

The Wave Sheaf – From Passover to Yeshua

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By Joseph F. Dumond

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News Letter 5848-005

15th day of the 1st month 5848 years after the creation of Adam

The First Day of Unleavened Bread & Passover

The 1st Month in the Third year of the third Sabbatical Cycle

The Third Sabbatical Cycle of the 119th Jubilee Cycle

The Sabbatical Cycle of Earthquakes Famines, and Pestilences

April 7, 2012

Shabbat Shalom Brethren and Family, May you have a blessed Passover. This message is for after the Passover events are over in your house and before the 1st day of the week.

Last week's News Letter has brought out a number of varied responses. This caused me to send out the second one on 'Ben Ha Arbayim or Between the Evenings-When is it?' To help those who are not sure, to understand when the Passover is to be eaten.

Here is one letter I would like to share.

Joe,

I have never seen the Last Supper presented like this before, but it most beautiful, most powerful.

We should be in remembrance on this night of what our Messiah suffered for us. "Could we not watch with Him one hour?"

It also clearly lays out the distinction of the Last Supper and the Passover. We go from the somber, heavy cost of our redemption to the joyful celebration of our deliverance.

How beautiful and effective!

As I think on it, it is only right that we who follow Him and claim Him as our Messiah and King, should remember Him and "be with Him" at this time. We are with Him and remembering Him now as our Messiah. In the future Messianic Kingdom, we will be with Him and celebrate with Him as our King!

I think from now on, this will be a part of our celebration of this time.

Thank you, Joe, for sharing the insight the Father gave you.

Peace and Blessings,

Fran

I received the following from a man I greatly admire. His words to me mean a great deal and I love and cherish his encouragement that he has sent to me these past 7 years. His name is withheld but Thank you my friend very much. Hi Joe,

It has been a while, but thanks for the article on 'ben ha arbayim'.

It has indeed been a bone of contention in the COGs for as long as I remember, and all because some men assumed understandings which were quite wrong – including HWA.

Fred Coulter has done some good work, but his claim to be a 'Hebrew scholar' falls quite short of the mark. Unfortunately, many have mistakenly followed 'experts' into error – and partial truth is error, whether 40, 60, or 90%. Not that we know everything, or can know everything, but we should be able to establish the basics if we study hard enough. The truth about Passover is all-important in that all the Feasts follow from it.

The truth about ben ha arbayim should have been reasonably clear from the beginning, but men with their own agendas have brought in smoke and mirrors to obfuscate the issue. I have long argued from the 'simple' English of the KJV, and those translators were far better Hebrew, Greek, and Latin scholars than most – even though they kept Sunday and Easter, a quite separate subject.

The point is that 'ben ha arbayim' might best be translated into modern English as 'mid-afternoon' which is to say between noon and sunset. More specifically it means about the ninth hour, or 3 p.m. our time, at which time Jesus died on the stake having uttered His final prayer as a man.

What is most egregious is that leaders of the churches claim that Jesus and His disciples sacrificed a paschal lamb immediately after sunset of the 13th, which is an absolutely impossible thing for the Lord Himself to have done, contrary to the instructions which He Himself gave to Moses (and the patriarchs) as the Word of God. These men don't know what they are saying! One 'expert' who was instrumental in establishing doctrine told me, in response to my opposition to parts of the Paper on Passover, that it was not necessary for the Lord to have been sacrificed at the same time as the paschal lambs!

I'm glad that you feel the need to correct this heresy despite the opposition of 'eminent authorities' who will no doubt accuse you of blasphemy. Par for the course Joe.

Have a rewarding Feast,
Name withheld by me.

Another wrote to say;

Thanks Joe,

I have been doing this correctly. Probably because I have been reading your material for a long time now.

When you explain things biblically it make perfect since.

Shalom!

Mr. Dumond,

Happy Passover,

It is good to challenge and study YHVH's word. I am blessed by reading this article.

What the Holy Spirit showed me here in this verse :

“Deut 16:2 “You shall sacrifice the Passover to YHVH your God from the flock and the herd, in the place where YHVH chooses to establish His name. 3 “You shall not eat leavened bread with it; seven days you shall eat with it unleavened bread, the bread of affliction (for you came out of the land of Egypt in haste), so that you may remember all the days of your life the day when you came out of the land of Egypt. 4 “For seven days no leaven shall be seen with you in all your territory,”

is that the part about unleavened bread is to “remember all the days of your life ****the day**** when you came out of the land of Egypt. To remember the previous life of affliction.

The bread of life – Yeshua is the source of life and He is our provision for the source of life and He wants us to see the contrasting difference and to give Him glory for the life He now gives a follower.

Just my personal take on this for this year. Each passover the Lord shows me new truths about Him. Praise YHVH

One Brother who was debating with me wrote this;

Dear Bro Joseph;

Yes, this topic is in the midst of controversy, and probably as you say misunderstanding. My “hat is off” to you for taking this bull by the horns, even if I wonder if you have been unduly swayed by the leaven of the Pharisees, in going with the midafternoon “beyn ha’Arbaim”. I have only begun to read your letter, so do not expect a reply, but just want to give you a heads up I expect to ask you some unanswerable questions on this topic, asap hopefully before late morning. YHWH bless,
Walter the nit picker

Bro Joseph;

I agree with you Colter is wrong to translate baErev as sunset. Sunset is best I know “bo hashemesh”, going IN of the sun. Emphasize, not going DOWN, but going IN of the sun. This important point deflates the Pharisaic definition of the decline from zenith of the sun as “bo hashemesh”. It is only the going in (to the horizon) that defines “bo hashemesh”. Regardless, “bo hashemesh initiates “erev”, so baerev (in, with, or by erev), would be defined as the proximity of sunset. Colter is wrong, but not excessively so.

Says The New Westminster Dictionary of the Bible:

“It [the daylight portion of the day] was divided into morning, noon, and evening (Psa. 55:17; cf. Dan. 6:10)” (“Day,” p. 214).

NYDictionary, I’m afraid, goes with the leaven of the Pharisees. Morning, noon, and afternoon are “boker, tsohoraiim, and achar tsohoraiim”. Only kowtowing to the rabbis causes the definition disconnect to accommodate the takkanoth and alternately define Afternoon as equivalent to evening. Erev in the real world is the murkiness of mixed light and darkness that occurs after the sun goes in. You have worked outside enough to know the blessing of daylight

for work. As Yahshua said, the night cometh when no man can work. Beware the leaven of the Pharisees.

