone knew it was not) and it becomes the greatest of trees (which again was not literally true). See Matthew 13:32. No one in the first century would have thought that Christ was stretching the facts. Of course he was! But it was a simple form of teaching that all people were using in that time. ¹

Since we are told dogmatically that Christ was always in the habit of speaking to the people in parables (as a common mode of instruction in the Semitic world of the first century), why do people today insist on the literality of symbolic language, while people in Christ's day normally did not? Note one thing that the apostle Paul said which has to do with the fire of judgment, yet no one in ancient times (or even today) takes literally. Paul said: "If your enemy hunger, feed him; if he thirst, give him drink: for in so doing you shall heap COALS OF FIRE on his head" (Rom. 12:20, from Proverbs 25:22). This mention of the fires of judgment on a person was only intended in a figurative sense. It shows that a person's conscience would be "singled." No literal fire was meant!

And so it is with the parable of Lazarus and the Rich Man! No one with common sense could possibly believe that Christ was giving literal teaching. The whole thing is figurative

from start to finish, and anyone who says differently should examine the matter closer.

Let us now look at the subject carefully. In no way should a person believe that literal acts were being discussed by Christ. Practically every detail of the story has a symbolic meaning to it, and this can be shown so clearly. When a person adopts an erroneous literality to the account, the message that Christ was trying to convey is destroyed and its true symbolic meaning is tarnished!

A Parable Throughout

The first thing to notice is the fact that Lazarus ate of the crumbs that fell from the Rich Man's table. Now, are the crumbs literal or symbolic? If literal, then tell me how Lazarus would have had enough to eat? A few measly crumbs could hardly feed any grown man. Obviously, Christ meant that the man ate the scraps (intended for dogs or other animals). However, the literalists would demand real crumbs so they can get the Rich Man into a real burning hell!

Then it says that Lazarus died and was carried by the angels into the bosom of Abraham. Where was Abraham's bosom? Some people say it signifies the heavenly abode, heaven. In fact, the bosom of Abraham actually means the breast part of his body. Can they get Lazarus and ten million other redeemed Christians in that one bosom of Abraham? There would not be any room to breathe, let alone stretch ones arms. All people, however, rightly recognize that Christ is here giving a symbol. True! That is just the point that we wish to make! If one part is figurative, all can be!

We then find that Abraham is able to carry on a conversation with the Rich Man and that Lazarus could be seen with Abraham, though the text says that Abraham was "afar off." How were they able to talk with one another? If Abraham and Lazarus were in heaven (as many preachers claim today), it shows that the redeemed would still be in constant contact with the rebellious sinners in hell and that the redeemed would be seeing their tortured and agonized faces as they writhed in unrelenting pain. Indeed, they are close enough to be in conversation with them! Can you imagine the joy and happiness the saints would have while viewing the agony of all the wicked in hell for all eternity? But if this story of Christ were to be taken literally, that would be the outcome. What glory would it be to see your unredeemed father, your unconverted mother, sister, brother, son, daughter, wife or husband having to experience the rigors of an eternally burning hell without any relief ever in sight, while you bask in the sunshine and happiness of Abraham's bosom? And remember Abraham was close enough to carry on a conversation with the Rich Man. And the Rich Man was close enough to Lazarus to recognize him.

Another thing that is highly irregular of our experience is the fact that the Rich Man was able to speak at all. Would he not more likely be screaming his head off at the terrible

excruciating pain that he was being subjected to? Again, if the account is literal, we find a most impossible situation in the story. Even more than that, what does the Rich Man seek from Lazarus? It is not to drag him out of the fire, but simply to take a drop of cold water and put on his tongue. Why, the Rich Man ought to know that such a thing would not relieve his pain in the slightest! How can a drop of physical water give benefit to a spirit being (as the Rich Man would be)? The water, if literal, would turn into steam before it could do any good. And why did not the man ask Abraham to bring the drop of water to his tongue to cool it? Abraham was far closer to the Rich Man, or at least it looks this way because there was no conversation with Lazarus. What was so special about Lazarus that his drop of water would cool his tongue, but Abraham was not asked for any help?

