

## **Pentecost - The Feast of Leavened Bread**

### **Part Three**

#### **Two Leavened Loaves**

#### **Two Kinds of Firstfruits**

#### **Unlocking the Gentile Role**

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*For as in Adam all die, even so in Messiah shall all be made alive. But every man in his own order: Messiah the firstfruits; afterward they that are Messiah's at his coming (1Co 15:22-23 KJV)*

We are here to go into Part Three of the series that we have been going through the last few weeks. Two leavened loaves is the title of this presentation and we are going to put our attention on the two leavened loaves that were commanded to be offered during Shavuot.

## Agenda

- Part 1 – History
  - Background & Instructions
  - Calendar
- Part 2 – Historical Shavuot
  - The journey to Mt Sinai
- Part 3 – Two leavened loaves
  - Two kinds of firstfruits
  - Unlocking the gentile role
- Part 4 – Pentecost in 30 CE
  - Peter's proclamation
  - That which was spoken by the prophet Joel
  - YHWH's spirit given to all
- Part 5 – The Kingdom of Heaven
  - Techniques for sowing wheat
  - Hidden leaven - Is all leaven sin?

We will also look into a little more of the details about the two kinds of first fruits and I think it will be somewhat a surprise to see how the Gentile role and the offering of the Gentiles of salvation is unlocked in the scriptures.

## Wave Offerings

First mention - waving tools during altar construction - Exo 20:25

We will start by talking about wave offerings and when we look specifically at this kind of offering you will see the first mentioned in Exodus 20:25. However, it's not in the spirit of offering an offering at the Temple, it is actually an admonition not to wave the tools during the construction of the altar. It is not an applicable subject for today but that is the first mention of it. When we go a little further into it a little in Exodus 29 we do see the wave offering mentioned and it's a result of the consecration of the Aaronic Priests.

- Consecration of Aaronic priests

*And this is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: Take one young bullock, and two rams without blemish...And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that is before YHWH: And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt **wave** <sup>H5130=nuph=quiver, vibrate up and down, rock to and fro</sup> them for a **wave offering** <sup>H8573=tenuphah=moving up and down</sup> before YHWH. (Exo 29:1, 23-24 KJV)*

Here are two related words that have to do with the wave offering, one is the movement that is related to the Hebrew word 5130 which is 'nuph', and the wave offering itself is the Hebrew word 'tenuphah' which means to move up and down before YHWH. That is what they were doing with their wave offerings.

We see this mentioned again during the peace offering legislation in Leviticus chapter 7:

- Peace offering

*Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace offerings unto YHWH shall bring his oblation unto YHWH of the sacrifice of his peace offerings. His own hands shall bring the offerings of YHWH made by fire, the fat with the breast, it shall he bring, that the breast may be **waved** <sup>H5130=same</sup> for a **wave offering** <sup>H8573=same</sup> before YHWH. (Lev 7:29-30 KJV)*

This is part of the peace offering; we will look a little deeper into the peace offering later because there is part of the peace offering that uses leaven.

The cleansing of a leper is the next major mention in Leviticus chapter 14:

- Cleansing of leper

*And the priest that maketh him clean shall present the man that is to be made clean, and those things, before YHWH, at the door of the tabernacle of the congregation: And the priest shall take one he lamb, and offer him for a trespass offering, and the log of oil, and **wave** <sup>H5130=same</sup> them for a **wave offering** <sup>H8573=same</sup> before YHWH: (Lev 14:11-12 KJV)*

When we start focusing in on the topic of today, we see there are two wave offerings associated with the Days of Unleavened Bread and another one associated with Shavuot. We have gone through in some amount of detail the wave offering during the Passover season, the Days of Unleavened Bread and of course that is the wave offering or the omer offering as it is sometimes might be called, which is of a sheaf of barley. I have labeled that Type 1, it isn't labeled that in the scripture but for purposes of explanation and comparison as we go through the presentation type 1 will be the barley offering during the Days of Unleavened Bread.

Contrasted to that will be type two offering which will be the wheat offering. The wave offering at the Feast of Shavuot and of course some of the properties are interesting and different of the Shavuot offering and notable is the property of using leaven. We will use Type 1 for barley and Type 2 for wheat and just know that the Type one has to do with the Days of Unleavened Bread and Passover and Type 2 has to do with Shavuot.

## Wave Offerings First Fruits

- Type 1 - Wave sheaf during Days of Unleavened Bread
  - Barley
- Type 2 - Wave offering at the Feast of Shavuot (Pentecost)
  - Wheat

We will start with Type 1 offering and rehearse a little of the previous presentation material.

## Firstfruits - Type 1

### Days of Unleavened Bread

- Sheaf of the firstfruits is given during the Days of Unleavened Bread

*Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the **firstfruits** **H7225** of your harvest unto the priest: And he shall **wave** <sup>H5130=quiver, vibrate up and down, rock to and fro</sup> the sheaf before YHWH, to be accepted for you: on the morrow after the sabbath the priest shall **wave** <sup>H5130=same</sup> it. (Lev 23:10-11 KJV)*

**Firstfruits = H7225 = ray-sheeth' = from H7218, the first, in place, time, order or rank (specifically a firstfruit), beginning, chief, principal thing**

H7218 = roshe = to shake, beginning, captain, chapter

Roshe chodesh - new month, new moon

Roshe ha shanah - new year

Of course we have examined what the "morrow after the Sabbath" means and have looked at the alternative understanding of that and so forth in previous presentations.

The key to this particular verse that we are going to start with is the word 'firstfruits'. It is the Hebrew word 7225 if you look it up in Strong's you will see that it is pronounced ray-sheeth. In the explanation of this particular word ray-sheeth, it says it comes from H7218. The overall meaning of ray-sheeth is the first in time, place, order, and rank so it's the beginning of the beginning.

It is of interest to take a look at the baseline word which is 7218 and is the word 'roshe' and it means to shake, beginning, captain, chapter. We know this word when we use the terminology 'roshe chodesh' which is translated would be the new moon or the new month. We also know 'roshe' as Roshe ha-shanah, meaning the new year. Actually, there is only one scripture in the entire Bible that uses this term Roshe ha-shanah and that is in Ezekiel chapter 40 where it talks about the beginning of the year. We have talked a little bit about that in the past. I will mention a little bit of that in this presentation.

The word for 'firstfruits' in Leviticus 23 that is associated with the Type 1 Barley offering means the first in time, place, order, and rank. It is specifically the chief and principal thing.

- This firstfruits offering is the first of the first:

The **first** <sup>H7225</sup> of the firstfruits <sup>H1061=first fruits of the crops</sup> of thy land thou shalt bring into the house of YHWH thy Elohim. (Exo 23:19 KJV)

Also, we are going to examine the second word for 'firstfruits' H1061 which is called 'bikkur'. Deuteronomy 26 talks about the fruits that are first:

*That thou shalt take of the **first** <sup>H7225</sup> of all the fruit <sup>H1061=bikkur=first fruits of the crops</sup> of the earth, which thou shalt bring of thy land that YHWH thy Elohim giveth thee, and shalt put it in a basket, and shalt go unto the place which YHWH thy Elohim shall choose to place his name there. (Deu 26:2 KJV)*

This is talking about making an offering of the first of your crop, the individual items. My wife Linda and I actually enjoy asking YHWH's blessing when we see the first of our little farm and garden here. We recently had asparagus that comes up this time of the year. We take a little of it and ask YHWH to bless it. I'm not saying you should do this; this is just what our practice is. We are appreciative to have the fresh asparagus so we ask YHWH for a blessing on the first stalks of asparagus that we get. We do the same with tomatoes, apples and the other produce that we harvest. It is somewhat a practice and we appreciate YHWH's blessing that he has provided. That is what this instruction is fundamentally about, to show a thank you for that which YHWH provides and honor him by recognizing that he is the creator of all.

It is of interest, with that said; that this word 'ray-sheeth' turns out to be the third word in the Bible. In the beginning, in the ray-sheeth YHWH created the heavens and earth. In the first place, time, order and rank. It is amazing to see that on page one of the operations manual.

*In the **beginning** <sup>H7725</sup> YHWH created the heaven and the earth. (Gen 1:1 KJV)*

- Anticipating Yahushua - Lev 23:12-13

Of course, this looks forward as the entirety of the Levitical offertory system looks forward and anticipates Yahushua. We get a little more idea of that in Leviticus chapter 23 where it says:

*And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto YHWH. And the **meat offering** <sup>H5403=sacrificial offering, usually bloodless</sup> thereof shall be two tenth deals of fine flour mingled with oil, an offering made by fire unto YHWH for a sweet savour: and the drink offering thereof shall be of wine, the fourth part of an hin. (Lev 23:12-13 KJV)*

Perfect lamb

Fire offering - 2 tenth deals fine barley = 4 qt. fine flour

Drink offering - ¼ hin = ~ 1 qt. wine

A couple of things about this in Leviticus 23:12-13 that it is two tenth deals of fine flour. Of course this is an unleavened offering; we would certainly know that it being the Days of Unleavened Bread, but it is notable that it is two tenth deals. We are going to see that the two tenth deals is the same quantity when we get to the leavened bread that is legislated to be used during Shavuot. Notice also that it is intended that you use a perfect lamb without blemish. A fire offering using the two tenth deals of fine barley is about a gallon of flour. This is a large unleavened bread offering.