Regarding Lev 23:32, the key is the latitude of definition of prefix “B” in “b’erev”. Not only at erev, but also “by” erev, allowing the brief time just before sunset to give a few moments extra fasting time to ensure we do not encroach on the day. Funny how the modern Pharisees talk out of both sides of the mouth, as Yahshua warned. They teach erev is midafternoon, but how many Pharisees fast on Yom Kippur from midafternoon to midafternoon? Flexible definitions based on the situation? Far as I know, the Jews who do not wish to be cut off from their people fast from a bit before sunset late on the 9th to a bit after sunset as it goes into the 11th, and ALL OF THE 10th. Compare the talk to the walk, and beware the leaven of the Pharisees.

Well, nuff out of me. Let’s go keep a good pesach to YHWH, each as best we understand, and may YHWH take the glory . Incidentally, “Glory” is not a bad word. Its etymology is derived from “Gilah Or Yah”, (rejoicing in the light of Yahweh, according to the book of 1st Imaginations, according to the Walter translation).

Walter

Ps we can’t quit without the REAL definition of beyn ha’arbaiim according to the book. Evening and morning is day one. Gen 1. evening of day one starts in (relative) darkness, as do all others. Great light rules day, lesser lights rule night. Great light ceases ruling at sunset (end of day), “first evening”. Lesser lights rule night when stars come out 20 or 30 or 40 minutes or so later. “second evening”. There is a time when neither are directly visible. This Time between the two evenings is “beyn ha’arbaiim.

Just so you all know, this has been a huge discussion with many brethren. I have also received a number of phone calls from those who are now rethinking their current or previous stance because of this Newsletter about Ben Ha Arbayim or between the evenings understanding. Or should I say misunderstanding. And this is good that many are able to still seek the truth even if it means they have to change. Here is another who has spoken up;

Joseph Dumond

About 15 years ago I did an in-depth study re Ben Ha Arbayim, between the evenings or in the evening. What was important for me to know is when a day actually ends and begins. Otherwise how could you determine when to keep any of God’s Sabbaths/Holy Days? God’s annual festivals (holy convocations) are to be kept in their season at their proper time in order to please our Father in heaven and His Son, Jesus Christ.

Once I satisfied myself that I understood God’s commandments I began writing a paper which has taken many months to accomplish. I was attending the Christian Biblical Church of God, Fred Coulter’s group, at the time and I began to doubt whether Fred was correct in his teachings. Ben Ha Arbayim can also be translated within the evening as well as between (betwix) the evenings. To kill the Passover, roast it for a sacrificial meal and then burn up any evidence that a sacrifice ever took place before going out of the houses in the morning would be “within the evening” rather than between the evenings.

I am forwarding my paper for your perusal and critique.

I am sending three attachments. The first two attachments are from files in Microsoft Windows and the third attachment is from a file in Microsoft Excel.

May the Lord smile down on you and your work and please have a profitable Passover. Jack Hassler

Enjoyed your article on the timing of Passover. There is definitely debate over the subject. I appreciate the info on the morning and evening, this has been a study point of mine for many years. I have attached an article on the "Daily" that I did, thought you might have some use for it.

Thank-you

Tom

Thank you for posting this article Joseph, may Yahweh Tzevaot continue to keep you steadfast, faithful and submissive to His precious Torah !!...Shalom Alechem

Not everyone was pleased with what I had to say. One Pastor wrote the following; Die in hell you devil! "malcolm taylor" His email is the following ablessedpreacher@ You might want to include this man in your prayers.

And one final one on a positive note from a sister;

Hi Joe

Sorry to hear you have a barrage of mail on this. For the record our fellowship agrees with your understanding on the events of Passover.

I think that much confusion arises because people think the 14th is Passover due to the lamb being killed that day. If people think that killing the lamb is the Passover then they have missed the plain meaning of the later event of the angel passing over the Israelites.

Passover is 2 distinct events over 2 days – first the Passover preparation on the 14th then the Passover itself on the 15th, 1st day of Unleavened Bread. The confusion would be dispelled if the 14th was referred to as Preparation Day and the 15th called Passover/Day 1 Unleavened Bread.

That makes it obvious that the meal on the 14th did not include unleavened bread – especially in view of John 13:18, 26-30. The 'artos' can also be rendered 'shewbread' which is of course leavened. A 'sop' dipped must also be leavened as you cannot effectively dip Matzoh. As a side issue, the meal concerned must not have been a roast but more of a stew – perhaps of lentils – which could be dipped into.

Anyway, until Messiah comes, we will probably all remain in very different places in our understanding of many things. So it was when he came the first time and he corrected our fathers with patience. I suspect the bigger challenge for us is to accept where others are at and love them anyway, knowing that we too will be corrected of our blind spots in time. We are at

this stage still a motley crew! I think you have been quite forbearing in your answers – an achievement when your in-tray is overflowing! Just goes to show that Torah is not yet etched on our hearts and minds or we would not be having these differences.

Shabbat shalom

Tessa

Today is Passover which began on the Friday Evening before. The Passover Lamb was to be eaten with unleavened Bread and last night Friday April 6 and today Saturday April 7 was and is the beginning of this Feast of Unleavened Bread. It goes for 7 days, not 8. This year we have the exact same situation for Passover that Joshua had when he crossed the Jordan 3348 years ago.

We read in Jos 5:9 And Yehovah said to Yehoshua, "Today I have rolled away the reproach of Mitsrayim from you." So the name of the place is called Gilgal to this day. 10 And the children of Yisra'el camped in Gilgal, and performed the Passover on the fourteenth day of the month at evening on the desert plains of Yerih'o. 11 And they ate of the stored grain of the land on the morrow after the Passover, unleavened bread and roasted grain on this same day. 12 And the manna ceased the day after they had eaten the stored grain of the land. And the children of Yisra'el no longer had manna, but they ate the food of the land of Kena'an that year.

I would urge you all to read the first 6 chapters of Joshua today. It all took place at this same time of year and the events of Joshua 5:9-12 took place on this same type of weekend when we have the Passover Preparation day on the Friday and the first Day of Unleavened Bread on the Saturday and the wave Sheaf day taking place on the Sunday, the very next day.

As we all know the Passover can be on any day of the week from one year to the next; but the wave Sheaf offering day can be on only one day; One very precise day.

