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PT 2
HISTORY
OF THE

EXODUS

TO
PESACH

We will be using some insight as well from the sight Yada Yah and here Craig Winn goes through each invitation and what they mean.

http://yadayah.com/Yada_Yahweh-Invitations_to_Meet_God-Qara'-An_Invitation_to_Meet_God.YHWH

The screenshot shows the Yada Yah website interface. At the top, there is a navigation menu with links: Genesis, Invitations, Going Astray, The Way Home, Good News, God Damn Religion, Last Days, and Forum. A search bar with the text "Google™ Custom Search" is located below the menu. On the right side, there is a "YADA RADIO" section indicating "Fridays 7:30pm EST".

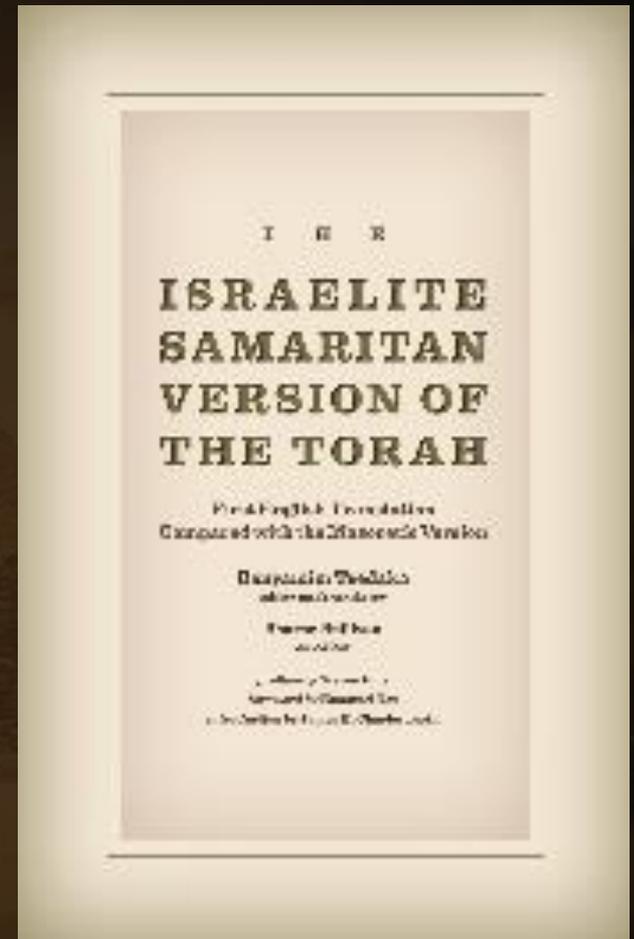
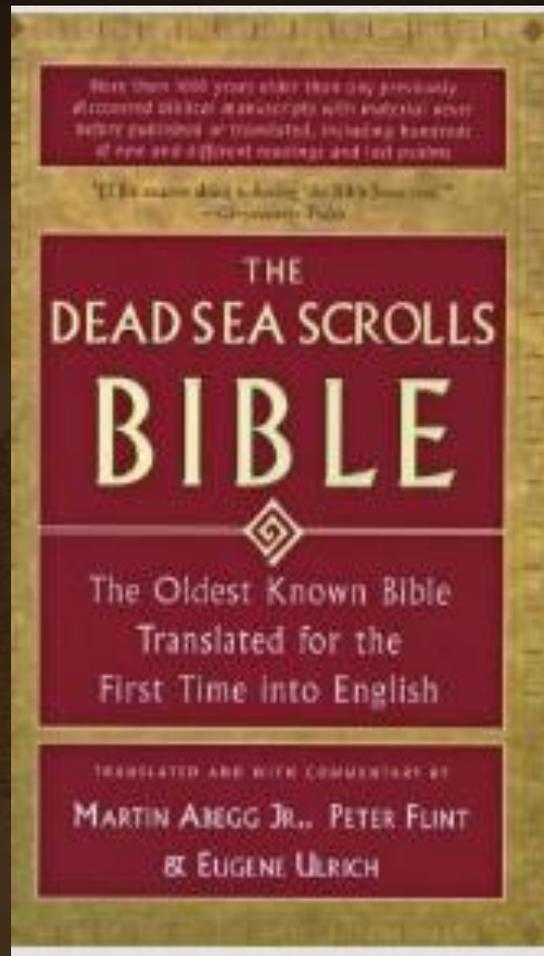
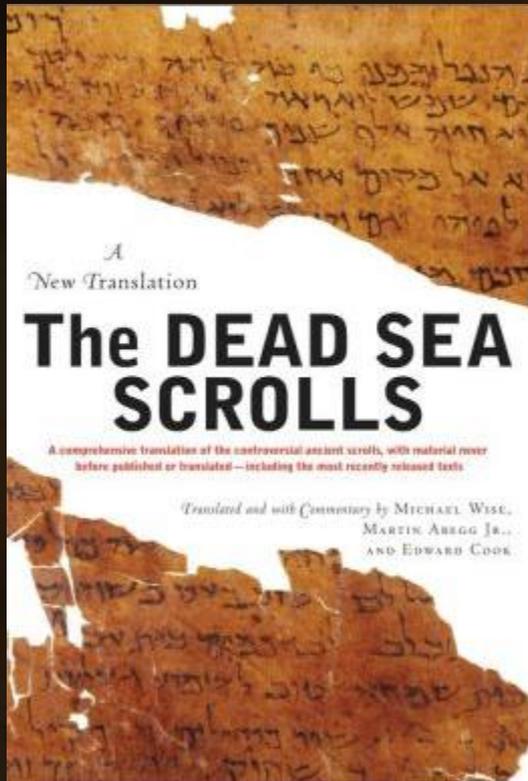
The main content area displays a document viewer for "Yada' Yah Volume 2: Invitations to Meet God ...Walking to Yahowah". The document title is "1 Qara' - An Invitation to Meet God". Below the title, the text reads: "Relationship, Not Religion..."

The document content includes a paragraph explaining the meaning of "Qara'", which means "to invite," "to call out," and "to meet," representing the heart and soul of the *Towrah*. It states that Yahowah has "qara' - invited" us to "qara' - meet" Him, and that this is why *qara'* serves as the basis of *Miqra'* (plural: *Miqra'ey*), the title God chose to convey the purpose of His seven-step plan of salvation. The *Miqra'ey*, meaning "Called-Out Assemblies" or "Invitations to Meet" Yahowah, begin in the spring with Passover, Unleavened Bread, and FirstFruits. These are followed seven weeks later by the celebratory ecumenical Feast of Seven Sabbaths, known as "Weeks."

The text continues with a paragraph about the first four *Miqra'ey* being prophetic and fulfilled, played out in human history during the Ma'aseyah Yahowsha's sixth corporeal visit. He sacrificed Himself as the Passover lamb on *Abyb* 14, which was *Pesach* that Friday, April 1st in 33 CE on our pagan calendars. He paid the penalty for our sins, voluntarily separating Himself from Yahowah, on *Matsah*, known as Unleavened Bread the following day. This, the most important date in human history, occurred on a Sabbath, the 15th of *Abyb* in Year 4000 Yah (Saturday, April 2nd, 33 CE on a Roman-Catholic calendar (Roman in the sense of Julian and Catholic in the sense of Gregorian)).

On the right side of the document viewer, there is a sidebar titled "Invitations" with a list of 11 items:

- 1 Qara' An Invitation to Meet God
- 2 Salah Freedom
- 3 Pesach Passover
- 4 Matsah Unleavened Bread
- 5 Bikuwrym FirstFruits
- 6 Shabuwa' Seven Sevens
- 7 Taruw'ah Shout for Joy
- 8 Kippurym Reconciliations
- 9 Sukah Shelters
- 10 Yowbel Yah's Lamb
- 11 Miqra'ey Invitations to Meet God



We will also check with these versions and we will be adding the Samaritan in blue-with their phonetic spelling, and will underscore where it differs with the Masoretic Text. Craig's and other authors will be in Time New Roman font and ours will be in comic sans. We will correct the names and titles we find offensive. Continuing were we left off with Exodus Chapter 3..

X Y W E C K Y

And these names

The Calling Of Yah's People

The Exodus to Pesach-Exodus 3:7-22



More than anything else, please don't miss the fact that Moseh was "standing upright" in Yahowah's presence. This is what Yah wants. Yah wasn't interested in Moseh parting the robe beneath his knees, but instead removing the sandals under his feet. The entire purpose of the familial relationship embodied in the Covenant is to enable us to stand, walk, and converse with our Heavenly Father. When we fall upon our knees and bow down in His presence, it defeats the whole purpose of building a family.





6 He said, 'I am the Almighty (*'elohym*) of your father (*'ab*), The Almighty of Abraham, The Almighty of Yishaq, and The Almighty of Ya'aqob.' But Moseh concealed (*satar* - hid) his face (*'aneh* - presence), because he was too awestruck (*yare'* - too respectful and intimidated) to look at (*nabat* - gaze upon) The Almighty (*ha 'elohym* - the Mighty One).

6. And He said, I am elooowee of your forefathers, elooowee of Abraahm, and Elooowee of Yesaahq, and Ellooowee of Yaaqob. And Mooshe hid his face, for he was afraid to look at the Elooowem.

If the entire rocky height of this barren mountain was ablaze in brilliant light, it would be impossible to stare directly into the face of Yahuah.

Exodus 3:6

וַיֹּאמֶר אֲנֹכִי אֱלֹהֵי אָבִיךָ אֱלֹהֵי אַבְרָהָם
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב וַיִּסְתֵּר מֹשֶׁה
פָּנָיו כִּי יִרָא מִהַבֵּיט אֶל־הָאֱלֹהִים: |

And he said, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face because he was afraid of looking at God. |

7) Yahuah said, I have absolutely seen and understand the אָת affliction, misery and poverty of My paternal kin people who are in Mitsrayim, and have given heed to their cry, call for help because of their taskmasters, for I am aware of their אָת sufferings.

7. Then Yahowah (YHWH) said ('amar), 'I have witnessed (ra'ah) and seen (ra'ah - observed) the oppression and suppression ('ony - affliction and suffering, persecution and harassment, poverty and humiliation) of My family ('am - people) who are in Misraym (misraym - the crucible of Egypt) and heard their cry of distress (sa'aqah - painful, despairing and sorrowful wailing) in the presence (paneh) of their oppressors (nagas - those who are exploiting and suppressing them). Indeed (kiy), I recognize and personally know (yada' - I am aware of, acknowledge, and I am familiar with) their pain and anguish (mak'ob - sorrow and suffering).

Exodus 3:7

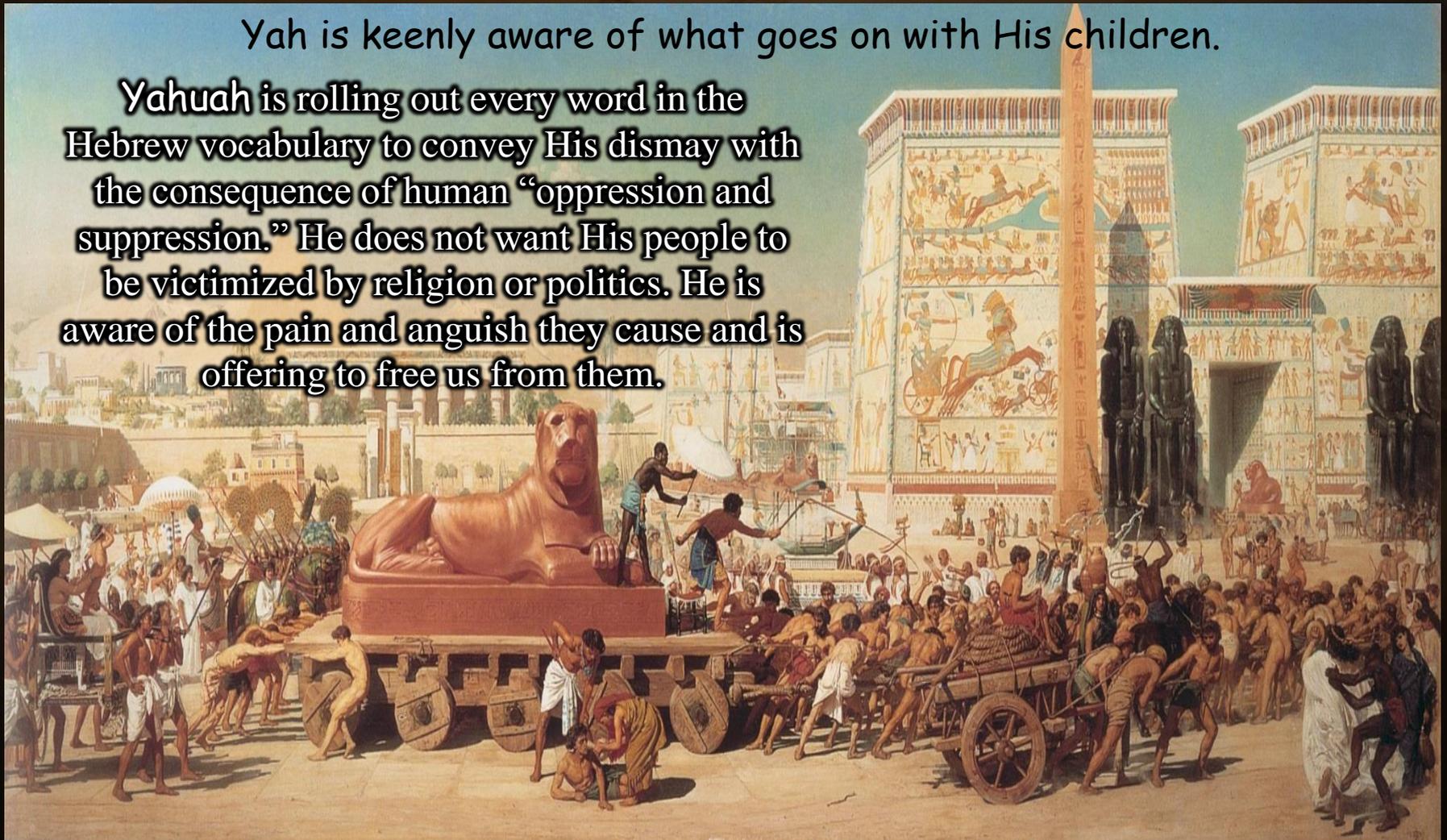
וַיֹּאמֶר יְהוָה רָאֵה רָאֵה רְאִיתִי אֶת-עֲנִי
עַמִּי אֲשֶׁר בְּמִצְרַיִם וְאֶת-צַעֲקוֹתָם
שָׁמַעְתִּי מִפְּנֵי נֹגְשָׁיו כִּי יִדְעוּתִי
אֶת-מַכְאֲבֵיוֹ: | LEB OT RI