A drink offering of wine is there, and as we have seen in the past few years we see this as a forward pointer, a prototype if you will of the Passover that Yahushua offered in 30 CE. Notice that same ingredients, some of the same parts of what Yahushua offered as the bread and the wine, tokens of his broken body and blood. He did that at the Passover dinner that he had just before his crucifixion in 30 CE. We see that in Luke 22 and several of the harmony gospel accounts.

*And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.  
(Luk 22:19-20 KJV)*

Here is the wine and bread offering being passed around to his disciples. It is just amazing to see the forward pointer in these Old Testament sacrifices. Whenever my wife Linda and I run across what seems hard to understand, we just sit back and wonder how it points to Yahushua and then inevitably it really does, it's amazing and I think you will see that again today as we have made some other discoveries about the leavened bread offering.

### **Type 1 Fulfillment**

#### **Days of Unleavened Bread - First of the First Fruits**

- Qualified description "first in order or rank" - referring to Yahushua

The fulfillment of the Type 1 barley offering during the Days of Unleavened Bread is seen in the New Testament in the Greek is 'aparkhay' and is a description of first in order and rank. It is similar to ray-sheeth in Hebrew. The only thing is, in the Greek there is only one word that is translated as firstfruits and so you have to watch the context. Sometimes the firstfruits associated with Yahushua and sometimes it is associated with those that are part of Yahushua's family when he returns to this earth.

- cf. firstfruit/s in **Greek = G536 = aparkhay = a beginning of sacrifice**
  - One word
  - Context dependent

Let's see what 1 Corinthians has to say:

*But now is Messiah risen from the dead, and become the **firstfruits** <sup>G536=a beginning of sacrifice</sup> of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Messiah shall all be made alive. But every man in his own order: Messiah the **firstfruits** <sup>G536=same</sup>; afterward they that are Messiah's at his coming. (1Co 15:20-23 KJV)*

There is an order here, and is a tagline that we used in the entire presentation series but notice that it is in order. The Messiah is the firstfruit and there aren't any resurrected saints until the Messiah is resurrected. Afterward they that are Messiah's are resurrected at his coming, not before. This is a key distinction and important to see in the scriptures in the New Testament. Paul has written about this in several different places and it's an easy subject if you are not cluttered with a precondition or a bias of the immortal soul which unfortunately so many people think. They have been told and taught but the scriptures really point differently and show us differently that there is an order to the resurrection.

- cf. Greek "first in order or rank"
  - Comparable to H7225 = firstfruits - the first, in place, time, order or rank
  - *I am alpha and Omega, the beginning and the end, the first* <sup>G4413=protos=foremost in time, place, order, importance</sup> *and the last* (Rev 11:13 KJV)

The Greek word compares to the Hebrew word ray-sheeth which is the first, in place, time, order or rank. The scripture in Revelation 22 has an interesting connection. We are going to see here that there is another word that we will examine just a bit in the Greek for first and that word is 'protos', and the associated word of 'prototokos.' Yahushua said he is the first and the last, the protos, the foremost in time place and order so you see the connection of the similarities in aparkhay and protos when we go through this.

Of course all of this clearly points to Yahushua particularly in the New Testament. The dots get connected. In Colossians chapter 1 it says:

*Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins: Who is the image <sup>representation, look alike</sup> of the invisible Elohim, the **firstborn** <sup>G4416=prototokos, from G4413=protos=foremost in time, place, order, importance</sup> of every creature: (Col 1:12-15 KJV)*

Here we see the word 'prototokos' of course has at its base a Greek word protos meaning foremost in time, place, order, importance. Prototokos sounds similar to the English word that



we use prototype. Yahushua was the first; he was the prototype, the first one that was resurrected from the dead. What happens after you have a prototype? The prototype is meant to show the proof of concept and design in an engineering sense and after you have to prototype you are able to duplicate that original prototype into many production units.

I'm not trying to demean the integrity of what Yahushua has done here but our English language has some of this built into it with this word prototype.

In Revelation chapter 1 it says:

*And from Yahushua the Messiah, who is the faithful witness, and the **first begotten** <sup>G4416=some</sup> of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto YHWH and his Father; to him be glory and dominion for ever and ever. Amen.  
(Rev 1:5-6 KJV)*

Yahushua is the first begotten of the dead there can't be anybody begotten of the dead before him. Moses and Enoch are not in heaven, they have not been begotten of the dead.

We will move to the type 2 firstfruits offering which is the wheat offering at Shavuot. It actually has a different Hebrew word, and again, we have talked about these two different Hebrew words, the first one being ray-sheeth and the second one is bikkur.

## **Firstfruits - Type 2**

### **Feast of Shavuot**

- Firstfruits wave offering at Shavuot and Days of Unleavened Bread - different Hebrew word

Read the account in Leviticus 23 to put this all together.

*And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering <sup>H4503=sacrifice, usually bloodless and voluntary</sup> unto YHWH. Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour;*

Just as they were for the type 1 offering at the Passover season

*they shall be baked with leaven; they are the **firstfruits** <sup>H1061=bikoor=first fruits of the crop, ripe - from H1069= to burst the womb, bring forth first child, bear or make early fruit</sup> unto YHWH...*

Notice in the English the word firstfruits is common to bikkur and ray-sheeth so you wouldn't know that there is actually a different Hebrew word with a different meaning and intent unless



you actually went to look at Strong's or a Hebrew dictionary. It's important to see this distinction and it's remarkable that this is in the scriptures. The English language only uses one word to accommodate both Hebrew words.

*And the priest shall **wave** <sup>H5130=quiver, vibrate up and down, rock to and fro</sup> **them** <sup>lamb sacrifices</sup> with the bread of the **firstfruits** <sup>H1061=same</sup> for a **wave offering** <sup>H8673=moving up and down</sup> before YHWH... they shall be holy to YHWH. (Lev 23:15-20 KJV)*

**H1069=burst the womb, make early fruit - cf. Rev12:1-2**

When we examine this account, we see it has some depth and meaning to it. This word 'bikkoor' also has a baseline word in the Hebrew in Strong's is 1069 and it means to burst the womb and bring forth the first child, bear or make early fruit. That is amazing because we see in Revelation 12 that really coming to fruition.

*And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: And she being with child cried, travailing in birth, and pained to be delivered <sup>G5088=be born, be delivered</sup>. (Rev 12:1-2 KJV)*

When you examine this in Revelation 12, this is Yahushua returning and delivering the saints is what this is talking about. Yahushua is bursting at the womb, bringing forth her first child; those elect saints that will be with him when he returns to the earth. This all adds together with 1 Corinthians chapter 15 that we just looked at.

- **Firstfruits** <sup>H1061=bikkoor</sup> in context - harvest from manual labor and ripening over time

You see that is substantially different than the first in time, place, order and rank versus the bikkoor first fruits which are the result of manual labor and ripening over time. I am sure you see the spiritual connection to this as you unfold these scriptures.

Exodus 23 gives us more insight into this:

*Thou shalt keep the feast of unleavened bread...and the feast of harvest, the **firstfruits** <sup>H1061=same</sup> of thy labours, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year <sup>LXX - end of year</sup> (Exo 23:15-16 KJV)*

*And whatsoever is first ripe in the land shall be thine <sup>YHWH's</sup> (Num 18:13 KJV)*

I have talked about this and want to mention it again so you can do your own homework to see if this is the way you would understand the end of the year. The feast of ingathering is talking about the Feast of Tabernacles and the Eighth Day. It is at the end of the year, remember, this is an agrarian system so you have to keep that in mind. It always points to the end of the year

being in what we would call the fall timeframe during the month of Tishri which was originally called Ethanim. You find Ethanim mentioned once or twice as the name of this seventh month.

This is the end of the year, the end of the year happens during the month of Ethanim and the Septuagint agrees with that by the way. The Septuagint calls it the end of the year also. I have done a little side bench work on this because it is a subject I have had interest in for a number of years. I want to show you a couple of the parts of the discovery.

- cf. end of the year

The end of the year is mentioned in Deuteronomy 31:

*And Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles (Deu 31:10 KJV)*

It's notable that the end of seven years, so how are the seven years counted? Seven years in a row are counted from the day of Atonement which is when the trumpet is blown that initiates the Jubilee which is the fiftieth year and the seven years before that fall on that boundary. Every year ends at that point in time and a new year starts. Notice that at the end of the seventh year, not in the springtime, this is at the end of the seventh year because it is clearly in the solemnity of the year of release; this is the year of the release of the sabbatical at the Feast of Tabernacles.

This all matches up to show us when the end of the year is. Exodus chapter 34 is another reference to this. Of course I am giving you the Masoretic Text and the first couple of scriptures the Septuagint agrees with but I am going to show you one that doesn't agree just for your own edification you can examine it.

*And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end. (Exo 34:22 KJV)*

When you compare that to the Brenton or the Septuagint Version you will see that this particular verse in the Brenton shows us that it is in the middle of the year. At some point in time the Levitical system, the corruption of the Second Temple after the time of Ezra and Nehemiah the Levitical system started to set in and some of the traditions of the year beginning in Abib, Abib is said to be the first month. It is not said to be the first of the year, when it is referenced, it is always said to be the first month. In any case this Septuagint translation says:

*And thou shalt keep to me the feast of weeks, the beginning of wheat-harvest; and the feast of ingathering in the middle of the year. (Exo 34:22 Brenton)*

This is the one exception that you will find in the scriptures and it happens to be in the Septuagint. Notice that the Septuagint in two other places refers to it as the end of the year. It is an interesting side bar discussion and again, you have to do your own homework to see if you reach the same conclusion. You may not and it's fine if you don't.

