



**Do not fear I will always be with you...**  
**The Passover Review**

**Part 1**



X Y W E C Y

And these names

# The Calling Of Yah's People

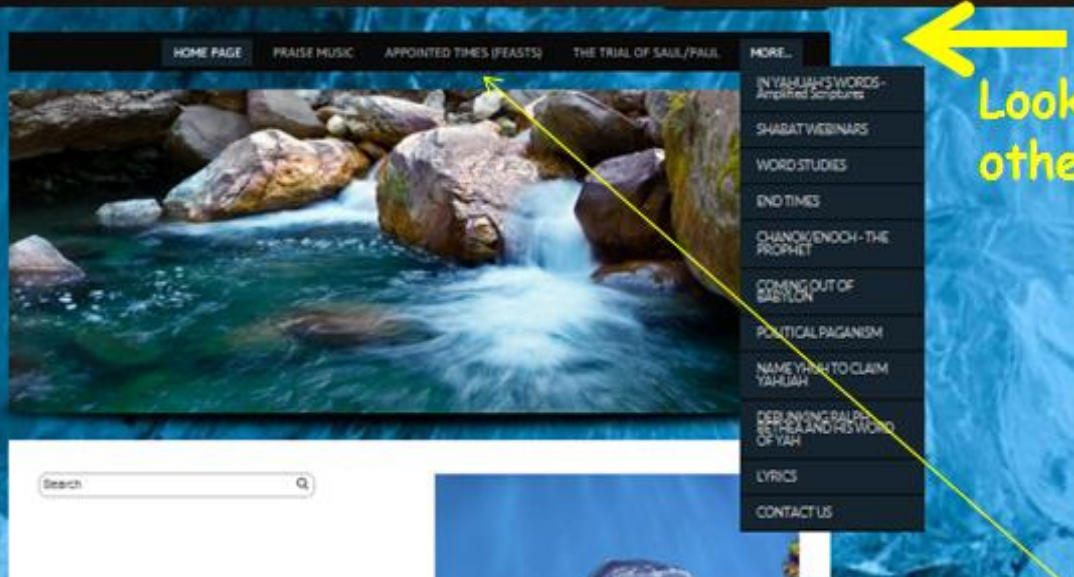
Yahuah's Instructions for Pesach – Matsah - Bikurym

Passover Review Part 1



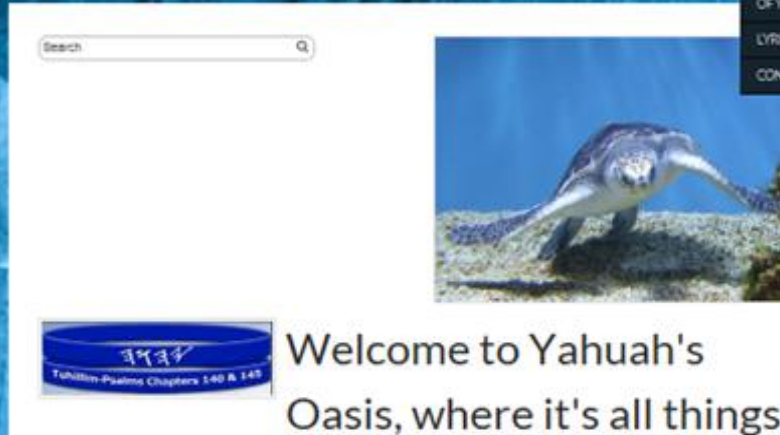


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Look under the "more" Tab for other pdfs and studies.

The Feast/Exodus Webinars are under the top tab



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TANAKH TRANSLATION

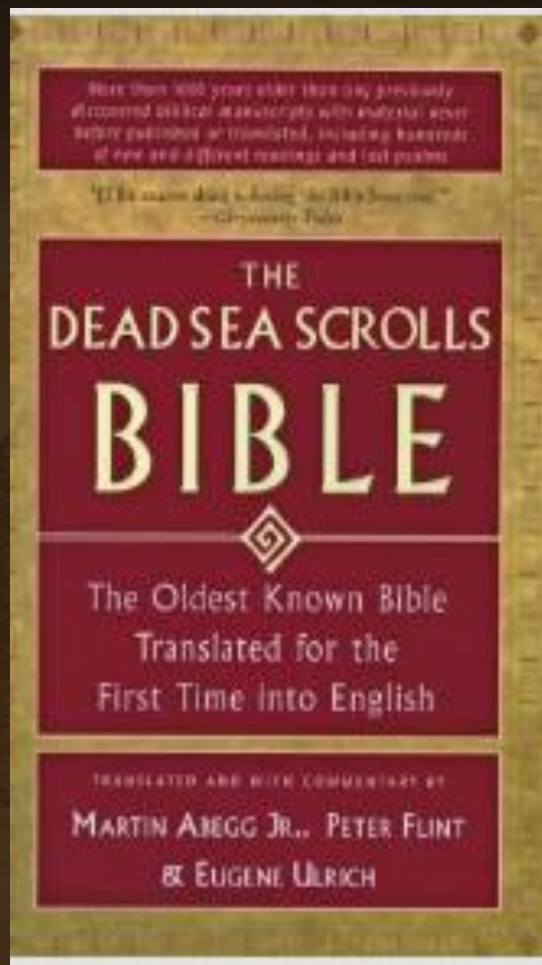
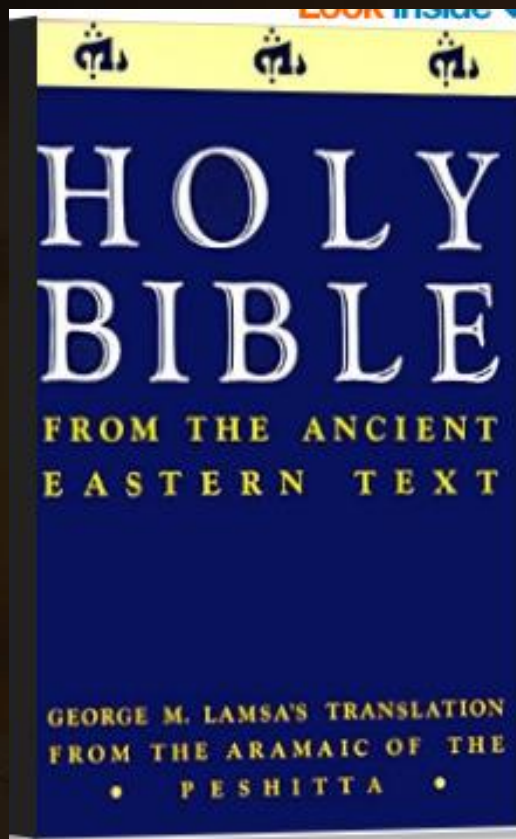
TORAH • NEVI'IM • KETHUVIM

We will be pulling additional insights from the JSB. A free copy is available on [internetarchive.org](http://internetarchive.org)

TORAH • NEVI'IM • KETHUVIM

TRANSLATION





<http://www.peshitta.org/>

We will also check with these versions and we will be adding the **Samaritan in blue**-with their phonetic spelling, and will underscore where it differs with the Masoretic Text. **The Aramaic** (you can get a free copy at the website above, if it differs will be in **green**. Craig's and other authors will be in Time New Roman font and ours will be in comic sans. We will correct the names and titles we find offensive. Continuing were we left off - Exodus Chapter 4 and 5.



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

[http://yadayah.com/Yada\\_Yahweh-Invitations\\_to\\_Meet\\_The\\_Eternal-Qara'-An\\_Invitation\\_to\\_Meet\\_The\\_Eternal.YHWH](http://yadayah.com/Yada_Yahweh-Invitations_to_Meet_The_Eternal-Qara'-An_Invitation_to_Meet_The_Eternal.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 present. On the right, there is a "YADA RADIO" section indicating "Fridays 7:30pm EST". Below the navigation, a document viewer displays a document titled "Qara' - An Invitation to Meet God" from "Volume 2: Invitations to Meet God ...Walking to Yahowah". The document content includes the heading "1 Qara' - An Invitation to Meet God" and the sub-heading "Relationship, Not Religion...". The main text explains that "Qara'" means "to invite," "to call out," and "to meet," representing the heart and soul of the Towrah. It details the seven-step plan of salvation, starting with Passover, Unleavened Bread, and FirstFruits, followed by the Feast of Seven Sabbaths. The text concludes by stating that the first four Miqra'ey were not only prophetic but actually fulfilled during the Ma'aseyah Yahowsha's sixth corporeal visit.

**YADA YAH** יהוה יאדא

Shout for Joy 12pm - 3pm EST

Genesis Invitations Going Astray The Way Home Good News God Damn Religion Last Days Forum

Google™ Custom Search

YADA RADIO Fridays 7:30pm EST

**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

**Word (DOC)**  
**Acrobat (PDF)**

*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 1<sup>st</sup> 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 15<sup>th</sup> of *Abyb* in Year 4000 Yah (Saturday, April 2<sup>nd</sup>, 33 CE on a Roman-Catholic calendar (Roman in the sense of Julian and Catholic in the sense of Gregorian)).

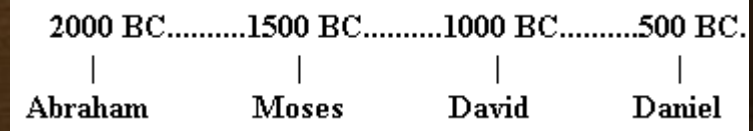


We wanted to take a few minutes to reflect upon what it must have been like for the Mitzrayim who were left. As we have discussed they did not like to document events which made them look bad. However with some digging we found this and its quite interesting.

### The admonitions of Ipuwer

<http://www.reshafim.org.il/ad/egypt/texts/ipuwer.htm>

It is impossible to give a date for the composition of this document. The surviving papyrus (Papyrus Leiden 334) itself is a copy made during the New Kingdom. Ipuwer is generally supposed to have lived during the Middle Kingdom or the Second Intermediate Period, and the catastrophes he bewails to have taken place four centuries earlier during the First Intermediate Period.





Everyone has a different time frame. We think from our study, the Exodus would have been more around 1550. But here is another opinion.

[www.israel-a-history-of.com](http://www.israel-a-history-of.com)

## 1446 BC – The Exodus & Egyptian History

Last Period of Sumerian Civilization								
Egyptian Middle Kingdom			Hyksos Invasion & Kingdom			Moses & the Exodus		
Joshua leads Israel into Canaan			The Judges			Merneptah Stele		
Samuel, Saul & David								
2100 BC	2000	1971 - 1786 BC	1700 - 1567	1504	1446	Period of the Judges	1230	1000 BC
	Abraham	Abraham, Isaac & Jacob Narratives	The period of Joseph's rule in Egypt	Thutmose III (1504-1450 BC)	Conquest & Settlement of the Holy Land	Biblical Books of Joshua & Judges	The word "Israel" appears in archaeological record	Monarchy Established



Fringe historians often compare the content of this papyrus with Exodus, the second book of the Bible [1]. Similarities between Egyptian texts and the Bible are easily found, and it is reasonable to assume Egyptian influence on the Hebrews, given their at times close contacts. But to conclude from such parallelisms that the Ipuwer Papyrus describes Egypt at the time of the Exodus, requires a leap of faith not everybody is willing to make.

While this may or may not be true date wise, that this is speaking to the effects the plagues had on the region and people due to the specific exodus, it does point to what effect plagues had on the people. But here it is and we can decide for ourselves. It is very repetitive but we don't like to cut anyone off mid-sentence so we will color in yellow the parts that we find are relevant to the exodus plagues. Human nature is the same. We in America will also see the degradation of the Human condition when things get ruff. We should learn from history

and prepare.



I [...] The door [keepers] say: "Let us go and plunder." The confectioners [...].  
The washerman refuses to carry his load [...]. The bird [catchers] have drawn up in line  
of battle [... the inhabitants] of the Delta carry shields. The brewers [...].  
A man regards his son as his enemy. Confusion [...] another. Come and conquer; judge  
[...] what was ordained for you in the time of Horus, in the age [of the Ennead ...]. The  
virtuous man goes in mourning because of what has happened in the land [...] goes [...].  
[...] the tribes of the desert have become Egyptians everywhere. Indeed, the face is pale; [...].  
[...] what the ancestors foretold has arrived at [fruition ...] the land is full of  
confederates, and a man goes to plough with his shield. Indeed, the meek say: ["He who is .  
... of] face is as a well-born man." Indeed, [the face] is pale; the Bowman is ready,  
wrongdoing is everywhere, and there is no man of yesterday. Indeed, the plunderer [...] everywhere,  
and the servant takes what he finds. Indeed, **the Nile overflows, yet none plough for it.** Everyone says: "We do not know what will happen throughout the land."  
Indeed, the women are barren and none conceive. Khnum fashions (men) no more because  
of the condition of the land.



**the Nile overflows, yet none plough for it:** The collapse of the Old Kingdom civilization is generally attributed to a repeated failure of the Nile to inundate the flood plain. A few consecutive crop failures can result in many subsequent years of suffering, as all the grain that is grown and which is to serve as seed, will be consumed as food.

With the Pharaoh and his army at the bottom of the sea, Egypt was ripe for plunder by neighboring enemies.



Indeed, poor men have become owners of wealth, and he who could not make sandals for himself is now a possessor of riches. Indeed, men's slaves, their hearts are *sad*, and magistrates do not fraternize with their people when they shout. Indeed, [hearts] are violent, pestilence is throughout the land, blood is everywhere, death is not lacking, and the mummy-cloth speaks even before one comes near it.

Indeed, many dead are buried in the river; the stream is a sepulcher and the place of embalmment has become a stream. Indeed, noblemen are in distress, while the poor man is full of joy. Every town says: "*Let us suppress the powerful among us.*"

Indeed, men are like ibises. Squalor is throughout the land, and there are none indeed whose clothes are white in these times. Indeed, the land turns around as does a potter's wheel; the robber is a possessor of riches and [the rich man is become] a plunderer. Indeed, trusty servants are [. . .]; the poor man [complains]: "How terrible! What am I to do?" *Indeed, the river is blood, yet men drink of it. Men shrink from human beings and thirst after water. Indeed, gates, columns and walls are burnt up, while the hall of the palace stands firm and endures. Indeed, the ship of [the southerners] has broken up; towns are destroyed and Upper Egypt has become an empty waste. Indeed, crocodiles [are glutted] with the fish they have taken, for men go to them of their own accord; it is the destruction of the land. Men say: "Do not walk here; behold, it is a net." Behold, men tread [the water] like fishes, and the frightened man cannot distinguish it because of terror. Indeed, men are few, and he who places his brother in the ground is everywhere. When the wise man speaks, [he flees without delay]. Indeed, the well-born man [. . .] through lack of recognition, and the child of his lady has become the son of his maidservant.*

*sad*: Lichtheim: *greedy*

*Let us suppress the powerful among us:*  
John A. Wilson: *Let us banish many from us.* Lichtheim: *Let us expel our rulers.*

*Indeed, the river is blood, yet men drink of it. Men shrink from human beings and thirst after water:*  
Why really, the River is blood. If one drinks of it, one rejects (it) as human and thirsts for water.  
(Wilson)



*gates, columns and walls are burnt up:* doors, columns, and floor planks are burned up (Wilson)

*crocodiles [are glutted] with the fish they have taken, for men go to them of their own accord:* crocodiles [sink] down because of what they have carried off, (for) men go to them of their own accord. (Wilson)

*When the wise man speaks, [he flees without delay]:* Lichtheim: "*The word of the wise has fled without delay*".

### III

*Indeed, the desert is throughout the land, the nomes are laid waste, and barbarians from abroad have come to Egypt. Indeed, men arrive [. . .] and indeed, there are no Egyptians anywhere.*

*Indeed, gold and lapis lazuli, silver and turquoise, carnelian and amethyst, Ibheth-stone and [. . .] are strung on the necks of maidservants. Good things are throughout the land, (yet) housewives say: "Oh that we had something to eat!"*

*Indeed, [. . .] noblewomen. Their bodies are in sad plight by reason of their rags, and their hearts sink when greeting [one another]. Indeed, chests of ebony are broken up, and precious ssnDm-wood is cleft asunder in beds [. . .]. Indeed, the builders [of pyramids have become] cultivators, and those who were in the sacred bark are now yoked [to it]. None shall indeed sail northward to Byblos today; what shall we do for cedar trees for our mummies, and with the produce of which priests are buried and with the oil of which [chiefs] are embalmed as far as Keftiu? They come no more; gold is lacking [. . .] and materials for every kind of craft have come to an end. The [. . .] of the palace is despoiled. How often do people of the oases come with their festival spices, mats, and skins, with fresh rdmt-plants, grease of birds . . . ? Indeed, Elephantine and Thinis [...] of Upper Egypt, (but) without paying taxes owing to civil strife. Lacking are grain, charcoal, irtyw-fruit, m'w-wood, nwt-wood, and brushwood. The work of craftsmen and [. . .] are the profit of the palace. To what purpose is a treasury without its revenues? Happy indeed is the heart of the king when truth comes to him! And every foreign land [comes]! That is our fate and that is our happiness! What can we do about it? All is ruin! Indeed, laughter is perished and is [no longer] made; it is groaning that is throughout the land, mingled with complaints.*

*barbarians* : Lichtheim: Foreign bowmen. Egyptians saw themselves as the pinnacle of creation: their land was The Land, their people were The People. In this their attitude was similar to that of other ancient (and not so ancient) peoples.