Lev 23:9 And Yehovah spoke to Mosheh, saying, 10 "Speak to the children of Yisra'el, and you shall say to them, 'When you come into the land which I give you, and shall reap its harvest, then you shall bring a sheaf of the first-fruits of your harvest to the priest. 11 'And he shall wave the sheaf before Yehovah, for your acceptance. On the morrow after the Sabbath the priest waves it.

They were to bring the Sheaf in to be waved on the day after the Sabbath.

The problem then comes up as to which Sabbath. Was it the weekly Sabbath or the High Day of the first day of Unleavened Bread?

If we only read Joshua 5:10 which is what some do, then they conclude that it must be after the 1st Day of Unleavened Bread. Now the first day Unleavened Bread comes on the 15th day of Aviv. So they conclude that the wave sheaf day is the 16th. And they base this on Joshua 5:10.

Many an Ephramite has blindly followed the Rabbis in this teaching.

But let us all understand and just do some simple math.

The Passover Lamb is killed on the 14th in the late afternoon at 3 PM.

We just read “10 And the children of Yisra’el camped in Gilgal, and performed the Passover on the fourteenth day of the month at evening on the desert plains of Yeri’ho.”

They kept the Passover preparations on the 14th day.

We then read “11 And they ate of the stored grain of the land on the morrow after the Passover, unleavened bread and roasted grain on this same day.”

The reason they would be eating the stored grain is because this first year they entered the Land of Israel, the Promised Land was a Jubilee year and the Israelites would have stored the grains from two years previous. The Year before would also have been a 49th Year and a Sabbatical year as well. But the Canaanites also had stored food from the winter which was just finishing.

The next line reads; 12 “And the manna ceased on the day after they had eaten the stored grain of the land. And the children of Yisra’el no longer had manna, but they ate the food of the land of Kena’an that year.”

This is the reason some begin the count to Pentecost on the 16th of Aviv. But what this verse does not say is that they made a wave offering. Why does it not say that they waved the first fruits of the land before they ate the food of the land? Because they had not planted, it was a Jubilee year, and because it was a year not to sow or plant then they could not harvest a sheaf of Barley to wave. This is why it is not mentioned, in my opinion.

We are told in Lev 23 to wave the sheaf “On the morrow after the Sabbath the priest waves it.”

So which Sabbath is it? Is it the one after the 15th of Aviv, the High day of Unleavened Bread or is the after the weekly Sabbath? The answer is given to you in the scriptures; all we have to do is read.

Lev 23:15 ‘And from the morrow after the Sabbath, from the day that you brought the sheaf of the wave offering, you shall count for yourselves: seven completed Sabbaths. 16 ‘Until the morrow after the seventh Sabbath you count fifty days, then you shall bring a new grain offering to Yehovah.

When you count 50 days the day after the Sabbath that you begin with has to end up on the day after the 7 Sabbath days is completed. Seven Sabbaths are 49 Days and the day after the Seventh Sabbath has to be the 50th day. Therefore the 50th Day is Sunday or the first day of the week, which means that the day you begin to count from has to be a Sunday and now you are forced to conclude that the Sabbath you start your count the day after is the weekly Saturday Sabbath and not the High Day of Unleavened Bread.

Once you understand this teaching then you will be able to understand how the Jubilee year which is the 50th year is also the first year, the same as the 50th day of Pentecost is also the first day.

We all know about the Holy Days of Leviticus 23. We are keeping Passover and the Days of Unleavened Bread right now.

But why is the wave sheaf day so important?

Let us now walk through this momentous event that Yehshua played out in real life which was typified by the wave offering.

It is on this day of the 14th when Yehshua was killed. That was the Friday this year of 2012. And there is nothing good about good Friday. We must deviate right here to explain this. Most Christians do not know how to count. Yehovah requires you to be able to at least count to 7 in order to understand his plan of Salvation and yet most Christians fail this simple counting process all the time.

As we have said the Passover can be on any day of the week from one year to the next. In the year that Yehshua died, and in fact all the years Yehshua lived He kept each Holy Day by counting them from the Sighted Crescent Moon to begin the month. How can I prove this?

It is simple. The year Yehshua died had to be 3 days and 3 nights from Passover the 14th day when He was killed until that Saturday afternoon when He was raised from the grave. And this Passover must be 14 days after the Crescent moon was seen to begin the month.

There are only two years that we can consider as candidates for this. One of those years was 28 C.E. and the other was 31 C.E.

We also know that Yehshua was born on September 11, 3 B.C., this was the Feast of Trumpets that year. And that he began his ministry in his 30th year.

Luk 3:23 And when Yeshua Himself began, He was about thirty years of age, being, as reckoned by law, son of Yoseph, of Eli,
Yehshua`s 30th birthday from 3 B.C. is the fall of 27 C.E. We then read in Luke what came after the test with Satan.

Luk 4:16 And He came to Natsareth, where He had been brought up. And according to His practice, He went into the congregation on the Sabbath day, and stood up to read. 17 And the scroll of the prophet Yeshayahu was handed to Him. And having unrolled the scroll, He found the place where it was written: 18 "The Spirit of Yeshua is upon Me,¹ because He has anointed Me to bring the Good News to the poor. He has sent Me to heal the broken-hearted, to proclaim release to the captives and recovery of sight to the blind, to send away crushed ones with a release, Footnote: 1Isa. 61:1-3. 19 to proclaim the acceptable year of Yehovah."¹
Footnote:

1Isa. 61:1-2. 20 And having rolled up the scroll, He gave it back to the attendant and sat down. And the eyes of all in the congregation were fixed upon Him.

Isa 61:1 The Spirit of the Master Yehovah is upon Me, because Yehovah has anointed Me to bring good news to the meek. He has sent Me to bind up the broken-hearted, to proclaim release to the captives, and the opening of the prison to those who are bound, 2 to proclaim

the acceptable year of Yehovah, and the day of vengeance of our Elohim, to comfort all who mourn, 3 to appoint unto those who mourn in Tsiyon: to give them embellishment for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. And they shall be called trees of righteousness, a planting of Yehovah, to be adorned.

What is the acceptable year that Yehshua was to proclaim?

Many assume this to be the Jubilee year. But history and knowing when the Jubilee years fell prove this wrong. Could this acceptable year then be a Sabbatical year? When we check all the known sabbatical years then we are able to prove this is in fact true. The year of 28 C.E. when Yehshua read this was in fact a Sabbatical year. So Yehshua began to speak in the acceptable year or the Sabbatical year of 28 C.E.