- **Firstfruits** <sup>H1061=bikkor</sup> in context - harvest from manual labor and ripening over time

*Thou shalt keep the feast of unleavened bread...and the feast of harvest, the **firstfruits** <sup>H1061=same</sup> of thy labours, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year <sup>LXX - end of year</sup> (Exo 23:15-16 KJV)*

*And whatsoever is **first ripe** <sup>H1061=same</sup> in the land...shall be thine <sup>YHWH's</sup> (Num 18:13 KJV)*

All of the firstfruits belong to YHWH and of course the ones we are talking about here in the beginning where the type one firstfruits and now we are talking about the type two firstfruits.

## **Firstfruits - Type 2**

### **Science Project**

#### **How to make leaven 50 days after Days of Unleavened Bread**

No leaven for 7 days - Exo 12:15

- Starter <sup>H7603=seor=barm, yeast cake</sup> and leavened bread <sup>H2557=chamets=leavened bread</sup> left in Egypt

What we have so far is an examination of the type one offering at the Passover season and an examination of the type two offering at the Shavuot season. One question that came up to my wife Linda and I going back four or five years ago now is when the Israelites were given this legislation they were told to get rid of all of their leavening which they did during the days of Unleavened Bread but fifty days later they needed to have leavening in order to make these two leavened loaves which are specified as part of the type two offering of wheat. How did they do that? Linda was actually the science monitor here and we had a project going on in our kitchen. There were fifteen or so pint jars with different types of starter fruit in them. There were notes in front of each of them and when she started and how they were proceeding, the pluses and the minuses, the pros and cons of that particular system. She was able to duplicate the starter yeast which we will see that is called barm and we were able to start from nothing without yeast and produce enough yeast in order to make these two leavened loaves

I am going to ask Linda to come and give a summary of that process as well as this year we have made some interesting additions to our understanding of this and what I have mentioned as the meat offering. These are meat offerings specifically both type one and type two were specified as a meat offering. We looked a little deeper into what the meat offering is and

believe we understand correctly that there are some other ingredients that should be included. I'm going to introduce Linda and ask her to provide this part of the presentation.

(Linda speaking) This year we found some interesting details about the two wave loaves mentioned in Leviticus 23 and the first is that they are a meat offering. Second is the ingredients and what they represent. When Mike and I were studying the Exodus out of Egypt we wondered what leaven was. We had always been taught that leaven was baking powder, soda, yeast and anything else that made things rise or puff up. We used to be concerned about getting items containing soda and baking powder out of our homes and off of our property during the Days of Unleavened Bread.

However, now our attention is removing those things that specifically contain yeast barm and we do this because of Exodus 12:15 that say:

*Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven*  
*H7603=sehore=barm, yeast cake* (Notice that it doesn't say soda or baking powder) *out of your*  
*houses: for whosoever eateth leavened bread* *H2557=khawmates=leavened bread* *from the first day*  
*until the seventh day, that soul shall be cut off from Israel. (Exo 12:15 KJV)*

We are to get the leaven out and then we see another instruction in Leviticus that says we are to have leaven, an offering unto YHWH. *Ye shall bring out of your habitations two wave loaves of two tenth deals.*

*Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering: they shall be of fine flour; they shall be baked with leaven; they are the **firstfruits*** *H1061=bikkoor first fruits of the crop, ripe* *unto YHWH. (Lev 23:16-17 KJV)*

We wondered how it was possible to for us to get this leaven without going to the store, how did the Israelites make their yeast and how could we? Also, what does two tenth deal mean? How much is that in a measurement? The RSV compares the deal to an ephah and it says:

*You shall bring from your dwellings two loaves of bread to be waved, made of two tenths of an ephah; they shall be of fine flour, they shall be baked with leaven, as first fruits to YHWH. (Lev 23:17 RSV)*

Exodus 16:36 tells us "Now an omer is the tenth part of an ephah".

- One tenth deal = 1/10<sup>th</sup> of ephah = 1 omer
- 10 omer = 1 ephah
- 1 ephah = 22 L

- 22 L = 20 dry quarts = 5 gal (approximate)
- 2/10<sup>th</sup> ephah = 1 gal
- Note 1 seah = 1/3 ephah = 7.3 L (cf. Mat 13:33 <sup>leaven hid in three measures of meal</sup>)

Since we need two tenth deals we would use four quarts or one gallon and a gallon is sixteen cups of flour. There are several ways we can make leavened bread and the method we use can differ with our location. I have found here in this area that raisins work best for me to make sehore.

I take about a half cup of raisins and put them into a pint jar and fill it three quarters full of spring water. I wait for it to ferment by shaking the jar each day, opening the jar for fresh air, replace the lid and when the raisins float and there are bubbles I strain off the raisins. I add flour to make a paste and from there I can build the yeast.

Now that I know the measurements and how to make the yeast we need to know what else to put into the bread. Leviticus 2:1 tells us.

- Oil and Frankincense

*And when any (anyone) will offer a meat offering unto YHWH, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense <sup>H3828=whiteness, from H3826=the heart</sup> thereon: (Lev 2:1 KJV)*

We just discovered this verse, we thought wave offering was different than meat offerings but we learned that they are the same. The wave offering and the meat offering are the same offering so the oil poured on refers to YHWH's Spirit and a good example of this can be found in Matthew 25 when Yahushua is talking about the ten virgins.

- Oil references the Holy Spirit

*Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. (Mat 25:1-4 KJV)*

- Frankincense references Yahushua's divinity and priesthood

The scripture in Leviticus 2 also says to put frankincense on the offering. Frankincense is Strong's number H3828 meaning whiteness and it comes from H3826 that means the heart. I put the two words together that mean pure heart. It references Yahushua's divinity and

priesthood. Isaiah and Matthew are two very good examples. Now the setting in Isaiah is the beginning of the Millennium when Yahushua is reigning on the earth. He says:

*Beginning of the Millennium* Arise, shine; for thy light is come, and the glory of YHWH is risen upon thee... Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side...The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold <sup>Kingship</sup> and incense <sup>H3828=frankincense</sup>; and they shall shew forth the praises of YHWH. (Isa 60:1-6 KJV)

And when they <sup>the Magi</sup> were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold <sup>kingship</sup>, and frankincense <sup>priesthood</sup>, and myrrh <sup>death and resurrection</sup>. (Mat 2:11 KJV)

When I bake bread I usually add salt as an ingredient but it doesn't say anything about that in Leviticus 2:1 but reading a little further down it gives the instruction and since this is a meat offering I found we do need to add salt. Leviticus 2 says:

*As for the oblation of the firstfruits, ye shall offer them unto YHWH: but they shall not be burnt on the altar for a sweet savour. And every oblation of thy meat offering shalt thou season with **salt**; neither shalt thou suffer the salt of the covenant of thy Elohim to be lacking from thy meat offering: with all thine offerings thou shalt offer **salt**. And if thou offer a meat offering of thy **firstfruits** <sup>H1061=bikkoor=first fruits of the crop, ripe</sup> unto YHWH, thou shalt offer for the meat offering of thy **firstfruits** <sup>H1061=same</sup> green ears of corn <sup>H24=abib (new grains - LXX)</sup> (or wheat) dried by the fire, even corn beaten out of full ears. And thou shalt put oil upon it, and lay frankincense thereon: it is a meat offering. (Lev 2:12-15 KJV)*

This list shows the importance of using salt and the reason it is added to the meat offering. Salt provides:

- Enduring qualities
  - Secures and seals agreements
  - Purifies what it comes in contact with
  - Preserves from corruption
  - Promotes good health
  - Encourages healing

We have all heard the saying 'salt of the earth' and it came from what Yahushua said in Matthew 5:13.

*Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. (Mat 5:13 KJV)*

Represents unpretentious person  
Moral integrity

The salt of the earth represents a genuine and unpretentious person, a person who has moral integrity. Salt was said to have an enduring quality as it was used in ceremonies to seal an agreement. 2 Chronicles says:

*Ought ye not to know that YHWH Elohim of Israel gave the kingdom over Israel to David for ever, even to him and to his sons by a covenant of salt? (2Ch 13:5 KJV)*

This experiment of two tenth deals produces a huge loaf of bread as it weighs a little over seven and a half pounds. There are two of them so we feel it was a successful experiment because it was a way that we could get our sehore back after we got rid of it for the Days of Unleavened Bread, and we learned the importance of the ingredients, the oil, the frankincense and the salt. We learned that they all have a deeper meaning and that they all point to Yahushua.

- Successful experiment  
7.5 lb. loaf  
Ingredients have extended meaning  
All point to Yahushua
- Turned back to Mike

(Mike speaking)

It's the mother of all loaves. We have made these in past years but the scriptures don't specify the dimension of the loaf, it only specifies the quantity of the material but not the dimension. We have made them round in past years and I know in the Talmud that it says that the offering, these leavened loaf offerings should be I think seven by four hand breadth and that would be larger than even this loaf but would obviously have to be flatter. There isn't specific instruction that we see that talk about the actual shape of the loaf but this year Linda made them as more flat than round as she has done in the past.