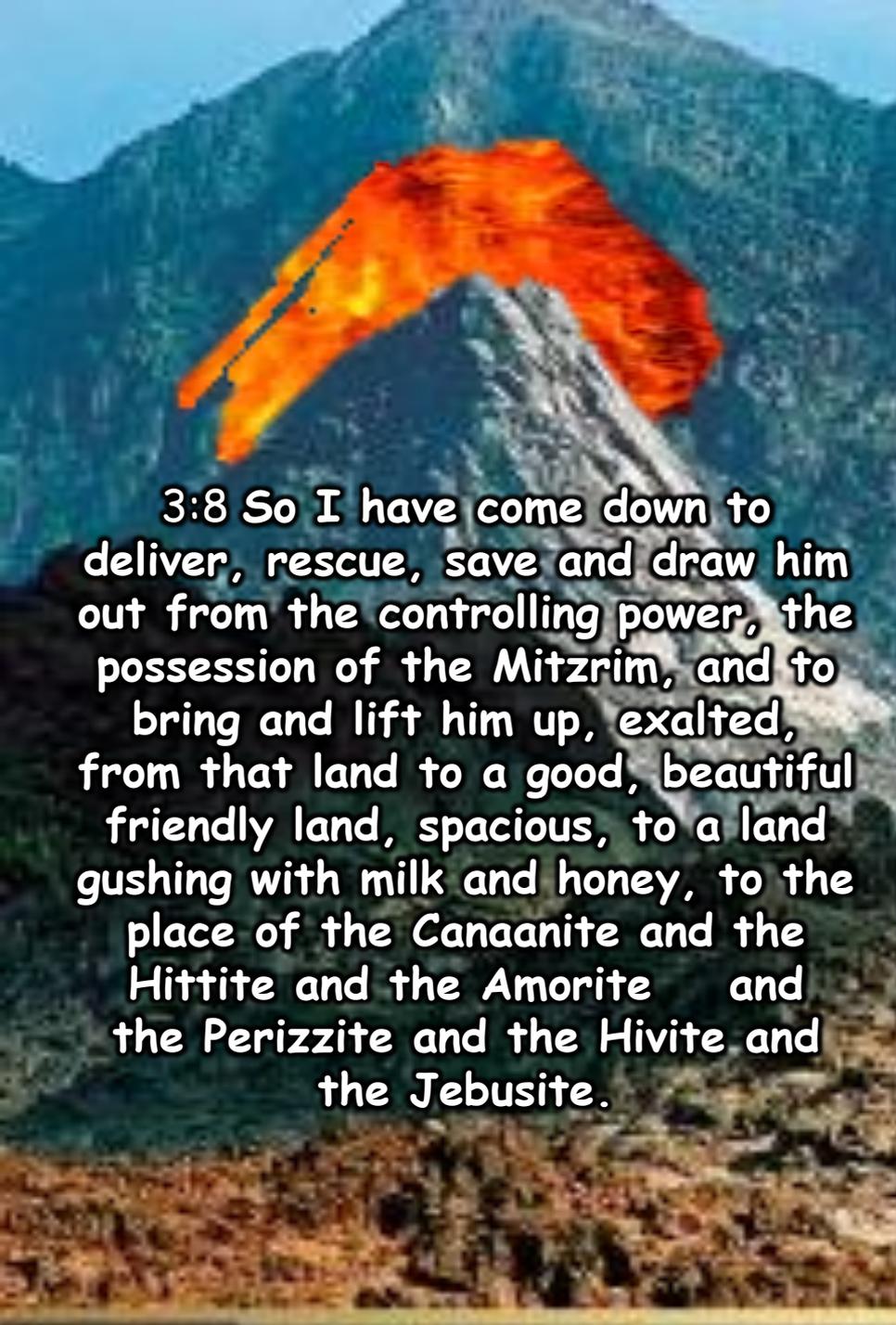
And Yahweh said, "Surely I have seen the misery of my people who are in Egypt, and I have heard their cry of distress because of their oppressors, for I know their sufferings. | LEB

7. And Shemaa said, I have surely seen the affliction of My people who are in Missrem and have given heed to their cry because of their taskmasters, for I am aware of his suffering. SP

Yah is keenly aware of what goes on with His children.

Yahuah is rolling out every word in the Hebrew vocabulary to convey His dismay with the consequence of human “oppression and suppression.” He does not want His people to be victimized by religion or politics. He is aware of the pain and anguish they cause and is offering to free us from them.





3:8 So I have come down to deliver, rescue, save and draw him out from the controlling power, the possession of the Mitzrim, and to bring and lift him up, exalted, from that land to a good, beautiful friendly land, spacious, to a land gushing with milk and honey, to the place of the Canaanite and the Hittite and the Amorite and the Perizzite and the Hivite and the Jebusite.

8 And I have descended (*yarad* - come down) **to** (*la*) **save** (*nasal* - deliver and spare) **them from** (*min*) **the hand** (*yad* - power, control, and influence) **of Misraym, and to bring them out of that land** (*'erets* - realm and nation) **and into** (*'el*) **a good** (*towb* - prosperous and beautiful, pleasing, agreeable) **and open** (*rahab*) **land** (*'erets* - realm), **a land flowing with** (*zuwb* - abundant in) **milk** (*halab*) **and honey** (*dabas*) **And I have descended** (*yarad* - come down) **to** (*la*) **save** (*nasal* - deliver and spare) **them from** (*min*) **the hand** (*yad* - power, control, and influence) **of Misraym, and to bring them out of that land** (*'erets* - realm and nation) **and into** (*'el*) **a good** (*towb* - prosperous and beautiful, pleasing, agreeable) **and open** (*rahab*) **land** (*'erets* - realm), **a land flowing with** (*zuwb* - abundant in) **milk** (*halab*) **and honey** (*dabas*)—**the home of the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites.**

Exodus 3:8

וְאֵרָד לְהַצִּילוֹ | מִיַּד מִצְרַיִם וְלְהַעֲלֹתוֹ
 מִזֶּה-הָאָרֶץ הַזֹּאת אֶל-אָרֶץ טוֹבָה וְרַחְבָּה
 אֶל-אָרֶץ זָבַת חֶלֶב וְדָבָשׁ אֶל-מְקוֹם
 הַכְּנַעֲנִי וְהַחִתִּי וְהָאֱמֹרִי וְהַפְּרִזִּי וְהַחִוִּי
 וְהַיְבוּסִי | LEB OT RI

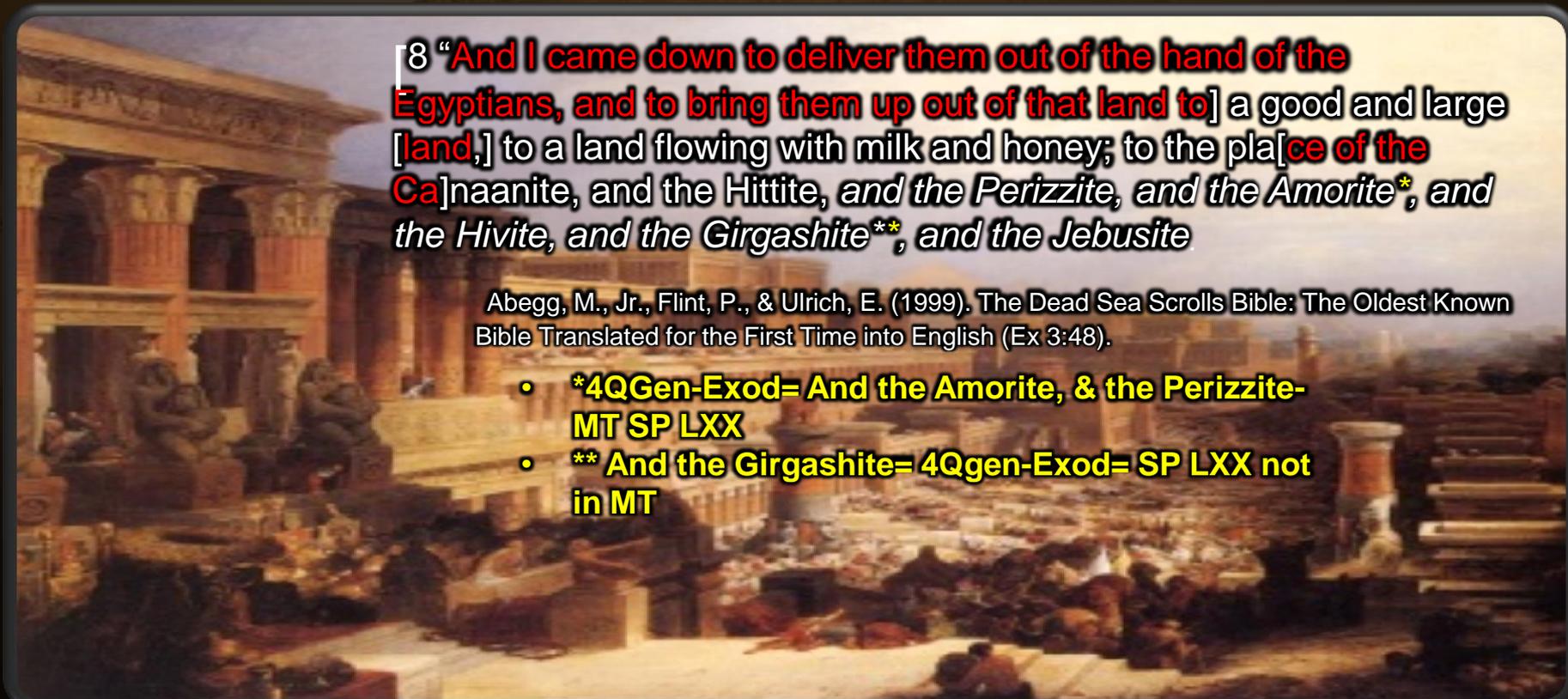
And I have come down to deliver them from the hand of the Egyptians and to bring them up from this land to a good and wide land, to a land flowing with milk and honey, to the place of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites. | LEB

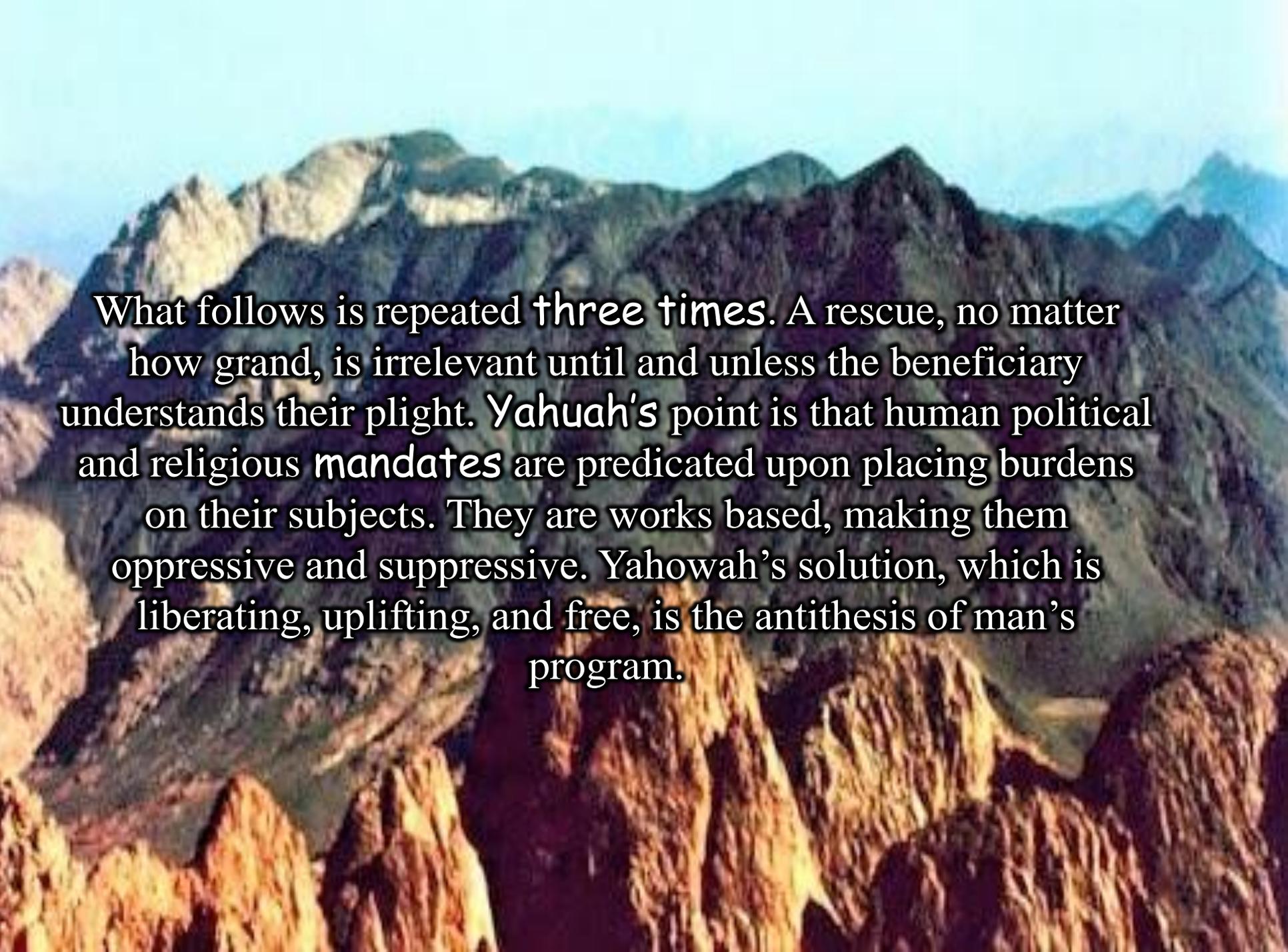
8. And I have come down to deliver them from the hand of the Missrems, and to bring them up from that land to a good and spacious land, to a land flowing with milk and honey, to the place of the kaananee...the ihttee, and the ehmarree,... the Ferizzee, and the Girgeshee, and the ibbee, and the Yeboosee. ** notice 7 names

8 “And I came down to deliver them out of the hand of the Egyptians, and to bring them up out of that land to] a good and large [land,] to a land flowing with milk and honey; to the pla[ce of the Ca]naanite, and the Hittite, and the Perizzite, and the Amorite*, and the Hivite, and the Girgashite**, and the Jebusite

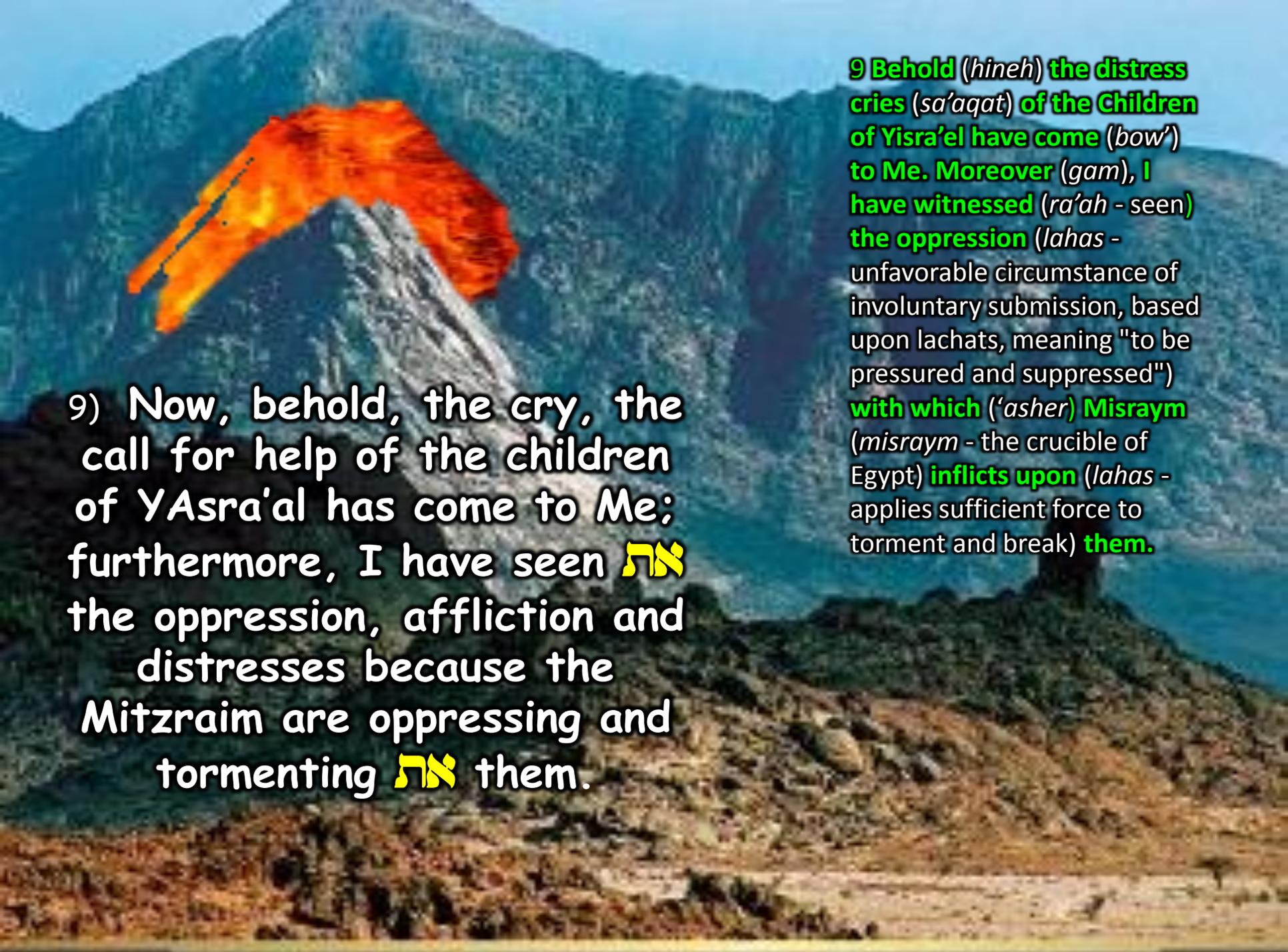
Abegg, M., Jr., Flint, P., & Ulrich, E. (1999). The Dead Sea Scrolls Bible: The Oldest Known Bible Translated for the First Time into English (Ex 3:48).