When we go to <http://www.torahcalendar.com/MOON.asp?JDN=1731360&TDAY=1> we can see that in the year 28 C.E. the New Crescent Moon was on a Tuesday Evening and therefore 14 days later would bring us to the 14th day of the 1st month when the Passover Lamb was to be killed which this year was on a Wednesday.

The problem with this year of 28 C.E is that Yehshua was still in his 30th year and had not preached for the 3 years.

Some teach that Yehshua preached for 70 weeks. They also agree that He was 30 in 27 C.E. But in order to end up on a Wednesday crucifixion they cannot do it because the new moon in 29 C.E. which is when the 70 weeks is finished, was on a Monday evening and would be a day early for Passover. <http://www.torahcalendar.com/MOON.asp?JDN=1731744&TDAY=1>

Now when we look at 31 C.E. the New Moon is visible on the Tuesday March 13, 31 C.E.; Tuesday evening. <http://www.torahcalendar.com/MOON.asp?JDN=1732452&TDAY=1> This then means that the Passover lamb would be killed on the Wednesday.

The reason this is important to understand it that the only sign that we have that Yehshua was and is our Messiah was that He would be dead 3 Days and 3 nights.

Mat 12:38 Then some of the scribes and Pharisees answered, saying, "Teacher, we wish to see a sign from You." 39 But He answering, said to them, "A wicked and adulterous generation seeks after a sign, and no sign shall be given to it except the sign of the prophet Yonah. 40 "For as Yonah was three days and three nights in the stomach of the great fish, so shall the Son of Adam be three days and three nights in the heart of the earth.

Mat 16:1 And the Pharisees and Sadducees came, and trying Him asked that He would show them a sign from heaven. 2 And He answering, said to them, "When it is evening you say, 'Fair weather, for the heaven is red,' 3 and in the morning, 'Stormy weather today, for the heaven is red and overcast.' You know how to discern the face of the heaven, but you are unable to discern the signs of the times! :4 "A wicked and adulterous generation seeks after a sign, and no sign shall be given to it except the sign of the prophet Yonah." And He left them and went away.

We read in Jonah that he was inside the fish for three days and three nights.

Jon 1:17 But Yehovah appointed a great fish to swallow Yonah. And Yonah was in the stomach of the fish three days and three nights.

Knowing that the Passover Lamb was to be killed on the Wednesday in 31 C.E. and that Yehshua was our Passover Lamb killed for us and that He was killed at 3 PM on the 14th Day. The Ninth hour is from 6 AM, the 9th hour of this watch which is 3 PM in the afternoon.

Mat 27:46 And about the ninth hour Yeshua cried out with a loud voice, saying, "Eli Eli lemah shebaqtani" that is, "My El, My El, why have You forsaken Me?"

Luk 23:44 And it was now about the sixth hour, and darkness came over all the land, until the ninth hour. 45 And the sun was darkened, and the veil of the Dwelling Place was torn in two. 46 And crying out with a loud voice, Yeshua said, "Father, into Your hands I commit My spirit." And having said this, He breathed His last.

Once Yehshua had died they had to hurry to bury Him as this 14th day was the preparation day for the 15th day which is the day the actual angel passed Over the Israelites in Egypt. It was also the first day of Unleavened Bread which was also called the High Day. And the body had to be buried before this Sabbath and it had to be off the tree before nightfall.

Luk 23:50 And see, a man named Yoseph, a council member, a good and righteous man – 51 he was not agreeing with their counsel and deed – from Ramathayim, a city of the Yehudim, who himself was also waiting for the reign of Elohim, 52 he, going to Pilate, asked for the body of Yeshua. 53 And taking it down, he wrapped it in linen, and laid it in a tomb hewn out of the rock, where no one was yet laid. 54 And it was Preparation day, and the Sabbath was approaching.

Joh 19:30 So when Yeshua took the sour wine He said, "It has been accomplished!" And bowing His head, He gave up His spirit. 31 Therefore, since it was the Preparation Day, that the bodies should not remain on the stake on the Sabbath – for that Sabbath was a high one – the Yehudim asked Pilate to have their legs broken, and that they be taken away. 32 Therefore the soldiers came and broke the legs of the first, and of the other who was impaled with Him, 33 but when they came to Yeshua and saw that He was already dead, they did not break His legs. 34 But one of the soldiers pierced His side with a spear, and instantly blood and water came out. 35 And he who has seen has witnessed, and his witness is true. And he knows that he is speaking the truth, in order that you might believe. 36 For this took place in order for the Scripture to be filled: "Not one of His bones shall be broken." 37 And again another Scripture says, "They shall look on Him whom they pierced." 38 And after this, Yoseph of Ramathayim, being a taught one of Yeshua, but secretly, for fear of the Yehudim, asked Pilate that he might take the body of Yeshua, and Pilate gave permission. Therefore he came and took the body of Yeshua. 39 And Nak'dimon, who at first came to Yeshua by night, also came, bringing a mixture of myrrh and aloes, about a hundred pounds. 40 Then they took the body of Yeshua, and bound it in linen wrappings with the spices, as was the habit of the Yehudim for burial. 41

And at the place where He was impaled there was a garden, and in the garden a fresh tomb in which no one had yet been laid. 42 There, then, because of the Preparation Day of the Yehudim, they laid Yeshua, because the tomb was near.

We have now established that the month began with the sighted moon on the Tuesday evening of March 13, 31 C.E. None of the other years match up, not 30 or 29 or 32, 33 or 34. We count out the 14 days to the Preparation day of Unleavened bread when the Passover Lambs would be killed. Yeshua was killed at 3 PM on the 14th day. The next day was Thursday in 31C.E. and it was the first day of Unleavened Bread. It was the 15th day and a High Sabbath Day. From the time Yeshua was in the grave we now have one night and one day.

Friday is then the preparation day for the weekly Sabbath. Thursday night and Friday day would be the second night and the second day.

Shabbat would begin at sunset Friday night. And Saturday would be the conclusion of Shabbat, which is now the third night and third day since he was in the tomb, just like Jonah who was in the belly of the fish, entombed for 3 days and 3 nights.

We then read about the events that occurred on the first day.

Mat 28:1 Now after the Sabbath, toward dawn on the first day of the week,¹ Miryam from Magdala and the other Miryam came to see the tomb. Footnote:¹See Explanatory notes – First Day of the Week. Also Luke 24:1 and John 20:1.