These are huge loaves that were being waved and I'd have to have help to get one in each hand in order to be able to wave them over the head and I might even need the stilts that Moses had to help him keep his arms up during the war with Amalek. Going on:

- **Leavened Loaves**  
**Leaven found in two ritual offerings**



## 1. Shavuot Offering

*Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto YHWH. Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the **firstfruits** <sup>H1061=bikkoor=first fruits of the crop</sup> unto YHWH. (Lev 23:16-17 KJV)*

Same recipe as show bread

When you study into this you will find a lot of commentary that talks about leaven isn't ever used as a positive attribute in any of the scripture. I would argue that is incorrect, there are actually a couple of other places that bread is used and leavened bread is used. Actually, one place that comes to mind is Matthew 13:33, the woman who hid leaven in three measures of meal. Three measures of meal is even a larger loaf, it would be three seahs or something like five gallons. There are some other questions about this that we have looked into but in any case, you find leavening mentioned in this particular offering that we are talking about which is at Shavuot in Leviticus 23.

As a side note and I will say undetermined, there are interesting commentaries as well. The show bread is made up of at least some of the same ingredients. The show bread is mentioned in Leviticus 24:

*And thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake. And thou shalt set them in two rows, six on a row, upon the pure table before YHWH. (Lev 24:5-6 KJV)*

1. Fine flour
2. Baked
3. Two tenths deals
4. Leavened or unleavened?

The question is, are these other added ingredients of salt, oil and frankincense supposed to be in them? It doesn't say anything about adding those and I don't see that there is a note that these are meat offerings; these are called showbread so perhaps the addition of these other ingredients doesn't apply to these. It is also a question if they are leavened or not, it doesn't say one way or the other in the scriptures. There are commentaries and certainly pros and cons that people have come up with on both sides of this question.

## 2. The Peace Offering

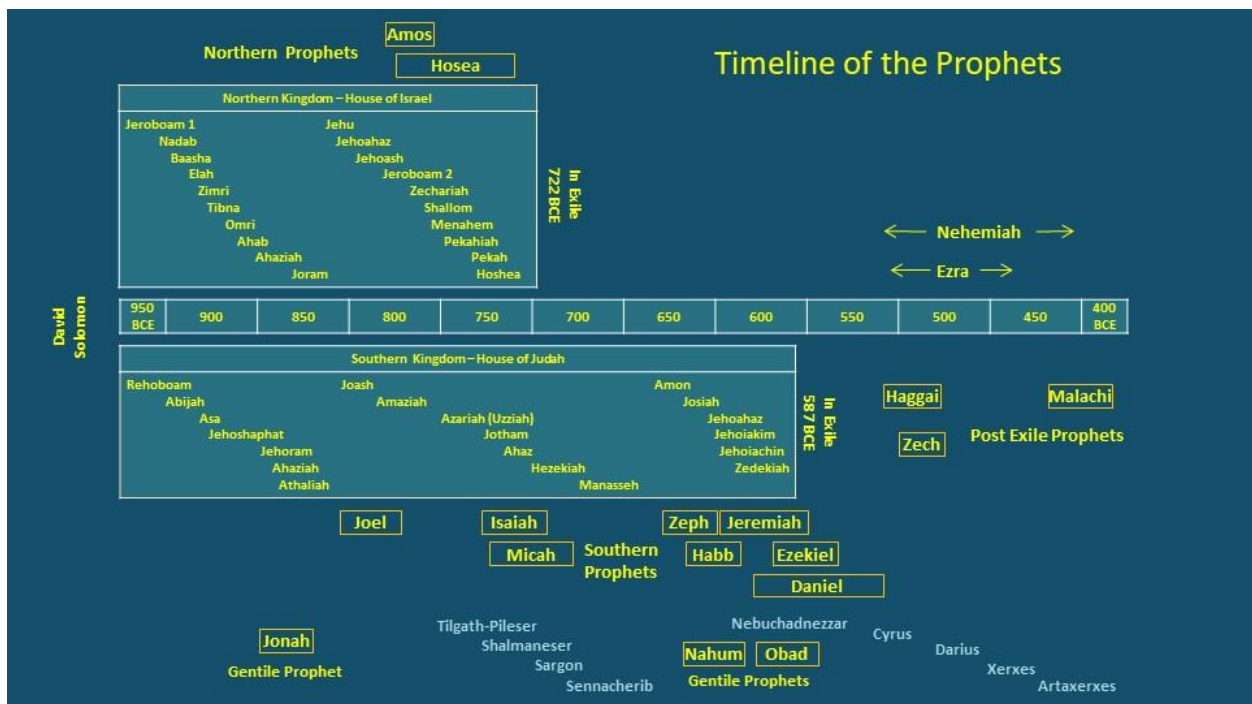
*And this is the law of the sacrifice of peace offerings, which he shall offer unto YHWH. If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving*

- 1 unleavened cakes mingled with oil, and
  - 2 unleavened wafers anointed with oil, and
  - 3 cakes mingled with oil, of fine flour, fried. Besides the cakes, he shall offer for his offering leavened bread with the **sacrifice of thanksgiving** of his peace offerings.
- (Lev 7:11-13 KJV)

3 cake types - unleavened  
 Leavened bread - add-on

When you extend the peace offering to a thanksgiving offering it says in this instruction that you offer it with leavened bread. There are potentially some accounts of this one in particular is when Sarah and Abraham met the three men in the desert and Sarah baked up three measures of some kind of a bread. The question would be if they were a peace offering with the sacrifice of thanksgiving which would have leavened or not.

The peace offering is mentioned in the book of Amos in chapter 4 but it's mentioned in a pejorative or negative sense so it's sarcastic admonition from YHWH to how the people in the northern tribe of Israel were conducting themselves and how they were living an idolatrous life. A quick tour of where Amos fit in the scheme of all of the prophets. Amos and Hosea were the two prophets that focused their attention on the northern house of Israel. Amos lived in the time of Jehoahaz around 825 or so BCE. Of course this was a time that was going toward the last part of the kingdom of the north or the house of Israel. They were coming close to the end of their time in the Promised Land and being taken out by the Assyrians.



Amos sarcastic admonition - cult centers of idolatry

*Come to Bethel, and transgress; at Gilgal multiply transgression;*

Bethel and Gilgal was the place of the golden cows that they used for idol worship. You would think they would have learned their lesson at Mount Sinai building the golden calf but they did it again in two worship towns of Bethel and Gilgal which were considered the spiritual centers of the northern tribes.

*and bring your sacrifices every morning, and your tithes after three years <sup>cf. LXX - 3 days</sup>;  
And offer a sacrifice of thanksgiving with leaven, and proclaim and publish the free offerings: for this liketh you,*

Here is the sarcasm coming out, so YHWH is saying that you want to go and do this and do it with the pretense of how righteous you are but you aren't.

*O ye children of Israel, saith YHWH Elohim. And I also have given you cleanness of teeth in all your cities, and want of bread in all your places. (Amo 4:4-6 KJV)*

Cleanness of teeth and want of bread is talking about famine coming. If you read the context of this in the Book of Amos you see that YHWH is not pleased with the behavior of these Israelites particularly in these two worship towns that had built, made these golden calves that they were worshipping. We see this thanksgiving offering mentioned in a derogatory sense.

## **Two Loaves**

### **Offering is Leavened**

#### **Why Two Loaves?**

- Notable spec - use leavened bread for Holy Day offering

Another question that comes up when you look at this is that there are two loaves, so why two? You would have noticed in the type one offering at the Days of Unleavened Bread it didn't say, it just said make a single offering. At Shavuot it says that there are two loaves mentioned. You will see that again in Leviticus 23 which we have read. It's notable that leaven is used.

*Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto YHWH. Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the firstfruits unto YHWH. (Lev 23:16-17 KJV)*

Notice also again, now that Linda has given her part of the presentation at the first couple of sentences of this, "*Even unto the morrow after the seventh sabbath shall ye number fifty days;*

*and ye shall offer a new meat offering unto YHWH*". This is how when we discovered this, that this offering is called a meat offering and it is a wave offering. It is described in different ways here in the instruction. Clearly it is two wave loaves and what are these wave loaves about? There is a huge controversy about this, not unlike about any other topic you want to take a look at in the scriptures. The controversy is what these two loaves is about. Here are some of the ideas that people have written about:

- Controversy - what do the two loaves of leavened bread represent:
  - Old Testament Covenant and New Testament Covenant
  - Judah and Israel
  - Jews and Gentiles
  - The saints (assembly) and Yahushua
  - The Torah and the Spirit
  - The 10 Commandments - two tables of stone
- All relevant

There are a lot of ideas on how this applies, I suppose you could build a case for several of these. The case that we believe is best suited to this is that these two loaves represent is number one is Israel and two the Gentiles. We see that much more clearly when we look into the New Testament that there are two groups of people that ultimately have salvation. The Israelites, the Jews as they are called in the New Testament are one group and the Gentiles are the other. Keep in mind when you see the reference to Jews is that all Jews are Israelites but not all Israelites are Jews.

Abraham was the father of the Israelites, and yes, the Jews were one of the tribes of the Israelites but it's important to remember that the Jews are part of the tribe of Israel which originally his name was Jacob. Potentially you could build a case for several of these or maybe all of these but the case that we think is most applicable is that one loaf represents Israel including the Jews and the other represents the Gentiles.

## **Unlocking the Gentile Role**

### **Gleaning**

When we start to take a look at the two loaves and what they represent, we start from an unusual place because we see in the instruction in Leviticus something that we typically overlook, which is the gleaning of the fields.