*from abroad have come to Egypt*: Times of weak central power opened opportunities for foreigners to infiltrate the country in even larger numbers than ordinarily: The Nubian Medjay during the First Intermediate Period, the Hyksos during the Second. Still, they probably numbered in the thousands rather than in the hundred thousands.

*Egyptians*: people (Wilson)

*lapis lazuli*: Much coveted blue stone, imported from Asia.

*Byblos*: This city on the Lebanese coast supplied cedar wood to the Egyptians since the Old Kingdom at least.

*Keftiu*: Often identified as Crete.

*The work of craftsmen and [. . .] are the profit of the palace*: Lichtheim: The output of craftsmen is lacking ---

*truth*: Lichtheim: gifts



## IV

*Indeed, every dead person is as a well-born man. Those who were Egyptians [have become] foreigners and are thrust aside. Indeed, hair [has fallen out] for everybody, and the man of rank can no longer be distinguished from him who is nobody. Indeed, [. . .] because of noise; noise is not [. . .] in years of noise, and there is no end [of] noise. Indeed, great and small [say]: "I wish I might die." Little children say: "He should not have caused [me] to live." Indeed, the children of princes are dashed against walls, and the children of the neck are laid out on the high ground. Indeed, those who were in the place of embalmment are laid out on the high ground, and the secrets of the embalmers are thrown down because of it. Indeed, that has perished which yesterday was seen, and the land is left over to its weakness like the cutting of flax. Indeed, the Delta in its entirety will not be hidden, and Lower Egypt puts trust in trodden roads. What can one do? No [. . .] exist anywhere, and men say: "Perdition to the secret place!" Behold, it is in the hands of those who do not know it like those who know it. The desert dwellers are skilled in the crafts of the Delta. Indeed, citizens are put to the corn-rubbers, and those who used to don fine linen are beaten with . . . Those who used never to see the day have gone out unhindered; those who were on their husbands' beds, let them lie on rafts. I say: "It is too heavy for me," concerning rafts bearing myrrh. Load them with vessels filled with [. . . Let] them know the palanquin. As for the butler, he is ruined. There are no remedies for it; noblewomen suffer like maidservants, minstrels are at the looms within the weaving-rooms, and what they sing to the Songstress-goddess is mourning. Talkers [. . .] corn-rubbers. Indeed, all female slaves are free with their tongues, and when their mistress speaks, it is irksome to the maidservants. Indeed, trees are felled and branches are stripped off.*

*Indeed, every dead person is as a well-born man. Those who were Egyptians [have become] foreigners and are thrust aside.: Lichtheim: Those who were people are strangers whom one shows the way.*

*...the children of the neck (i.e. holding onto the neck of the carrying grown-up): The (once) prayed-for children (Wilson)*

*on the high ground: burial ground above the flood plain.*

*were in the place of embalmment: Lichtheim: were entombed*

*crafts: work (Wilson)*

*corn-rubbers: Lichtheim: grindstones*

*rafts: Lichtheim: Boards*

*Load them with vessels filled with [. . . Let] them know the palanquin.: Lichtheim: She is loaded down with jars filled with ---. [No longer] does she know the palanquin,*

*trees are felled and branches are stripped off: the wholesale destruction of trees causes serious fuel problems, as witnessed nowadays in the Sahel region of sub-saharan Africa*

VI Would that there were an end of men, without conception, without birth! Then would the land be quiet from noise and tumult be no more. Indeed, [men eat] herbage and wash [it] down with water; neither fruit nor herbage can be found [for] the birds, and [. . .] is taken away from the mouth of the pig. No face is bright which you have [. . .] for me through hunger. Indeed, everywhere barley has perished and men are stripped of clothes, **spice, and oil**; everyone says: "There is none." The storehouse is empty and its keeper is stretched on the ground; a happy state of affairs! . . . Would that I had raised my voice at that moment, that it might have saved me from the pain in which I am. Indeed, **the private council-chamber, its writings are taken away and the mysteries which were [in it] are laid bare. Indeed, magic spells are divulged; smw- and shnw-spells are frustrated because they are remembered by men. Indeed, public offices are opened and their inventories are taken away; the serf has become an owner of serfs. Indeed, [scribes] are killed and their writings are taken away. Woe is me because of the misery of this time! Indeed, the writings of the scribes of the cadaster are destroyed, and the corn of Egypt is common property. Indeed, the laws of the council chamber are thrown out; indeed, men walk on them in public places, and poor men break them up in the streets. Indeed, the poor man has attained to the state of the Nine Gods, and the erstwhile procedure of the House of the Thirty is divulged. Indeed, the great council-chamber is a popular resort, and poor men come and go to the Great Mansions. Indeed, the children of magnates are ejected into the streets; the wise man agrees and the fool says "no," and it is pleasing in the sight of him who knows nothing about it. Indeed, those who were in the place of embalmment are laid out on the high ground, and the secrets of the embalmers are thrown down because of it.**

**spice, and oil:** Lichtheim: *Unanointed with oil*

**the private council-chamber, its writings are taken away and the mysteries which were [in it] are laid bare** the writings of the augurs enclosure are read. The place of secrets which was (so formerly) is (now) laid bare (Wilson)

**magic spells are divulged:** Anybody who knew magic spells could use them, though overuse seems to have made them ineffective. (Magic has always shunned the light of day and becomes ineffectual when scrutinized with a critical mind. Strangely, this has never prevented people from believing in it).

**smw- and shnw spells:** Go-spells and Enfold-spells (Wilson)

**because they are remembered:** Lichtheim: *through being repeated*

**the corn of Egypt is common property:** Wilson: *The grain-sustenance of Egypt is (now) a come-and-get-it.* Corn in the ancient Egyptian context refers to wheat and/or barley. The storage of surplus grain and its redistribution was one of the corner stones of the Egyptian economy. Egypt was *not* a welfare state, distributing free grain.

**has attained to the state of:** Lichtheim: *comes to the place*

**Nine Gods:** The *ennead*, the totality of the gods of a locality, not necessarily amounting to exactly nine gods.

**House of Thirty:** Tribunal, cf. *Hail Eater of entrails who came forth from the House of Thirty, I have not committed perjury.* from the Book of the Dead transl. by Allen and Faulkner

**the children of magnates are ejected into the streets:** Lichtheim: *there is much hatred in the streets*



## VII

Behold, the fire has gone up on high, and its burning goes forth against the enemies of the land. Behold, things have been done which have not happened for a long time past; the king has been **deposed by the rabble**. Behold, he who was buried as a **falcon** [is devoid] of biers, and what the **pyramid** concealed has become empty. Behold, it has befallen that the land has been deprived of the kingship by a few **lawless men**. Behold, men have fallen into rebellion against the **Uraeus, the [ . . . ] of Re**, even she who makes the Two Lands content. Behold, the secret of the land whose limits were unknown is divulged, and the Residence is thrown down in a moment. Behold, Egypt is fallen to pouring of water, and he who poured water on the ground has carried off the strong man in misery. Behold, the **Serpent** is taken from its hole, and the secrets of the Kings of Upper and Lower Egypt are divulged. Behold, the Residence is afraid because of want, and [men go about] unopposed to stir up strife. Behold, the land has knotted itself up with confederacies, and the coward takes the brave man's property. Behold, the **Serpent [ . . . ] the dead: he who could not make a sarcophagus for himself is now the possessor of a tomb**. Behold, the possessors of tombs are ejected on to the high ground, while he who could not make a coffin for himself is now [the possessor] of a treasury. Behold, this has happened [to] men; **he who could not build a room for himself is now a possessor of walls**. Behold, the magistrates of the land are driven out throughout the land: [ . . . ] **are driven out from the palaces**.

Behold, **noble ladies are now on rafts, and magnates are in the labor establishment, while he who could not sleep even on walls is now the possessor of a bed**. Behold, the possessor of wealth now spends the night thirsty, while he who once begged his dregs for himself is now the possessor of overflowing bowls. Behold, the possessors of robes are now in rags, while he who could not weave for himself is now a possessor of fine linen. Behold, he who could not build a boat for himself is now the possessor of a fleet; their erstwhile owner looks at them, but they are not his. Behold, he who had no **shade** is now the possessor of **shade**, while the erstwhile possessors of **shade** are now in the full blast of the storm. Behold, he who was ignorant of the lyre is now the possessor of a harp, while he who never sang for himself now vaunts the **Songstress-goddess**. Behold, those who possessed **vessel-stands** of copper [ . . . ] not one of the jars thereof has been adorned.

**deposed by the rabble**: Lichtheim: *robbed by beggars*      **Falcon**: the pharaoh, son of Horus      **pyramid**: pyramids were built from the third dynasty to the Middle Kingdom

**lawless men**: Lichtheim: *people who ignore custom*. Essentially, Egyptian **law** was customary law.

**Uraeus**: The snake symbol of the ruler, worn on pharaonic **headdresses**.      **the [ . . . ] of Re**: Lichtheim: *Stolen] is the crown of Re*

**Serpent**: Wilson: *(guardian-)serpent*

**he who could not build a room for himself is now a possessor of walls**: Lichtheim: *He who did not build a hut is an owner of coffers*.

**Behold, noble ladies are now on rafts, and magnates are in the labor establishment, while he who could not sleep even on walls is now the possessor of a bed**: Wilson: *Behold, nobles' ladies are (now) gleaners, and nobles are in the workhouse. (But) he who never (even) slept on a plank is (now) the owner of a bed*. Bedsteads were expensive furniture. Most people would have slept on the floor.

**shade**: Lichtheim: *shelter*

**Songstress-goddess**: goddess of music (Wilson)

**vessel-stands**: Most vessels had rounded bottoms and were placed on circular vessel-stands to prevent them from falling over. Lichtheim: *offering-tables*



Limestone pot stand,  
12th dynasty.  
Source: [Petrie Museum website](https://www.petrie-museum.org/)

## VIII

Behold, he who slept *wifeless through want* [finds] *riches*, while he whom he never saw stands making dole. Behold, he who had no property is now a possessor of wealth, and the magnate praises him. Behold, *the poor of the land have become rich*, and the [erstwhile owner] of property is one who has nothing. Behold, *serving-men* have become masters of butlers, and he who was once a messenger now sends someone else. Behold, he who had no loaf is now the owner of a barn, and his storehouse is provided with the goods of another. Behold, he whose hair is fallen out and who had no oil has now become the possessors of jars of sweet myrrh. Behold, she who had no box is now the owner of a coffer, and she who had to look at her face in the water is now the owner of a mirror. Behold, [. . .]. Behold, a man is happy eating his food. Consume your goods in gladness and unhindered, for it is good for a man to eat his food; God commands it for him whom He has favored [. . .]. [Behold, he who did not know] his god now offers to him with incense of another [who is] not known [to him]. [Behold,] great ladies, once possessors of riches, now give their children for beds. Behold, a man [to whom is given] a noble lady as wife, her father protects him, and he who has not [. . .] killing him. Behold, the children of magistrates are [. . . the calves] of cattle [are given over] to the plunderers.

Behold, *priests transgress with the cattle of the poor* [. . .]. Behold, he who could not slaughter for himself now slaughters bulls, and he who did not know how to carve now sees [. . .]. Behold, *priests transgress with geese, which are given [to] the gods instead of oxen*. Behold, maidservants [. . .] offer ducks; noblewomen [. . .]. Behold, noblewomen flee; the overseers of [. . .] and their [children] are cast down through fear of death. [Behold,] the chiefs of the land flee; there is no purpose for them because of want. The lord of [. . .].

*wifeless through want*: Founding a household, which seems to have been almost synonymous with getting married required a modicum of wealth.

*riches*: Lichtheim: *noblewoman*

*the poor of the land have become rich*: In reality the poor do not become rich during social upheaval.

*serving-men*: Lichtheim: *cooks*

*priests transgress with the cattle of the poor* [. . .]: Lichtheim: *the serfs eat beef, The paupers -----*

*priests transgress*: Lichtheim: *serfs eat*

*geese, which are given [to] the gods instead of oxen*: Shortchanging and stealing from the gods was a mortal sin. *I have not purloined offerings* ([Negative confessions](#))



## IX

*Behold,] those who once owned beds are now on the ground, while he who once slept in squalor now lays out a skin-mat for himself.*

*Behold, noblewomen go hungry, while the **priests** are sated with what has been prepared for them.*

***Behold, no offices are in their right place, like a herd running at random without a herdsman.***

*Behold, cattle stray and there is none to collect them, but **everyone fetches for himself those that are branded with his name.***

***Behold, a man is slain beside his brother, who runs away and abandons him to save his own skin.***

*Behold, he who had no yoke of oxen is now the owner of a herd, and he who could find for himself no ploughman is now the owner of cattle.*

*Behold, he who had no grain is now the owner of granaries, and he who had to fetch loan-corn for himself is now one who issues it.*

*Behold, he who had no dependents is now an owner of serfs, and he who was [a magnate] now performs his own errands.*

*Behold, the strong men of the land, the condition of the people is not reported [to them]. All is ruin!*

***Behold, no craftsmen work, for the enemies of the land have impoverished its craftsmen.***

*[Behold, he who once recorded] the harvest now knows nothing about it, while he who never ploughed [for himself is now the owner of corn; the reaping] takes place but is not reported. **The scribe [sits in his office], but his hands [are idle] in it.***

*Destroyed is [. . .] in that time, and a man looks [on his friend as] an adversary. The infirm man brings coolness [to what is hot . . .] fear [. . . .]. Poor men [. . . the land] is not bright because of it.*

*priests: king's men (Wilson)*

*everyone fetches for himself those that are branded with his name: Wilson: Every man takes for himself and brands (them) with his name.*

# X

*Destroyed is [ . . . ] their food is taken from them [ . . . through ] fear of his terror. The commoner begs [ . . . ] messenger, but not [ . . . ] time. He is captured laden with goods and [ all his property ] is taken away. [ . . . ] men pass by his door [ . . . ] the outside of the wall, a shed, and rooms containing falcons. It is the common man who will be vigilant, the day having dawned on him without his dreading it. Men run because of [ . . . for ] the temple of the head, strained through a woven cloth within the house. What they make are tents, just like the desert folk.*

*Destroyed is the doing of that for which men are sent by retainers in the service of their masters; they have no readiness. Behold, they are five men, and they say: "Go on the road you know, for we have arrived."*

*Lower Egypt weeps; the king's storehouse is the common property of everyone, and the entire palace is without its revenues. To it belong emmer and barley, fowl and fish; to it belong white cloth and fine linen, copper and oil; to it belong carpet and mat, [ . . . ] flowers and wheat-sheaf and all good revenues . . . If the . . . it in the palace were delayed, men would be devoid [ of . . . ].*

*Destroy the enemies of the august Residence, splendid of magistrates [ . . . ] in it like [ . . . ]; indeed, the Governor of the City goes unescorted.*

*Destroy [ the enemies of the august Residence, ] splendid [ . . . ].*

*[ Destroy the enemies of ] that erstwhile august Residence, manifold*

*of laws [ . . . ]. [ Destroy the enemies of ] that erstwhile august*

*[ Residence . . . ]. Destroy the enemies of that erstwhile august*

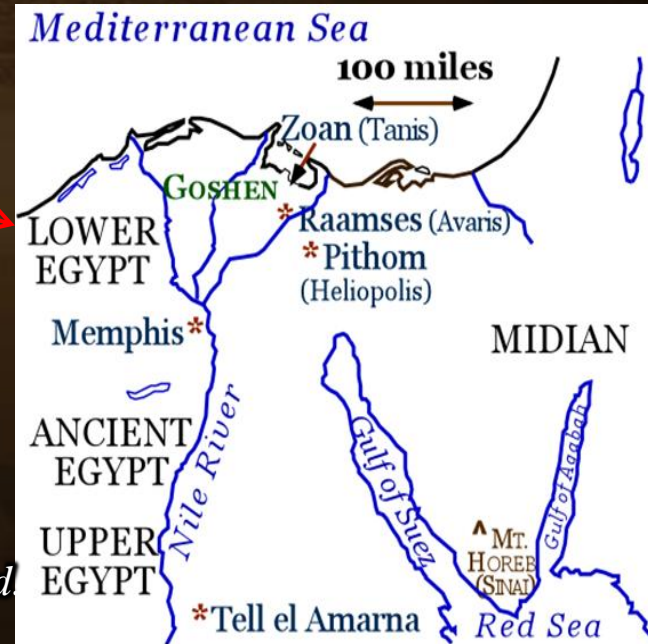
*Residence [ . . . ] none can stand [ . . . ]. Destroy the enemies of that*

*erstwhile august Residence, manifold of offices; indeed [ . . . ].*

*Remember to immerse [ . . . ] him who is in pain when he is sick in his*

*body; show respect [ . . . ] because of his god that he may guard the*

*utterance [ . . . ] his children who are witnesses of the surging of the flood*





# XI

*Remember to [. . . . .]. . . shrine, to fumigate with incense and to offer water in a jar in the early morning. Remember [to bring] fat r-geese, trp-geese, and **ducks** and to offer god's offerings to the gods. Remember to chew **natron** and to prepare white bread; a man [should do it] on the day of wetting the head. Remember to erect flagstaffs and to carve offering stones, the priest cleansing the chapels and the temple being plastered (white) like milk; to make pleasant the odor of the **horizon** and to provide bread-offerings. Remember to observe regulations, to fix dates correctly, and to remove him who enters on the priestly office in **impurity of body**, for that is doing it wrongfully, it is destruction of the heart [. . .] the day which precedes eternity, the months [. . .] years are known. Remember to slaughter oxen [. . .]. Remember to go forth purged [. . .] who calls to you; to put r-geese on the fire [. . .] to open the jar [. . .] the shore of the waters [. . .] of women [. . .] clothing [. . . . .] to give praise . . . in order to appease you. [. . .] lack of people; come [. . .] **Re who commands** [. . .] **worshipping him** [. . .] West until [. . .] are diminished [. . .]. Behold, why does **he** seek to fashion [men . . .]? The frightened man is not distinguished from the violent one.*

*Remember:* The things to remember are the duties of the priests, first among them the pharaoh as High Priest, to their gods. In accordance with the magical thinking of the day (and which still persists among many believers) the meticulous fulfilment of duties brings with it the favour of the gods and thus the well-being of the pious.