Mar 16:1 And when the Sabbath was past, Miryam from Magdala, and Miryam the mother of Ya'aqob, and Shelomah bought spices, to go and anoint Him. 2 And very early on the first day of the week, they came to the tomb when the sun had risen. 3 And they said among themselves, "Who shall roll away the stone from the entrance of the tomb for us?" 4 And looking up, they saw that the stone had been rolled away, for it was extremely large. 5 And having entered into the tomb, they saw a young man sitting on the right, wearing a white robe, and they were greatly astonished.

Luk 24:1 And on the first day of the week, at early dawn, they came to the tomb, bringing the spices which they had prepared, 2 and they found the stone rolled away from the tomb. 3 And having entered, they did not find the body of the Master Yeshua.

Joh 20:1 And on the first day of the week¹ Miryam from Magdala came early to the tomb, while it was still dark, and saw that the stone had been removed from the tomb.

We can read from all four gospels that the women came in the dark before dawn to the tomb and it was the first day of the week. But the body of Yeshua was already gone.

Shabbat had ended and so Friday night and Sabbath would make the third day and third night that Yeshua was in the grave. The exact same way Jonah was in the belly of the fish for three days and three nights.

These scriptures show us that they came on the first day of the week and Yehshua was gone. All of this goes to prove that Yehshua had to be killed on a Wednesday in order to be dead three days and three nights and to not be there on the first day of the week when these women came. It also proves that the month begins with the sighted moon or first crescent moon to begin the month. And the only year that this all could happen according to the sighted moon was 31 C.E.

What happened when Mary did find Yehshua?

Joh 20:10 Therefore the taught ones went away again, by themselves. 11 But Miryam was standing outside by the tomb weeping. Then as she wept, she stooped down to the tomb, 12 and saw two messengers in white sitting, one at the head and the other at the feet, where the body of Yeshua had been laid. 13 And they said to her, "Woman, why do you weep?" She said to them, "Because they took away my Master, and I do not know where they laid Him." 14 And having said this, she turned around and saw Yeshua standing, but she did not know that it was Yeshua. 15 Yeshua said to her, "Woman, why do you weep? Whom do you seek?" Thinking He was the gardener, she said to Him, "Master, if You have carried Him away, say to me where You put Him, and I shall take Him away." 16 Yeshua said to her, "Miryam!" She turned and said to Him, "Rabboni!" (which means Teacher). 17 Yeshua said to her, "Do not hold on to Me, for I have not yet ascended to My Father. But go to My brothers and say to them, 'I am ascending to My Father and your Father, and to My Elohim and your Elohim.'" 18 Miryam from Magdala came announcing to the taught ones that she had seen the Master, and that He had told her this.

What did Yehshua mean when He said "Do not hold on to Me, for I have not yet ascended to My Father. But go to My brothers and say to them, 'I am ascending to My Father and your Father, and to My Elohim and your Elohim.'"?

We have already explained to you about the wave Sheaf, but let's again look at it.

Lev 23:10 "Speak to the children of Yisra'el, and you shall say to them, 'When you come into the land which I give you, and shall reap its harvest, then you shall bring a sheaf of the firstfruits of your harvest to the priest. 11 'And he shall wave the sheaf before Yehovah, for your acceptance. On the morrow after the Sabbath the priest waves it.

This wave offering was done on this same Sunday Morning that Mary discovered Yehshua.

Joh 20:19 When therefore it was evening on that day, the first day of the week, and when the doors were shut where the taught ones met, for fear of the Yehudim, Yeshua came and stood in the midst, and said to them, "Peace to you." 20 And having said this, He showed them His hands and His side. The taught ones therefore rejoiced when they saw the Master. 21 Then Yeshua said to them again, "Peace to you! As the Father has sent Me, I also send you." 22 And having said this, He breathed on them, and said to them, "Receive the Set-apart Spirit. 23 "If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they have been retained."

This same first day Yehshua was now standing amongst the Apostles and was now allowing them to touch Him. He had already performed what had to be done on this first day.

This first day during the Days of Unleavened bread which is this Sunday April 8th, 2012 is call Yom Hanafat Ha'omer (Day of the Waving of the Sheaf). When the Temple stood this day marked the official commencement of the grain harvest (Dt 16:7) and sheaves of barley were cut and brought to the Temple as a wave-offering (Lev 23:9-14). This day also marks the beginning of the 50-day count to Shavuot (Pentecost; Feast of Weeks). Yom Hanafat Ha'omer is counted as Day 1 and Shavuot as Day 50.

The reason we must wait for the barley to be at a certain stage of growth is precisely for this wave offering to take place. No barley means we can't do this commandment. This is why we search for the barley to see if it is going to be Aviv.

From <http://www.karaite-korner.org/abib.shtml> we read the following.

The month of the Abib is the month which commences after the barley has reached the stage of Abib. 2-3 weeks after the beginning of the month the barley has moved beyond the stage of Abib and is ready to be brought as the "wave-sheaf offering" (Hanafat HaOmer). The "wave sheaf offering" is a sacrifice brought from the first stalks cut in the harvest and is brought on the Sunday which falls out during Passover (Hag HaMatzot). This is described in Lev 23,1011:

"When you come to the land which I give you, and harvest its harvest, you will bring the sheaf of the beginning of your harvest to the priest. And he will wave the sheaf before YHWH so you will be accepted; on the morrow after the Sabbath the priest will wave it."

From this it is clear that the barley, which was Abib at the beginning of the month, has become harvest-ready 15-21 days later (i.e. by the Sunday during Passover). Therefore, the month of the Abib cannot begin unless the barley has reached a stage where it will be harvest-ready 2-3 weeks later.

That the barley must be harvest-ready 2-3 weeks into the month of the Abib is also clear from Dt 16,9 which states:

"From when the sickle commences on the standing grain you will begin to count seven weeks." From Lev 23,15 we know that the seven weeks between Passover (Hag Hamatzot) and Pentecost (Shavuot) begin on the day when the wave-sheaf offering is brought (i.e. the Sunday which falls out during Passover):

"And you shall count from the morrow after the Sabbath, from the day you bring the sheaf of waving; they will be seven complete Sabbaths."

Therefore, the "sickle commences on the standing grain" on the Sunday during Passover, i.e. 2-3 weeks after the beginning of the month of the Abib. If the barley is not developed enough so that it will be ready for the sickle 2-3 weeks later, then the month of the Abib cannot begin and we must wait till the following month.