*And the priest shall wave them with the bread <sup>two leavened loaves</sup> of the **firstfruits**  
H1061=bikkoor=first fruits of the crop for a wave offering before YHWH, with the two lambs: they shall be holy to YHWH for the priest. And ye shall proclaim on the selfsame day, that it*

*may be an holy convocation unto you: ye shall do no servile work therein: it shall be a statute for ever in all your dwellings throughout your generations. And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any **gleaning** <sup>H3951=from H3950=pick up, gather</sup> of thy harvest:*

You don't go back and pick up that which is left on the ground.

*Thou shalt leave them unto the poor, and to the stranger* <sup>H1616=guest, by implication a foreigner, alien:</sup>  
*I am YHWH your Elohim. (Lev 23:20-22 KJV)*

The poor would be the poor of the nation of Israel which would include all of the Israelites but the stranger by implication is a foreigner, an alien, a Gentile. It finishes up with "I am YHWH your Elohim" so here is the instruction. When we look at that we see it in another place in Leviticus 19:

*And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. (Lev 19:9 KJV)*

Gleanings are the same thing as that which has fallen on the ground.

### **Unlocking the Gentile Role**

#### **Gentile Woman Meets Kinsman Redeemer**

It happened to happen

We see that the Book of Ruth takes place as a result of her picking up the gleanings. You know that the tradition in Judaism is that the Book of Ruth is one of the books that is read during the day of Shavuot at this time of the year.

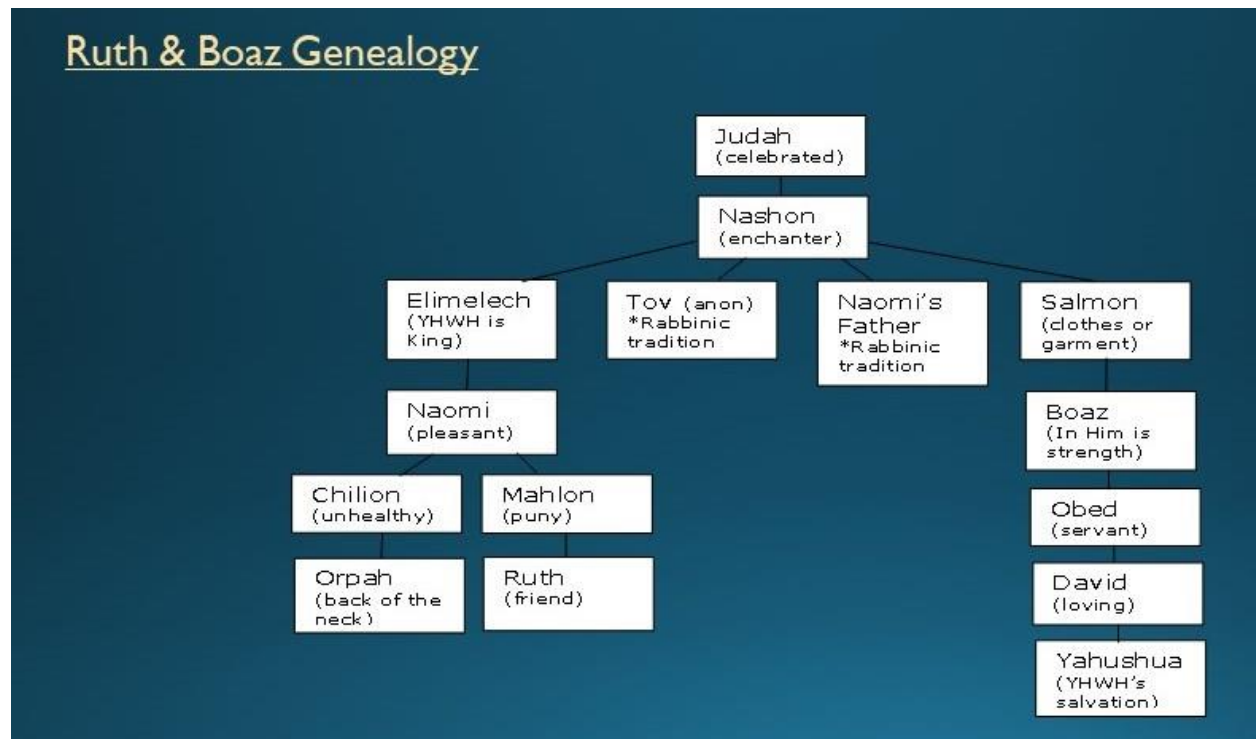
We will examine one of the chapters in this book of Ruth to get an idea of what was going on. The Book of Ruth could be a couple of presentations because it is a rich study.

- Ruth gleanes in Boaz' field  
Rth 1:22, 2:1-3,23  
Gentile woman accepted as YHWH's chosen  
Through kinsman redeemer - (H1350=ga'al or gawal, 21 matches)  
Levirate marriage implication
- Isa 49:7 - a light to the Gentiles

Let's get started with a view of the genealogy of Ruth and when you examine this you go all the way back to the time of Judah and of course several generations happened between the very top box which is titled Judah who is the father of all of these offspring.

Several generations occurred before Nashon but Nashon was Salmon's father. You can see that in the chart of genealogies of both Matthew and Luke. A couple of interesting parts of this if you check into the Talmud you see that there is a line of brothers who on the right starts with Salmon but there is another one who is Naomi's father who has no name mentioned but that is a rabbinic tradition. There is another one that is a rabbinic tradition whose name is Tov and then there is Elimelech who is in the storyline of the book of Ruth. Of course Elimelech is Naomi's husband. It's useful to see that Elimelech means YHWH is king. Names mean something here; it would be El YHWH or El is king so Naomi's husband's name is important. Elohim is king.

Naomi had two sons, Chilion and Mahlon, and the two son's names also matter here. It's interesting that their names translate this way but Chilion means unhealthy and Mahlon means puny, so the offspring wasn't particularly good stock we don't know why it was like this and it turns out that they both died as well as Elimelech when they went to the land of Moab to find food.



In the land of Moab Ruth came into the picture because she married Mahlon and another woman whose name was Orpah married Chilion. The husbands died and Orpah didn't want to

go back with Ruth to Israel but Ruth did. The end result of this is that Boaz who was a near of line of kinsman took Elimelech's place because Elimelech was the patriarch of the family and both of the sons had died. Naomi couldn't produce any more sons so Ruth ends up marrying Boaz so that the line of Elimelech would continue, or that Elohim is king would continue. Of course we know the end result of that led to Obed to David to Yahushua.

We see the tracks of this in a couple of the lineages but Matthew 1 says:

*And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram; And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon; And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse; And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias. (Mat 1:3-6 KJV)*

We suspect Rahab is the safe house keeper at Jericho although she would be pretty old when she would have had Boaz with Salmon. She would have probably been seventy five years old, that sounds impossible today but of course Sarah was ninety or so years old when she begat Isaac.

The lineage of this is important and this story is effectively a Gentile connection in two ways, Rahab was probably Gentile stock although there have been some writings that I have seen that perhaps she was related to Abraham somehow. In any case, Ruth clearly seems to be from Moab and then married into this family that ultimately produced David and down to Yahushua.

That bit of background is useful when you read the Book of Ruth and there is more to be said about it. There is one chapter, the first chapter that gives us some good background of what is going on and is the purpose of what I want to talk about. It's noteworthy that it's Ruth's hap, it just happens to happen, is it an accident or a fortune and is happened by chance as it says in the LXX that all of this happened.

*So Naomi returned, and Ruth the Moabitess, her daughter in law, with her, which returned out of the country of Moab: and they came to Bethlehem in the beginning of barley harvest... And Naomi had a kinsman <sup>H4129=an acquaintance</sup> of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz. And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace. And she said unto her, Go, my daughter. And she went, and came, and gleaned in the field after the reapers: and her hap <sup>H4745= accident or fortune</sup> (happened by chance - LXX) was to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech... And Naomi said unto her daughter in law, Blessed be he of the YHWH, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man is near of kin unto us, one of our next kinsmen <sup>H1350=ga'al=redeem, buyback</sup>*



*relatives property... So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and dwelt with her mother in law.  
(Rth 1:22, 2:1-3, 20, 23 KJV)*

The setting of this is between the Days of Unleavened Bread and Shavuot. This kinsman redeemer is the ga'al which is the one that redeems the wife of a deceased husband so that her husband's name can go on. In the case of Naomi and Ruth there wasn't a husband left with Ruth because he died and Naomi was too old so that the only option was that Ruth would be the daughter that could reproduce an offspring for Naomi and carry on the name of Elimelech, remember what Elimelech's name was, the Elohim of YHWH. It's amazing to see these names and how they are carried on. Ultimately Elimelech's name was carried on that way and this connection is called through a levirate marriage, if you do the research on it you will see that the Levitical law provided for this kind of mechanism and the ability to buy back, to redeem property for somebody that had to give it up because of hard times of poverty as well as to redeem the name of the deceased husband. This account of gleaning the fields leads to this through the Gentile woman Ruth.

We see other references to the Gentiles becoming part of the plan of salvation and one of the places is in Isaiah 49.

*Listen, O isles, unto me; and hearken, ye people, from far; YHWH hath called me <sup>Yahushua</sup>  
from the womb; from the bowels of my mother hath he made mention of my name.*

This is another one of those scriptures that we might wonder who is the 'me' and who is the 'I'. It's interesting to parse this out because it is YHWH and Yahushua fundamentally having this conversation. YHWH is talking about Yahushua and it should be clear as you go down through this that that is what is going on.