- *4QGen-Exod= And the Amorite, & the Perizzite-MT SP LXX
- ** And the Girgashite= 4Qgen-Exod= SP LXX not in MT





What follows is repeated **three times**. A rescue, no matter how grand, is irrelevant until and unless the beneficiary understands their plight. **Yahuah's** point is that human political and religious **mandates** are predicated upon placing burdens on their subjects. They are works based, making them oppressive and suppressive. **Yahowah's** solution, which is liberating, uplifting, and free, is the antithesis of man's program.



9) Now, behold, the cry, the call for help of the children of YAsra'al has come to Me; furthermore, I have seen את the oppression, affliction and distresses because the Mitzraim are oppressing and tormenting את them.

9 Behold (*hineh*) the distress cries (*sa'aqat*) of the Children of Yisra'el have come (*bow'*) to Me. Moreover (*gam*), I have witnessed (*ra'ah* - seen) the oppression (*lahas* - unfavorable circumstance of involuntary submission, based upon lachats, meaning "to be pressured and suppressed") with which (*'asher*) Misraym (*misraym* - the crucible of Egypt) inflicts upon (*lahas* - applies sufficient force to torment and break) them.

Exodus 3:9

וְעַתָּה הִנֵּה צַעֲקַת בְּנֵי־יִשְׂרָאֵל בָּאָה אֵלַי
וְגַם־רָאִיתִי אֶת־הַלֶּחֶץ אֲשֶׁר מִצְרַיִם
לְחֹצִים אֹתָם: | LEB OT RI

And now, look, the cry of distress of *the Israelites* has come to me, and also I see the oppression with which the Egyptians are oppressing them. | LEB

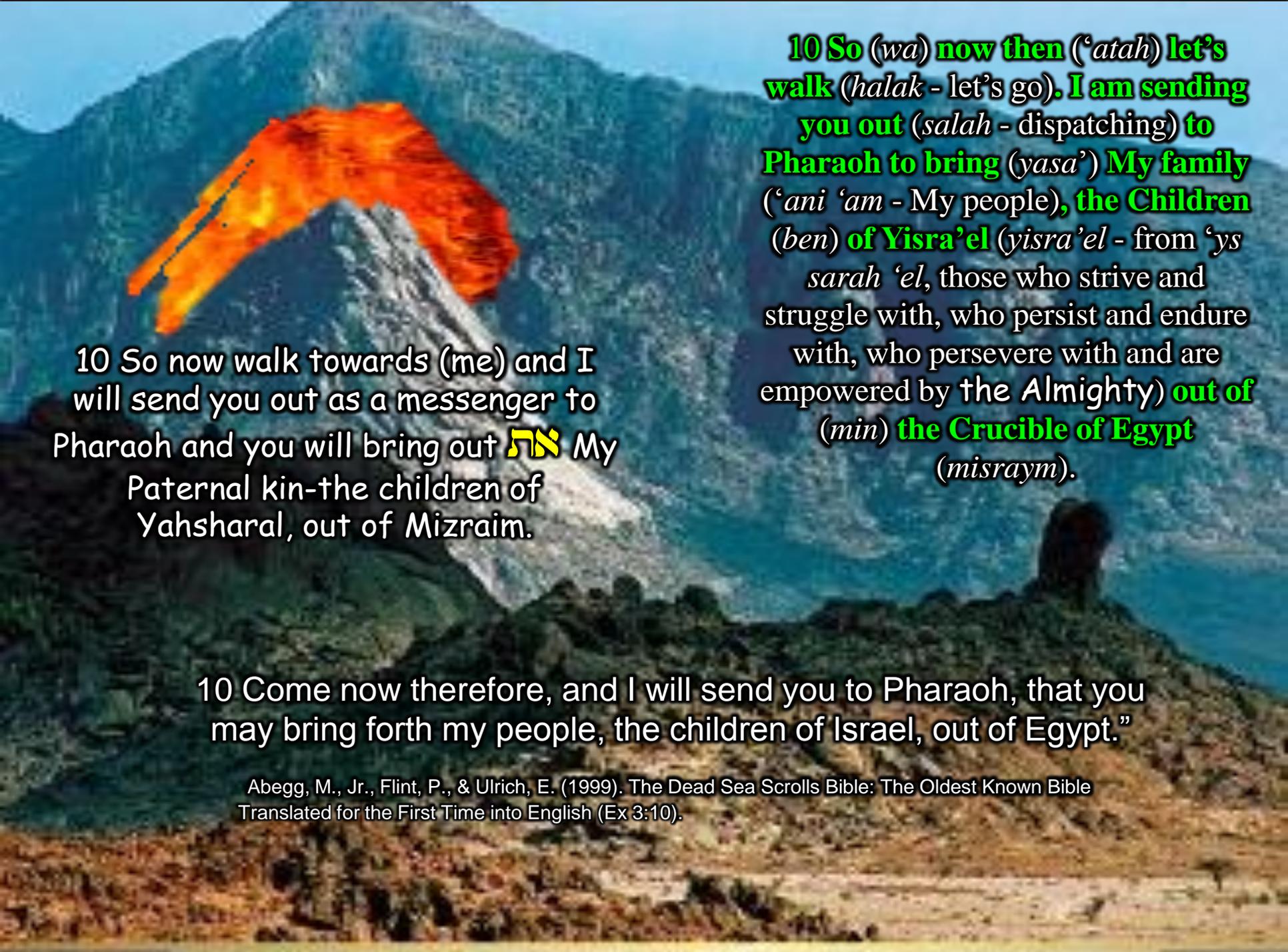
9. And now, behold the cry of the Sons of Yishraael has come to Me. Furthermore, I have seen the oppression with which the Missrems are oppressing them. SP

9 And now, behold, the cry of the children of Israel has come to me; moreover I have seen the oppression with which the Egyptians oppress them.

Abegg, M., Jr., Flint, P., & Ulrich, E. (1999). *The Dead Sea Scrolls Bible: The Oldest Known Bible Translated for the First Time into English* (Ex 3:9)

Consistent with what we read in our dictionaries, oppression is the result of an abuse of power and authority which pressures its victims into submission. The first thing Yahowah told Abraham at the initiation of the Covenant was “walk with Me.” Now, He is asking the implement He will use to save the Relationship to do the same thing.





10 So now walk towards (me) and I will send you out as a messenger to Pharaoh and you will bring out אֶת My Paternal kin-the children of Yahsharal, out of Mizraim.

10 So (wa) now then ('atah) let's walk (halak - let's go). I am sending you out (salah - dispatching) to Pharaoh to bring (yasa') My family ('ani 'am - My people), the Children (ben) of Yisra'el (yisra'el - from 'ys sarah 'el, those who strive and struggle with, who persist and endure with, who persevere with and are empowered by the Almighty) out of (min) the Crucible of Egypt (misraym).

10 Come now therefore, and I will send you to Pharaoh, that you may bring forth my people, the children of Israel, out of Egypt.”

Abegg, M., Jr., Flint, P., & Ulrich, E. (1999). The Dead Sea Scrolls Bible: The Oldest Known Bible Translated for the First Time into English (Ex 3:10).

Exodus 3:10

וְעַתָּה לֵךְ וְאֶשְׁלַחְךָ אֶל-פַּרְעֹה וְהוֹצֵא אֶת-עַמִּי בְנֵי-יִשְׂרָאֵל מִמִּצְרַיִם | LEB OT RI | LEB

And now come, and I will send you to Pharaoh, and you must bring my people, *the Israelites*, out from Egypt.”

10 And now come, and I will send you to Phaaroo, that you shall bring My people, the Sons of Yishraael, out of Missrem. SP



11 And he Mosha said to The Eternal, who am I that I should walk towards the Pharaoh and that I should bring out אֶת the children of Yasharal from Mizraim?

11 And Moseh said to the Mighty One ('elohym – The Almighty), 'Who (my) am I ('aoki) that (kiy) I should go (halak - walk) to ('el) Pharaoh and thereby (kiy) bring out (yasa' - deliver) the Children of Yisra'el from (min) the Crucible of Egypt (misraym)?'

11. And Mooshe said to Elloowwem, Who am I , that I should go to Phaaroo, and that I should bring the Sons of Yishraael out of Missrem. SP

11 And M[oses] said [t]o God, "Who am I, that I should go to Pharaoh, and that I should bring forth the children of Israel [out of Egypt?]"

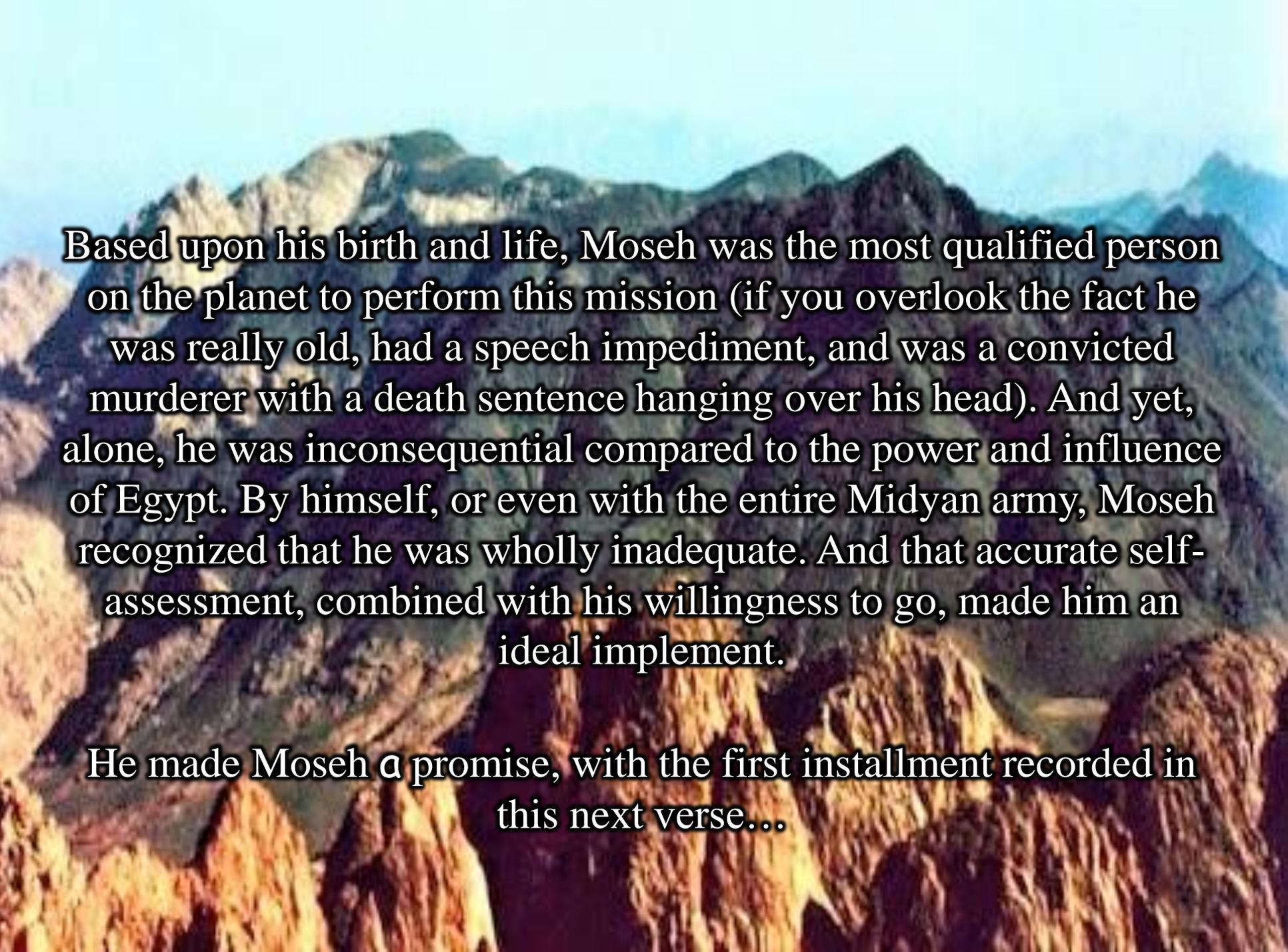
Abegg, M., Jr., Flint, P., & Ulrich, E. (1999). The Dead Sea Scrolls Bible: The Oldest Known Bible Translated for the First Time into English (Ex 3:11)

Exodus 3:11

וַיֹּאמֶר מֹשֶׁה אֶל־הָאֱלֹהִים מִי אֲנֹכִי
כִּי אֵלֶךְ אֶל־פַּרְעֹה וְכִי אוֹצִיא
אֶת־בְּנֵי יִשְׂרָאֵל מִמִּצְרַיִם: | LEB

But Moses said to God, "Who am I that I should go to Pharaoh and that I should bring the Israelites out from Egypt?" | LEB





Based upon his birth and life, Moseh was the most qualified person on the planet to perform this mission (if you overlook the fact he was really old, had a speech impediment, and was a convicted murderer with a death sentence hanging over his head). And yet, alone, he was inconsequential compared to the power and influence of Egypt. By himself, or even with the entire Midyan army, Moseh recognized that he was wholly inadequate. And that accurate self-assessment, combined with his willingness to go, made him an ideal implement.

He made Moseh a promise, with the first installment recorded in this next verse...

12 And He said,
indeed because I am
communing with you,
this is in regard to
you, the **נֹתָר** strong
banner sign, that I
have sent you out,
when you bring out
the **נֹתָר** paternal kin
from Mizraim, you
will serve **נֹתָר** The
Eternal on this
mountain range, this
here.

12 He [The Almighty] **said** ('amar - promised),
'Indeed (*kiy* - be assured), **I will be** ('ehayah -
I will exist) **with** ('im - alongside in an
associated interactive relationship near) **you**
(*'atah*). **And this** (*zeh*) **is your sign** ('owt -
miraculous non-verbal symbol and signal)
that indeed (*kiy*) **I have sent you** (*salah* -
dispatched you).' **In** (*ba*) **the process of**
bringing (*yasa'* - delivering) **the** (*ha*) **people**
(*'am* - family) **out of** (*min* - from) **the Crucible**
of Egypt (*misraym*), **you** (*'atah*) **shall serve**
with ('abad 'eth - work with) **The**
Almighty ('elohym) **upon** ('al) **this** (*zeh*)
mountain (*har*).

12 **And he]** said, "Certainly I will be with you; and this shall be the token to you, that I have sent you: when you have brought forth the people out of Egy[pt,] you shall serve God upon this mountain."

Abegg, M., Jr., Flint, P., & Ulrich, E. (1999). The Dead Sea Scrolls Bible: The Oldest Known Bible Translated for the First Time into English (Ex 3:12).