It should be noted that not all the barley ripens in the Land of Israel at the same time. The wave-sheaf offering is a national sacrifice brought from the first fields to become harvest ready. However, the first-fruit offerings brought by individual farmers can vary in ripeness anywhere from “Abib parched in fire” to fully ripe grain which may be brought “crushed” or “coarsely ground”. This is what is meant in Lev 2,14:

“And when you bring a first-fruit offering to YHWH; you shall bring your first-fruit offering as Abib parched in fire or crushed Carmel” (Carmel is grain which has hardened beyond Abib to the point where it can be “crushed” or “coarsely ground”).

All of the above passages have been translated directly from the Hebrew and it is worth noting that the King James translators seem to have only understood the various Hebrew agricultural terms very poorly. In Lev 2,14 they translated Carmel as “full ears” and “Abib” as “green ears” whereas in Lev 23,14 they translated Carmel as “green ears”!

The barley is the first fruits offering. It is the wave offering done on this Sunday morning during the days of Unleavened Bread.

Paul has some things to say about this first fruits offerings.

1Co 15:20 But now Messiah has been raised from the dead, and has become the first-fruit of those having fallen asleep. 21 For since death is through a man, resurrection of the dead is also through a Man. 22 For as all die in Adam, so also all shall be made alive in Messiah . 23 And each in his own order: Messiah the first-fruits, then those who are of Messiah at His coming, 24 then the end, when He delivers up the reign to Elohim the Father, when He has brought to naught all rule and all authority and power. 25 For He has to reign until He has put all enemies under His feet. 26 The last enemy to be brought to naught is death.

Yehshua once He came out of the grave became the first fruits of all those who had died.

Paul also gives you the order of each time when the dead will be raised up. And each in his own order: Messiah the first-fruits, then those who are of Messiah at His coming, 24 then the end,

The first resurrection is with Messiah which are those that are the first fruits when He rose from the dead in 31 C.E. Then those Saints at his coming which is yet future and then all the rest at the end.

Col 1:12 giving thanks to the Father who has made us fit to share in the inheritance of the set apart ones in the light, 13 who has delivered us from the authority of darkness¹ and transferred us into the reign of the Son of His love, Footnote: 1Lk. 11:35, John 8:12, John 12:46-50, Acts 26:18, Eph. 5:8. 14 in whom we have redemption through His blood, the forgiveness of sins, 15 who is the likeness of the invisible Elohim, the first-born of all creation.¹ Footnote: 1Heb. 1:6, Rev. 3:14.

Yehshua was the first born of all creation and the first born of the dead.

Col 1:18 And He is the Head of the body, the assembly, who is the beginning, the first-born from the dead, that He might become the One who is first in all.

Paul again says this in Act 26:22 “Therefore, having obtained help from Elohim, to this day I stand, witnessing both to small and great, saying nil else than what the prophets and Mosheh said would come – 23 that the Messiah would suffer, would be the first to rise from the dead, He would proclaim light to the people and to the gentiles.” 24 And while saying this in his defense, Festus said with a loud voice, “Sha’ul, you are mad! Much learning is turning you to madness!”

Yehshua was the first to rise from the dead. Why is this so amazing? The answer is found in John. Yehshua sated plainly that not one person has gone up to heaven. None, no one at all.

Even the thief on the tree with Yehshua had not gone up to Heaven, even though Yehshua said

Luk 23:42 And he said to Yeshua, “Master, remember me when You come into Your reign.” 43 And Yeshua said to him, “Truly, I say to you today, you shall be with Me in Paradise.” So what did Yehshua mean?

He was speaking of this 4th millennial day which was not going to end until 85 C.E.

Joh 3:1 And there was a man of the Pharisees, Nak’dimon was his name, a ruler of the Yehudim. 2 This one came to Yeshua by night and said to Him, “Rabbi, we know that You are a teacher come from Elohim, for no one is able to do these signs You do if Elohim is not with him.” 3 Yeshua answered and said to him, “Truly, truly, I say to you, unless one is born from above, he is unable to see¹ the reign of Elohim.” Footnote: 1Or perceive. 4 Nak’dimon said to Him, “How is a man able to be born when he is old? Is he able to enter into his mother’s womb a second time and be born?” 5 Yeshua answered, “Truly, truly, I say to you, unless one is born of water and the Spirit, he is unable to enter into the reign of Elohim. 6 “That which has been born of the flesh is flesh, and that which has been born of the Spirit is spirit. 7 “Do not marvel that I said to you, ‘You have to be born from above.’ 8 “The Spirit¹ breathes where it wishes, and you hear the sound of it, but do not know where it comes from and where it goes. So is everyone who has been born of the Spirit.” Footnote: 1Or wind. 9 Nak’dimon answered and said to Him, “How is it possible for this to take place?” 10 Yeshua answered and said to him, “Are you the teacher of Yisra’el, and do not know this? 11 “Truly, truly, I say to you, We speak what We know and witness what We have seen, and you do not receive Our witness. 12 “If you do not believe when I spoke to you about earthly matters, how are you going to believe when I speak to you about the heavenly matters? 13 “And no one has gone up into the heaven except He who came down from the heaven – the Son of Adam.

But now for the very first time someone had come from the grave. The grave is represented as those held captive by Satan.

And Yehshua has now broken this captivity.

Eph 4:8 That is why it says, "When He went up on high, He led captivity captive, and gave gifts to men." 9 But what does "He went up" mean, except that He also first went down into the lower parts of the earth? 10 He who went down is also the One who went up far above all the heavens, to fill all.

Read what Clarke has to say on this.

Ephesians 4:8

Wherefore he saith – The reference seems to be to Psa_68:18, which, however it may speak of the removal of the tabernacle, appears to have been intended to point out the glorious ascension of Christ after his resurrection from the dead. The expositions of various commentators have made the place extremely difficult. I shall not trouble my reader with them; they may be seen in Rosenmuller.

When he ascended up on high – The whole of this verse, as it stands in the psalm, seems to refer to a military triumph. Take the following paraphrase: Thou hast ascended on high: the conqueror was placed in a very elevated chariot. Thou hast led captivity captive: the conquered kings and generals were usually bound behind the chariot of the conqueror, to grace the triumph. Thou hast received gifts for (Paul, given gifts unto) men: at such times the conqueror was wont to throw money among the crowd. Even to the rebellious: those who had fought against him now submit unto him, and share his munificence; for it is the property of a hero to be generous. That the Lord God might dwell among them: the conqueror being now come to fix his abode in the conquered provinces, and subdue the people to his laws.