The point is, the whole scene (though instructive and significant in what our Lord was trying to teach) is impossible to explain sensibly if Christ was teaching fact. However, make it a parable (as it truly is, remembering that Christ would not teach without a parable), then the message becomes beautiful and understandable. Again, everyone knows Paul did not mean literal “coals of fire on one’s head” in Romans 12:20.

The True Story in Detail

The story of Lazarus and the Rich Man is a parable (Matthew 13:34). Once this is recognized the interpretation behind the narrative can become quite meaningful. It is also very important to note the context in which the parable is found. There was a reason why Christ spoke this parable at that time. Christ had just given His teaching about the unjust steward who had mishandled his master’s money (Luke 16:1–13). This parable was told to further illustrate what proper stewardship is.

Let us first consider the identification of Lazarus. This is the only time in Christ’s parables that a person’s name is used. Some have imagined that this use of a personal name precludes the story being a parable. But this is hardly true. The name “Lazarus” is a transliteration of the Hebrew “Eleazar” (which means “God has helped”). The name was a common Hebrew word used for eleven different persons in the Old Testament.

When one analyzes the parable, this Eleazar can be identified. He was one who must have had some kind of affinity with Abraham (or the Abrahamic covenant), for the parable places him in Abraham’s bosom after death. But he was probably a Gentile. The phrase “desiring to be fed with the crumbs which fell from the rich man’s table” was typical of Gentile identification (see Matthew 15:22–28). Even the phrase “laid at his gate” is reminiscent of the normal one used by Jews to denote the Gentile proselyte “Proselyte of the Gate.” This Eleazar must also have been associated with stewardship because Christ gave the parable precisely for the reason of explaining what represents the true steward.

There was only one Eleazar in the historical part of the Bible that fits the description. He

was a person associated with Abraham, he was a Gentile (not an ethnic part of the Abrahamic family), and a steward. He was Eleazar of Damascus, the chief steward of Abraham.

“And Abram said, ‘Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eleazar [Lazarus] of Damascus and lo, one born in my house is mine heir.’”

ï Genesis 15:2–3

Long ago it was suggested that the Lazarus of the parable represented the Eleazar associated with Abraham (Geiger, *JuJ Zeitschr.*, 1868, p. 196 sq.), but for some reason very few modern commentators have taken up the identification. But once this simple connection is made, a flood of light emerges on the scene which can interpret the parable with real meaning.

The Lazarus of the parable represented Abraham’s faithful steward Eleazar. And faithful he was! Though he had been the legal heir to receive all of Abraham’s possessions (Genesis 15:3), Abraham gave him an assignment which was to result in his own disinheritance. But the Bible shows he carried out the orders of Abraham in a precise (and faithful) way.

“And Abraham said unto his eldest servant of his house [Eleazar], that ruled over all that he had, ‘Put, I pray thee, your hand under my thigh: and I will make thee swear by the Lord, the God of heaven, and the God of the earth, that you shall not take a wife unto my son [Isaac] of the daughters of the Canaanites.’”

ï Genesis 24:2–3

Eleazar agreed to do what Abraham desired, although the fulfillment of his task meant the complete abandonment of Eleazar’s claim to any of Abraham’s inheritance—both present and future! Each step that Eleazar took northward to procure a wife for Isaac was a step towards his own disqualification. Eleazar recognized this, for he admitted to Laban, Rebecca’s brother, that “unto him [Isaac] hath he [Abraham] given all that he hath” (Genesis 24:36). There was nothing left for him! Thus, Eleazar’s faithfulness to Abraham resulted in his own disinheritance from all the promises of blessing which God had given to Abraham. They were now given to Isaac and his future family. That inheritance included wealth, prestige, power, kingship, priesthood, and the land of Canaan as an “everlasting” possession. But now Eleazar was “cast out.” He and his seed would inherit nothing. Thus, the parable calls Lazarus a “beggar” who possessed nothing of earthly worth.

Who Was the Rich Man?

The Rich Man was an actual son of Abraham. Christ had him calling Abraham his “father” (Luke 16:24) and Abraham acknowledged him as “son” (verse 25). Such sonship made the Rich Man a legal possessor of Abraham’s inheritance. Indeed, the Rich Man had all the physical blessings promised to Abraham’s seed. He wore purple, the symbol of kingship, a sign that the Davidic or Messianic Kingdom was his. He wore linen, the symbol of priesthood, showing that God’s ordained priests and the Temple were his. Who was this Rich Man who possessed these blessings while living on the earth?