*ducks:* sat-geese (Wilson)

*natron:* used for cleaning teeth, cf. [Personal hygiene and cosmetics](#)

*horizon:* Lichtheim: *sanctuary*

*impurity of body:* Priest had to observe a number of rules, like removing hair, wearing white sandals made of reeds etc.

*he:* the creator god

## XII

*He brings coolness upon heat; men say: "He is the **herdsman** of mankind, and there is no evil in his heart." Though his herds are few, yet he spends a day to collect them, their hearts being on fire. Would that he had perceived **their nature** in the first generation; then he would have imposed obstacles, he would have stretched out his arm against them, he would have destroyed **their herds** and their **heritage**. Men desire the giving of birth, but sadness supervenes, with needy people on all sides. So it is, and it will not pass away while the gods who are in the midst of it exist. Seed goes forth into mortal women, but none are found on the road.*

*Combat has gone forth, and he who should be a redresser of evils is one who commits them; neither do men act as pilot in their hour of duty. Where is he today? Is he asleep? Behold, his power is not seen.*

*If we had been fed, I would not have found you, I would not have been summoned in vain; "Aggression against it means pain of heart" is a saying on the lips of everyone. Today he who is afraid . . . a myriad of people; [. . .] did not see [. . .] against the enemies of [. . .] at his outer chamber; who enter the temple [. . .] weeping for him [. . .] that one who confounds what he has said . . . The land has not fallen [. . .] the statues are burned and their tombs destroyed [. . .] he sees the day of [. . .]. He who could not make for himself [. . .] between sky and ground is afraid of everybody. . . . if he does it . . . what you dislike taking.*

*Authority, knowledge, and truth are with you, yet confusion is what you set throughout the land, also the noise of tumult. Behold, one deals harm to another, for men conform to what you have commanded. If three men travel on the road, they are found to be only two, for the many kill the few.*

*herdsman:* The metaphor of divine herdsman or shepherd is frequently used in Egyptian literature.

*their nature:* The evil in man was either unintentional or it came into being shortly after creation.

*their herds:* Wilson: *the seed thereof*. Re would have destroyed his flawed creation had he known at the beginning.

*heritage:* Lichtheim: *heirs*



## XIII

*Does a herdsman desire death? Then may you command reply to be made, because it means that one loves, another detests; it means **that their existences are few everywhere**; it means **that you have acted so as to bring those things to pass**. You have told lies, and the land is a weed which destroys men, and none can count on life. All these years are strife, and a man is murdered on his housetop even though he was vigilant in his gate lodge. **Is he brave and saves himself? It means he will live.***

*When men send a servant for humble folk, he goes on the road until he sees the flood; the road is washed out and he stands worried. What is on him is taken away, he is belabored with blows of a stick and wrongfully slain. Oh that you could taste a little of the misery of it! Then you would say [. . .] from someone else as a wall, over and above [. . .] hot . . . years . . . [. . .].*

*[It is indeed good] when ships fare upstream [. . . . .] robbing them.*

*It is indeed good [. . .]. [It is indeed] good when the **net is drawn in and birds are tied up** [. . .].*

*It is [indeed] good [. . .] dignities for them, and the roads are passable.*

*It is indeed good when the hands of men **build pyramids**, when ponds are dug and plantations of the trees of the gods are made.*

*It is indeed good when men are drunk; they drink myt and their hearts are happy*

*that their existences are few: Lichtheim: reducing their numbers*

*Is he brave and saves himself? It means he will live: Lichtheim: . If he is brave he may save himself. Such is his life!*

*net is drawn in and birds are tied up: Bird netting was to some a leisure activity, to others a necessity.*

*build pyramids: an activity which had completely ceased by the New Kingdom.*

## XIV

*It is indeed good when shouting is in men's mouths, when the magnates of districts stand looking on at the shouting in their houses, clad in a cloak, cleansed in front and **well-provided within**.*

*It is indeed good when beds are prepared and the headrests of magistrates are safely secured. Every man's need is satisfied with a couch in the shade, and a door is now shut on him who once slept in the bushes.*

*It is indeed good when fine linen is spread out on New Year's Day [. . .] on the bank; when fine linen is spread out and cloaks are on the ground. The overseer of [. . .] the trees, the poor [. . . . .] in their midst like Asiatics [. . .]. Men [. . .] the state thereof; they have come to an end of themselves; none can be found to stand up and protect themselves [. . .].*

*Everyone fights for his sister and saves his own skin. Is it Nubians? Then will we guard ourselves; warriors are made many in order to ward off foreigners. Is it Libyans? Then we will turn away. **The Medjay are pleased with Egypt.***

*well-provided within: firm-bellied (Wilson)*

*The Medjay are pleased with Egypt: The Madjoi fortunately are with Egypt. (Wilson); The Medjai are content with Egypt." (Lichtheim)*



## XV

*How comes it that every man kills his brother? The troops whom we marshaled for ourselves have turned into **foreigners and have taken to ravaging**. What has come to pass through it is informing the Asiatics of the state of the land; all the desert folk are possessed with the fear of it. **What the plebs have tasted [ . . . ] without giving Egypt over [to] the sand**. It is strong [ . . . ] speak about you after years [ . . . ] devastate itself, it is the threshing floor which nourishes their houses [ . . . ] to nourish his children [ . . . ] said by the troops [ . . . . . ] fish [ . . . ] gum, lotus leaves [ . . . ] excess of food.*

*foreigners and have taken to ravaging: Wilson: barbarians, beginning to destroy that from which they took their being. Foreigners were seen as agents of chaos.*

*What the plebs have tasted [ . . . ] without giving Egypt over [to] the sand: Lichtheim: The experience of the people is that they say: "Egypt will not be given over <to> sand!"*

## XVI

*What Ipuwer said when he addressed the Majesty of the Lord of All: [ . . . ] all herds. It means that ignorance of it is what is pleasing to the heart. You have done what was good in their hearts and you have nourished the people with it. They cover their faces through fear of the morrow. That is how a man grows old before he dies, while his son is a lad of understanding; he does not open [his] mouth to speak to you, but you seize him in the doom of death [ . . . ] weep [ . . . ] go [ . . . ] after you, that the land may be [ . . . ] on every side*

## XVII

*If men call to [. . .] weep [. . .] them, who break into the tombs and burn the statues [. . .] the corpses of the nobles [. . . . .] of directing work*

Most Egyptologists, having grown up in the Christian West, accepted these accounts as being, at least in part, historically correct.

As you take the time to read this whole letter on your own, reflect how the country deals with anarchy and in the case of the US the possibility of martial law at some point. We see the human condition is the same as thousands of years ago- we have not gotten any better. Everyone will be out for themselves. In any case we can clearly see that it would have been a very chaotic time for the Mitzryim after the Exodus. No slaves , no leader, no gods, no food- and the country is ripe for the picking.



# Pesach Insights



אתה בשום פנים לא תאכל  
אמר כלם. ישוע בגת שמנים  
(מתי כו 36-46; לוקס כד 30-46)

32 הם באו אל מר  
שמנים. אמר לו

הטוב  
20 אמר  
הטוב  
האדם אמנם הולך  
לאיש אשר יסגיד  
טוב היה לו אלולא נולד  
את בן האדם. טוב היה לו אלולא נולד  
האיש ההוא.  
22 כאשר אכלו לקח ישוע את הלחם  
ונתן להם באמרו: "ק  
23 לקח את הכוס, ברה  
גופי" 24 ממנה



*Yada' Yah* Book 2: Invitations to Meet  $\epsilon$  ...*Walking to Yahowah Pesach* –  
Passover The Story of Our Redemption...

If you want to benefit from Passover, engage and follow Yahowah's instructions. Passover is the lone doorway to eternal life. So answer **Yahuah's** invitation and act upon His directions if you want to live. The Children who engaged and endured with **Yahuah** did what we are asked to do—what not one Christian in a million does. And since Yahowsha' also observed *Pesach*, it renders the Christian notion that they are “followers of Christ” ridiculous.

Let's briefly consider the messenger who brought us these instructions. Moseh, the individual Yahowah used to scribe the Towrah, is worth knowing. In this regard, there is an interesting passage in Numbers (or more accurately, *Bamidbar*—“In the Wilderness”) which not only portrays Moseh's relationship with **Yahuah**, but also presents the scheme deployed by his critics to override his testimony.





The very same tactic is still deployed in Catholicism, Rabbinical Judaism, and Islam, so let's review it now. The issue which sparked the assault on Moseh's authority to speak for Yahowah was racism—not unlike Catholicism's and Islam's hatred of Jews and all things Hebrew, or Judaism's disdain for the *Gowym*. But the motivation was power. Being Yahowah's messenger afforded Moseh status that others craved.

**“Miryam (*Miryam* – one who rebels) and ‘Aharown (*Aharown* – Enlightened Freewill) spoke (*dabar*) against (*ba ‘al*) Moseh because of (*‘odowth* – on account of and for the reason of) the Kuwsy (*kuwsy* – black) woman (*‘isah* – female) who (*‘asher* – relationally) he had taken (*laqah* – selected and accepted) as (*ky*) his wife (*‘isah* – woman).” (*Bamidbar* / In the Wilderness / Numbers 12:1)**

**12:1 And Maryaam and Aahrron spoke about Mooshe because of the beautiful woman whom he had married. For he had married a beautiful woman. SP**

The beautiful woman- the standard translation and also Jewish commentary suggest “black woman”-*Cushi*. “ However, the Samaritan pronounce this word as “Kaashet.” Maryaam and Aahrron spoke about Seebboora. Mooshe's only wife, who was sent back to her fathers house after the incident at the inn. (Exodus 4:24-26), The Samaritan sages made a comparison between the quality of Seebboora as a beautiful “Kaashet” and Deuteronomy 32:15. “Kaashet” = you became handsome.” ( **however in Hebrew this means fat S3780.**) This attitude of the Samaritan sages came from the understanding that Mooshe married only one wife, and once he became absolutely devoted to his mission he never got married again.





Something to question. Yethroe was the Midyanite priest and so then his daughter would be a Midyanite not a Kushite ( however we do not know how many wives he might have had.) The Strong's word does point to Ethiopic and Cush but that does not match the geography for Midian to be considered Ethiopic.

Gen 2:13

And the name of the second river is Gihon: the same is it that compasses the whole land of Ethiopia. [H3568](#)





כּוּשִׁי

## Transliteration

*Kuwshiy*

## Pronunciation

kū-shē' (Key)

## Part of Speech

adjective

## Root Word (Etymology)

Patronymically from כּוּשׁ (H3568)

## Dictionary Aids

TWOT Reference: 969a

## KJV Translation Count — Total: 23x

The KJV translates Strong's H3569 in the following manner: Ethiopian (15x), Cushi (8x).

## Outline of Biblical Usage [?]

- I. Cushi or Ethiopian = see Cushan "their blackness"
- A. one of the descendants of Cush the grandson of Noah through Ham and a member of that nation or people
  - B. one of Joab's couriers
  - C. (TWOT) Ethiopian

כּוּשׁ

## Transliteration

*Kuwsh*

## Pronunciation

kūsh (Key)

## Part of Speech

proper locative noun, proper masculine noun

## Root Word (Etymology)

Probably of foreign origin

## Dictionary Aids

TWOT Reference: 969

## KJV Translation Count — Total: 30x

The KJV translates Strong's H3568 in the following manner: Ethiopia (19x), Cush (8x), Ethiopians (3x).

## Outline of Biblical Usage [?]

## I. Cush = "black"

n pr m

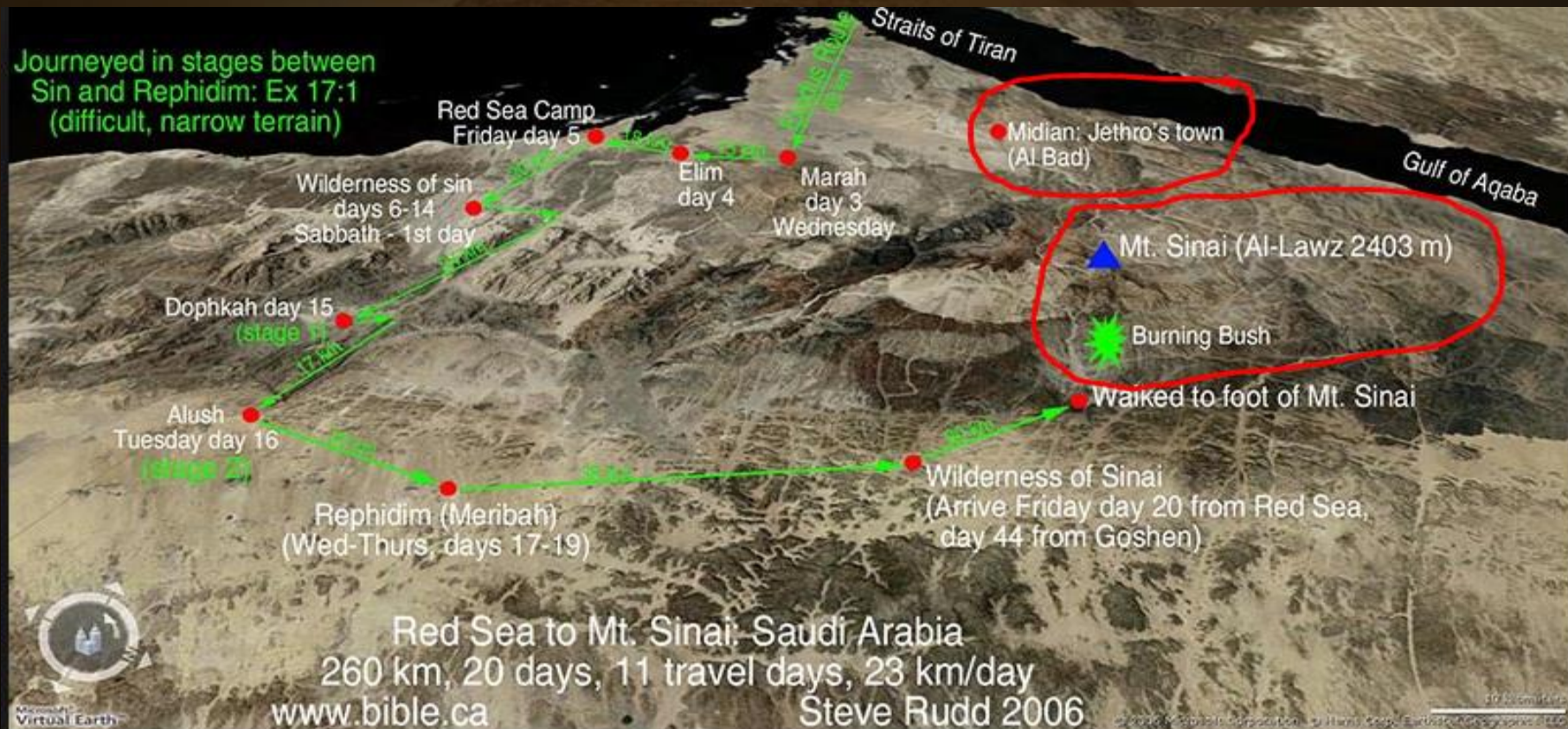
- A. a Benjamite mentioned only in the title of Ps 7
- B. the son of Ham and grandson of Noah and the progenitor of the southernmost peoples located in Africa
- C. the peoples descended from Cush

n pr loc

- D. the land occupied by the descendants of Cush located around the southern parts of the Nile (Ethiopia)

Question, how far a walk would it have been for Mosha to take Yethro's herd out? Seems pretty far. Just rethinking and double checking. Definitely something to study in the future much deeper. We have always thought the Saudi Arabia spot was more correct but we need to consider all things. Not much help from the Dead Sea Scrolls.