*And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me; And said unto me, Thou art my servant, O Israel, in whom I <sup>Yahushua</sup> will be glorified. Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: yet surely my judgment is with YHWH... And now, saith YHWH that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of YHWH, and my Elohim shall be my strength. And he said, It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee <sup>Yahushua</sup> for a light to the Gentiles, that thou mayest be my salvation <sup>H3444=Yeshuah= deliverance, victory, salvation</sup> unto the end of the earth.*

This just nails it; Yahushua is going to be the light to the Gentiles by the deliverer, the one that provides salvation unto the end of the earth.

*Thus saith YHWH, the Redeemer of Israel, and his Holy One, to him whom man despises  
(Isa 49:1-7 KJV)*

What a scripture here in Isaiah 49, if you have ears to hear what was just said here and if this is somewhat vague, I would suggest that you go back and read it two or three times. This is really packed full of the salvation through Yahushua. The names here are important; it's amazing to see this.

### **Unlocking the Gentile Role**

#### **Matthew's Testimony**

- Mat 15:22-28 - Gentile woman by faith
- Luke 2:25-33 - Yahushua disclosed to Gentiles
- Joh 10:15-16 other sheep

Continuing on there are a couple of accounts in the New Testament that talks about Gentile women coming into the fold and one of them is in Matthew 15.

*And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Master, thou Son of David; my daughter is grievously vexed with a devil. But he answered her not a word.*

Yahushua isn't talking back but she is making a lot of noise.

*And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Master, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs.*

That is almost an insult here, if you were this woman, Yahushua is telling her that he is here for the lost sheep of Israel, not for the Gentile dogs, but she is tenacious to say the least, she didn't get offended by this but said she would be happy to have the crumbs.

*And she said, Truth, Master: yet the dogs eat of the crumbs which fall from their masters' table. Then Yahushua answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour. (Mat 15:22-28 KJV)*

This is an interesting account, the woman was obviously a Gentile and this was scripted I'm sure, thought through in advance and this woman was part of the plan of salvation to say that the Gentiles were going to be included.

Another account in Luke chapter 2 has this same idea.

*And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Spirit was upon him. And it was revealed unto him by the Holy Spirit, that he should not see death, before he had seen the YHWH's Messiah.*

The Spirit told him that he would get to see the Messiah before he died. Notice that it is the Spirit leading.

*And he came by the Spirit into the temple: and when the parents brought in the child Yahushua, to do for him after the custom of the law, Then took he him up in his arms, and blessed Elohim, and said, Master, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation <sup>G4992=defense, rescue, deliver</sup>, Which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of him. (Luk 2:25-33 KJV)*

I can't help but wonder; certainly Joseph and Mary seemed to know that this was the Messiah that Mary had given birth to, but they marveled at these things that this man Simeon had said. It is almost like they were surprised by it but that is what it says, they marveled at these things.

Yahushua himself provides testimony to the Gentile role in John chapter 10.

*As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.  
(Joh 10:15-16 KJV)*

Clearly this is discussing the Gentiles and the Israelites becoming one fold in this scripture.

## **Type Two Fulfillment**

### **Pentecost - 30 CE**

#### **Firstfruits Through YHWH's Spirit**

The fulfillment of this type two of wheat offering happens in 30 CE. We have already talked about that in a previous session during this Pentecost series. The firstfruits that are brought are the result of YHWH's Spirit being given. We see that happening at Pentecost in Acts chapter 2.

*And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it*

*filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. (Act 2:1-3 KJV)*

The events that happened here were mighty, I would comment that we talked about this before but the sound from heaven as a mighty rushing wind; it wouldn't appear that it was a mighty rushing wind but the sound of it was like a mighty rushing wind. It was noticeable by a lot of people around. Going on in this account:

*And it shall come to pass, that whosoever shall call on the name of YHWH shall be saved from Joel 2:32. (Act 2:21 KJV)*

Of course the examination of this comes from Joel chapter 2 which we will discuss in a later session.

Peter goes on in this account in Acts 2:

*Then Peter said unto them, Repent, and be baptized every one of you in the name of Yahushua the Messiah for the remission of sins, and ye shall receive the gift of the Holy Spirit. For the promise is unto you, and to your children, and to all that are **afar off** G1519=indicating the point reached or entered & G3112=at a distance, even as many as YHWH our Elohim shall call G4341=Summon, invite. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. (Act 2:38-41 KJV)*

Save yourself from this world that we live in, it's going off the rails, and it is going to get worse. Save yourself, call to Yahushua; he is the only name by which you may be saved.

I highlighted this terminology; the promise is to you and of course your children, meaning the offspring of the Israelites and the Jews that were there, and to them that are afar off. When you see this terminology of 'afar off' it typically is referring to the Gentiles. It is a spiritual connection type of metaphor. 'Afar off', meaning those that are not spiritually connected; particularly the Gentiles so let's take a look at that. We see a couple of examples of that, one in Acts 22 it says:

*And when the blood of thy martyr Stephen was shed, I <sup>Paul</sup> also was standing by, and consenting unto his death, and kept the raiment of them that slew him. And he <sup>Yahushua</sup> said unto me, Depart: for I will send thee **far hence** G3112=at a distance unto the Gentiles. (Act 22:20-21 KJV)*

YHWH is going to send him a distance away. Of course the geography here could be referring to far off but those that are spiritually far off as well as physically far off.

Ephesians says:

*Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were without Messiah, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without YHWH in the world: But now in Yahushua the Messiah ye who sometimes were far off are made nigh by the blood of the Messiah. (Eph 2:11-13 KJV)*

Paul is clearly talking the Gentiles. It's important to realize that even though this calling is to Israelites, Jews and Gentiles, it is by invitation because that is how this ends: *even as many as YHWH our Elohim shall call* <sup>G4341=Summon, invite</sup>, it's those whom he calls, who he summons, who he invites. It isn't something we do on our own.

The first fruits also point to the followers of the way.

## **Type Two Fulfillment**

### **First Fruits**

#### **Points to Followers of The Way**

When we see the terminology firstfruits, particularly in the new covenant, we see examples of it talking about those that follow the way, the way of Yahushua, the way of truth and salvation through the sacrifice and blood of our one and only savior. Romans 8 carries this thought.

*For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the **firstfruits** <sup>G536=aparkhay=a beginning of sacrifice</sup> of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body...*

The payment, the payment in full, we are being paid for in full even though we are guilty.

*For whom he did foreknow <sup>G4267=know beforehand, foresee</sup>, he also did predestinate <sup>G4309=prioridzo=limit in advance, predetermine</sup> to be conformed <sup>G4832=similar, fashioned like unto</sup> to the image of his Son, that he might be the firstborn <sup>G4416=protokos=first born</sup> among many brethren. (Rom 8:22-23, 29 KJV)*

Yahushua being the firstborn means that there are a second and third born, a thousandth and a ten thousandth born and here are all of these words that we have been studying. Protokos, the first born, I really love the center part of this 'for whom he did foreknow', this is a plan that has been predestined. He also did predestinate 'prioridzo', this is prioritized, he limited in advance and predetermined who is going to be conformed; who is going to be fashioned like

the image of the Son Yahushua. Yahushua is the firstborn so this scripture in Romans 8 is just rich.

Romans 16 it says:

*Likewise greet the assembly that is in their house. Salute my wellbeloved Epaenetus, who is the **firstfruits** <sup>G536=same</sup> of Achaia unto the Messiah. (Rom 16:5 KJV)*

Here is Epaenetus who is the first fruits after the order of Yahushua and we are the firstfruits that happen in our part of the country or the world. Whether you are the firstfruits in Texas or New York, or California, or anywhere in the world, we are the first fruits, the aparkhay and how exciting that is.

In James 1 it says:

*Of his own will begat he us with the word of truth, that we should be a kind of **firstfruits** <sup>G536=same</sup> of his creatures. (Jas 1:18 KJV)*

Revelation 14 says:

*These are they which were not defiled with women <sup>mother of harlots Rev 17:5</sup>; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the **firstfruits** <sup>G536=same</sup> unto YHWH and to the Lamb. (Rev 14:4 KJV)*

This scripture has just recently come out with a little deeper meaning. I have seen this as those that aren't defiled with women, talking about the false way of this world. This is in Revelation and it's just a couple of chapters before the "other of harlots" is talked about. It looks to me like those that aren't defiled with women here in this section of Revelation is talking about those that aren't defiled by the mother of harlots that comes on this earth. It is here effectively right now, the mother of harlots has many daughters so these people that are going to be with the lamb are not defiled with any of that type of system of religion and belief. The mother of harlots is the mother of these women that defile those that partake in that part of false witness and false testimony and worship.

## **Two Leavened Loaves New Testament Types**

The two leavened loaves in the New Testament represent the Israelites and the Gentiles. We will take a look at one that represents the firstfruits of the House of Israel.

- One loaf represents firstfruits of the House of Israel  
Acts 2:36 - let the House of Israel know  
Acts 5:30-31 - repentance for Israel
- Second loaf represents grafted gentiles  
Act 9:10-11 - Paul to witness to gentiles, kings and Israel  
Act 11:1-18 - Gentiles granted repentance, Cornelius event  
Act 11:15 - cf. spirit fell on us  
Act 10:44 - spirit fell on them  
Joh 20:22 - breathed on them  
Rom 9:23-33 - gentiles to be called  
cf. Vs 25-26 Hosea <sup>deliverer</sup> - marries Gomer <sup>completion</sup>

This verse is specifically talking about Israel.