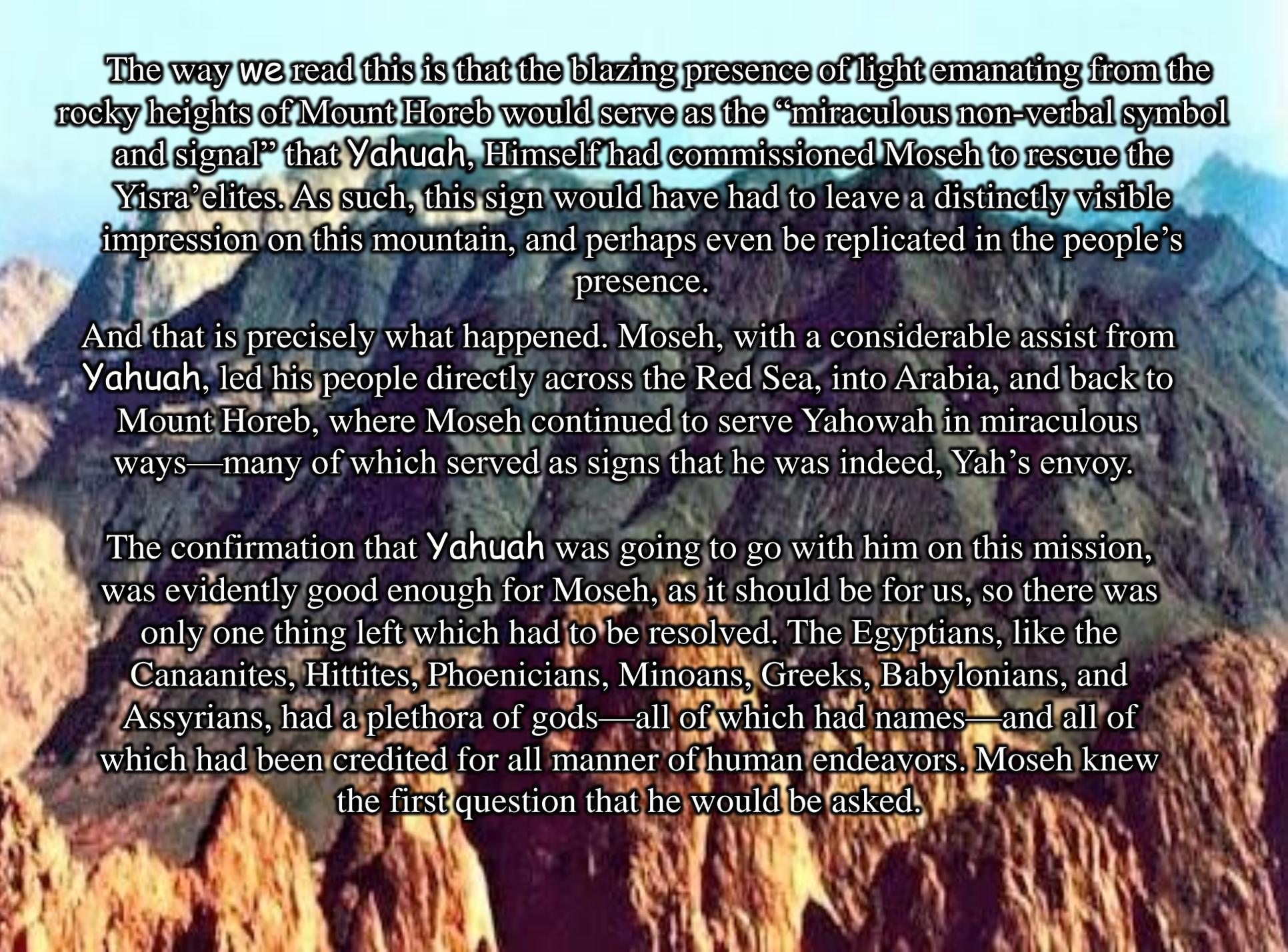
Even in this most telling of passages, Yahowah has inserted something **humorous**. While the primary meaning of *‘im* is as I have rendered it, “with, alongside, near, and in an associated interactive relationship,” it also means “in spite of,” which I take to mean: **Yahuah** will complete His mission in spite of Moseh’s failings or ours. It is nice to see it in writing, nonetheless.

Yahowah prefers to do things, even the big things, with us and through us, rather than alone. Sure, He could have blasted the Egyptians and then painted a yellow-brick road for His people to follow. But instead, He went with Moseh. Sure, **Yahuah** could have written His Word, from the Torah through the Prophets, on a tablet, or even as a Word.doc on a universal hard drive, but that isn’t His style. In spite of us, He seems to enjoy our company. It is, after all, the reason we exist.

I Will Always Be
With You

Exodus 3:12	וַיֹּאמֶר כִּי־אֶתִיבָה עִמָּךְ וְזֶה־לְךָ הָאֵימֹת	And he said, “Because I am with you, and this will be the sign for you that I myself have sent you: When you bring
	כִּי אֲנֹכִי שֶׁלַחְתִּיךָ בְּהוֹצִיאֶךָ	the people out from Egypt, you will
	אֶת־הָעַם מִמִּצְרַיִם תַּעֲבֹדוּן	serve God on this mountain.” LEB
LEB OT	אֶת־הָאֱלֹהִים עַל הַהָר הַזֶּה:	

12. And He said, Certainly I will be with you, and this shall be the sign to you that it is I who have sent you, when you will bring the people out of Missrem you shall worship Eloowwem at the mountain. SP



The way *we* read this is that the blazing presence of light emanating from the rocky heights of Mount Horeb would serve as the “miraculous non-verbal symbol and signal” that **Yahuah**, Himself had commissioned Moseh to rescue the Yisra’elites. As such, this sign would have had to leave a distinctly visible impression on this mountain, and perhaps even be replicated in the people’s presence.

And that is precisely what happened. Moseh, with a considerable assist from **Yahuah**, led his people directly across the Red Sea, into Arabia, and back to Mount Horeb, where Moseh continued to serve **Yahowah** in miraculous ways—many of which served as signs that he was indeed, **Yah’s** envoy.

The confirmation that **Yahuah** was going to go with him on this mission, was evidently good enough for Moseh, as it should be for us, so there was only one thing left which had to be resolved. The Egyptians, like the Canaanites, Hittites, Phoenicians, Minoans, Greeks, Babylonians, and Assyrians, had a plethora of gods—all of which had names—and all of which had been credited for all manner of human endeavors. Moseh knew the first question that he would be asked.

13 And said Mosha to
The Almighty, look if I
go into the children of
Yahsharalites and I say
and bring to light to
them, The Almighty of
your fathers has sent
me out to you (אָתָּךְ) and
they say to me, what is
His name and
reputation? What shall I
say to them?

13 And (*wa*) **Moseh** (*Moseh* – the one who draws us away from human oppression and divine judgment) **said** (*‘amar*) **to** (*‘el*), **the Almighty** (*ha ‘elohym* – the Mighty One), **‘Now look, if** (*hineh* – behold, look here, and note if) **I** (*‘anky*) **go** (*bow* – arrive and come) **to** (*‘el*) **the Children** (*beny* – sons) **of Yisra’el** (*Yisra’el*), **and I say** (*wa ‘amar*) **to them** (*la*), **“The Almighty** (*‘elohym* – the Almighty) **of your fathers** (*‘ab*) **has sent me out** (*salah* – has extended Himself to dispatch me) **to you** (*‘el*), **and they ask** (*wa ‘amar* – question) **me** (*la*), **‘What is** (*mah*) **His personal and proper name** (*shem*), **‘what** (*mah*) **shall I say** (*‘amar*) **to them** (*‘el*)?”””

13 And Moses said to God, “Behold, when I go to the children of Israel and say to them, ‘The God of your father[s] has sent me to you,’ they shall say to me, ‘What is his name?’ What shall I say to them?”

Abegg, M., Jr., Flint, P., & Ulrich, E. (1999). The Dead Sea Scrolls Bible: The Oldest Known Bible Translated for the First Time into English (Ex 3:13).

13 And Mooshe said to Eloowwem, Behold, I am going to the Sons of Yishraael and I will say to them, Eloowwee of your fathers has sent me to you. And they will say to me, What is His name. What shall I say to them. SP

While Yah would give Moseh a direct answer, He didn't do so directly. And that is because there is a bigger difference between Amen Ra, Amun, Aten, Horis, Seb, Isis, Osiris, Sobek, and other *ba'alyim*, and Yahowah, than just a name. Yahowah is real. He actually exists. So by revealing the basis of His name, Yahowah answered the most important question we can ask: yes, there really is an **Almighty Eternal one**.



The point most miss is that it was a two fold question because the word shem is not only about a personal name but also it speaks to one's reputation or character- So Yahuah was answering both questions absolutely- leaving nothing to chance that they would not understand who Mosha was speaking about. Note as well this interesting point- Mosha said YOUR fathers, he was not saying our fore fathers or ancestors. Even though he was from a Levite/Luite family line, he was also coming to Yahuah as a foreigner, because he was raised and lived as an Mizraim-even though he was aware of his heritage and stood up for his Hebrew brothers.

Exodus 3:13

וַיֹּאמֶר מֹשֶׁה אֶל-הָאֱלֹהִים הַזֶּה
אֲנֹכִי בָּא אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתִּי
לָהֶם אֱלֹהֵי אֲבוֹתֵיכֶם שְׁלַחְנִי אֵלֵיכֶם
וְאָמְרוּ-לִי מַה-שְּׁמוֹ מָה אֶמָּר
אֲלֵהֶם: | LEB OT RI

But Moses said to God, "Look, if I go to the Israelites and I say to them, 'The God of your ancestors has sent me to you,' and they say to me, 'What is his name?' then what shall I say to them?" | LEB

14 And said the Almighty to Mosha, I have always existed, I will continue to always exist. So you must say to the children of Yahsharal The One who Eternally Exists sent me to את you.

14 And Eloowwem said to Mooshe, **Ehyee Eshaar Ehyee. And He said, This you shall say to the Sons of Yishraael, **I will be** has sent me to you. SP (** = I will be as I will be.)

Exodus 3:14

וַיֹּאמֶר אֱלֹהִים אֶל־מֹשֶׁה אֲהִיָּהּ וַיֹּאמֶר אֲשֶׁר אֲהִיָּהּ וַיֹּאמֶר כֹּה תֹאמַר לְבָנֵי יִשְׂרָאֵל אֲהִיָּהּ שְׁלַחְנִי אֵלֵיכֶם: | LEB

And God said to Moses, "I am that I am." And he said, "So you must say to the Israelites, 'I am sent me to you.'" | LEB

14 And God said to [Moses, "I] am that I am." And he said, "Thus you shall say to the children of Israel, 'I am has sent me to you.'

Abegg, M., Jr., Flint, P., & Ulrich, E. (1999). The Dead Sea Scrolls Bible: The Oldest Known Bible Translated for the First Time into English (Ex 3:1314).

14“**And** (*wa*) **God** (*‘elohym*) **said** (*‘amar* – answered and declared) **to** (*‘el*) **Moseh** (*Moseh*), **‘Ehayah** (הָיֵה אֲשֶׁר) **‘asher** (אֲשֶׁר הָיֵה) – **‘I Am Who I Am.’**” (“I Am Who I Am,” or “I Am associated with existence,” or “I Was, I Am, I Will Be linked to existence.”) This answer conveys all of the following: “I Exist.” “I was, I am, and I always will be.” “I am **THE ALMIGHTY**.” “I am responsible for your very existence.” “I am the source of your continued existence.” “I am exactly who I say I am (and not what men say of me)). **And** (*wa*) **He said** (*‘amar*), **‘So this is what** (*koh*) **you should actually say** (*‘amar* – answer (scribed in the qal relational stem, affirming the reliability of this advice, and in the imperfect conjugation, telling us that this pronouncement would have ongoing consequences which would unfold throughout time)) **to** (*la*) **the Children** (*ben*) **of Yisra’el** (*yisra’el*), **‘I Am** (*‘ehayah* – first person singular of the verb *hayah*, meaning I exist; written in the qal stem, imperfect conjugation, affirming the reliability and ongoing consequences of His existence on our existence), **He has sent me** (*salah* – He has reached out and extended Himself to actually dispatch me (in the qal perfect, telling us that this act of **Yahuah** is indivisible, whole and complete, and valid throughout all time, and as a result, should not be compartmentalized into separate chronologies)) **to you** (*‘el*).””

In His response, **Yah** conveyed: “I Exist.” He said: “I was, I am, and I always will be.” He replied: “I am **Eternal**.” “I am responsible for your very existence.” “I am the source of your continued existence.” “I am exactly who I say I am (and not what men say of me).”

‘*Ehayah* is *hayah* prefixed in the first person singular, meaning: “I exist, I am, I was, and I will be.” It was written in the qal relational stem, affirming the reliability and genuineness of this pronouncement. Further, *hayah* was conjugated in the imperfect, telling us that **Yah’s** “*hayah* – existence” will produce ongoing results which have unfolding consequences throughout the whole fabric of time. Collectively then, ‘*ehayah* says: “I actually exist, and my very existence will produce unfolding results and ongoing consequences throughout the whole of time.”

‘*Asher* is a relative particle which denotes a “relationship, an association, or linkage,” and, as such, it is often translated “with, who, which, what, where, or when.” So in this context, ‘*asher* tells us that **Yahuah** is seeking a relationship with us, and that how we respond to His proposed association will influence our very existence.

Therefore, by using these words, **Yahowah** told us: 1) He actually exists, 2) that our continued existence is predicated upon Him, 3) that relationships are of vital interest to Him, and 4) He told us how to pronounce His name, (from *hayah*).

There may be no more profound a statement, no more important a mission, no higher authority. The source of our existence, the one and only **Almighty** who actually exists, was going to go from Arabia to the Nile Delta with an eighty - year - old shepherd to rescue His wayward and oppressed children from Egypt—the most oppressive religious, political, and military power, man had yet conceived. And the result of this mission would produce ongoing consequences which would profoundly influence mankind’s relationship with **Yah** for all time.

It is with profound animosity that I bring you this next verse. My frustration isn't with **Yahuah** mind you; but instead with His creation. It matters not if you read the KJV, NKJV, IV, NIV, ASB, NASB, ESV, or JPS the error is universal among them. **Yahowah** answered Moseh's question directly, providing the prophet and liberator with His personal and proper name, not once, but twice. He even said that "Yahowah will exist as My name forever—My memorial for all generations." And yet most every scholar and theologian responsible for crafting most every English translation eliminated **Yahuah's** name and replaced it with Satan's ambition and title: "LORD." The single and solitary name capable of saving us from mankind's religious and political schemes was removed by the men responsible for those very schemes.



And repeating again, said The Eternal to Mosha, in this manner say to the children of Yahsharal, Yahuah the Eternal of forefathers, your eternal of Abraham, the Eternal of Isaac and the Eternal of Ya'aqab has sent me to you. This My exact same name and reputation is for forever and this My remembrance is from generation to generation.

Exodus 3:15

וַיֹּאמֶר עוֹד אֱלֹהִים אֶל־מֹשֶׁה
כֹּה־תֹאמַר אֶל־בְּנֵי יִשְׂרָאֵל יְהוָה אֱלֹהֵי
אֲבוֹתֵיכֶם אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק
וְאֱלֹהֵי יַעֲקֹב שְׁלַחַנִי אֵלֵיכֶם זֶה־שְׁמִי
לְעֹלָם וְזֶה זִכְרִי לְדֹר דָּר׃

And God said again to Moses, “So you must say to **the Israelites**, ‘Yahweh, the God of your ancestors, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is my name forever, and this is my remembrance from generation to generation.’ | LEB

15 And God moreover said to Moses, “That you shall say to the **children of Israel**, ‘The Lord, the God of **[your fathers,]** the God of Abraham, and the God of Isaac, and the God of Jacob, has sent me to you’; this is my name **for[ever, and this is my memorial to all generations.]**”

Abegg, M., Jr., Flint, P., & Ulrich, E. (1999). The Dead Sea Scrolls Bible: The Oldest Known Bible Translated for the First Time into English (Ex 3:15).