12:1 Then [Miriam and Aaron] spo[ke] against Moses [because of the Cushite woman whom he had marrie]d; for [he had married] a Cush[ite] woman. [2 And] they said, "H[as the Lord indeed spoken only through Moses? Has] he [not] spoken through us also?" And the Lor[d] heard it. [3 Now the man Moses was ve]ry [humble, more so than all the people wh]o were on the face of the earth. DSS

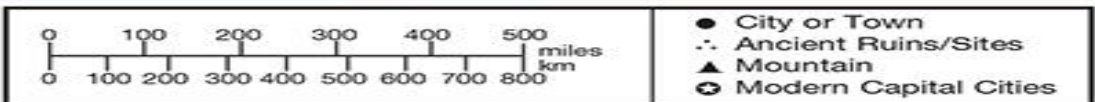






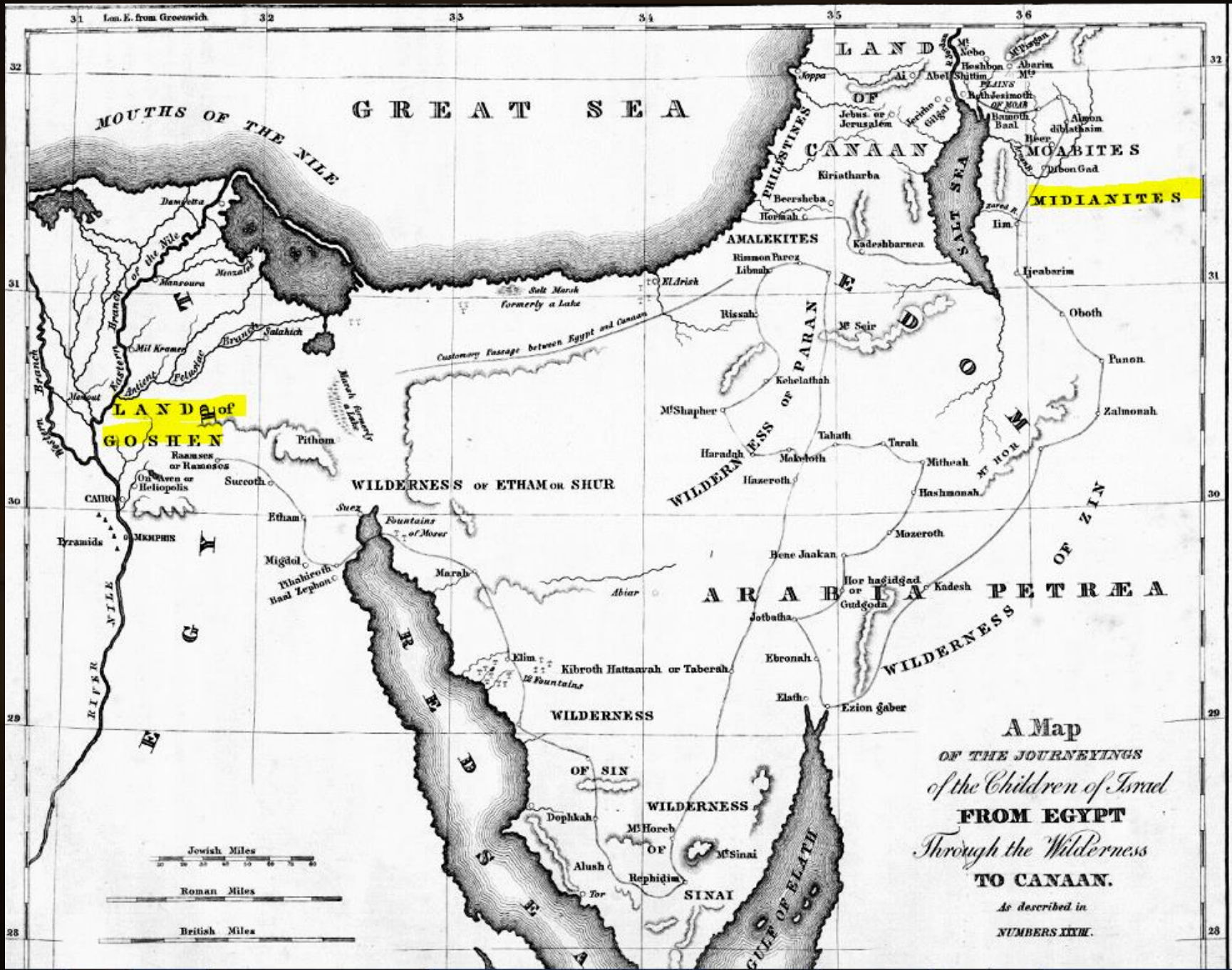


# ANCIENT MIDDLE EAST



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31 Lon. E. from Greenwich 32 33 34 35 36

32 31 30 29 28

MOUTHS OF THE NILE

G R E A T S E A

LAND

CANAAN

LAND of GOSHEN

MIDIANITES

WILDERNESS OF ETHAM OR SHUR

WILDERNESS OF PARAN

ARABIA PETRAEA

WILDERNESS

OF SIN

WILDERNESS

OF

M'HOReb

OF

M'SINAI

SINAI

Jewish Miles

Roman Miles

British Miles

A Map  
OF THE JOURNEYINGS  
of the Children of Israel  
FROM EGYPT  
Through the Wilderness  
TO CANAAN.

As described in  
NUMBERS XXXIV.



Still pretty far away.. At any point this is just to get your minds thinking. Either Marion and Aaron disliked her because she was black, Ethiopic, Midian, Fat or Handsome. But something does not add up unless, Mosha took another wife we were not told about or Yethro did.





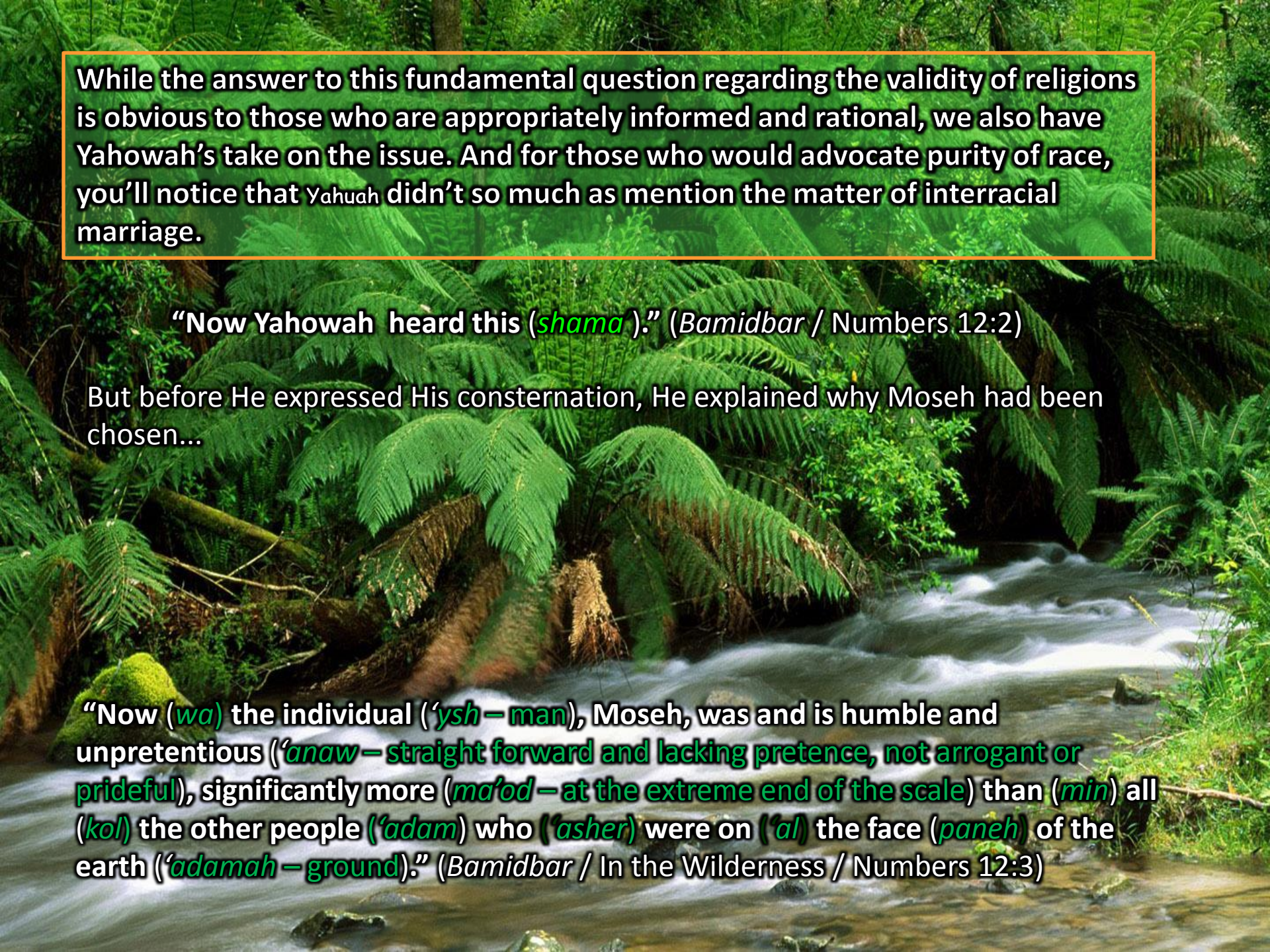
Just as rabbis have usurped Yahowah's authority by way of their Oral Law, and popes have claimed to speak for **Yahuah**, making their edicts authoritative and binding, Miryam and Aharown tried the same tactic.

And they said (*'amar*), 'In reality (*'ak – indeed*), has (*ha*) Yahowah only and exclusively (*raq – restrictively and uniquely, singularly*) given the Word (*dabar – and spoken*) through (*ba – with and by way of*) Moseh? Has He not (*lo*) also (*gam – in addition*) given the Word (*dabar – spoken*) through (*ba*) us?" (*Bamidbar / In the Wilderness / Numbers 12:2*)

Jealousy

This is reminiscent of the papal claim that one cannot rely exclusively on Scripture, and that the Church's decisions and traditions must be considered equally valid. And while that's a rather errant and egotistical position, as well as being invalid Scripturally, it doesn't deal with the biggest issue inherent in the assertion that **Yahuah** has more than one authorized source: who is right when the claims of various sources are in conflict? And even more crucial, can a person be considered to speak for **Yahuah** when their words contradict **Yahuah** (as most of Catholicism's, Protestant Christianity's, Islam's, and Judaism's do)?





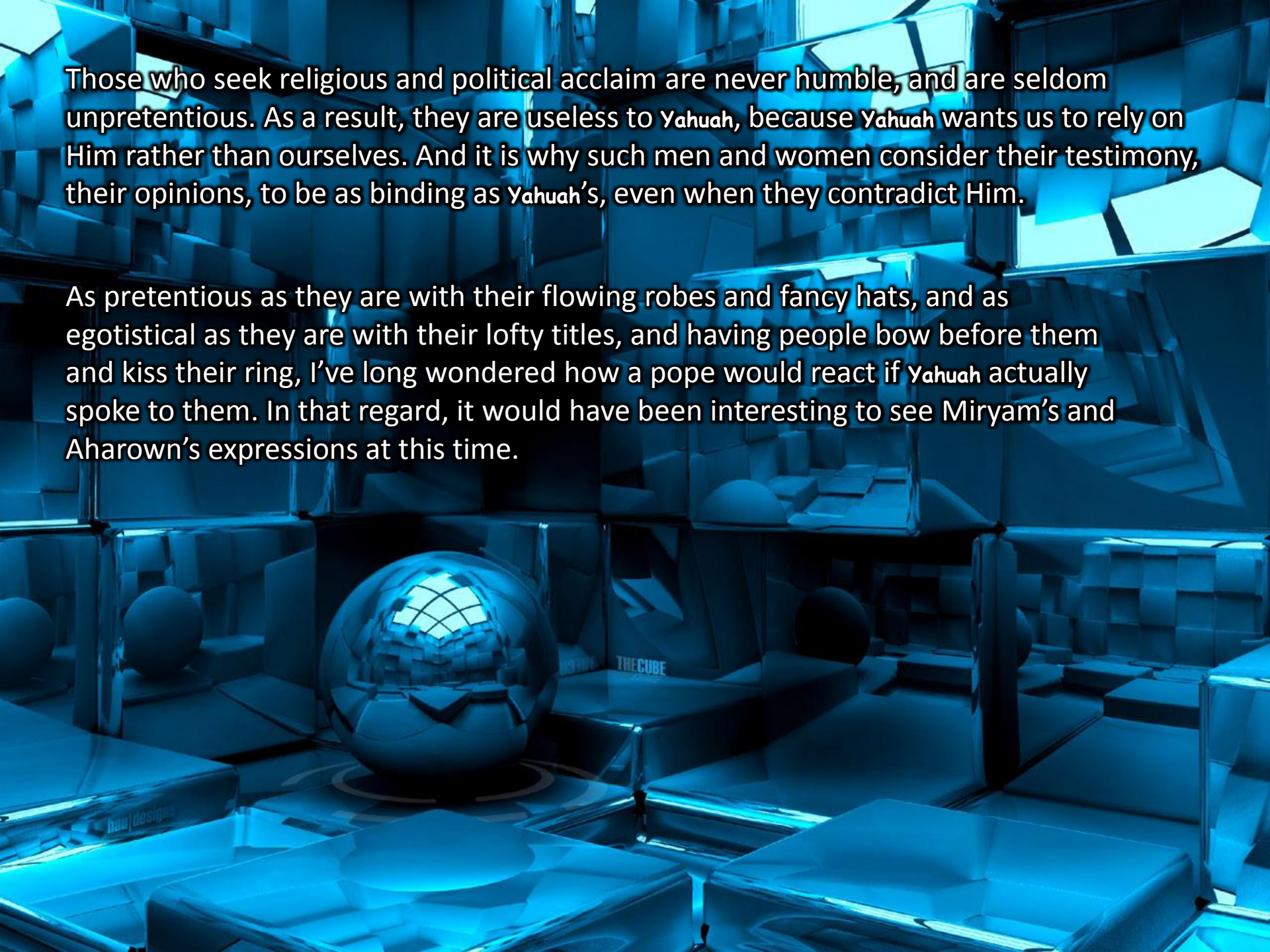
While the answer to this fundamental question regarding the validity of religions is obvious to those who are appropriately informed and rational, we also have Yahowah's take on the issue. And for those who would advocate purity of race, you'll notice that Yahwah didn't so much as mention the matter of interracial marriage.

**“Now Yahowah heard this (*shama* ).”** (*Bamidbar* / Numbers 12:2)

But before He expressed His consternation, He explained why Moseh had been chosen...

**“Now (*wa*) the individual (*'ysh – man*), Moseh, was and is humble and unpretentious (*'anaw – straight forward and lacking pretence, not arrogant or prideful*), significantly more (*ma'od – at the extreme end of the scale*) than (*min*) all (*kol*) the other people (*'adam*) who (*'asher*) were on (*'al*) the face (*paneh*) of the earth (*'adamah – ground*).”** (*Bamidbar* / In the Wilderness / Numbers 12:3)





Those who seek religious and political acclaim are never humble, and are seldom unpretentious. As a result, they are useless to Yahuah, because Yahuah wants us to rely on Him rather than ourselves. And it is why such men and women consider their testimony, their opinions, to be as binding as Yahuah's, even when they contradict Him.

As pretentious as they are with their flowing robes and fancy hats, and as egotistical as they are with their lofty titles, and having people bow before them and kiss their ring, I've long wondered how a pope would react if Yahuah actually spoke to them. In that regard, it would have been interesting to see Miryam's and Aharown's expressions at this time.