*Therefore let all the house of Israel know assuredly, that YHWH hath made that same Yahushua, whom ye have crucified, both Master and Messiah. (Act 2:36 KJV)*

*The Elohim of our fathers raised up Yahushua, whom ye slew and hanged on a tree. Him hath YHWH exalted with his right hand to be a Prince and a Saviour, for to give repentance <sup>G3341=compunction (awareness) for guilt, reversal of another's decision</sup> to Israel, and forgiveness <sup>G859=freedom, pardon</sup> of sins. (Act 5:30-31 KJV)*

Giving repentance, giving cover for guilt and reversing the direction of our sinful nature, he has clearly given that to Israel. There are a couple more that have to do with the loaf that is Israel in Romans chapter 11.

*And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away unrighteousness from Jacob: (Rom 11:26 KJV)*

*And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel. (Rev 7:4 KJV)*

Obviously one of those tribes is Judah. As the saying goes; all Jews are Israelites but not all Israelites are Jews.

In contrast to that the analogy that we are drawing here is that the second loaf of the Shavuot leavened bread presentation represents the Gentiles. We see evidence of the Gentiles being just that in Acts chapter 9.

*And there was a certain disciple at Damascus, named Ananias; and to him said the Master in a vision, Ananias. And he said, Behold, I am here, Master. And the Master said*



*unto him, Arise, and go into the street which is called Straight <sup>G2117=level, true</sup>, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Master, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: And here he hath authority from the chief priests to bind all that call on thy name. But the Master said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the <sup>1</sup> **Gentiles, and <sup>2</sup> kings, and the <sup>3</sup> children of Israel:** For I will shew him how great things he must suffer for my name's sake. (Act 9:10-16 KJV)*

Of course he is talking about Paul here and it's noteworthy that we think of Paul to the apostle to the Gentiles and yes he is, but notice that he is an apostle to the kings and the Children of Israel too. It's also interesting how this verse ends because YHWH is talking to Ananias and telling him that he will show Paul how great things he must suffer. He is saying that he has to show Paul how he must suffer for His name's sake.

Of course the account in Acts chapters 10 and 11 that have to do with Cornelius and Peter is an interesting one that brings home the Gentiles being called.

*And the apostles and brethren that were in Judaea heard that the Gentiles had also received the word of Elohim. And when Peter was come up to Jerusalem, they that were of the circumcision <sup>(the Jews)</sup> contended with him, Saying, Thou wentest in to men uncircumcised, and didst eat with them. But Peter rehearsed the matter from the beginning, and expounded it by order unto them...And I heard a voice saying unto me, Arise, Peter; slay and eat. But I said, Not so, Master: for nothing common or unclean hath at any time entered into my mouth.*

We know this account of Peter's vision and the clean and unclean animals coming down in this big sheet. He goes on to say:

*And he <sup>Cornelius</sup> shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; Who shall tell thee words, whereby thou and all thy house shall be saved. (Act 11:1-14 KJV)*

Here is the official beginning of the Gentile calling but it's noteworthy that during the account at Pentecost in Acts chapter 2 and 3 that it says that proselytes were there and heard these words also. Proselytes would typically be considered Gentiles; they were non-Jewish people that were in training to be converted. Cornelius is the first one by name that we see. Going on in Acts 11:

*And as I began to speak, the Holy Spirit fell on them, as **on us at the beginning**. Then remembered I the word of the Master, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Spirit. Forasmuch then as Elohim gave them the like gift as he did unto us, who believed on the Master Yahushua the Messiah; what was I, that I could withstand Elohim? When they heard these things, they held their peace, and glorified Elohim, saying, Then hath Elohim also to the Gentiles granted repentance unto life. (Act 11:15-18 KJV)*

We see a couple of examples that I want to rehearse because they are useful in the context of this and one of them is the account with the spirit fell on them in Acts 10:

*While Peter yet spake these words, the Holy Spirit fell on all them <sup>Cornelius family</sup> which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit. (Act 10:44-45 KJV)*

There were other Jews there with Peter and they were astonished, can you imagine how surprised these guys were? They didn't see this coming I don't think, they were just following instructions. A lot of times we don't see what is coming either and we need to follow instructions, follow the path, the calling and what YHWH wants us to do.

The end result is that his way is his blessing. In John the Spirit was breathed on them, that is what he was talking about earlier in Acts 11, when he said the Spirit fell on them as on us at the beginning.

Peter is referencing this account in John 20. This goes back to the last Passover dinner just before Yahushua's crucifixion here in John 20.

*Then said Yahushua to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit: (Joh 20:21-22 KJV)*

The second loaf also being represented by the Gentiles is clearly seen in Romans chapter 9.

*And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Even us, whom he hath called, not of the Jews only, but also of the Gentiles? <sup>Paul is talking to the Jews as well as the Gentiles</sup> As he saith also in **Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living Elohim.***

Paul is quoting this section in Hosea which we will come back to, but he goes on to say:

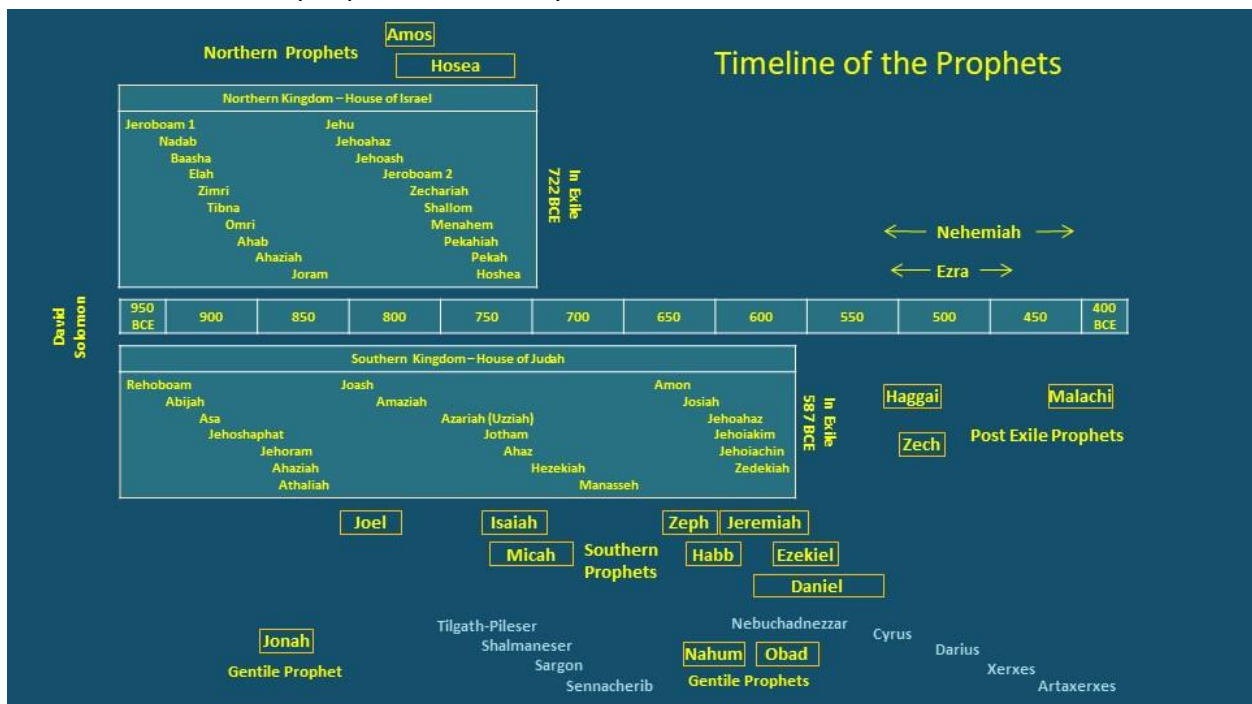
*Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:*

He is quoting that out of Isaiah chapter 10 verse 22.

*.....What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone; As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed. (Rom 9:23-33 KJV)*

Interestingly enough, this last statement “As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed”. Is a combination of Isaiah 8:14 and Isaiah 28:16, Paul has stitched these two scriptures together. What an amazing man Paul was and the knowledge he had of the scriptures to be able to write like this. To stitch these two verses and integrate these Old Testament quotes right into the context of his message of his epistle in this case to the Romans.

The section that I want to highlight and examine though is the one that he talks about in Hosea because he is using what Hosea said that *I will call them my people that were not my people and her beloved which was not*, he is using this example as he talks to the Romans as the Gentiles haven’t been YHWH’s people but now they are.



When you look in the account of Hosea you see a far greater story that is part of the meaning of this. We will take a little side tour to talk about this. You can see that Hosea as the other prophet in the Northern Kingdom contemporary to Amos.

I am not sure that Amos and Hosea knew each other, they well could have but Hosea prophesied in the time parallel with Amos around 800 BCE nearly to the end of the extent of the Northern Kingdom before they were taken over. We will go back to the account and talk about what he was told to do.

In this period of time in Hosea idolatry was rampant; the country was rich in financial wealth but poor and destitute in spiritual wealth. YHWH was fed up with it. In the Book of Hosea he tells Hosea to go and marry a prostitute and have kids with this prostitute and he is going to name them some interesting names. Let's read in chapter 1 to see what this account is about, again, this could be a whole presentation series but we will get the highlights.