The Israelite tribe that finally assumed possession of both the kingdom and priesthood, and the tribe which became the representative one of all the promises given to Abraham, was Judah. There can not be the slightest doubt of this when the whole parable is analyzed. Remember that Judah had “five brothers.” The Rich Man also had the same (verse 28).

“The sons of Leah; [1] Reuben; Jacob’s firstborn, and [2] Simeon, and [3] Levi, and Judah, and [4] Issachar, and [5] Zebulun.”

ï Genesis 35:23

“And Leah said ... ‘now will my husband be pleased to dwell with me; for I have born him six sons.’”

ï Genesis 30:20

Judah and the Rich Man each had “five brethren.” Not only that, the five brothers of the parable had in their midst “Moses and the prophets” (verse 29). The people of Judah possessed the “oracles of God” (Romans 3:1–2). Though the Rich Man (Judah) had been given the actual inheritance of Abraham’s blessings (both spiritual and physical), Christ was showing that he had been unfaithful with his responsibilities. When the true inheritance was to be given, Judah was in “hades” and “in torment” while Lazarus (Eleazar, the faithful steward) was now in Abraham’s bosom. He was finally received into the “everlasting habitations” (verse 9).

“A Great Gulf Fixed”

The parable says that a “great gulf” [Greek: chasm] was fixed between the position of Abraham and Eleazar and that of the Rich Man [Judah]. What was this chasm? The Greek word means a deep ravine or valley — a great canyon with cliffs on each side. Its two sides were also “afar off” from each other (verse 23). It was “a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence” (verse 26). Note the italicized word “pass.” In all other occasions of its grammatical use in the New Testament, the word was used to denote a passage over

water. And in Greek imagery of the abodes of the dead, there was usually some kind of water barrier between the righteous dead and the wicked — either a river or ocean. This is also represented in Jewish conceptions of the compartments for the dead — “by a chasm, by water, and by light above it” (Enoch, ch. 22).

It was also common for many chasms (those described in Greek literature) to have water in their regions of deepest declivity. Let us now look at such a chasm from a Palestinian point of view. In that environment there is only one possible identification for the “great gulf” of the parable if it is to fit the meaning of the Greek chasm precisely. This would be the great rift valley between the highlands of Trans-Jordan and the hill country of Ephraim in which the River Jordan flows. This fault line is the greatest and longest visible chasm on earth. And what a spectacular sight it is! As one looks over the chasm he sees impressive cliffs on each side, a desert in its wastelands, and the River Jordan meandering in the center.

Identifying the chasm of the parable with the Jordan rift unfolds a beautiful symbolic story well recognized in contemporary Jewish allegorical narratives of the time. In the center of this “gulf” was the River Jordan. It divided the original land of promise given to Abraham from ordinary Gentile lands. The west side of Jordan represented the area that the Bible considered the original Holy Land. As the angel said to Joshua: “Loose thy shoe from off thy foot; for the place whereon stand is holy. And Joshua did so” (Joshua 5:15). When the Israelites finally entered the chasm of the Jordan and crossed the river, they then considered themselves in the Holy Land the land promised to Abraham and his seed!

Entering the land of Canaan (west of Jordan) was also a symbol of final spiritual salvation. The author of Hebrews recognized that Israel's crossing of the River Jordan under Joshua (and the taking of the land of Canaan) was typical of Christians obtaining their true “rest” in the future Kingdom of God (Hebrews 3:1–4:11). Even American Negro spirituals with which so many of us are familiar (“crossing into Canaan's land”) are reflective of this early symbolic theme.

Recall also that the Rich Man was depicted as being in flames of judgment (verse 24). In this same rift valley were formerly located the cities of Sodom and Gomorrah which were “set forth for an example suffering the vengeance of eternal fire” (Jude 7).

“Turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those who should after live ungodly.”