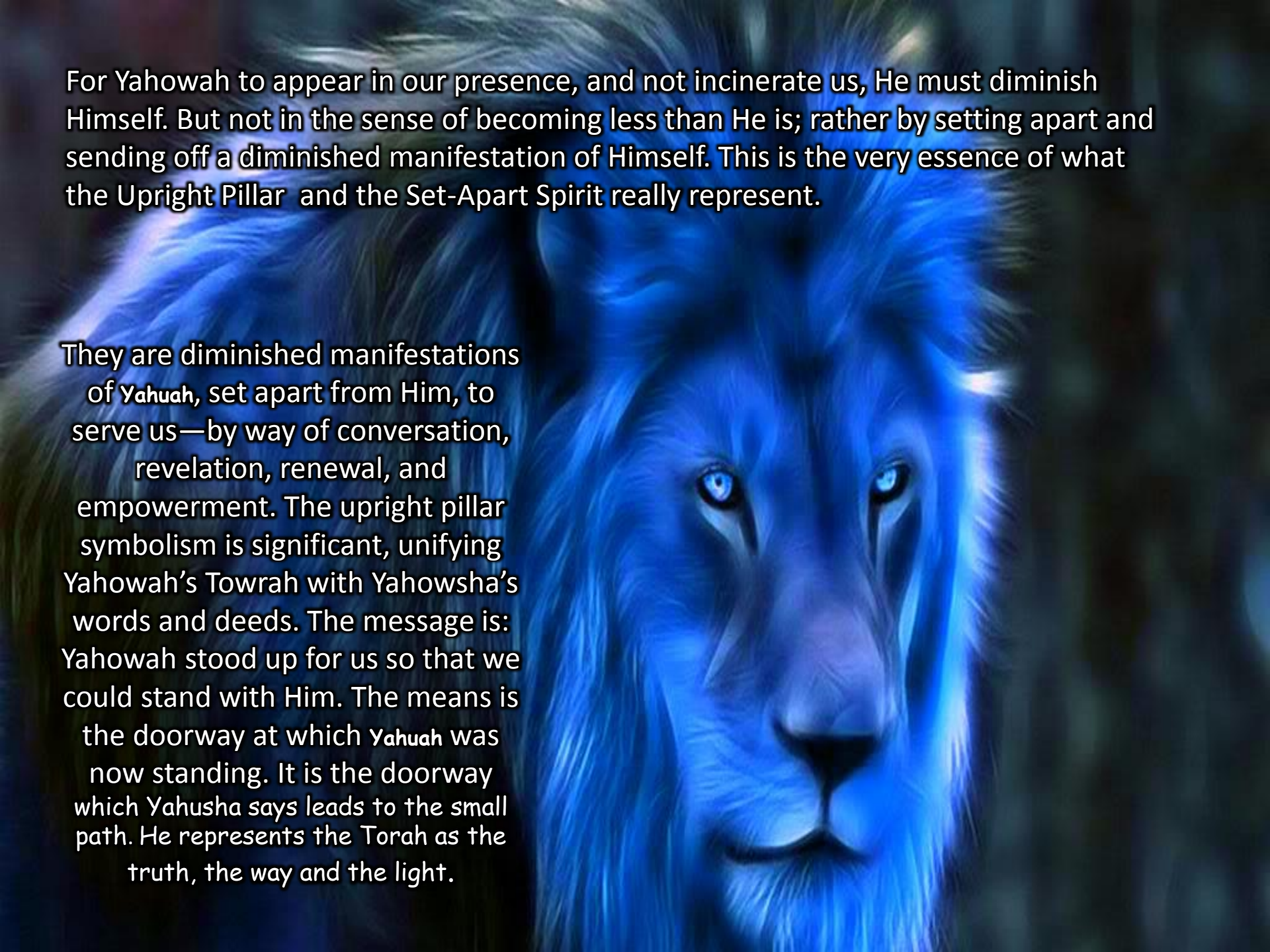


**“Then suddenly and unexpectedly (*pith’om* – quickly in a flash), Yahowah said (*‘amar*) to Moseh, to ‘Aharown, and to Miryam, ‘Come out (*yasa*), the three (*salos*) of you, to (*‘el*) the tent (*‘ohel* – home) of the appointed meeting time and place (*mow’ed*).’ And the three of them went out.” (Bamidbar / In the Wilderness / Numbers 12:4)**

The Tent of the Testimony and Witness served as Yahowah’s home on earth during the Sojourn in the Wilderness.

**“Yahowah descended (*yarad* – lowered and diminished himself) by way of (*ba*) an upright pillar (*‘amuwd* – a vertical, cylindrical column) cloud (*‘anan* – a visible mass of condensed water vapor in the atmosphere sufficiently dense to be translucent, but not transparent) and stood (*‘amad* – was present) at the doorway (*petah* – opening, entrance, and portal) of the tent (*‘ohel* – home and household). And He called out to (*qara’* – summoned) ‘Aharown and Miryam. And the two of them came forward (*yasa*).” (Bamidbar / In the Wilderness / Numbers 12:5)**





For Yahowah to appear in our presence, and not incinerate us, He must diminish Himself. But not in the sense of becoming less than He is; rather by setting apart and sending off a diminished manifestation of Himself. This is the very essence of what the Upright Pillar and the Set-Apart Spirit really represent.

They are diminished manifestations of Yahuah, set apart from Him, to serve us—by way of conversation, revelation, renewal, and empowerment. The upright pillar symbolism is significant, unifying Yahowah's Towrah with Yahowsha's words and deeds. The message is: Yahowah stood up for us so that we could stand with Him. The means is the doorway at which Yahuah was now standing. It is the doorway which Yahusha says leads to the small path. He represents the Torah as the truth, the way and the light.





It is the doorway to **Yahuah**'s home, just like the upright pillars upon which we write the 10 words on our houses. **The upright pillar is also what Yahusha was put on.**

The Greek word *stauros*, means “upright pillar,” and not “cross,” and why the actual word was based upon *histemi*—“to stand so as to enable others to stand.” This is one of many reasons why I choose to vocalize ‘dn, as ‘edon, meaning “Upright Pillar,” rather than ‘adon, “Lord.” **Yahuah** is consistent, and so is His message.

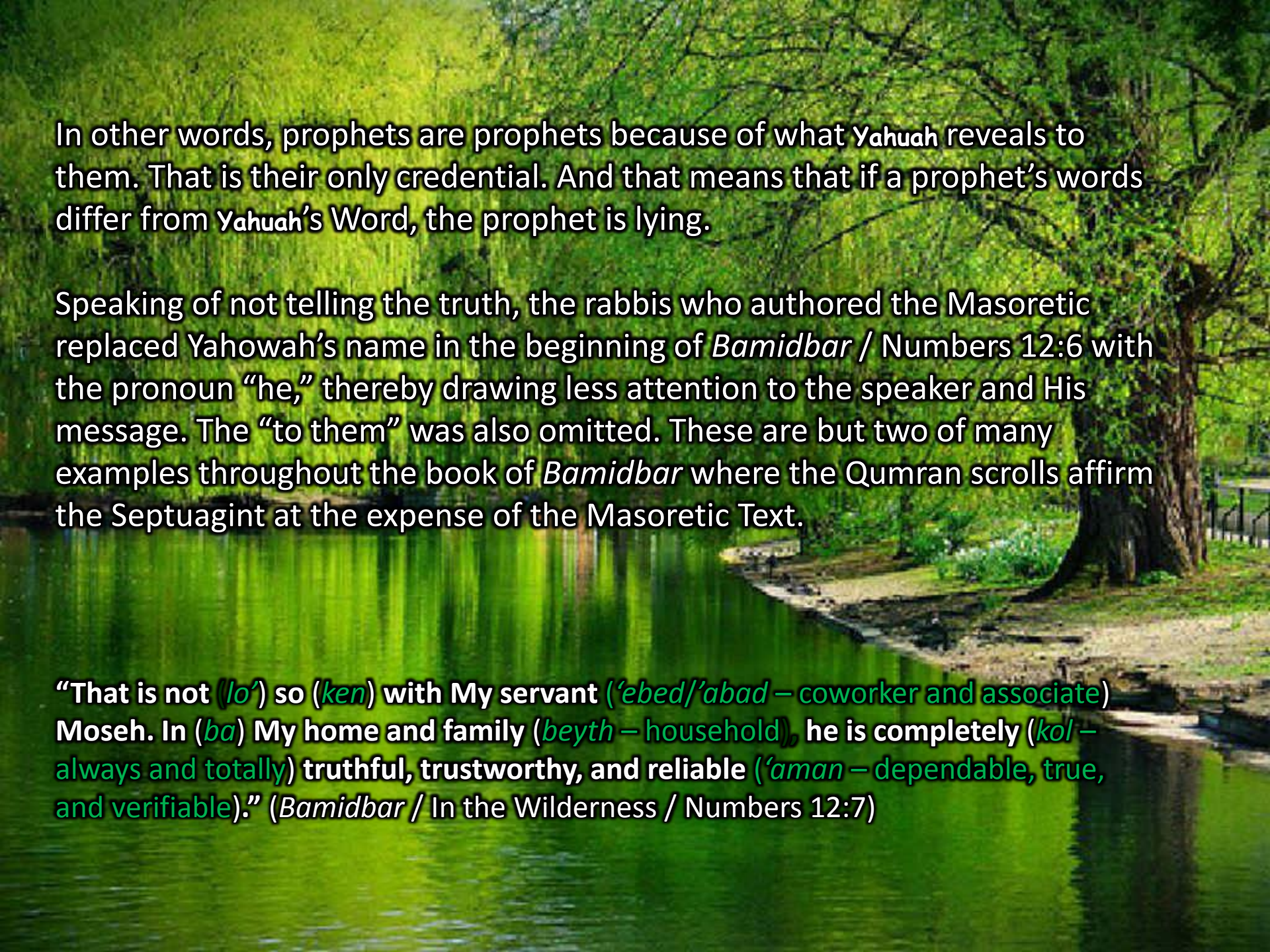
The temporary Tabernacle which had been erected during the Exodus was an ‘ohel, “tent,” but also a “home, a dwelling place, and a household.” It speaks of the conclusion of Yahowah’s plan of salvation, which is *Sukah* / Shelters, or Tabernacles, where we campout with **Yahuah**. It also speaks of the intent of the *Beryth* / Covenant, confirming that it is based upon “home and family.”



Also unifying Yahowah's testimony with Yahowsha's is the fact that we find **Yahuah** standing at the doorway in the *Towrah*. **Yahusha** is shown standing at the same doorway in Revelation's open prophetic letter to the called-out assembly of Laodicea—knocking at the door and summoning them. It is the same, narrow, restrictive, and unpopular door which leads to life in the example Yahowsha' used to conclude His Teaching on the Mount.

**“Yahowah said (*'amar*) to them, ‘Please (*na'*) listen to (*shama'* – hear) My Words (*dabar*). If (*'im*) there exists (*hayah*) a prophet (*naby'* – someone who proclaims an inspired message) among you, Yahowah will make Himself known (*yada' huw'* – He will show and reveal Himself) to (*'el*) him (*huw'*) by the way of (*ba*) a supernatural revelation (*mar'ah* – visual imagery with verbal content, through an appearance, by way of sight and perspective). And I will speak (*dabar* – communicate words) with (*ba*) him by way of (*ba*) thoughts and images which are communicated (*halowm* – revelation).” (*Bamidbar* / In the Wilderness / Numbers 12:6)**



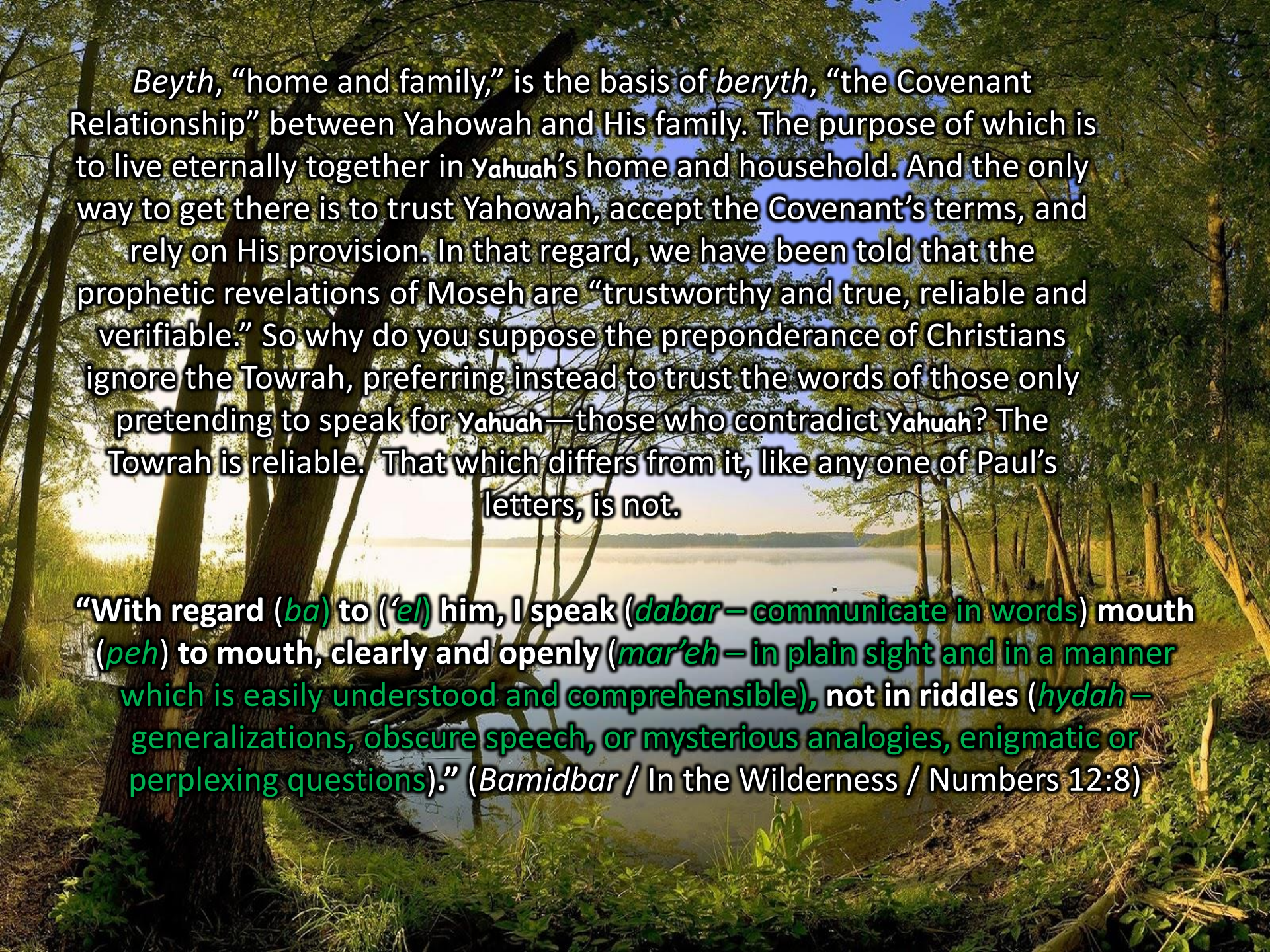


In other words, prophets are prophets because of what **Yahuah** reveals to them. That is their only credential. And that means that if a prophet's words differ from **Yahuah's** Word, the prophet is lying.

Speaking of not telling the truth, the rabbis who authored the Masoretic replaced Yahowah's name in the beginning of *Bamidbar* / Numbers 12:6 with the pronoun "he," thereby drawing less attention to the speaker and His message. The "to them" was also omitted. These are but two of many examples throughout the book of *Bamidbar* where the Qumran scrolls affirm the Septuagint at the expense of the Masoretic Text.

**"That is not (*lo'*) so (*ken*) with My servant (*'ebed/'abad* – coworker and associate) Moseh. In (*ba*) My home and family (*beyth* – household), he is completely (*kol* – always and totally) truthful, trustworthy, and reliable (*'aman* – dependable, true, and verifiable)." (*Bamidbar* / In the Wilderness / Numbers 12:7)**





*Beyth*, “home and family,” is the basis of *beryth*, “the Covenant Relationship” between Yahowah and His family. The purpose of which is to live eternally together in Yahwah’s home and household. And the only way to get there is to trust Yahowah, accept the Covenant’s terms, and rely on His provision. In that regard, we have been told that the prophetic revelations of Moseh are “trustworthy and true, reliable and verifiable.” So why do you suppose the preponderance of Christians ignore the Towrah, preferring instead to trust the words of those only pretending to speak for Yahwah—those who contradict Yahwah? The Towrah is reliable. That which differs from it, like any one of Paul’s letters, is not.

“With regard (*ba*) to (*‘el*) him, I speak (*dabar* – communicate in words) mouth (*peh*) to mouth, clearly and openly (*mar’eh* – in plain sight and in a manner which is easily understood and comprehensible), not in riddles (*hydah* – generalizations, obscure speech, or mysterious analogies, enigmatic or perplexing questions).” (*Bamidbar* / In the Wilderness / Numbers 12:8)



While my opinion is of no consequence, I share this conclusion. Once you jettison all of the religious muck, and study Yahowah's Towrah as it was revealed, the pieces all fit perfectly, creating a consistent, clear, and easily understood portrait of Yahowah, His teaching, His instructions, the relationship He wants to develop with us, and His plan of salvation. **And the things that have been added that He was supposed to have conveyed start to stick out like a sore thumb.**

**“And he has looked upon (*nabat* – has used his sense of sight to observe, consider, and pay attention to, appropriately regarding) the visual appearance and form (*temuwnah* – the manifestation associated with, the likeness, representation, and semblance) of Yahowah .”** (*Bamidbar / In the Wilderness / Numbers 12:8*)

**“So why then (*wa maduwa'*) are you not (*lo'*) afraid (*yare'* – not appropriately concerned about, showing so little respect and reverence) to speak (*dabar*) against (*ba*) Me and against My servant (*'ebed/'abad* – coworker and associate) Moseh?”** (*Bamidbar / In the Wilderness / Numbers 12:8*)



The same question could be asked of every religious cleric, church leader, and theologian.