Those who promote the myth that **Yah**'s name isn't known, that it isn't important, and that it cannot and should not be pronounced, stop reading at this point. But **Yah** was not finished speaking. This was not a random diatribe. *'Ehayah 'asher 'ehayah* reveals the basis of Yahowah's name, the meaning of Yahowah's name, even the proper pronunciation of Yahowah's name. He has already left us without excuse. And yet, He was not done talking. This is among the most important pronouncements ever made.

So, pray tell, how does anyone justify calling **Yahuah** "Lord" when **Yahuah** said as clearly as words allow: "My name is Yahowah. That is the way I want to be recalled, the way I want to be known, and the way I want to be remembered. Yahowah is My signature. Tell those who want to live with Me, those who want to be saved by Me, that Yahowah has sent you."

The **Yah** who rescues His children from human oppression has a personal and proper name—Yahowah. Know it, say it, remember it.

Many want to argue about how to pronounce **Yah**'s name. Thousands of books have been written about the proper pronunciation of Hebrew words and they disagree with each other. Craig makes a good point that we can pronounce all other words and names with the letters Y-H-W-H so why not the most important name in the universe? **Yah** does not fault us for not saying it properly, He faults us for not saying it at all! No one disputes the Yod or **Yah** pronunciation- so it's the end that is always in question.

Having said that we will offer this evidence for **Yahuah**.

As far as Netanyahu's last name, the Biblical meaning is no less significant for a leader of the Jewish people.

The prime minister's family hails from Poland, where their surname was Mileikowsky. Rabbi Nathan (Natan) Mileikowsky moved to the Land of Israel in 1920, where the passionately Zionist rabbi occasionally used the pen name "Netanyahu". His sons later adopted the pen-name as their surname.

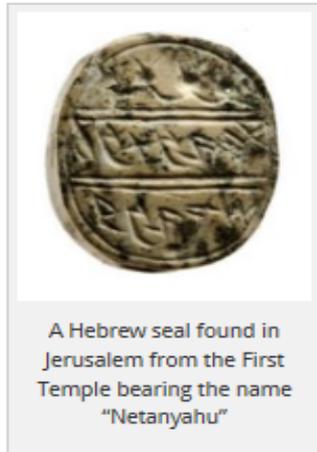
According to Abrahamovitz, the Hebrew meaning of Netanyahu derives from the word Natan (na-TAN), which means "to give." The suffix "yahu," which concludes the prime minister's surname, is one of the names of God. Thus, the full meaning of his surname is "God gives." The name Netanyahu appears a number of times in the Bible, specifically in the books of Jeremiah and Chronicles.

The ancient roots of his surname are not lost on the prime minister. In a speech to AIPAC in 2010, Netanyahu shocked delegates with an incredible announcement:

“

In my office, I have a signet ring that was loaned to me by Israel's Department of Antiquities. The ring was found next to the Western wall, but it dates back some 2,800 years ago, two hundred years after King David turned Jerusalem into our capital city.

The ring is a seal of a Jewish official, and inscribed on it in Hebrew is his name: Netanyahu. Netanyahu Ben-Yoash. That's my last name.



A Hebrew seal found in Jerusalem from the First Temple bearing the name "Netanyahu"

A person's name can tell us so much about who they are as a person and is an inherent part of one's identity. Jewish tradition holds that a name is connected back to the original namesake, sharing character traits and attributes. Israel365 will personally research each name and then prepare a

HELLO
my name is

יהוה

בְּנֵימִין "ביבי" נְתַנְיָהוּ

Benjamin "BeBe" Netanyahu
So if we know Yah is correct and Yahu is how we say the 3 letters together then all we have left is the last H or hey for the Ah.

YAHU-Ah.

This is how the Prime Minister of Israel says his name and pronounces the name found in Jeremiah and Chronicles. So we find that we have sound footing for pronouncing Yahuah this way as well. But we will know for sure when Yah Himself restores our language as promised in the end.

Zep 3:5 The just^{H6662} Yahuah^{H3068} is in the midst^{H7130} thereof; he will not^{H3808} do^{H6213} iniquity:^{H5766} every morning^{H1242 H1242} does He bring^{H5414} His judgment^{H4941} to light,^{H216} he fails^{H5737} not;^{H3808} but the unjust^{H5767} knows^{H3045} no^{H3808} shame.^{H1322}

Zep 3:6 I have cut off^{H3772} the nations:^{H1471} their towers^{H6438} are desolate;^{H8074} I made their streets waste,^{H2717 H2351} that none^{H4480 H1097} passes by:^{H5674} their cities^{H5892} are destroyed,^{H6658} so that there is no^{H4480 H1097} man,^{H376} that there is none^{H4480 H369} inhabitant.^{H3427}

Zep 3:7 I said,^{H559} Surely^{H389} you will reveal^{H3372} Me, you will receive^{H3947} instruction;^{H4148} so their dwelling^{H4583} should not^{H3808} be cut off,^{H3772} howsoever^{H3605 H834} I punished^{H6485 H5921} them: but^{H403} they rose early,^{H7925} *and* corrupted^{H7843} all^{H3605} their doings.^{H5949}

Zep 3:8 Therefore^{H3651} wait^{H2442} you upon me, says^{H5002} Yahuah,^{H3068} until the day^{H3117} that I rise up^{H6965} to the prey:^{H5706} for^{H3588} **My determination^{H4941} is to gather^{H622} the nations,^{H1471} that I may assemble^{H6908} the kingdoms,^{H4467} to pour^{H8210} upon^{H5921} them My indignation,^{H2195} even all^{H3605} My fierce^{H2740} anger:^{H639} for^{H3588} all^{H3605} the earth^{H776} shall be devoured^{H398} with the fire^{H784} of My jealousy.^{H7068}**

Zep 3:9 For^{H3588} then^{H227} will I change and transform to be preserved^{H2015} to^{H413} the people^{H5971} a cleansed and choose a pure^{H1305} language,^{H8193} that they may all^{H3605} call^{H7121} upon the name^{H8034} of Yahuah,^{H3068} to serve^{H5647} him with one^{H259} shoulder - consent.^{H7926}

Zep 3:10 From beyond^{H4480 H5676} the rivers^{H5104} of Ethiopia^{H3568} My suppliants,^{H6282} *even* the daughter^{H1323} of My dispersed,^{H6327} shall bring^{H2986} My offering.^{H4503}

Zep 3:11 In that^{H1931} day^{H3117} you shall not^{H3808} be ashamed^{H954} for all^{H4480 H3605} your doings,^{H5949} wherein^{H834} you have transgressed^{H6586} against Me: for^{H3588} then^{H227} I will take away^{H5493} out of the midst^{H4480 H7130} of you them that rejoice^{H5947} in your pride,^{H1346} and you shall no^{H3808} more^{H3254 H5750} be haughty^{H1361} because of My Set Apart^{H6944} mountain.^{H2022}

Zep 3:12 I will also leave^{H7604} in the midst^{H7130} of you an afflicted^{H6041} and poor^{H1800} people,^{H5971} **and they shall trust^{H2620} in the name^{H8034} of Yahuah.^{H3068}**

Zep 3:13 The remnant^{H7611} of Israel^{H3478} shall not^{H3808} do^{H6213} unjustly or unrighteousness,^{H5766} nor^{H3808} speak^{H1696} lies;^{H3577} neither^{H3808} shall a deceitful^{H8649} tongue^{H3956} be found^{H4672} in their mouth:^{H6310} for^{H3588} they^{H1992} shall feed^{H7462} and lie down,^{H7257} and none^{H369} shall make *them* afraid.^{H2729}

Zep 3:14 Sing,^{H7442} O daughter^{H1323} of Zion;^{H6726} shout,^{H7321} O Israel;^{H3478} be glad^{H8055} and rejoice^{H5937} with all^{H3605} the heart,^{H3820} O daughter^{H1323} of Jerusalem.^{H3389}

Zep 3:15 YAHUAH^{H3068} has taken away^{H5493} your judgments,^{H4941} he has cast out^{H6437} your enemy:^{H341} the king^{H4428} of Israel,^{H3478} **even Yahuah,^{H3068} is in the midst^{H7130} of you: you will not^{H3808} see^{H7200} evil^{H7451} any more.^{H5750}**

Zep 3:16 In that^{H1931} day^{H3117} it shall be said^{H559} to Jerusalem,^{H3389} **Fear^{H3372} you not:^{H408} and to Zion,^{H6726} Let not^{H408} your hands^{H3027} be idle or fail.^{H7503}**

Zep 3:17 Yahuah^{H3068} your Eternal^{H430} in the midst^{H7130} of you is mighty;^{H1368} He will save,^{H3467} He will rejoice^{H7797} over^{H5921} you with joy;^{H8057} He will rest^{H2790} in His love,^{H160} **He will joy^{H1523} over^{H5921} you with singing.^{H7440}**

Zep 3:18 I will gather^{H622} *them that are* sorrowful^{H3013} for the apportion feast,^{H4480} ^{H4150} *who are*^{H1961} of^{H4480} you, *to whom* the reproach^{H2781} of^{H5921} it was a burden.^{H4864}

Zep 3:19 Behold,^{H2009} at that^{H1931} time^{H6256} I will undo^{H6213} (^{H853}) all^{H3605} that afflict^{H6031} you: and I will save^{H3467} (^{H853}) her that limps,^{H6760} and gather^{H6908} her that was driven out;^{H5080} and I will get^{H7760} them praise^{H8416} and fame^{H8034} in every^{H3605} land^{H776} where they have been put to shame.^{H1322}

Zep 3:20 At that^{H1931} time^{H6256} will I bring^{H935} you *again*, even in the time^{H6256} that I gather^{H6908} you: for^{H3588} I will make^{H5414} you a name^{H8034} and a praise^{H8416} among all^{H3605} people^{H5971} of the earth,^{H776} when I turn back^{H7725} (^{H853}) your captivity^{H7622} before your eyes,^{H5869} says^{H559} Yahuah.^{H3068}

For sure His name is not Hyah or Ahyah. That is His character as the one who is Everlasting! He tells us for sure what His name is. People use 3:14 but never continue just one verse later and read what Yahuah Himself says His name is. It is very wicked to cut Yahuah off in mid thought and then teach and sway others away from what Yahuah plainly says.

This is a simple one to dispute only using Yahuah's words-
you just have to KEEP READING! 😊

16 walk and harvest together **את** the elders of Yahshral and say to them bringing to light, Yahuah The Eternal of your ancestors appeared to me, the Eternal of Abraham, Isaac and Ya'acob saying to me, I have carefully provided and attended to **את** you and **את** the work that has been carried out and done towards **את** you in Mizraim.

Exodus 3:16

לֵךְ וְאַסְפֹּת אֶת־זִקְנֵי יִשְׂרָאֵל וְאָמַרְתָּ
אֲלֵהֶם יְהוָה אֱלֹהֵי אֲבוֹתֵיכֶם נִרְאָה אֵלַי
אֱלֹהֵי אֲבֹרָהִם יִצְחָק וְיַעֲקֹב לֵאמֹר פִּקֹּד
בְּמִצְרַיִם: | LEB OT RI

Go and gather the elders of Israel and say to them, 'Yahweh, the God of your ancestors, appeared to me, the God of Abraham, Isaac, and Jacob, saying, "I have carefully attended to you and what has been done to you in Egypt." | LEB

16 Go, and gather the elders of the children of *[Israe]* together, *[and say]* to them, 'The Lord, the Go*[d of your fathers,]* the God of Abraham, and the God of *Is[aa*c, and the God *o]f* Jacob, *[has appeared to me,]* saying, *[I have sure]ly vi[sited you, and seen that which is done]* to you in Egypt:

Abegg, M., Jr., Flint, P., & Ulrich, E. (1999). The Dead Sea Scrolls Bible: The Oldest Known Bible Translated for the First Time into English (Ex 3:16)..

"the children of" not in MT

” 16 **Go to** (*halak* - walk to) **and** (*wa*) **gather together** (*‘asap*) **the elders** (*zaqen*) **of the Children of Yisra’el, and say to them, ‘Yahowah** (*yhwh*), **Almighty** (*‘elohym*) **of your fathers** (*‘ab*), **has appeared** (*ra’ah* - has become visible, revealing Himself) **to me, the Almighty of ‘Abraham, Almighty of Yishaq, and Almighty of Ya’aqob, saying** (*‘amar*) **to them, "He has noticed** (*paqad* - observed and paid attention to your summons), **and has taken into account** (*paqadeti*), **what is being done** (*‘asah*) **to you** (*la ‘atem*) **in** (*ba*) **the Crucible of Egypt** (*misraym*)

** the 2 Almighty’s were not in SP nor MT but is in LXX

16 Go and gather the elders of the **sons** Yishraael and say to them, Shemaa, Eloowwee of your fathers, Eloowwee of Abraahm, **and Yesaaha** and Yaaqob, **has invisioned** unto me, saying, I am indeed concerned about you and what has been done to you in Missrem. SP

** MT has “ I have surely remembered you and seen that which is done to you in Egypt.”

Yahowah is The Almighty's name. Yahowah will always be His name, no matter who you are, what language you speak, or where you live. Yahowah is the The Almighty who established the Covenant with Abraham. Yahowah is the name by which He wants to be known. Yahowah is the name Moseh used to save the Children of Yisra'el. It is His name for all time and in all places. He has no other name. The Covenant has no other sponsor. There is no other Savior.

The "LORD" is the title and name of another spirit. The LORD is not God. The LORD cannot save. There is no inheritance right associated with man's revisionist replacement.

Despite the utter ignorance involved in the evangelical rite of holding up an English translation of the bible and proclaiming that it is the inerrant word of "God", the Creator, Father, Savior, and Author did not say: "the LORD God is My name forever, My memorial, and the way I want to be remembered in all places and generations."

While I'm irrelevant, if I told you that my name was "Yada," and that "Yada" was how I always wanted to be known, and you ignored my request and called me "Master," instead, I would know several things. First, you don't know me. Second, you don't love me. And third, you are irritating me. Yahowah is The Eternal's name. The same lessons apply.

Wives and children usually bear the husband's name because they are part of his family. Our Heavenly Father's name is Yahowah. For the same reason, His children are Yahuwdym—Related to Yah. His Son is therefore Yahowsha'.

For those who may have fallen victim to the religious lie that “G-d's name is too sacred to be spoken,” and/or “no one really knows how to pronounce it anyway,” He has some news for you. Yah just told Moseh to say it. He never tells anyone not to say it.



The four Hebrew letters which comprise Yahowah's name aren't unique. They are ubiquitous throughout Scripture, and yet no one claims that the entire Hebrew language is unpronounceable. The fact is, there are vowels and consonants, in Ancient Hebrew—the language of revelation. Aleph and Ayin are vowels, as are the Yowd , Heh , and Wah .

We know from countless other Hebrew words that a Yowd is pronounced similar to the letter Y in the English word “yes.” A Heh is pronounced “ah,” as in *hayah* – the very basis of Yahowah’s name. And we know from “*twrh – towrah*” that the Wah conveys an “o” sound in Hebrew. Therefore, God’s name, is Yahowah. He has provided us with the proper vocalization. We are without excuse.

** We again have seen other ways to pronounce the wah as an ooo, like “shoe”. For example Shabbah, Netanyahu- and all prophets with the ending YH so there are areas of wiggle room here. But it is a different of sound a dialect if you will, not the name. Its still YHWH, or YHUH. Just like someone in Boston says “car” different than someone in the Bronx or Louisiana or even England. But it’s the same language, just a different sound of the vowel. If you can justify it like Craig has done, then that is fine. But we still are more comfortable with Yahu due to all the names not words that end with this sound Yah-OOO. We will not divide or quarrel over pronunciation because Yah does not. He has an issue with not trying to say it at all. Just make sure you have a good reason for your pronunciation. 😊

17 And I said I will increase, become strong and overcome leading **את** you up away from the affliction and poverty and misery of Mizraim, in the direction of territory of the Canaanites and the Hittites and the Amorites and the Perizites and the Hivites and the Jebusites in the direction of land flowing and gushing with milk and honey. And they will (shama) carefully consider and pay close attention to your voice.