He is giving Hosea this assignment as a metaphor for what is going on in the land for the idolatry of these people. It ends up that they had three children and it is somewhat a question if these children are Hosea's directly but I think that is the case. It is also possible that they were the result of the whoredoms of the woman whose name was Gomer. You see both sides of this in commentaries but I think that the evidence leans that these are actually Hosea's kids.

The names mean something as we will see.

Symbolic marriage metaphor

- *The word of YHWH that came unto Hosea, the son of Beerī, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel. The beginning of the word of YHWH by Hosea. And YHWH said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, departing from YHWH. (Hos 1:1-2 KJV)*
- Gomer has three children
  - Jezreel - son - H3157=YHWH will sow (Jehu's killing of Ahab dynasty - 2 kg 10)
  - Loruhamah - daughter - H3819 = not pitied (not beloved)
  - Loammi - son - H3818 = not my people

YHWH will sow is meant in two different ways when you read through the account of this. There is the Jezreel that YHWH will sow disaster at the valley of Jezreel, and also YHWH will sow to be a blessing after that. You see that when you read through this account that the first part of this though is a negative account on Jezreel being YHWH will sow death and destruction as a result of Jehu's killing of the Ahab dynasty. It all goes back to 2 Kings and this king called Jehu,

Jehu was a particularly zealous king when it came to killing people. He followed YHWH's instruction to get rid of the Ahab dynasty but he piled seventy of the heads of the family members in a pile and also not known to have hated idolatry and set up a sting operation to bring all of those that worshipped Baal and then killed them but he himself apparently worshipped idols and worshipped Baal himself.

Jezreel himself was representative of that and the account if you wanted to get the fullness of the background is in 2 Kings Chapter 10.

The daughter that was born in this marriage was Loruhamah and again, names matter. Loruhamah means not pitied, not beloved. YHWH is saying he is not going to have any pity on your family and on this land of Israel and its people.

Hosea had another son through Gomer whose name was Loammi. That son meant not my people. Now when you take the Lo off of the front end of these Hebrew names, the not pitied becomes pitied and the not my people becomes my people and these are used as word plays and types of metaphors so that the story could unfold that initially YHWH was not going to pity the people and the people were not going to be his people, but after their repentance and after them being brought to repentance he would pity them.

YHWH has changed Loammi to Ammi, so they weren't my people but now they are.

- *Say ye unto your brethren, Ammi* <sup>H5971=my people</sup>; *and to your sisters, Ruhamah* <sup>H7355=to love, compassionate</sup>. *Plead with your mother, plead: for she is not my wife, neither am I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts. (Hos 2:1-2 KJV)*

YHWH is saying that he does have compassion, and is trying to show them that he can be favorable to the Israelites and he is trying to show them through this family structure.

- *And I will sow her unto me in the earth; and I will have mercy* <sup>Ruhamah (the daughter's name)</sup> *upon her that had not obtained mercy* <sup>Loruhamah</sup>; *and I will say to them which were not my people* <sup>Loammi</sup>, *Thou art my people* <sup>Ammi</sup>; *and they shall say, Thou art my Elohimas. (Hos 2:23 KJV)*

This is a fascinating story with a lot of metaphorical connections and it is amazing to research this. This is probably another one of those stories that is eight chapters long but you have to read it a few times to start to get the sense of what YHWH is really doing here.

Paul has stitched this into this account in Romans Chapter 9 talking about the Gentiles not being his people but now they are. It is really just fascinating how YHWH's spirit has led him to put all of this together.

Paul also talks about the wild olive tree in Romans 9 and 11. The wild olive tree is grafted in and Romans 11 is part of that.

*Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.*

How could that have been said any better?

*What then? Israel hath not obtained that which he seeketh for; but the election*  
*G1589=divine selection, hath obtained it*

The Jews haven't obtained it

*and the rest were blinded (According as it is written, Elohim hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.*

Again he is quoting out of the scriptures, Deuteronomy 29:4.

*And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them: Let their eyes be darkened, that they may not see, and bow down their back alway.*

This comes out of Psalm 69:22-23 from the Septuagint.

*I say then, Have they stumbled that they should fall? YHWH forbid: but rather through their fall salvation is come unto the Gentiles,*

As a result of the Jews and the Israelites rejecting their calling, the Gentiles have an opportunity. It's interesting what he says:

*for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?*  
*(Rom 11:5-12 KJV)*

Paul is using this analogy to show that the Gentiles can be grafted in.

*For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: If by any means I may provoke to emulation them which are my flesh, and might save some of them. For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? For if the **firstfruit** *G536=aparkhay=a beginning of sacrifice* be holy, the lump is also holy: and if the root be holy, so are the branches.*

*And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: (Rom 11:13-20 KJV)*

This grafting process is an interesting one and we actually see it here in action because we have a small orchard and actually we just added a few apple and pear trees. These trees are all grafted to some host. That host could be an elm tree, I don't know what the host is, but they are grafted on. That is how they are reproduced for the most part in the agricultural business today. Grafting on is interesting to see, that which is grafted on takes on gets its nourishment from the original root structure, the xylem and phloem and the turgor pressure of the tree flows through the root structure up into the grafted on portion. It's amazing to see it produce fruit and it produces much fruit. This agricultural analogy is what is used of the Gentiles being grafted in to the Israelites, or the Jews trunk in this case.

## **Two Leavened Loaves**

### **New Testament Types**

#### **Salvation for the Jews <sup>Israelites</sup> and Gentiles**

Salvation is for the Israelites and the Gentiles, Romans 1:16 says:

*For I am not ashamed of the gospel of Messiah: for it is the power of YHWH unto salvation to every one that believeth; to the Jew first, and also to the Greek.  
(Rom 1:16 KJV)*

*Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of YHWH, That I should be the minister of Yahushua the Messiah to the Gentiles, ministering the gospel of YHWH, that the offering up <sup>G4376=presentation, bloodless oblation or sacrifice</sup> of the Gentiles might be acceptable, being sanctified by the Holy Spirit. I have therefore whereof I may glory through Yahushua the Messiah in those things which pertain to YHWH. (Rom 15:15-17 KJV)*

Yes, we glory in this, what an amazing plan of salvation has unfolded.

*Then Peter opened his mouth <sup>to the Cornelius clan</sup>, and said, Of a truth I perceive that YHWH is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which YHWH sent unto the children of Israel, preaching peace by Yahushua the Messiah: (he is Master of all... To him give all the prophets witness, that through his name whosoever believeth in him shall receive*



*remission of sins. While Peter yet spake these words, the Holy Spirit fell <sup>G1968=embrace with affection</sup> on all them which heard the word. (Act 10:34-46, 43-44 KJV)*

## **Two Leavened Loaves**

### **New Testament Types**

#### **Bottom-line**

*For ye are all the children of YHWH by faith in Messiah Yahushua For as many of you as have been baptized into the Messiah have put on <sup>G1746=invest with clothing</sup> Messiah. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Messiah Yahushua. And if ye be Messiah's, then are ye Abraham's seed, and heirs according to the promise. (Gal 3:26-29 KJV)*

We are going to wear our calling after we are baptized. Our appearance, our clothes, everything about us starts with the investment in our clothing in this analogy of our baptism. This goes all the way back to the promises of Abraham. This idea of replacement theology cannot be true because it says here that we are going to be Abraham's seed, nothing has been replaced here, and everything goes back to Abraham's promises. Genesis 12 through 15 promises of space, race, and grace. According to the promises made to Abraham.

The Message translation has an interesting way to say this same section of scripture.

*By faith in Christ you are in direct relationship with YHWH. Your baptism in Messiah was not just washing you up for a fresh start. It also involved dressing you in an adult faith wardrobe-Messiah's life, the fulfillment of YHWH's original promise. In Messiah's family there can be no division into Jew and non-Jew, slave and free, male and female. Among us you are all equal. That is, we are all in a common relationship with Yahushua the Messiah. Also, since you are Messiah's family, then you are Abraham's famous "descendant," heirs according to the covenant promises. (Gal 3:26-29 MSG)*

#### **Do Your Own Homework**

As always, don't believe what I say. You can certainly accept it with an open mind, suspend your disbelief to take a look into the scriptures.

*And this I (Paul) pray, that your love may abound yet more and more in knowledge and in all judgment; That ye may approve <sup>G1381=test, discern, examine</sup> things that are excellent; that ye may be sincere and without offence till the day of Messiah. (Php 1:8-10 KJV)*

*For we have not followed cunningly devised <sup>G4679=Sofidzo=to render wise with deliberate deception, continue plausible error=sophist</sup> fables, when we made know unto you the power and coming of our Master Yahushua Messiah, but were eyewitnesses of his majesty. (2Pet 1:16 KJV)*

Sophism (Merriam Webster) – an argument apparently correct in form but actually invalid; especially such an argument used to deceive.

*All scripture is given by inspiration of YHWH, and is profitable <sup>G5624= helpful advantageous</sup> for doctrine <sup>G1319=instruction, learning</sup> for reproof <sup>G1650=admonish, conviction</sup> for correction <sup>G1343=equity of character or act, justification</sup>. (2Ti 3:16 KJV)*

*Beware lest any man spoil you through philosophy <sup>G5385=Jewish sophistry</sup> and vain deceit, after the tradition of men, after the rediments of the world, and not after Messiah. (Col 2:8 KJV)*

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