All this the apostle applies to the resurrection, ascension, and glory of Christ; though it has been doubted by some learned men whether the psalmist had this in view. I shall not dispute about this; it is enough for me that the apostle, under the inspiration of God, applied the verse in this way; and whatever David might intend, and of whatever event he might have written, we see plainly that the sense in which the apostle uses it was the sense of the Spirit of God; for the Spirit in the Old and New Testaments is the same. I may venture a short criticism on a few words in the original: Thou hast received gifts for men, lakachta mattanoth baadam, thou hast taken gifts in man, in Adam. The gifts which Jesus Christ distributes to man he has received in man, in and by virtue of his incarnation; and it is in consequence of his being made man that it may be said, The Lord God dwells among them; for Jesus was called Immanuel, God with us, in consequence of his incarnation. This view of the subject is consistent with the whole economy of grace, and suits well with the apostle's application of the words of the psalmist in this place.

Now notice what Gifts Yehshua gave out; this is what Paul is speaking about

Eph 4:11 And He Himself gave some as emissaries, and some as prophets, and some as evangelists, and some as shepherds and teachers 12 for the perfecting of the set-apart ones, to the work of service to a building up of the body of the Messiah, 13 until we all come to the unity of the belief and of the knowledge of the Son of Elohim, to a perfect man, to the measure of the stature of the completeness of Messiah,

Psa 68:18 You have ascended on high, You have led captivity captive, You have received gifts among men, And even the rebellious, That Yah Elohim might dwell there. 19 Blessed be Yehovah, Day by day He bears our burden, The El of our deliverance! Selah. 20 Our El is the El of deliverance; And to Yehovah, the Master, belong escapes from death.

Yehshua Himself refers to the barley offering when He says in Joh 12:23 And Yeshua answered them, saying, "The hour has come for the Son of Adam to be esteemed. 24 "Truly, truly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone. But if it dies, it bears much fruit. 25 "He who loves his life shall lose it, and he who hates his life in this world shall preserve it for everlasting life.

Yehshua was our wave offering that died and then came out of the grave and led a host of captives, including that one thief on the tree; that is a host of those who had died and were dead.

Read now Mat 27:50 And Yeshua cried out again with a loud voice, and gave up His spirit. 51 And see, the veil of the Dwelling Place was torn in two from top to bottom, and the earth was shaken, and the rocks were split, 52 and the tombs were opened, and many bodies of the set apart ones who had fallen asleep were raised, 53 and coming out of the tombs after His resurrection, they went into the set-apart city and appeared to many.

When Yehshua died the graves were marked just like the Barley is marked off the first night of Passover. When Yehshua rose from the grave, three days and three night later, at the end of Shabbat, these people who were in those marked graves came back to life and walked into Jerusalem and this is the exact same time the barley is harvested on the Saturday evening after sunset. It is then prepared for the offering the next morning at 9 AM.

This is the barley offering, the wave offering in real life. This is what it all means. The Barley being presented represented the rest of the harvest that was to come. In reality those Saints who rose from the grave with Yehshua went to heaven. They were the first ones to come out of the grave and go to heaven as Yehshua had said no one else had gone except the son of man who comes down from heaven. This is why this so amazing and so awesome.

But there is more. There is another wave offering which begins with this Barley wave offering. It is the wave offering done at Pentecost. You will have to wait until then to hear the rest of this story. What an awesome time that will be as this time of Pentecost is speaking about those of us who are alive at that time and all of those who have died and were obedient to the torah and died from this time when Yehshua came out of the grave up until this very special time of this coming Pentecost day.

We will speak more about this as Pentecost draws closer.

When you count from the Wave offering of the barley to Pentecost it is called the counting of the Omer. You are to count each day up to the 50th day. This Sunday April 8 is day one. We are to count the Omer. Here is one way that it is done for the first week.

Counting of the Omer

WEEK 1 Day 1

April 8, 2012:

Today is the 1st day of the 1st week of seven weeks. Today is the 1st day of the counting of fifty days from the day of the waving of the Omer on the morrow after the Sabbath.

April 9, 2012:

Today is the 2nd day of the 1st week of seven weeks. Today is the 2nd day of the counting of fifty days from the day of the waving of the Omer on the morrow after the Sabbath.

April 10, 2012:

Today is the 3rd day of the 1st week of seven weeks. Today is the 3rd day of the counting of fifty days from the day of the waving of the Omer on the morrow after the Sabbath.

April 11, 2012:

Today is the 4th day of the 1st week of seven weeks. Today is the 4th day of the counting of fifty days from the day of the waving of the Omer on the morrow after the Sabbath.

April 12, 2012:

Today is the 5th day of the 1st week of seven weeks. Today is the 5th day of the counting of fifty days from the day of the waving of the Omer on the morrow after the Sabbath.

April 13, 2012:

Today is the 6th day of the 1st week of seven weeks. Today is the 6th day of the counting of fifty days from the day of the waving of the Omer on the morrow after the Sabbath.

April 14, 2012:

Today is the 7th day of the 1st week of seven weeks. Today is the 7th day of the counting of fifty days from the day of the waving of the Omer on the morrow after the Sabbath. Today is Sabbath, the 1st Sabbath of seven Sabbaths. Today completes the 1st week of seven weeks.

During each of these days Jewish tradition has developed around reading the psalms on certain days. Last year I found this very beneficial and I will do the same this year. It is customary that following the counting of the omer, one recites Psalm 67, for according to tradition that psalm has forty-nine words, corresponding to the days of the omer.

And as you do these readings and this counting, keep in mind what this also symbolizes. It is the counting of the Sabbatical and Jubilee years and where we are in that cycle. We are in the 17th year which corresponds to the 17th day of counting the Omer.

As I said, this is the most special time of year for me and in years past I couldn't put my finger on exactly why, other than it had something to do with Yehshua's resurrection and waiting in

anticipation for Shavuot. While I cannot put into words how my understanding of this has grown, all I can say is that “it clicked!” and “now I get it!”, at least more than before. Understanding follows obedience.

So OBEY and learn.

Psa 67:1 Elohim does favour us and bless us, Cause His face to shine upon us. Selah.

Psa 67:2 For Your way to be known on earth, Your deliverance among all nations.

Psa 67:3 Let the peoples praise You, O Elohim, Let all the peoples praise You.

Psa 67:4 Let the nations be glad and sing for joy! For You judge the peoples uprightly, And lead the nations on earth. Selah.

Psa 67:5 Let the peoples praise You, O Elohim; Let all the peoples praise You.