Exodus 3:17

וְאָמַר אֶעֱלֶה אֹתְכֶם מִמִּצְרַיִם
אֶל-אֶרֶץ הַכְּנַעֲנִי וְהַחִטִּי וְהָאֱמֹרִי
וְהַפְּרִזִּי וְהַחִוִּי וְהַיְבוּסִי אֶל-אֶרֶץ זָבַת
חֶלֶב וְדָבָשׁ: | LEB OT RI

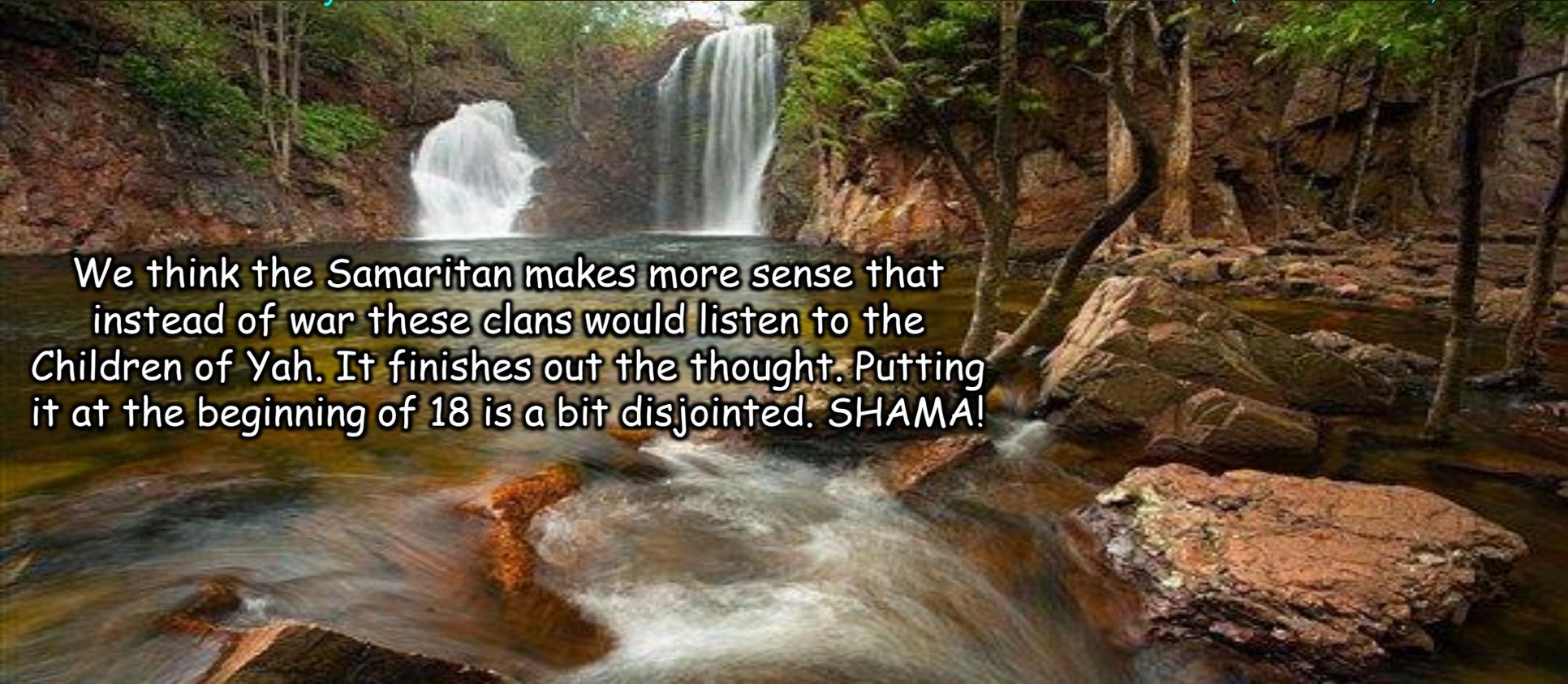
And I said, "I will bring you up from the misery of Egypt to the land of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites, to a land flowing with milk and honey." | LEB

and I have said, [I will bring yo]u [up] out of the affliction of Egypt to [the land of the Canaanite, and the Hittite, and the Amorite,] the Perizzite, the Hivite, and the Jebus[ite,] to a land flowing with milk and honey.'

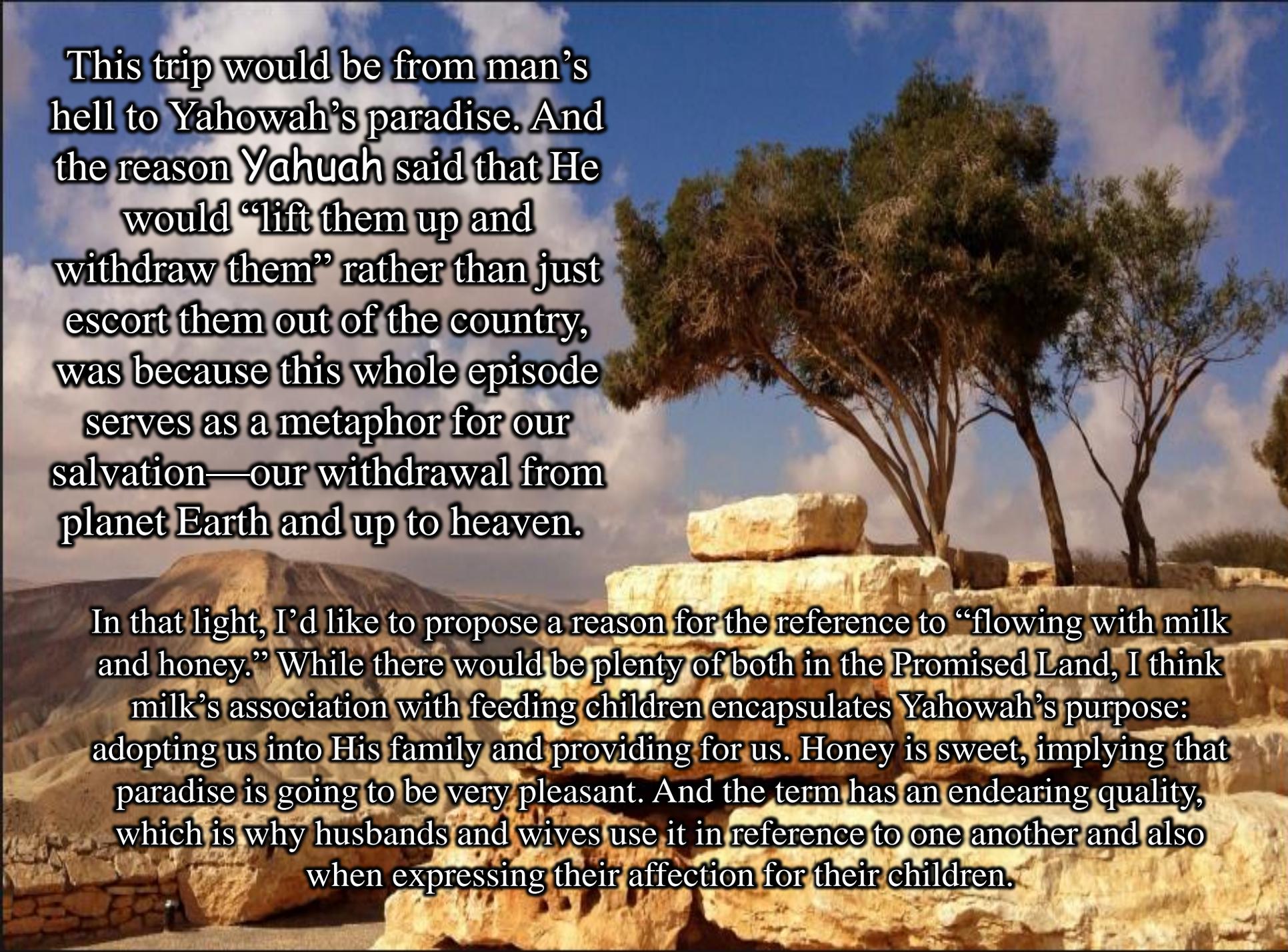
Abegg, M., Jr., Flint, P., & Ulrich, E. (1999). The Dead Sea Scrolls Bible: The Oldest Known Bible Translated for the First Time into English (Ex 3:17)..

17 and He promises ('amar - says) **that He will lift you up and withdraw you** ('alah 'eth 'atem) **from** (min) **misery and persecution** ('ony - affliction and suffering, harassment and poverty, being mishandled and put down, oppression and suppression) **in the realm** ('erets - land and nation) **of the Crucible of Egypt (misraym) and to a land** ('erets - realm)...**flowing with milk and honey."**

17 and I said, I will bring you up out of the affliction of Missrem to the land of the Kaananee,....the Ihttee, and the Ehmaree, the Ferizzee, and the Girgeshee, and the ibbee, and the Yeboosee, to a land flowing with milk and honey *****AND THEY WILL LISTEN TO YOUR VOICE****. (Part of 17 not 18)



We think the Samaritan makes more sense that instead of war these clans would listen to the Children of Yah. It finishes out the thought. Putting it at the beginning of 18 is a bit disjointed. SHAMA!

A scenic landscape featuring a stone wall in the foreground, several trees in the middle ground, and a blue sky with scattered clouds. The scene is brightly lit, suggesting a sunny day.

This trip would be from man's hell to Yahowah's paradise. And the reason Yahuah said that He would "lift them up and withdraw them" rather than just escort them out of the country, was because this whole episode serves as a metaphor for our salvation—our withdrawal from planet Earth and up to heaven.

In that light, I'd like to propose a reason for the reference to "flowing with milk and honey." While there would be plenty of both in the Promised Land, I think milk's association with feeding children encapsulates Yahowah's purpose: adopting us into His family and providing for us. Honey is sweet, implying that paradise is going to be very pleasant. And the term has an endearing quality, which is why husbands and wives use it in reference to one another and also when expressing their affection for their children.

Recognizing that Moseh had a speech impediment, Yahowah tried to be reassuring:

And you will go and lead in **את** you and the elders of Yahsharal to the king of Mizraim, and you will say and bring to light to him, **YAHUAH**, the Almighty of the Ebrem (Hebrews) has met for a specific purpose with us and now Let us go and walk please, on a journey (derek) three days in the desert wilderness and let us sacrifice to **YAHUAH** our Almighty.

Exodus 3:18

וּשְׁמָעוּ לְקוֹלְךָ וּבֵאתָ אִתָּהּ וּזְקֵנֵי יִשְׂרָאֵל
אֶל-מֶלֶךְ מִצְרַיִם וְאָמַרְתָּם אֵלָיו יְהוָה
אֱלֹהֵי הָעִבְרָיִים נִקְרָה עָלֵינוּ וְעַתָּה
נֵלְכָה-נָא דֶרֶךְ שְׁלֹשֶׁת יָמִים בַּמִּדְבָּר
וְנִזְבְּחָה לַיהוָה אֱלֹהֵינוּ: | LEB OT RI

And they will listen to your voice, and you will go, you and the elders of Israel, to the king of Egypt, and you will say to him, 'Yahweh, the God of the Hebrews has met with us, and now let us please go on a journey of three days into the desert, and let us sacrifice to Yahweh our God.' | LEB

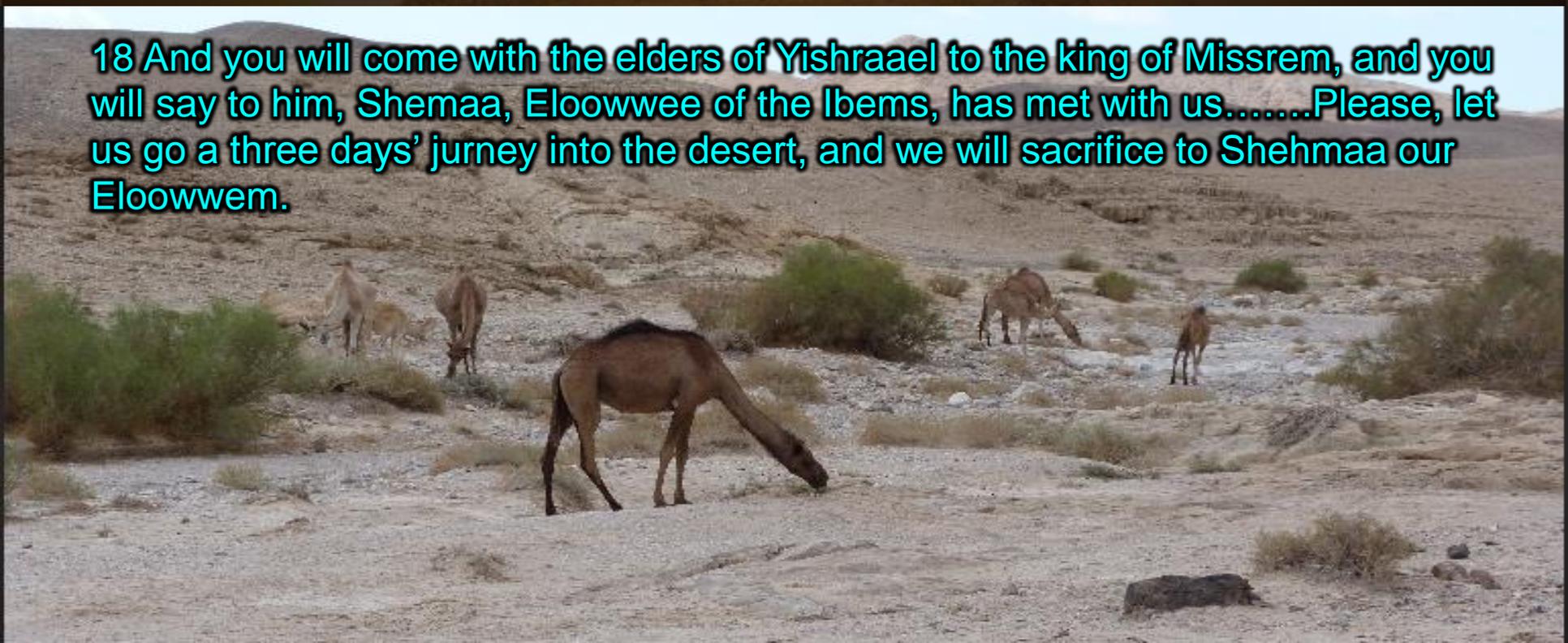
18 And they shall listen to [your voice; and you shall go, you] and the elders of the **children of Israel**, to the ki[ng of Eg]ypt, and you shall say to him, 'The Lord, the God [of the Hebrews, has met with us;] and now let us go, we pray you, [three day]s' jo[urney] into the wilderness, [that] we may sacrifice to the Lord [our] G[od].'

Abegg, M., Jr., Flint, P., & Ulrich, E. (1999). The Dead Sea Scrolls Bible: The Oldest Known Bible Translated for the First Time into English (Ex 3:18)

****children of Israel-is only in the DSS- Not MT, SP or LXX****

18 And they will listen and respond to (*sama'* - hear and pay attention to) **the sound of your voice** (*qowl 'atah*), **and to your arrival** (*wa bow' 'atah*), **and the elders of the Children of Yisra'el will go to the king** (*melek* - political and religious dictator) **of Egypt and say** (*'amar* - speak these words and tell him), **'Yahowah, Almighty** (*'elohym*) **of the Hebrews** (*'Ibryym*) **has met** (*qarah* - held a meeting) **with** (*'al* - among and on behalf of) **us** (*nahu*). **Please** (*na'*) **let us go out, walking a three-day path** (*halak derek salošet yowmym* - walk out of here following a route which will require three days) **into** (*ba*) **the** (*ha*) **desert** (*midabar* - wasteland, barren wilderness, and lifeless place) **to offer a sacrifice** (*zabah* - slaughter a sacrificial lamb) **to** (*la* - according to and on behalf of) **Yahowah** (*yahowah*), **our** (*nahu*) **Almighty** (*'elohym*).