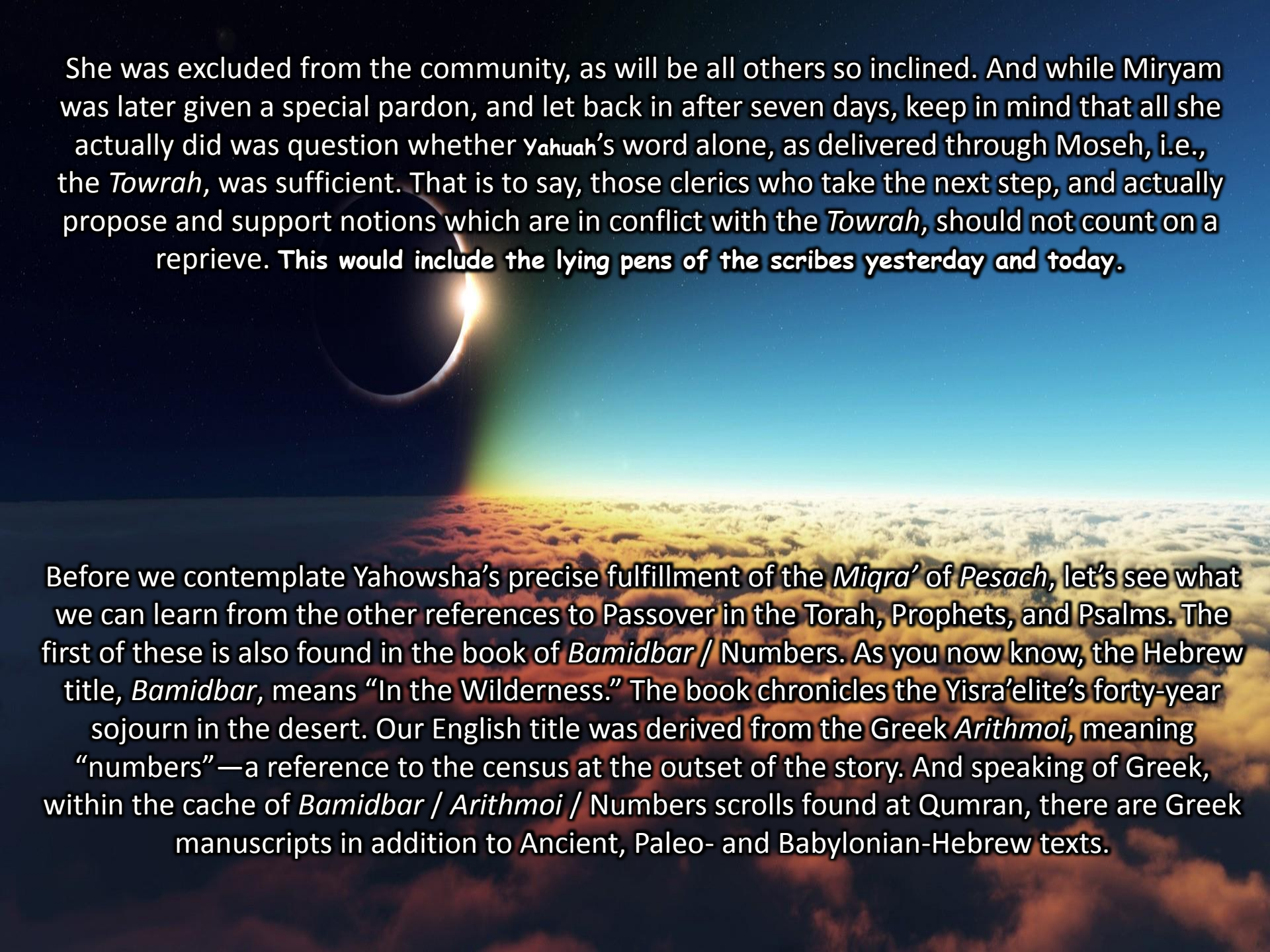
“And the anger (*harah* – displeasure) of Yahowah was kindled (*‘ap* – and grew into resentment and consternation) against them. And then He departed (*halak* – He walked away).” (*Bamidbar* / In the Wilderness / Numbers 12:9)

There is something worse than angering Yahuah. It is when He walks away from you.

As punishment for suggesting that her words and testimony were also from Yahuah, and equally valid with regard to the Towrah, even if her message was in conflict with that delivered through Moseh, Yahowah inflicted Miryam with leprosy—clearly, tangibly, and visually demonstrating that no one should even come near her—much less trust her.








She was excluded from the community, as will be all others so inclined. And while Miryam was later given a special pardon, and let back in after seven days, keep in mind that all she actually did was question whether Yahwah's word alone, as delivered through Moseh, i.e., the *Towrah*, was sufficient. That is to say, those clerics who take the next step, and actually propose and support notions which are in conflict with the *Towrah*, should not count on a reprieve. **This would include the lying pens of the scribes yesterday and today.**

Before we contemplate Yahowsha's precise fulfillment of the *Miqra'* of *Pesach*, let's see what we can learn from the other references to Passover in the Torah, Prophets, and Psalms. The first of these is also found in the book of *Bamidbar* / Numbers. As you now know, the Hebrew title, *Bamidbar*, means "In the Wilderness." The book chronicles the Yisra'elite's forty-year sojourn in the desert. Our English title was derived from the Greek *Arithmoi*, meaning "numbers"—a reference to the census at the outset of the story. And speaking of Greek, within the cache of *Bamidbar* / *Arithmoi* / Numbers scrolls found at Qumran, there are Greek manuscripts in addition to Ancient, Paleo- and Babylonian-Hebrew texts.

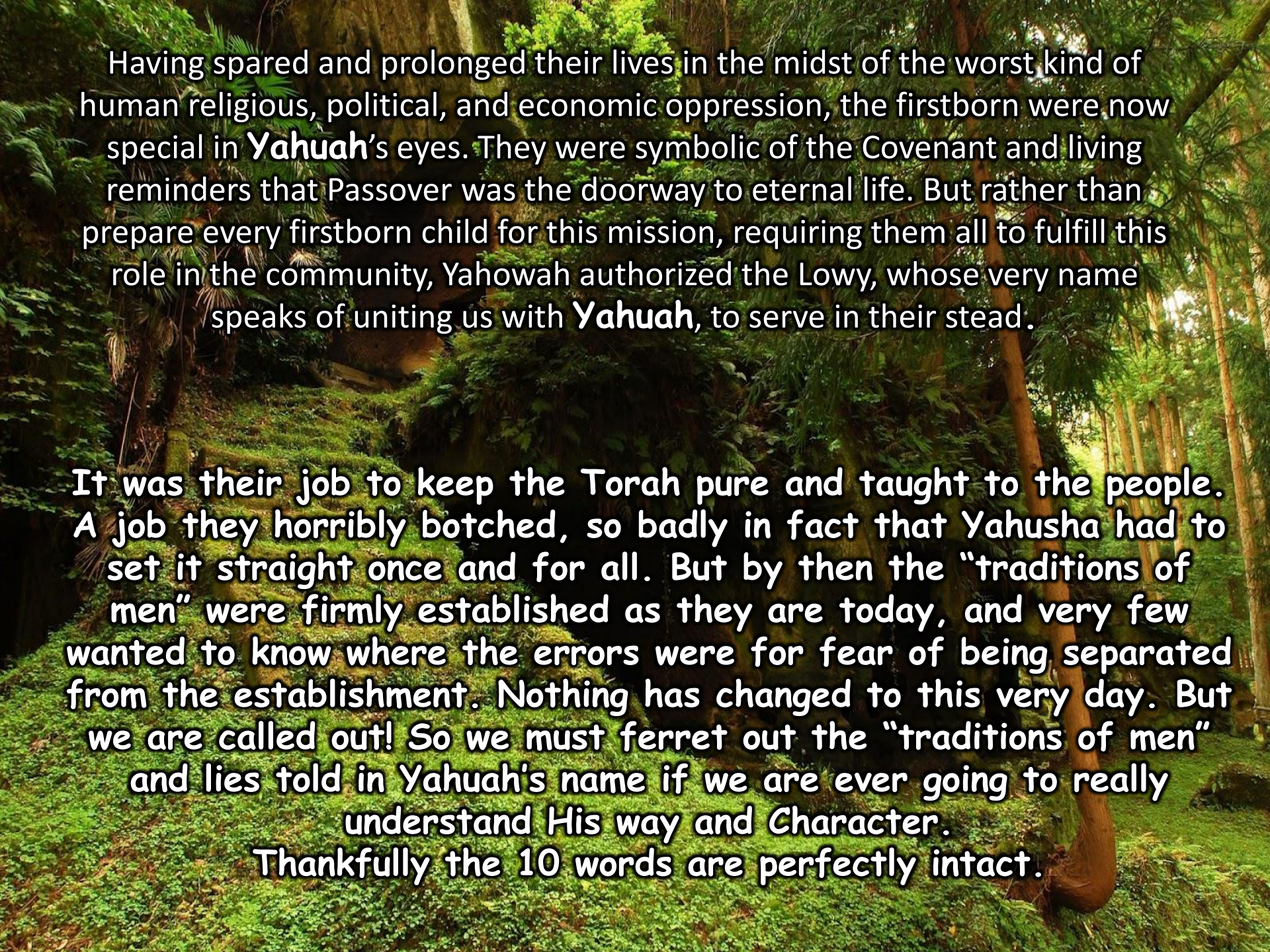




Hebrew manuscripts were common, but Greek was not. The discussion which we are going to examine follows a conversation in which Yahowah explained the purpose of the Lowy priests.

**“You shall separate (*badal*) the Lowy (*lowy* – those who join and unite, Levites) from (*min*) among (*tawek* – from the middle or center of) the Children (*ben* – sons) of Yisra’el (*Yisra’el* – those who strive, engage, endure, and persevere with Yahuah). The Lowy (*lowy* – those who unite) shall exist (*hayah*) for (*la* – in accord with and on behalf of) Me (*any*).” (*Bamidbar* / In the Wilderness / Numbers 8:14)**





Having spared and prolonged their lives in the midst of the worst kind of human religious, political, and economic oppression, the firstborn were now special in **Yahuah's** eyes. They were symbolic of the Covenant and living reminders that Passover was the doorway to eternal life. But rather than prepare every firstborn child for this mission, requiring them all to fulfill this role in the community, Yahowah authorized the Lowy, whose very name speaks of uniting us with **Yahuah**, to serve in their stead.

It was their job to keep the Torah pure and taught to the people. A job they horribly botched, so badly in fact that Yahusha had to set it straight once and for all. But by then the "traditions of men" were firmly established as they are today, and very few wanted to know where the errors were for fear of being separated from the establishment. Nothing has changed to this very day. But we are called out! So we must ferret out the "traditions of men" and lies told in Yahuah's name if we are ever going to really understand His way and Character.

Thankfully the 10 words are perfectly intact.



And that is why we find the Lowy serving at the “home of the place of the appointed meeting,” a reference to the Familial Covenant Relationship and a metaphor for the Mow’ed Miqra’ey which provide us with access to Yahuah’s home.

And then (*wa ‘ahar – sometime later*), therefore (*ken*), the Lowy will come (*bow’ – return*) to work (*‘abad – to serve*) at (*‘eth*) the tent (*‘ohel – home*) of the appointed meeting time and place (*mow’ed*). And you will be purified with them (*taher ‘eth – you shall be cleansed, restored, and renewed along with them*). And also (*wa*) with them (*‘eth*), to achieve the desired result, you should choose to raise and elevate (*nowph – you ought to decide to move to and fro (hiphil, perfect, consecutive)*) a wave offering (*tanuwphah*).” (*Bamidbar / In the Wilderness / Numbers 8:15*)

Because the Covenant is a relationship, we are asked to engage to achieve the desired result. In this case we do so by choosing to raise and elevate the *tanuwphah* – wave offering. It is used in conjunction with *Bikuwrym*, revealing that purified souls are lifted up to a more set apart standard to be with Yahuah.

The *Bikuwrym* connection is then further advanced by the next two statements, both of which specifically address the “*bakowr – firstborn.*”



“Because indeed (*ky*), they (*hem*) are given completely (*nathan nathan* – are totally dedicated and devoted) to Me (*la* – to approach Me) from (*min*) the midst (*tawek* – from among) the sons (*ben* – children) of Yisra’el (*Yisra’el* – individuals who engage and endure with *Yahuah*) under the auspices of **\*\*(*tachath* – instead of)\*\*** the firstborn (*pitrah*) of every womb (*kol rechem*). Every firstborn son (*kol bakowr*) from (*min*) the Children of Yisra’el (*beny Yisra’el* – children who engage and endure with *Yahuah*) I have chosen and received to be with Me (*laqah ‘eth la* – I have acquired and accepted for Myself).” (*Bamidbar / In the Wilderness / Numbers 8:16*)





This is huge. Yahuah just said that He has chosen for Himself the Levi to be His "first fruits" instead of having to provide "the first born" of every womb! They were supposed to be dedicated to learning Yahuah's ways to be able to Sheppard the people along the right path. Giving guidance. Sorting out grievances. Passing judgments according to Torah. Determining guilt and innocence between people. Somehow this got twisted that they were the ones to grant forgiveness of sins to the people for Yahuah. The RCC has this down to a fine science. But Yahuah knowing humans are flawed would never give such power and authority. Our ways are not the same or as high as His. But we can determine guilt and innocence resulting in disputes among the people based upon the mishpat of the Torah. We have seen that Mosha was worn out doing just that. He wasn't granting forgiveness of sins. We think it is another clue that the passages written about sacrifices for forgiveness of sin should be closely looked at.



The justification for His claim on the “*bakowr* – firstborn” was that He had saved them during the first Passover in Egypt. His reason is that He wanted to be with them. Everything Yahowah does is designed to help us to become part of His family. He enjoys our company. Moreover, being “selected and taken” by **Yahuah** sounds like a pretty good thing to me.

So to make sure that we understand the role the “Uniters” were going to fulfill, **Yahuah** spoke of exchanging His claim on the firstborn sons for the Lowy:

“I have selected and taken (*laqah* – accepted and received) the Lowy (*lowy* – those who unite and join) in place of (*tahat* – *instead of and under the auspices of*) all (*kol*) the firstborn (*bakowr*) among the Children of Yisra’el (*beny Yisra’el* – children who engage and endure with **Yahuah**).” (*Bamidbar / In the Wilderness / Numbers 8:18*)



Very early in the Exodus account, we were told that Aharown, like his brother Moseh, was a Lowy / Levite, explaining the following affiliation:

“And I have given (*natan* – chosen to bestow and entrust) the Lowy (*lowy* – those who unite) as a gift (*natan*) through ‘Aharown (‘*Aharown* – enlightened freewill) and to his sons (*beny*) from (*min*) among the Children of Yisra’el (*beny Yisra’el* – children who engage and endure with *Yahuah*) to (*la*) act upon (‘*abad* – to engage in and accomplish the tasks related to) the ministerial duties (‘*abodah* – the work and service) related to (‘*eth* – of) the Children (*beny*) of Yisra’el (*yisra’el* – those who strive, persist, endure, and persevere with *Yahuah*) inside (*ba*) the tent (‘*ohel* – home) of the appointed meeting time (*mow’ed*) to reconcile and provide a pardon (*kaphar* – to make reparation and amends, to forgive and exonerate from guilt, to indemnify and to ransom, even to provide a release) for (‘*al* – on behalf of and on account of) the Children (*ben*) of Yisra’el (*Yisra’el* – those who engage and endure with *Yahuah*) ...” (*Bamidbar / In the Wilderness / Numbers 8:19*)



*Kaphar* serves as the basis for the name of the sixth *Mow'ed Miqra'*, *Yowm Kippurym*—the Day of Reconciliations. *Kaphar* is a marvelous word, communicating the full range of benefits we receive as a direct result of following Yahowah's seven-step path home. We are "ransomed," which means that someone, in this case Yahowsha', paid the price to free us from captivity and separation. We are "exonerated," which means that our sins are "forgiven," making us innocent before the eyes of the Judge. We are granted a "pardon," indicating that the penalty we would have otherwise paid, has been waived. And as a result of this "atonement," and "reparation," this "repair and renewal," we are "indemnified," which means that "compensation has been paid to secure us against any loss, damage, or pain." And this all leads to "making amends," which is to say that we "are changed for the better and made right" with **Yahuah**, "reconciling" us to our Heavenly Father.



To *kaphar*/reconcile is “to restore friendship, making a relationship harmonious.” It means “to resolve the outstanding issues and to settle all debts.” It is to be “congruent—in complete agreement, corresponding to and conforming with whatever is required.”

We can see that the very purpose of the levi was to restore harmony and resolve the issues and settle the debts or cast judgments (based on Torah) for the people, thus causing a fair weights and measure. A just scale of justice. Something tangible in their lives that they could see and trust. Not killing an animal to take away sins that would not leave them feeling any cleaner than before the animal died. This is just an empty ritual, a tradition of men- pagan men at that.



**This is Mosha's final blessing to Yahsharal and Levi's role!**

**Deut 33:8 And of Levi he said Give to Levi your Thummim, and your Urim to your Almighty one, whom you tested at Massah, with whom you quarreled at the waters of Meribah; who said of his father and mother, ' I regard them not'; he disowned his brothers and ignored his children. For they observed your word and kept your covenant.**

**10 They shall teach Jacob your rules and Israel your Instructions;  
11 they shall put incense \*\*perfect and whole\*\* before and on your altar. Bless, O Yahuah, his substance, and accept the work of his hands; crush the loins of his adversaries, of those who hate him, that they rise not again:**

**Most have burnt offering for whole\*\* but there is no Hebrew word behind it for burnt or offering!**



## ◀ 3634. kalal ▶

### Strong's Concordance

kalal: to complete, perfect

Original Word: קָלַל

Part of Speech: Verb

Transliteration: kalal

Phonetic Spelling: (kaw-lal')

Short Definition: perfected

### NAS Exhaustive Concordance

#### Word Origin

a prim. root

#### Definition

to complete, perfect

#### NASB Translation

perfected (2).