ï 2 Peter 2:6

When the allegorical applications are understood, the teaching of the parable becomes simple and instructive. The theme of Christ's narrative was true stewardship. Though

Eleazar [Lazarus], Abraham's trusted steward, had disinherited himself from earthly rewards by his faithful obedience to Abraham's wishes, he was later to find himself (after death, when true inheritance comes) in Abraham's bosom. But the chief representative of Abraham's actual sons (Judah, the spiritual leader of all the Israelite tribes) remained East of Canaan as far as true inheritance was concerned. He had inherited all the physical blessings while in the flesh, but at death he was not allowed to pass the spiritual Jordan into the final Abrahamic inheritance.

Like Moses, because of rebellion, he was not allowed to pass the "great gulf" to enjoy the land of milk and honey. True enough, Judah had been blessed with the kingship, priesthood, the divine scriptures, the prophets, and other untold blessings, but he was not allowed to enjoy the true spiritual blessings of the future because he was unfaithful with his sonship and was refusing the true message of salvation offered by God's own Son. Christ said: "Neither will they be persuaded, though one rose from the dead" (Luke 16:31).

The Final Appraisal

The only Gospel to carry the parable of Lazarus and the Rich Man was Luke who was the companion of Paul, the apostle to the Gentiles. It showed a specific message that Gentiles could now inherit the promises to Abraham provided they were faithful as Eleazar had been. Yet Paul did not want the Gentiles to be conceited in their new relationship with God.

"What then? Israel hath not obtained that which he seeks for ... God hath given them the spirit of slumber, eyes that they should not see, ears that they should not hear; unto this day."

ï Romans 11:8

But "Have they stumbled that they should fall? God forbid" (verse 11). "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles [like Lazarus-Eleazar]; how much more their fullness" (verse 12). One of these days, according to Paul, "all Israel shall be saved" (verse 26). God will show mercy on the natural sons of Abraham as He has on faithful Gentile stewards. This shows that the hades, the purple, the linen, the torment, Abraham's bosom, the great gulf, and even the persons of Lazarus and the Rich Man were all symbolic and not literal. After all, the narrative was a parable.

Summary of the Symbols

1. The Lazarus of the parable was Eleazar, Abraham's steward (Genesis 15:2).?

2. He was a Gentile “of Damascus” (“a proselyte of the gate”) who “ate the crumbs.” ?
3. He was disinherited (to become a beggar) but he remained faithful to Abraham and God. ?
4. When this earthly life was over, he received Abraham’s inheritance after all (he was in Abraham’s bosom) — in “everlasting habitations.”?
5. The Rich Man of the Parable was Judah. This son of Jacob had five literal brothers as did the Rich Man. ?
6. He was also a literal son of Abraham, while Eleazar (Lazarus) was not! ?
7. The Rich Man (Judah) also had the kingship (purple) and the priesthood (linen). ?
8. Yet Judah (representing God on this earth) was not the true steward of the Abrahamic blessings.?
9. Though he and his literal brothers had been graced with the “oracles of God” (the Old Testament) they would not respond to the One resurrected from the dead (Christ). ?
10. The “great gulf” was the Jordan rift valley the dividing line between Gentile lands and the Holy Land of promise (Abraham’s inheritance). Crossing the Jordan was a typical figure recognized by the Jews as a symbol of salvation.

Once these factors are recognized, all the points in the parable (with its context) fit perfectly to give us some simple but profound teachings of Christ. It shows that the physical promises of God (though excellent) are very inferior to the spiritual redemption that anyone (Jew or Gentile) can have in Christ.

Concluding Remarks about Hell

What are the consequences of sin? We are told by many people who view the story of Lazarus and the Rich Man literally, plus some scriptures in the book of Revelation, that it means to be in hell fire for all eternity. Let us also understand the book of Revelation is very symbolic! Though it speaks of the rebellious being tormented with fire and brimstone for ever and ever (for the ages of the ages), it is also the same book that speaks of Jesus Christ, equally in symbolic form, of looking like a Lamb with seven horns and seven eyes in his face (Revelation 6:6 with 14:10–11). This section is, of course, symbolic as anyone can see.