18 And you will come with the elders of Yishraael to the king of Missrem, and you will say to him, Shemaa, Eloowwee of the Ibems, has met with us.....Please, let us go a three days' journey into the desert, and we will sacrifice to Shehmaa our Eloowwem.



SITE UNSEEN

Right: a map showing sites on Mount Sinai which are mentioned in the Bible. Inset, center: a warning near the barbed-wire fence guarding the mountain.

Bottom: Wyatt believes these ancient drawings mark the altar of the golden calf.

JABAL AL LAWZ
(Mt. Sinai)

Cleft in the rock where Moses stood
(Exod. 33:22)

Blackened peak *(Exod. 19:18, 20)*

Cave of Elijah *(1 Kings 19:8)*

Altar built by Moses
(Exod. 20:24-26; 24:4)

12 pillars
(Exod. 24:4)

Guardhouse

Old streambed—the “brook that descended” out of the mount *(Deut. 9:21)*

Site of golden-calf worship
(Exod. 32:19)

Boundary markers—the “bounds” set by Moses at the foot of the mountain
(Exod. 19:12, 21-23)



The Spitted Red Moss

Mt. Sinai

Remains of wells

Elijah's cave

Remains of the golden calf







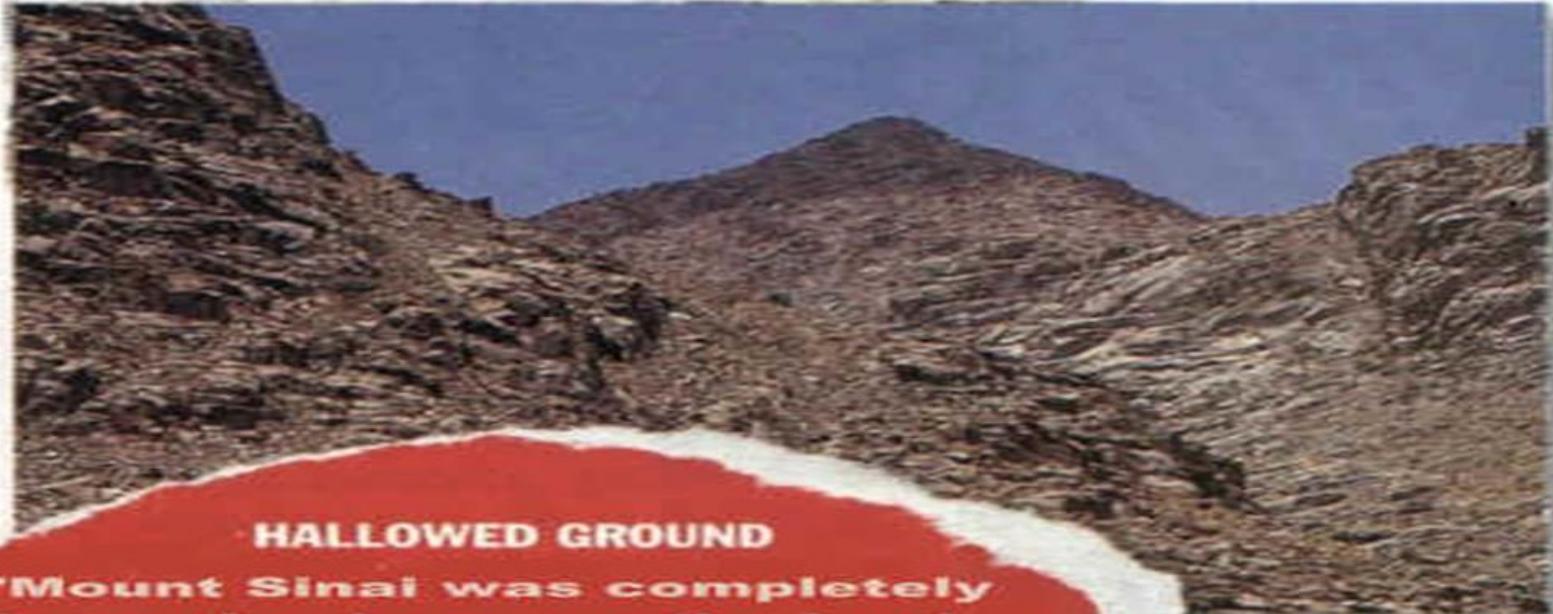
Image © 2005 TerraMetrics
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Point: 34°00'27.84" N, 37°43'39.00" E

Zoom: 100%

Eye alt: 5468.22 km

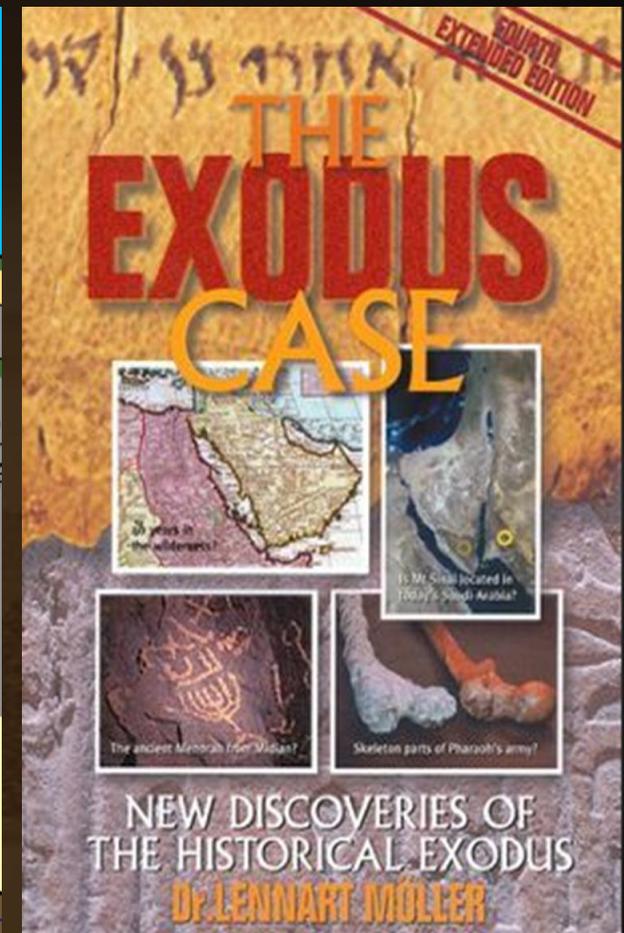
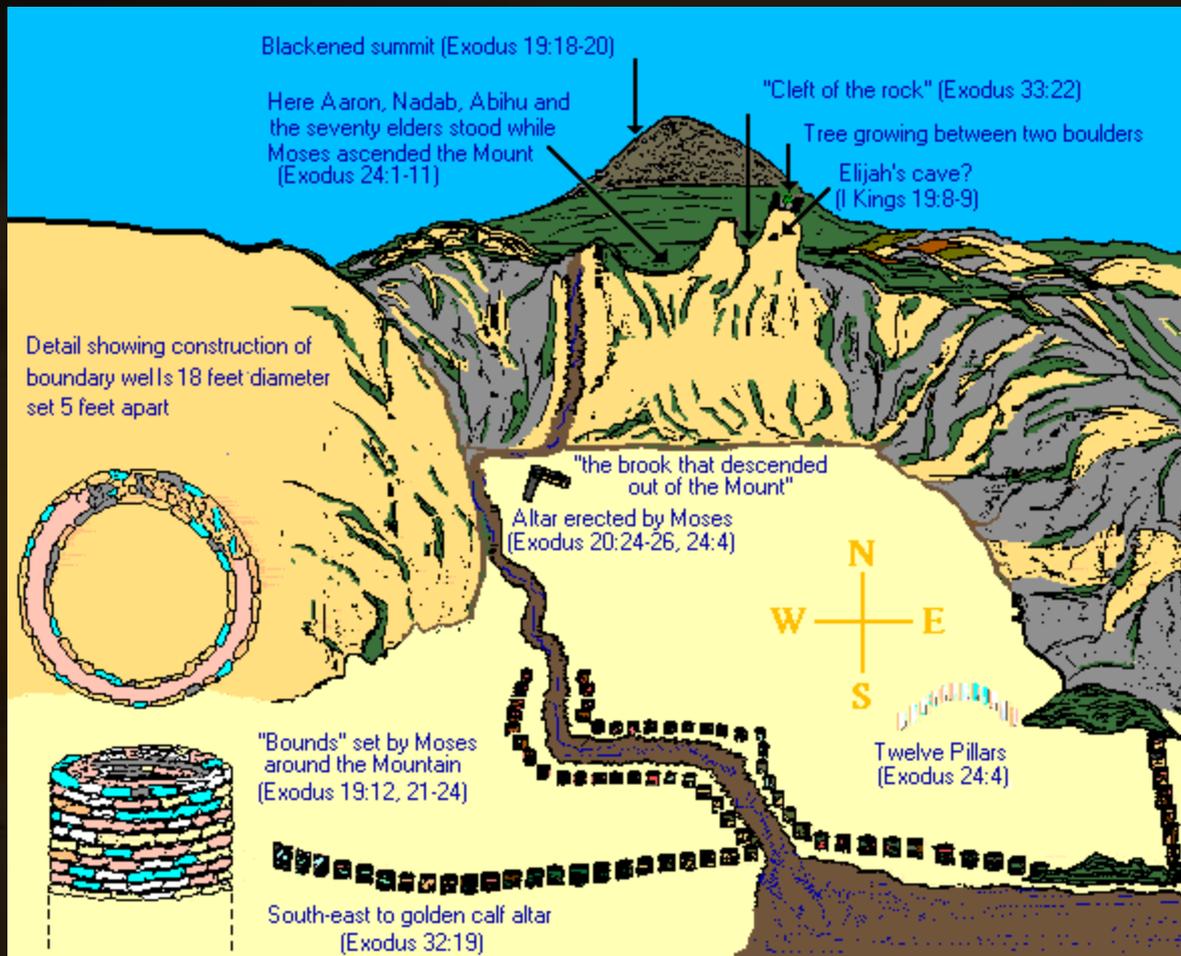


HALLOWED GROUND

**"Mount Sinai was completely
in smoke, because the Lord
descended upon it in fire."**

Ex. 19:18

***Above: the scorched peak
of Jabal al Lawz is visible here.***



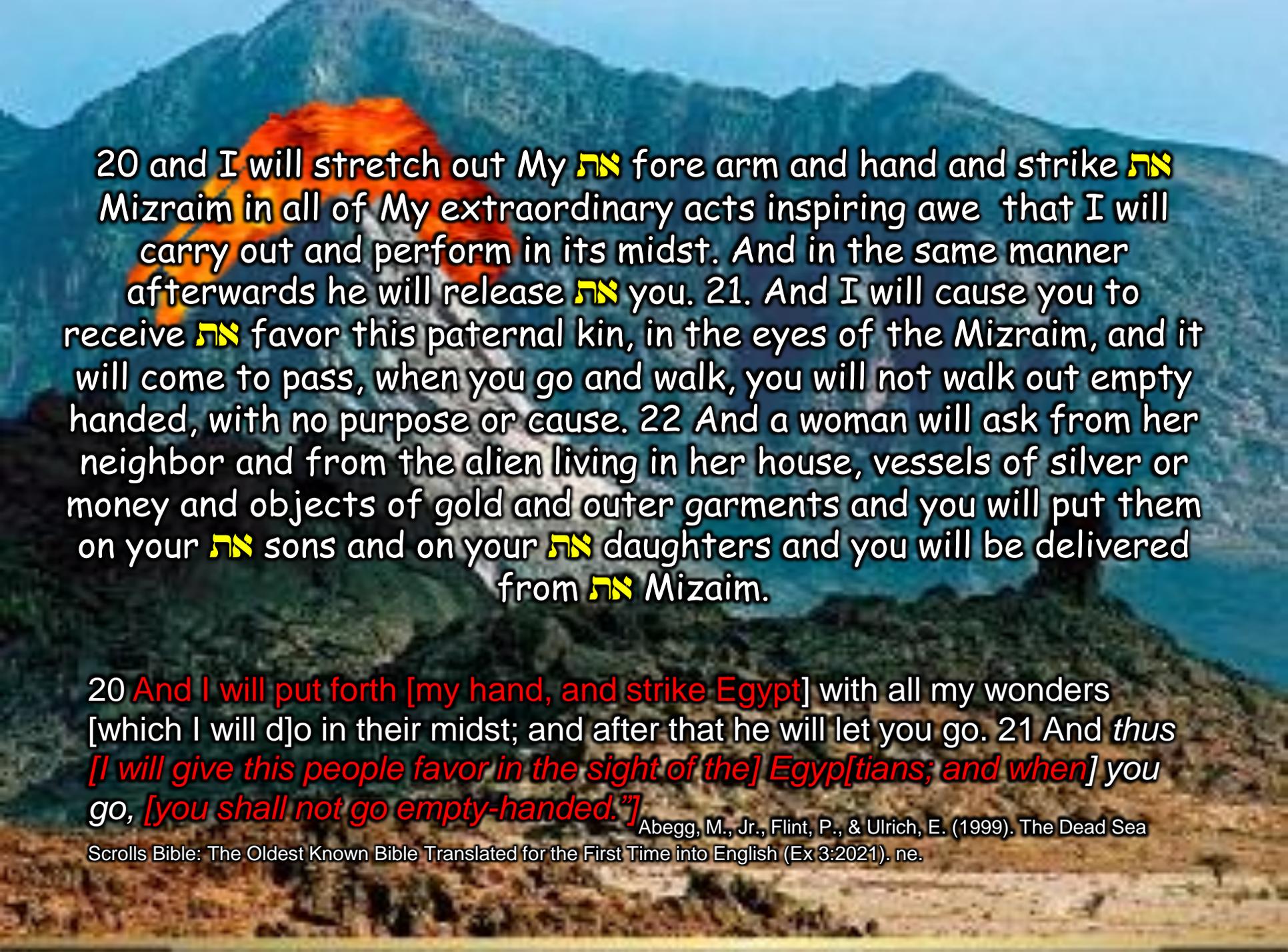
Very Interesting book with lots of pictures and graphs to consider the evidence.

This has been precisely worded to convey a vital message.

Their journey from Avaris in Goshen to Mount Horeb in Arabia would be over 200 miles, so the reference to “attending a meeting with Yahowah,” and to “a path which would require three days” speaks to the first three *Mow’ed Miqra’ey*. The path to **Yahuah** and to the Promised Land begins with *Pesach*, *Matsah*, and *Bikurym*, which occur in succession over the course of three days. This represents the same three days the Ma’aseyah Yahowsha’ would suffer on our behalf fulfilling Passover, Unleavened Bread, and FirstFruits in 33 CE. And that is why there was a reference to a “sacrificial lamb in accordance with Yahowah.” The blood of the first one was smeared on the upright pillars of the doorways of individual Yisra’elite homes. This one would be for the whole community—a single sacrificial lamb in the context of the Called-Out Assembly Meetings saving all mankind. And because He has done these things, **when Yahowsha came**, the true children Yisra’el will listen to Him.

While we have the benefit of hindsight, and can now see how the whole picture fits together, from beginning to end, Moseh, at least at this point, didn’t understand the role Passover, Unleavened Bread, and FirstFruits would play in his salvation or in ours. As such, he would have had no way to appreciate the majesty of what had just been revealed.