Psa 67:6 The earth shall give her increase; Elohim, our own Elohim, blesses us!

Psa 67:7 Elohim blesses us! And all the ends of the earth fear Him!

Day Meditation/Declaration Psalm Reading

WEEK ONE

Day 1 The Law of Yehovah 119:1-8

Psa 119:1 Blessed are the perfect in the way, Who walk in the Torah of Yehovah!

Psa 119:2 Blessed are those who observe His witnesses, Who seek Him with all the heart!

Psa 119:3 Yea, they shall do no unrighteousness; They shall walk in His ways.

Psa 119:4 You have commanded us To guard Your orders diligently.

Psa 119:5 Oh, that my ways were established To guard Your laws!

Psa 119:6 Then I would not be ashamed, When I look into all Your commands. Psa

119:7 I thank You with uprightness of heart, When I learn the right-rulings of Your righteousness.

Psa 119:8 I guard Your laws; Oh, do not leave me entirely!

Day 2 Obedience to Law of Yehovah 119:9-16

Psa 119:9 How would a young man cleanse his path. To guard it according to Your word?

Psa 119:10 I have sought You with all my heart; Let me not stray from Your commands!

Psa 119:11 I have treasured up Your word in my heart, That I might not sin against You.

Psa 119:12 Blessed are You, O Yehovah! Teach me Your laws.

Psa 119:13 With my lips I have recounted All the right-rulings of Your mouth.

Psa 119:14 I have rejoiced in the way of Your witnesses, As overall riches.

Psa 119:15 I meditate on Your orders, And regard Your ways.

Psa 119:16 I delight¹ myself in Your laws; I do not forget Your word. Footnote: ¹See also vv. 24, 35, 47, 70, 77, 92, 143, 174, Rom. 7:22.

Day 3 Happiness in Law of Yehovah 119:17-24

Psa 119:17 Do good to Your servant, Let me live and I guard Your word.

Psa 119:18 Open my eyes, that I might see Wonders from Your Torah.

Psa 119:19 I am a sojourner in the earth; Do not hide Your commands from me.

Psa 119:20 My being is crushed with longing For Your right-rulings at all times.

Psa 119:21 You rebuked the proud, cursed ones, Who are straying from Your commands.

Psa 119:22 Remove from me reproach and scorn, For I have observed Your witnesses.

Psa 119:23 Though princes sat, speaking against me, Your servant meditates on Your laws.

Psa 119:24 Your witnesses also are my delight, My counsellors.

Day 4 Determination to obey Law of Yehovah 119:25-32

Psa 119:25 My being has been clinging to the dust; Revive me according to Your word.

Psa 119:26 I have recounted my ways and You answered me; Teach me Your laws.

Psa 119:27 Make me understand the way of Your orders; That I might meditate on Your wonders.

Psa 119:28 My being has wept from grief; Strengthen me according to Your word.

Psa 119:29 Remove from me the way of falsehood, And favour me with Your Torah.

Psa 119:30 I have chosen the way of truth; Your right-rulings I have held level.

Psa 119:31 I have clung to Your witnesses; O Yehovah, do not put me to shame!

Psa 119:32 I run the way of Your commands, For You enlarge my heart.

Day 5 A prayer for understanding 119:33-40

Psa 119:33 Teach me, O Yehovah, the way of Your laws, And I observe it to the end.

Psa 119:34 Make me understand, that I might observe Your Torah, And guard it with all my heart.

Psa 119:35 Make me walk in the path of Your commands, For I have delighted in it.

Psa 119:36 Incline my heart to Your witnesses, And not to own gain.

Psa 119:37 Turn away my eyes from looking at falsehood, And revive me in Your way.

Psa 119:38 Establish Your word to Your servant, Which leads to the fear of You.

Psa 119:39 Turn away my reproach which I dread, For Your right-rulings are good.

Psa 119:40 See, I have longed for Your orders; Revive me in Your righteousness.

Day 6 This year is the Last Day of Unleavened Bread - Trusting the Law of Yehovah 119:41-48

Psa 119:41 And let Your kindnesses come to me, O Yehovah; Your deliverance, according to Your word,

Psa 119:42 So that I answer my reprovor, For I have trusted in Your word.

Psa 119:43 And do not take away from my mouth The word of truth entirely, For I have waited for Your right-rulings;

Psa 119:44 That I might guard Your Torah continually, Forever and ever;

Psa 119:45 That I might walk in a broad place, For I have sought Your orders;

Psa 119:46 That I might speak of Your witnesses before sovereigns, And not be ashamed;

Psa 119:47 That I might delight myself in Your commands, Which I have loved; Psa 119:48 That I might lift up my hands to Your commands, Which I have loved; While I meditate on Your laws.

Day 7 Is the First Shabbat - Confidence in Law of Yehovah 119:49-56

Psa 119:49 Remember the word to Your servant, On which You have caused me to wait.

Psa 119:50 This is my comfort in my affliction, For Your word has given me life.

Psa 119:51 The proud have utterly scorned me, I did not turn aside from Your Torah.

Psa 119:52 I remembered Your right-rulings of old, O Yehovah, And I comfort myself.

Psa 119:53 Rage has seized me because of the wrong Who forsake Your Torah.

Psa 119:54 Your laws have been my songs In the place of my sojourning's.

Psa 119:55 I have remembered Your Name in the night, O Yehovah, And I guard Your Torah.

Psa 119:56 This has become mine, Because I have observed Your orders.

I want to remind you all that this coming Friday April 13 beginning the evening before is the Last Day or the seventh day of Unleavened Bread. It is another High day and you are not to work on this day. You should gather if you can for services with other of like mind if you can.

You are to eat Unleavened Bread for all seven days. You are not to eat Leavened Bread at all during this time. You are not to work on the first or the 7th day of Unleavened Bread.

May Yehovah bless you with greater understanding as you obey and keep these Holy Days in their proper order and may we also bless Yehovah by our obedience which shows Him our love for Him.

John 14:13 "And whatever you ask in My Name, that I shall do, in order that the Father might be esteemed in the Son. 14 "If you ask whatever in My Name, I shall do it. 15 "If you love Me, you shall guard My commands.1 Footnote: 1See Ex. 20:6, vv. 21&23, 1 John 5:2-3, 2 John v. 6. 16 "And I shall ask the Father, and He shall give you another Helper, to stay with you forever – 17 the Spirit of the Truth, whom the world is unable to receive, because it does not see Him or know Him. But you know Him, for He stays with you and shall be in you.