This does not mean that figurative teaching has an unpractical meaning. Far from it! What must be discovered is the real teaching. Take, for example, the punishments God

gives for sins. There are hundreds of scriptures that show God's retribution upon individuals and the world for their rebellion to Him and their harm to mankind. But the punishments of judgment are not to burn literally in a hell fire forever! Indeed, judgment is now on the house of God.

“For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God?”

ï 1 Peter 4:17

No sinning saint is now in the fires of judgment. All people sin — alas, even Christians from time to time (1 John 1:8), but all are promised eternal life — yet they suffer the loss of certain wonderful rewards for the millennial period if they persist in sin,

“For other foundation can no man lay than that is laid, which is Jesus Christ. ... Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he has built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire.”

ï 1 Corinthians 3:11–15

The Bible says it is a fearful thing to fall into the hands of God when people rebel against Him (Hebrews 10:31), even though Christian people are sanctified and their salvation is secure in Christ (Hebrews 10:14).

When the whole of the Bible is studied on the matter, it is seen that the judgment of hell after death is symbolic. People who have had some “near death” experiences and thought they were going to a burning hell, were having hallucinations inspired by their imaginations. 2 After all, people who have been taught all their lives about a literal hell fire to be experienced for all eternity, have difficulty in eradicating such things from their minds at the point of death — and this is more so if they think they are dying as sinners. However, Christ came to save the world, and He will do it!

The geographical area that was a symbol of fiery judgment was the Valley of Hinnom (Gehenna) at the southeast corner of Jerusalem. It was the city dump. Normally, fires were set in the region to burn up the refuse. If dead bodies were placed there in time of war (or sometimes in pagan rituals), worms would emerge to destroy the carcasses. This is what Isaiah 66:24 and Mark 9:44–48 are talking about. Of course, the fires were in a separate area from the worms because worms cannot live in flames.

The whole thing was intended to be figurative in the first place. Gehenna (hell) was known as Tophet (Isaiah 30:33 with Jeremiah 7:31) and remarkably the entire area will

one day become holy to the Lord (Jeremiah 31:38–40). There will certainly not be any eternal fires in Gehenna. (The “unquenchable fires” of Matthew 3:12 are fires that cannot be put out with water or soil until they have consumed all the combustible material.)

The truth is, it can be shown conclusively that the consequences of doing sin are NOT to be placed in a hell fire forever and ever. The Bible makes the issue plain for all to see if only people will believe its simple teaching. Many do not want to do this, and they insist on making literal what the Scripture allows only to be symbolic.

Look at this closely. It is simple and plain. All Christians know that the Bible emphatically states that Jesus paid for all our sins (even the sins of the world) when He died on the cross. If anyone disputes this fact, then the very essence of the theological teaching of the New Testament is thwarted.

“And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.”

ï 1 John 2:2

This is abundantly true! But now note this! If the consequences of sin were to be placed in a hell fire to be burned forever, then for Christ to have paid the penalty of our sins (so we do not have to suffer it), then Christ would have to be in that hell fire forever — always suffering the consequences of our sins. After all, the Bible says that Christ took our punishment. But Christ was alive from the dead some three days later, and is presently in heaven with the Father. He is not in an eternal hell fire undergoing the consequences of our sins! All of the scriptures speaking about the punishment of fire are symbolic. If they are not, then they would violate this fundamental theological fact of the New Testament that Christ paid the punishment for our sins without being burnt in any flames.

Indeed, what did Christ do for us? The Bible says “He died” (Romans 3:24). And what are the wages of sin? — the consequences of sin?

“For the wages of sin is death: but the gift of God is eternal life through Jesus Christ our Lord.”

ï Romans 6:23

The result of sin is death — not life in hell fire or anywhere else! What Jesus did was to be crucified for us on the cross. He did not go into hell fire to burn forever — or else He would still be there!

One other point needs to be made. Some denominations say that the wages of sin are

eternal death (nonexistence). But this cannot be true. If it were, then Christ (in order to pay the penalty for our sins) would have had to remain dead for all eternity! Yet He was dead for only three days! He is now with the Father in heaven and getting ready to return to this earth to redeem His saints at the resurrection of the just. Others have said that since all humans have to die the first (physical) death (Hebrews 9:27), it is the second death that Christ died for us. But how can that be? The second death is the Lake of Fire in the Book of Revelation (Revelation 20:14), and it is obvious that Christ did not go into any literal Lake of Fire while He died on the cross. His death was for us!