NAS Exhaustive Concordance of the Bible with Hebrew-Aramaic and Greek  
Dictionaries

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### Englishman's Concordance

Strong's Hebrew 3634

2 Occurrences

kā-lə-lū — 2 Occ.

#### Ezekiel 27:4

HEB: גְּבוּלֶיךָ בְּיָדָם קָלְלוּ יְפִיֶךָ:

NAS: Your builders **have perfected** your beauty.

KJV: thy builders **have perfected** thy beauty.

INT: your borders your builders **have perfected** your beauty

#### Ezekiel 27:11

HEB: סָבִיב הַמָּה קָלְלוּ יְפִיֶךָ:

NAS: [all] around; **they perfected** your beauty.

KJV: they have made thy beauty **perfect**.

INT: around they **perfected** your beauty

2 Occurrences

### Strong's Exhaustive Concordance

make perfect

A primitive root; to complete -- (make) perfect.



## ◀ 3632. kalil ▶

### Strong's Concordance

**kalil:** entire, whole, a holocaust

Original Word: כָּלִיל

Part of Speech: Adjective; substantive; Adjective; substantive

Transliteration: kalil

Phonetic Spelling: (kaw-lee'l')

Short Definition: perfect

### NAS Exhaustive Concordance

#### Word Origin

from kalal

#### Definition

entire, whole, a holocaust

#### NASB Translation

all (2), burned entirely (1), completely (1), entirely (1), perfect (3), perfection (1), pure (1), whole (2), whole burnt offering (2), whole burnt offerings (1).

NAS Exhaustive Concordance of the Bible with Hebrew-Aramaic and Greek Dictionaries

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### Englishman's Concordance

**Strong's Hebrew 3632**

**15 Occurrences**

קֹלִיל — 1 Occ.

כָּלִיל — 6 Occ.

קֹלִיל — 3 Occ.

קֹלִיל־לַיִל — 2 Occ.

וְקֹלִיל — 1 Occ.

וְקֹלִיל־לַיִל — 2 Occ.

#### Exodus 28:31

HEB: מְעִיל הָאֶפֹד כָּלִיל תְּכֵלֶת:

NAS: the robe of the ephod **all** of blue.

KJV: the robe of the ephod **all** [of] blue.

INT: the robe of the ephod **all** of blue

#### Exodus 39:22

HEB: מְעֵשָׂה אָרְגָה כָּלִיל תְּכֵלֶת:

NAS: of woven work, **all** of blue;

KJV: [of] woven work, **all** [of] blue.

INT: work of woven **all** of blue

#### Leviticus 6:22

HEB: עֹלָם לַיהוָה כָּלִיל תִּקְטָר:

NAS: ordinance **it shall be entirely** offered up in smoke



**When it does come to our eternal life, Passover is the first step along the way. Reconciliations is the last. The *Miqra'* of *Sukah*, or Shelters, is the result. Once ransomed and pardoned, once exonerated and forgiven, once renewed and repaired, once amends have been made and reconciliation has been achieved, we are afforded the opportunity to camp out with Yahowah. It was the purpose of the Exodus.**

**We see the purpose of the Levites were to assure we had a good road map to get there. But they failed, and by the time we read the prophet Malachi, Yahuah is livid with just how badly the instructions had been twisted and modified and He read them the riot act and did not speak to them again. And that was 400 years before Yahusha!**

**This original plan memorialized in the *Mow'ed Miqra'ey*, is the way lived by Yahowsha'. It is the narrow gate which leads to life.**



And for those Catholics, Protestants, and Orthodox Christians, even Muslims, Mormons, and Secular Humanists, who would say that “this plan of reconciliation was only for the Children of Israel,” please consider whether or not you feel comfortable being excluded from “*sarah* and ‘*el*, meaning: individuals *Yahuah*.” If so, the Covenant Teachings, the Exodus, the *Mow’ed* Yahowah’s Word,

*Yisra’el* – a compilation of ‘*ysh* who engage and endure with Relationship, the Towrah *Miqra’ey*, and indeed, all of isn’t for you.

“...And (*wa*) there will not (*lo*) exist (*hayah*) among (*ba* – with regard to and concerning) the Children (*ben*) of *Yisra’el* (*Yisra’el* – those who strive, struggle, persist, endure, and persevere with *Yahuah*) the plague (*nagap* – to be smitten, to stumble, and to be infected with a fatal and destructive disease) when the Children of *Yisra’el* gather together and approach (*nagas* – come, draw near, and are present, joining altogether) inside (*‘el*) that which is set apart (*qadash/qodesh* – the sanctuary which is pure, cleansed, dedicated, and separated).” (*Bamidbar* / In the Wilderness / Numbers 8:19)

Yahowah’s plan sets us apart from the world and unto Himself, freeing us from the consequence of sin, which is death and destruction.



Within this context, we read:

“Yahowah spoke (*dabar* – communicated with words) to Moseh in (*ba*) the desolate wilderness (*midbar* – barren desert) of Synay (*synay* – a rather mountainous region in the peninsula of Arabia, transliterated, Sinai) in the first (*ri’shown* – foremost) month (*chodes* – time of renewa, new moth) of the second (*shemy*) year (*sanah*) after (*la*) they had come out (*yasa’* – been brought and led out) from the realm (*’erets* – land and nation) of the Crucible of Egypt (*mitsraym* – serving as a metaphor for religious, political, military, and economic oppression), saying (*’amar*), ‘The Children (*ben*) of Yisra’el (*Yisra’el* – those who engage and endure with Yahuah) will act upon and attend to (*’asah* – will engage in, do, and profit from) the (*ha*) Pesach / Passover (*Pesach*) at (*ba* *’eth* – in accordance with) His (*huw’*) appointed meeting time (*mow’ed*).” (*Bamidbar / In the Wilderness / Numbers 9:1-2*)

The plural of Synay, *Synaym*, describes “a people living at the extremity of the known world.” It is most likely derived from the root *syr*, meaning both “a boiling pot,” and “a thorny brier.” And regardless of what it might mean, or where it might be, at issue here is that every child who wants to live with Yahuah has been asked once again by Yahuah to attend the festival feast of *Pesach* at the designated time.



“On (*ba* – in and during) the fourteenth (*‘asar ‘arba’*) day (*yowm*) of (*ba* – in and during) this (*zeh* – specific) month (*chodesh* – time of renewal), for the purpose of understanding between (*bayn* – to encourage comprehension during the interval or time between) the (*ha*) sunsets (*‘ereb* – evenings), engage in (*‘asah* – capitalize from) it (*‘eth*), acting upon it (*‘asah ‘ethn* – engaging and profiting from it) during (*ba*) His (*huw’*) appointed assembly time (*mow’ed*), according to (*ka*) all of (*kol* – the totality and every one of) His (*huw’*) inscribed prescriptions of what we should do in life to live (*chuqah* – engraved written instructions which are chiseled out and set in stone, which are designed to cut us into the covenant relationship) and according to (*ka*) all (*kol* – the totality of and every one of) His terms and conditions (*mishpat* – specific codicils of the agreement).” (*Bamidbar / In the Wilderness / Numbers 9:3*)

We are going to insert the YarmeYahu chapter 7 here to remind us that Yahuah did not instruct brunt offerings or sacrifices when the children of Yahshral came out of Mitsrayim. This is also right before they had to go back into exile in Babylon. He wants them and us to turn from our ways of destruction, adhere to the 10 words and follow His instructions. This He does say over and over. But we will not listen. We want pomp and paganism and yet tell Him, it's all for Him. Yahuah does not buy it. From the Jewish Study Bible



7:1 The word which came to Jeremiah from YAHUAH: 2 Stand at the gate of the House of Yahuah, and there proclaim this word: Hear the word of Yahuah, all you of Judah who enter these gates to worship Yahuah! 3 Thus said Yahuah of Hosts, the Eternal of Israel: Mend your ways and your actions, and I will let you dwell in this place. 4 Don't put your trust in illusions and say, "The Temple of YAHUAH, the Temple of YAHUAH, the Temple of Yahuah are these [buildings].

**\*\*the illusion of temple sacrifices for sin will not help you!\*\*** But this will:

**" 5 No, if you really mend your ways and your actions; if you execute justice between one man and another; 6 if you do not oppress the stranger, the orphan, and the widow; if you do not shed the blood of the innocent\*\*\* in this place;**

**\*\*\*the only innocent blood being shed "in this place"- (He was just talking about the Temple illusions) in the temple, was animal blood. There is another place they did child sacrifice outside the city, as He will separately mention in a few verses. And there were no stoning's done inside the temple so it could not be innocent people wrongly being put to death.**

**if you do not follow other gods, to your own hurt-7 then only will I let you dwell in this place, in the land that I gave to your fathers for all time. 8 See, you are relying on illusions that are of no avail.**

**\*\* following pagan sacrifice like that of other gods at the temple will do them no good. Next He asks if they are going to throw out the 10 words as well!\*\***



9 Will you steal and murder and commit adultery and swear falsely, and sacrifice to Baal, and follow other gods whom you have not experienced, b 10 and then come and stand before Me in this House which bears My name and say, "We are safe"?-[Safe] to do all these abhorrent things!



**\*\* here is where He brings up sacrifice to Ba al which would be child sacrifice\*\* then He speaks the words Yahusha would echo as he drives out the money changers at Passover, exchanging money for animals for sacrifice. Another powerful point that He does not appreciate or want or asked for this and Yahusha knew it as well.\*\*\***



**11 Do you consider this House, which bears My name, to be a den of thieves?** As for Me, I have been watching-declares **Yahuah**. **12 Just go to My place at Shiloh,** where I had established My name formerly, and see what I did to it because of the wickedness of My people Israel. **\*\* Just like Shiloh, this temple will be destroyed and as Yahusha predicted also the 2<sup>nd</sup> Temple. What do they have in common?**

During Eli's judgeship, his two sons corrupted the worship of Yahuah by sacrificing and turning it into *BBQ Nite for the Sons of Eli* (1Sam. 2:12-17). Yah was extremely unhappy with this and held Eli responsible.

Interestingly enough, a prophet of Yah spoke to Eli concerning his shortcomings and prophesied to Eli about the end of his priestly line. 1Sam. 2:27-36 . . . Partially because of Eli's two sons, the worship in Shiloh had become exceedingly corrupt and it will be clear in the next chapter (actually, in 1Sam. 7), that Israel had fallen deeply into idolatry and heathen worship and that Israel was again at the mercy of Philistia (1Sam. 7:3-4).



Asaph also mentions the abandonment of Yahuah of His dwelling place at Shiloh in Psalm 78:58-60: For they provoked Him with their high places, and aroused His jealousy with their graven images. When Yahuah heard, He was filled with wrath, and He greatly abhorred Israel, so that He abandoned the dwelling place at Shiloh, the Tent which He had pitched among men.

Asaph was the director of music during the reigns of David and Solomon.

The other mentions of Shiloh are in retrospect, of a sign that Yahuah will not preserve that which is not Torah sound. Psalm 78:69 Jer. 7:12, 14 26:6, 9. Ask yourself - what is the one thing the Hebrews have not been able to do without a temple? There is only one thing! Sacrifice! \*\* Yahuah is not throwing pearls before swine- they will trample it down and tear what He has said apart! \*\* Back to YarmeYahu



13 **And now, because you do all these things-declares YAHUAH-and though I spoke to you persistently, you would not listen; and though I called to you, you would not respond**-14 therefore I will do to the House which bears My name, on which you rely, and to the place which I gave you and **your fathers, just what I did to Shiloh**. 15 And I will cast you out of My presence as I cast out your brothers, the whole brood of Ephraim. 16 **As for you ( Jeremiah) , do not pray for this people, do not raise a cry of prayer on their behalf, do not plead with Me; for I will not listen to you.**

17 Don't you see what they are doing in the towns of Judah and in the streets of Jerusalem? 18 The children gather sticks, the fathers build the fire, and the mothers knead dough, to make cakes for the Queen of Heaven, < and they pour libations to other gods, to vex Me. 19 **Is it Me they are vexing?-says YAHUAH. It is rather themselves, to their own disgrace.** 20 Assuredly, thus said **Yahuah Eternal**: My wrath and My fury will be poured out upon this place, on man and on beast, on the trees of the field and the fruit of the soil. It shall burn, with none to quench it. 21 Thus said **Yahuah** of Hosts, the **Eternal** of Israel: **Add your burnt offerings to your other sacrifices and eat the meat!** **\*\*Just like in Revelation ...**



**Rev 22:11** “He who does wrong, let him do more wrong; he who is filthy, let him be more filthy; he who is righteous, let him be more righteous; he who is set-apart, let him be more set-apart. **Rev 22:12** “And see, I am coming speedily, and My reward is with Me, to give to each according to his work.

**22** For when I freed your fathers from the land of Egypt, I did not speak with them or instruct them concerning burnt offerings or sacrifice. **23** But this is what I instructed them: Do My bidding, that I may be your Eternal and you may be My people; walk only in the way that I enjoin upon you, that it may go well with you.



**24** Yet they did not listen or give ear; they followed their own counsels, the willfulness of their evil hearts. They have gone backward, not forward, **25** from the day your fathers left the land of Egypt until today. **\*\* Backwards into what? Idolatry and pagan sacrifice\*\***



And though I kept sending all My servants, the prophets, to them daily and persistently, 26 they would not listen to Me or give ear. They stiffened their necks, they acted worse than their fathers. 27 You shall say all these things to them, but they will not listen to you; you shall call to them, but they will not respond to you. 28 Then say to them: This is the nation that would not obey YAHUAH their Eternal, that would not accept rebuke.

**Faithfulness has perished, vanished from their mouths** 29 Shear your locks and cast them away, Take up a lament on the heights, For YAHUAH has spurned and cast off The brood that provoked His wrath.

**30 For the people of Judah have done what displeases Me-declares Yahuah. They have set up their abominations in the House which is called by My name, and they have defiled it.**

**\*\* They have pagan signs in the temple and prostitutes as well as sacrificing- it would all defile it. Remember, innocent bloods defiles the land!**

**31 And they have built the shrines of Topheth in the Valley of Ben-hinnom to burn their sons and daughters in fire-which I never commanded, which never came to My mind.**

**\*\* Here is where Yah specifically talks of child sacrifice! Never did it come into His mind, He would never ask for a human sacrifice!\*\* Bear that in mind when you read the story of Abraham and Isaac. There is something very wrong there.**



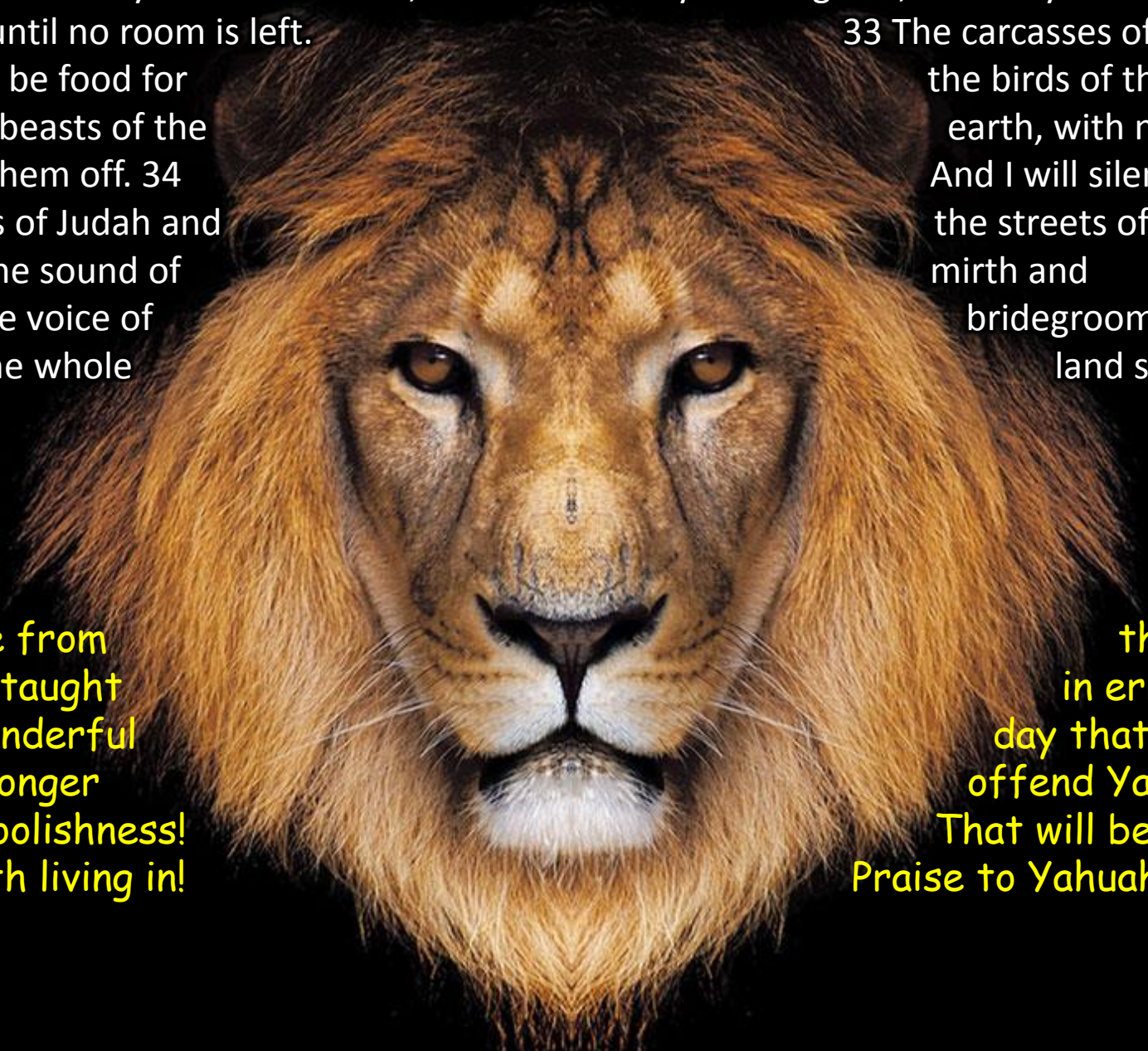
32 Assuredly, a time is coming-declares YAHUAH when men shall no longer speak of Topheth or the Valley of Ben-hinnom, but of the Valley of Slaughter; and they shall bury in Topheth until no room is left.

people shall be food for sky and the beasts of the to frighten them off. 34 in the towns of Judah and Jerusalem the sound of gladness, the voice of bride. For the whole fall to ruin.