Moreover, Moseh knew these dictators. He had, after all, grown up in the household of pharaoh



20 and I will stretch out My אֶת fore arm and hand and strike אֶת Mizraim in all of My extraordinary acts inspiring awe that I will carry out and perform in its midst. And in the same manner afterwards he will release אֶת you. 21. And I will cause you to receive אֶת favor this paternal kin, in the eyes of the Mizraim, and it will come to pass, when you go and walk, you will not walk out empty handed, with no purpose or cause. 22 And a woman will ask from her neighbor and from the alien living in her house, vessels of silver or money and objects of gold and outer garments and you will put them on your אֶת sons and on your אֶת daughters and you will be delivered from אֶת Mizaim.

20 And I will put forth [my hand, and strike Egypt] with all my wonders [which I will d]o in their midst; and after that he will let you go. 21 And *thus [I will give this people favor in the sight of the] Eryp[tians; and when] you go, [you shall not go empty-handed.]*

Abegg, M., Jr., Flint, P., & Ulrich, E. (1999). The Dead Sea Scrolls Bible: The Oldest Known Bible Translated for the First Time into English (Ex 3:2021). ne.

20 So (*wa*), **I will stretch out** (*salah*) **My hand** (*yad* - power and influence) **and strike** (*nakah* - afflict) **those associated with** (*'eth*) **the Crucible of Egypt** (*misraym*) **with** (*'asher*) **all** (*kol*) **the astounding things** (*pala'* - miracles which surpass human understanding or capability) **I will do** (*'asah* - perform and cause to happen) **in** (*ba*) **their midst** (*qereb*). **And after that** (*'achar* - in the end, following all of that), **rest assured** (*ken* - you can rely on the fact), **they will send you away** (*salah* - dispatch you). **21 And thus My people** (*'am* - family) **will be treated favorably** (*hen*) **from these** (*zeh*) **Egyptian's** (*misraym*) **perspective** (*'ayin* - way of looking at things). **When the time comes** (*hayah*) **that you walk** (*halak*), **you shall not** (*lo'*) **leave empty-handed** (*reqam*). **22 Women** (*'isah* - wives) **shall ask** (*sa'al* - make a request to) **those who live in the community** (*saken* - the residents in the neighboring town) **as well as guests** (*guwr*) **in their house** (*bayit*) **for supplies** (*kaly* - utensils and cooking pots), **silver** (*kesep* - metal belongings) **and gold objects** (*kaly*) **as well as clothing** (*simlah* - apparel), **which you should place** (*sym* - put) **on your sons and on your daughters, taking them away** (*natsal* - to spare and save them) **from** (*'eth*) **the Crucible of Egypt** (*misraym*).

20 And I will stretch out My hand and strike Missrem with all My miracles which I shall do in the midst of it , and after that he will let you go. 21 I will grant the people the people favor in the is sight of the Missrems. And it shall be that when you go, you will not go empty handed. 22 And a person will ask from his neighbor, and a woman from her friend and from her neighbor , and who lives in her house, articles of silver and articles of gold and dress. And you will put them on your sons and daughters and you will plunder the Mizzrems.

Exodus 3:20

וְשַׁלַּחְתִּי אֶת־יָדִי וְהִבִּיתִי אֶת־מִצְרַיִם
בְּכָל־נִפְלְאוֹתַי אֲשֶׁר אֶעֱשֶׂה בְּקִרְבּוֹ
וְאַחֲרֵי־כֵן יִשְׁלַח אֶתְכֶם: | LEB

And I will stretch out my hand, and I will strike Egypt with all of my wonders that I will do in its midst, and afterward he will release you. | LEB

Exodus 3:21

וְנָתַתִּי אֶת־חֶן הָעַם־הַזֶּה בְּעֵינֵי מִצְרַיִם
וְהָיָה כִּי תֵלְכוּן לֹא תֵלְכוּ רִיקִים: | LEB

And I will give this people favor in the eyes of the Egyptians, and *then* when you go, you will not go empty-handed. | LEB

Exodus 3:22

וְשֹׂאֵלָה אִשָּׁה מִשְׁכַּנְתָּהּ וּמִגֵּרַת בֵּיתָהּ
כְּלֵי־כֶסֶף וְכָלִי זָהָב וְשִׁמְלֹת וְשִׁמְטוֹת
עַל־בְּנֵיכֶם וְעַל־בָּנוֹתֵיכֶם וְנִצַּלְתֶּם
אֶת־מִצְרַיִם: | LEB

And a woman will ask from her neighbor and from the woman dwelling as an alien in her house for objects of silver and objects of gold and garments, and you will put them on your sons and on your daughters; and you will plunder Egypt.” | LEB



We have seen that Yahuah wanted Mosha to make a few things known.

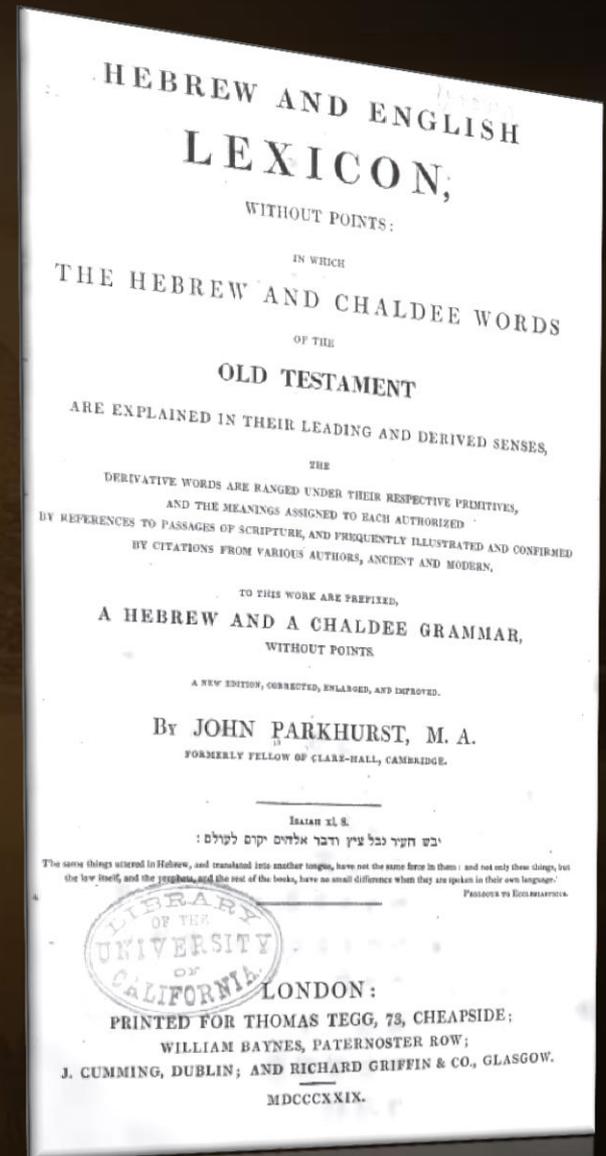
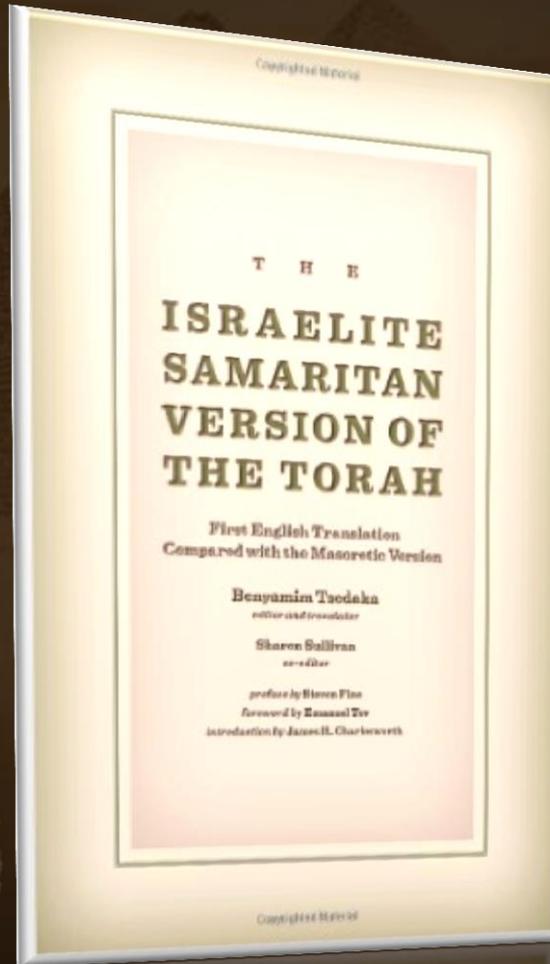
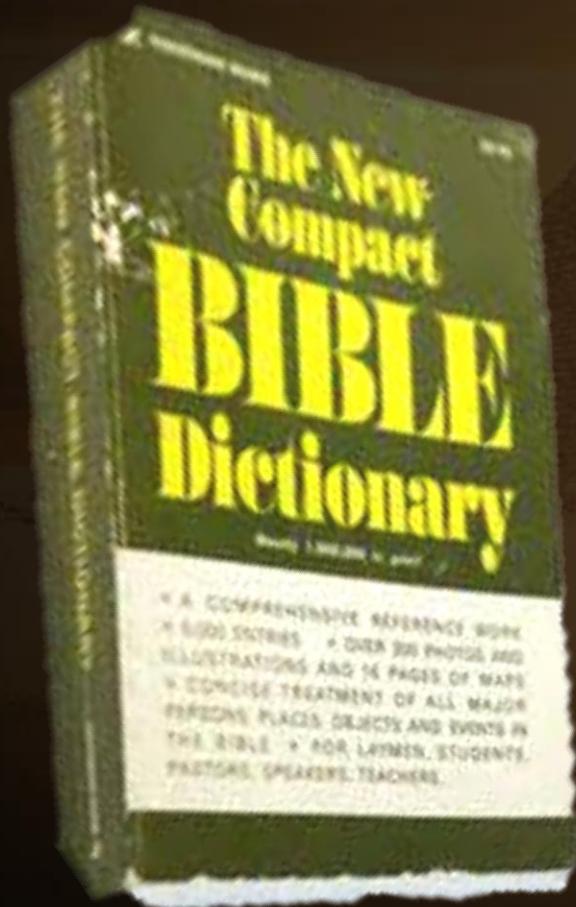
- As a sign that Mosha was speaking for Him, He would continue to bring His people back to this set apart mountain range.
- His character is everlasting. He was not to be identified with any other deity that they were aware of from other religions.
- He had a history with this people and a promise He was intent on keeping because of Abraham, Isaac and Yac'cob.
- He has a specific Name-Yahuah that He wants published and spoken so that He alone gets the recognition for what He has done, what He is doing and what He will accomplish in the future. And he specifically wants the Pharaoh to know His name
- He has never stopped paying especially close attention to His paternal kin, even in exile- past, present and future.
- He is now acting upon (shamar) the plan He has put into place.
- Yahuah was and will be awe inspiring which leads them and us to be released from captivity.
- They and we will leave with a purpose. They left with gold and silver and we will leave and be rewarded with the riches of eternal life for the purpose to live in the House of Yahuah with all our .

NEXT WEEK YAHUAH'S INSTRUCTIONS FOR
PESACH-PASSOVER / MATZA- UNLEAVEND BREAD
BUKURM-FIRST FRUITS

את



References



References

The screenshot shows the qBible website interface. At the top, there's a browser window with the address bar showing 'http://qbible.com/'. Below the browser, there's a navigation bar with buttons for '<< Book', '<< Chapter', '< Verse', 'Verse >', 'Chapter >>', and 'Book >>>'. To the right of this bar, 'Genesis' is selected in a dropdown menu, followed by '1' in two more dropdowns. Below the navigation bar, there's a search box with the placeholder text '... Type Here to Search the Greatest Study Bible on the Net ...' and a 'Search Chat Bible!' button. Below the search box, there are radio buttons for 'All Words', 'Any Word', and 'Exact Phrase', along with 'Home | Like Us' and a Facebook icon. In the center, there's a large 'Bible' logo with a magnifying glass over the 'B'. To the right of the logo, there's an example search: 'Example Bible Search: keep my commandments, Jhn 14:15' and 'Example Lexicon Search: anointed Christ Messiah, G0025'. Below the logo, there are several search options with dropdown menus for 'All Words' and 'Type Bible Search in..' or 'Type Lexicon Search..'. The options are: 'Law (Pentateuch / Five Scrolls)', 'History Books + Esther', 'Writings / Psalms', 'Prophets &', 'N.T.', 'Hebrew / Aramaic Bible', and 'Greek New Testament'. On the left side of the search area, there are buttons for 'KJV 1769 Change QBIBLE SEARCHBASE' and 'Get the QBIBLE SEARCHBOX'. On the right side, there's a vertical menu with links: 'Map', 'Search', 'Browse', 'Downloads', 'About', and 'Contact'. On the far left, there's a sidebar with a '37% off' badge and some text about 'Reference' and 'Apocrypha'.

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 - WEB (1833)
 - YLT (1898)
 - EBR (1902)
 - KJV (1850) [NEW!]
 - KJV (1769)
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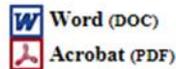
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Bibles: King James Version (Red-Letter KJV; 1769); KJV 1611; KJV 1850; KJV Apocrypha (1611/1769); American Standard Version (ASV; 1901); Holy Name & Divine Titles KJV; Full Hebrew Names KJV; Hebrew Bible/Old Testament (OT; Massoretic Text); Greek New Testament (NT; Westcott & Hort) with Interlinear Literal English Translation; Brenton's English of the Greek Septuagint (with Hellenizations restored); Etheridge & Murdock Parallel English of the Aramaic NT (1849/1852) -- (more...)

Lexicons: Strong's Hebrew/Chaldee & Greek dictionaries (OT/NT); Brown-Driver-Briggs Hebrew & Aramaic Lexicon (OT); Thayer's Greek Lexicon (NT); NAS Exhaustive Concordance of the Bible with Hebrew-Aramaic and Greek Dictionaries; with an Exhaustive Concordance mapping the English Authorized Version (AV) -- All fully integrated into several English, Hebrew and Greek Bibles, using Strong's Numbers and the qBible color-coded collation system. ([lexicons homepage](#))

References



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

1

Qara' – An Invitation to Meet God

Relationship, Not Religion...

Qara', which means “to invite,” “to call out,” and “to meet,” represents the heart and soul of the *Towrah*. Yahowah has “*qara'* – invited” us to “*qara'* – meet” Him. And that is why *qara'* serves as the basis of *Miqra'* (plural: *Miqra'ey*), the title God chose to convey the purpose of His seven-step plan of salvation. The *Miqra'ey*, meaning “Called-Out Assemblies” or “Invitations to Meet” Yahowah, begin in the spring with Passover, Unleavened Bread, and FirstFruits. These are followed seven weeks later by the celebratory ecumenical Feast of Seven Sabbaths, known as “Weeks.”

The first four *Miqra'ey* were not only prophetic, they were actually fulfilled, played out in human history during the Ma'aseyah Yahowsha's sixth corporeal visit. He sacrificed Himself as the Passover lamb on *Abyb* 14, which was *Pesach* that Friday, April 1st in 33 CE on our pagan calendars. He paid the penalty for our sins, voluntarily separating Himself from Yahowah, on *Matsah*, known as Unleavened Bread the following day. This, the most important date in human history, occurred on a Sabbath, the 15th of *Abyb* in Year 4000 Yah (Saturday, April 2nd, 33 CE on a Roman-Catholic calendar (Roman in the sense of Julian and Catholic in the sense of Gregorian)).

Invitations

- 1 **Qara'**
An Invitation to Meet God
- 2 **Salah**
Freedom
- 3 **Pesach**
Passover
- 4 **Matsah**
Unleavened Bread
- 5 **Bikwrym**
FirstFruits
- 6 **Shabuwa'**
Seven Sevens
- 7 **Taruw'ah**
Shout for Joy
- 8 **Kippurym**
Reconciliations
- 9 **Sukah**
Shelters
- 10 **Yowbel**
Yah's Lamb
- 11 **Miqra'ey**
Invitations to Meet God

References