What Christ did do for you, me and all mankind was to make it possible for all death to be abolished (1 Corinthians 15:26) which He will accomplish in His own good time. Only "life" will then exist!

The fact is, the Bible makes perfectly good sense on the matter of the punishments for sin. It is when well-intentioned, but erroneous, interpreters begin to make symbolic scriptures to be literal, that all of the problems emerge. All becomes confusing and contradictory when this type of procedure is used. The story of Lazarus and the Rich Man is a pure parable from beginning to end. It makes perfectly good sense and tells a wonderful and significant story that any student of the Bible can relate to. Let us learn to leave the parables as parables! The Bible will become plain if we do.

"All these things spoke Jesus unto the multitudes in parables; and without a parable spoke he not unto them."

¶ Matthew 13:34

Ernest L. Martin, 1984? Edited by David Sielaff, June 2003

1 In case someone wants to be silly enough to dispute the accuracy of Christ's symbolic language, would people today correct you if you said: "I am so hungry I could eat a horse"? Anyone with sense knows it is not literally possible for one to consume a horse in one meal! Everyone would know you were using figurative language and accept it.

2 It is also heightened by their bodily stress and oxygen to the brain. Usually, near death experiences reflect the beliefs, wishes and life experience of those experiencing the trauma. The apostle Paul died three times and did not indicate that any of the revelations from God occurred during those incidents. DWS

I have included these three proofs to show you that no one has gone to heaven. And that on the wave Sheaf day Yehshua came out of the grave and as Paul said He led a host of captives with him.

Look at what Mathew records about the death of Yehshua.

Mat 27:50 And crying again with a loud voice, Jesus released His spirit.

Mat 27:51 And, behold! The veil of the temple was torn in two from top to bottom. And the earth quaked, and the rocks were sheared,

Mat 27:52 and the tombs were opened, and many bodies of the saints who had fallen asleep arose,

Mat 27:53 and coming out of the tomb after His resurrection they went into the holy city and appeared to many.

When Yehshua died the grave were marked. They were raised just like the Barley being marked out before it was cut.

Then after the Resurrection of Yehshua, then these saints came back to life and went into the City of Jerusalem. This is at the exact same time when the Barley is prepared in Jerusalem at the Temple.

And the next morning when Yehsua ascended to Heaven these saints also went with him as the first fruits. They were part of the wave offering.

Now some of you will say what about the thief on the tree.

Luk 23:42 And he said to Jesus, Lord, remember me when You come into Your kingdom.

Luk 23:43 And Jesus said to him, Truly I say to you, Today you shall be with Me in Paradise.

You can move the comma as some say so that it says I say to you today,

Or you can understand that the millennial day did not end until the year 85 CE. So the thief did go up with those first fruits on that millennial day. In fact I would say the thief ascended with the rest of the wave offering, that is all of those Saints who were resurrected when Yehsua came back to life.

SO this is the meaning of the wave sheaf and why it was so awesome; Because until that moment no one had gone to heaven.

And now you should be able to understand the meaning behind the second wave offering at Pentecost. It is then that all of those in the faith since this first wave offering will be able to rise up and meet him in the air and as Paul says. In a twinkling of an eye.

1Th 4:15 For we say this to you by the Word of the Lord, that we who are alive and remain until the coming of the Lord shall not go before those who are asleep.

1Th 4:16 For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel and with the trumpet of God. And the dead in Christ shall rise first.

1Th 4:17 Then we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air. And so we shall ever be with the Lord.

This is the next wave offering of Pentecost and this is the one that all the apostles and all the saints that lived and died since this wave offering in 31 CE, now wait for. That is right since this time in 31 C.E. no one else has ascended to Heaven. They all sleep and wait until the next wave offering takes place at Pentecost in one of the years during the Tribulation. I strongly suspect in 2033 C.E.

This is the importance of the wave offering and this why we need to have barley to begin the year. Now you can look forward to Pentecost with even more joy, because then will want to be apart of this second wave offering when all of those who died in the faith and those of us alive at that time will then be raised up and meet Him in the clouds.