33 The carcasses of this the birds of the earth, with none And I will silence the streets of mirth and bridegroom and land shall

To be free from traditions taught What a wonderful be. To no longer with our foolishness! world worth living in!

the in error! day that will offend Yahuah That will be a Praise to Yahuah!





The Promised Land always lies on the other side of  
a Wilderness.

Next week

(Havelock Ellis)

## Passover Review

אני איתך

Do Not Fear I Will  
Always Be With You

Part 2

I Will Be Your

# Light

in the Wilderness



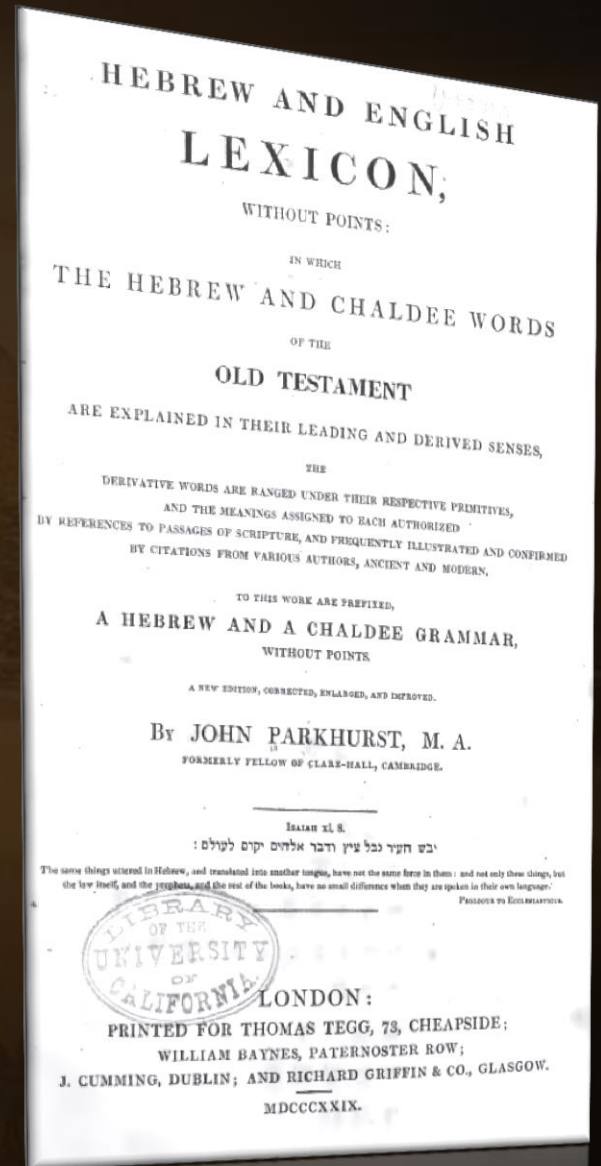
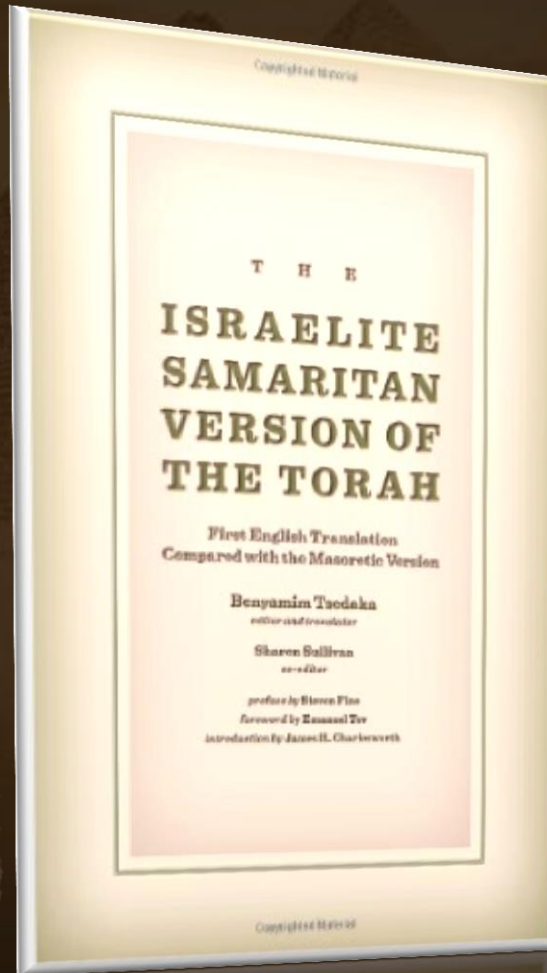
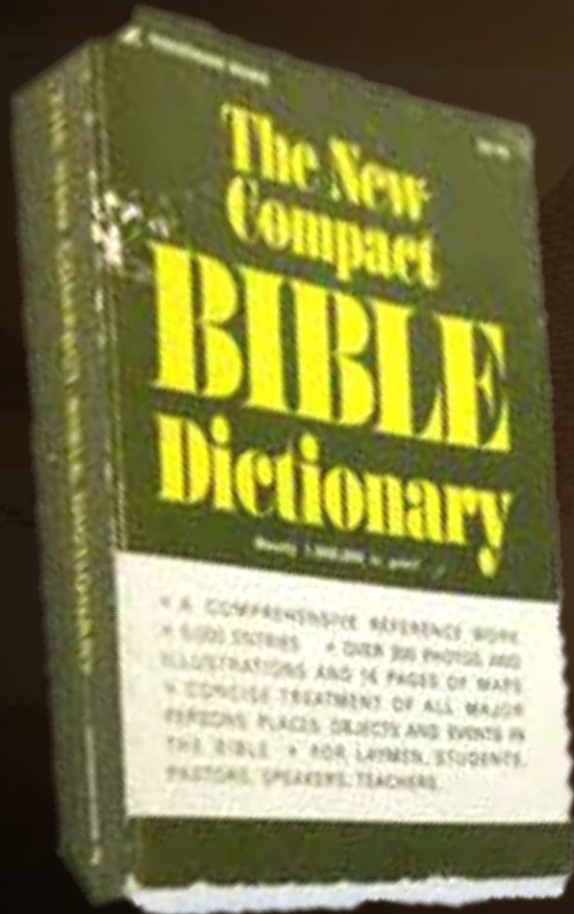
Signs and Plagues	Warning	Pharaoh's response	Children of Yahshara spared	Reputation of Idol destroyed	Verses
Staff into Crocodile	No warning	resisted	No effect	<del>Sobek</del> -crocodile idol-creator idol-strength and power- Patron of the Egyptian army- royal warriors and defender of the Pharaoh and people of Egypt.	7:10
Water into Blood	Pharaoh warned and watched	resisted	<u>Unknown</u>	<del>Hapi/Apis</del> – bull Idol of the Nile-Fertility Isis-goddess of the Nile <del>Sobek</del> -crocodile idol-creator Khnum-Ram idol creator/guardian of water and life Osiris-Nile was his bloodstream	7:14-15
Frogs	Pharaoh warned was not there	Compromise but reneged	Unknown	<del>Heh</del> or <del>Heka</del> -goddess of childbirth whose symbol was the frog	8:1-15
Gnats/Lice	No warning	Resisted would not speak to <del>Mosha</del>	Unknown	<del>Kheper</del> –Idol of beetles and flies Set- idol of earth and desert <del>Geb</del> or <del>Seb</del> -idol of the earth <del>Sunu</del> -the pestilence deity	8:16-19
Flies	No warning	Resisted	Yes- Swarm of flies did not invade the land of Goshen 8:22	<del>Kheper</del> -Idol of beetles and flies Beelzebub- prince of the air Ra- sun idol <del>Uatchit</del> - Fly idol	8:20-32
Livestock	Warned and told when it would happen	Resisted	Yes-Exodus 9:4	<del>Apis</del> – bull idol of fertility Hathor- cow headed mother and sky goddess Shamans could not stop it	9:1-7



Signs and Plagues	Warning	Pharaoh's Response	Children of <u>Yahsharal</u> spared?	Reputation of Idol destroyed	Verses
Boils	No warning- was there when <u>Mosha</u> did it	Resisted	Yes-only struck Egyptians 9:11	Imhotep-Physician idol <u>Thorth</u> –Magic and healing medicine Sekhmet- goddess over disease <u>Sunu</u> -the pestilence deity Isis-goddess of healing	9:8-12
Hail	Pharaoh and servants warned and those heeding escaped	Admits to sin then resists	Yes-Goshen spared 9:26	Nut-Sky goddess Seth-idol of wind and storm, weather Osiris-deity of crops and fertility Shamans- could not stop it	9:13-15
Locusts	Pharaoh warned - servants almost caused him to give in	Hastily compromises then resists	Unknown	Seth- idol of crops Isis- goddess of life Min- goddess of fertility and vegetation- protector of crops Nut-sky goddess Osiris-idol of crops and fertility <u>Sunu</u> -the pestilence deity	10:1-20
Dark	No warning	Resists tells <u>Mosha</u> to get out of his sight	Yes- No darkness in <u>Ibri</u> dwelling 10:23	Amon-Ra-sun idol <u>Atum</u> –Sun idol Horus- Sun idol Nut-sky goddess Hathor- sky goddess	10:21-29
First born	Pharaoh warned repeatedly	Finally grants them freedom	Yes- no first born died of those who chose to be <u>apart</u> of the covenant. 11:4-7 12:12-13	Pharaoh Pharaoh's first son considered a god All idols including: Osiris-judge of the dead and patron deity of the pharaoh Min-idol of reproduction <u>Heget</u> -goddess who attends childbirth Isis-goddess who protects children	11:1-12:30



# References





# References

The screenshot shows the qBible website interface. At the top, there's a browser window with the URL 'http://qbible.com/'. Below that, a navigation bar includes 'Book', 'Chapter', 'Verse', and 'Chapter >>'. A dropdown menu shows 'Genesis' with '1' selected. A search bar contains the text '... Type Here to Search the Greatest Study Bible on the Net ...'. Below the search bar, there are radio buttons for 'All Words', 'Any Word', and 'Exact Phrase', along with 'Home' and 'Like Us' links. A large magnifying glass graphic is positioned over the word 'Bible'. To the right of the magnifying glass, there are example searches: 'Example Bible Search: keep my commandments, Jhn 14:15' and 'Example Lexicon Search: anointed Christ Messiah, G0025'. Below this, there are several search boxes with dropdown menus for 'All Words' and 'Type Bible Search in..' or 'Type Lexicon Search..'. The search categories listed are 'Law (Pentateuch / Five Scrolls)', 'History Books + Esther', 'Writings / Psalms', 'Prophets & N.T.', 'Hebrew / Aramaic Bible', and 'Greek New Testament'. On the left side, there are buttons for 'Change OBIBLE SEARCHBASE' and 'Get the OBIBLE SEARCHBOX'. On the right side, there is a vertical menu with 'Map', 'Search', 'Browse', 'Downloads', 'About', and 'Contact'.

- Use all Bible Resources:**
- NASB (1995)
  - D-R (1750)
  - DBY (1890)
  - WEB (1833)
  - YLT (1898)
  - EBR (1902)
  - KJV (1850) [NEW!]
  - KJV (1769)
  - KJV (1611)
  - KJV Apocrypha
    - 1611
    - modernized
  - KJV Parallel
    - 1611
    - 1769

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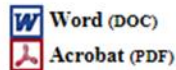
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**Bibles:** King James Version (Red-Letter KJV; 1769); KJV 1611; KJV 1850; KJV Apocrypha (1611/1769); American Standard Version (ASV; 1901); Holy Name & Divine Titles KJV; Full Hebrew Names KJV; Hebrew Bible/Old Testament (OT; Massoretic Text); Greek 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.”

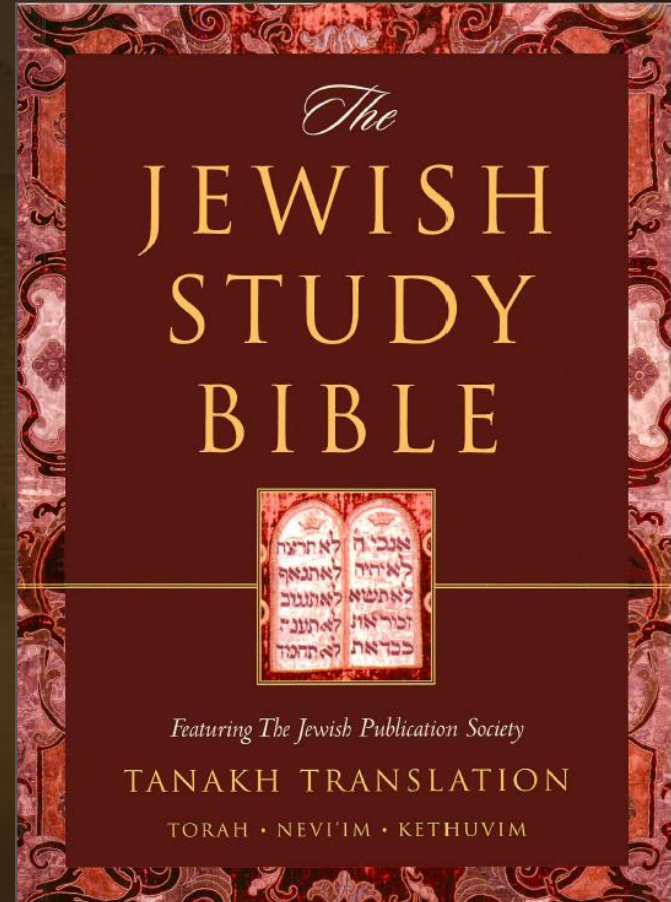
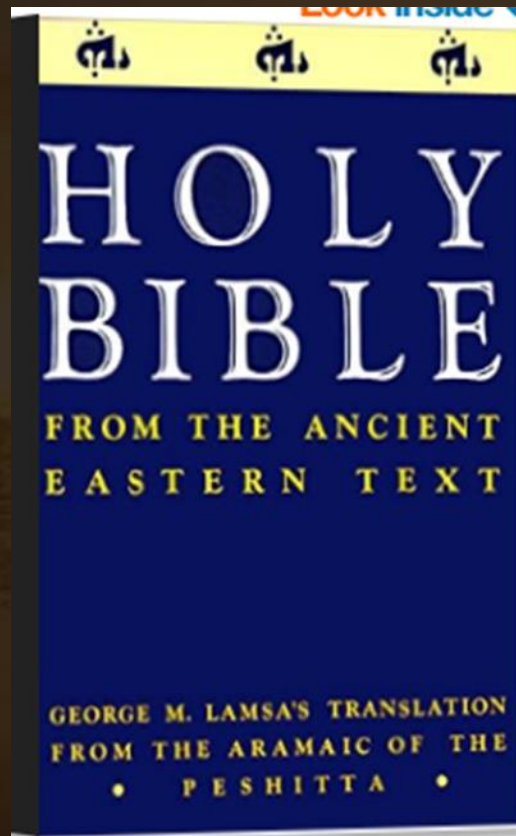
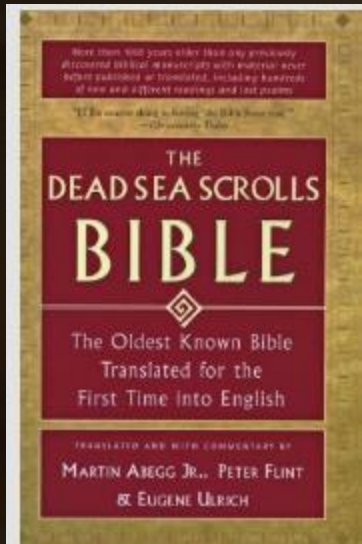
The first four *Miqra'ey* were not only prophetic, they were actually fulfilled, played out in human history during the Ma'aseyah Yahowsha's sixth corporeal visit. He sacrificed Himself as the Passover lamb on *Abyb* 14, which was *Pesach* that Friday, April 1<sup>st</sup> in 33 CE on our pagan calendars. 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 15<sup>th</sup> of *Abyb* in Year 4000 Yah (Saturday, April 2<sup>nd</sup>, 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

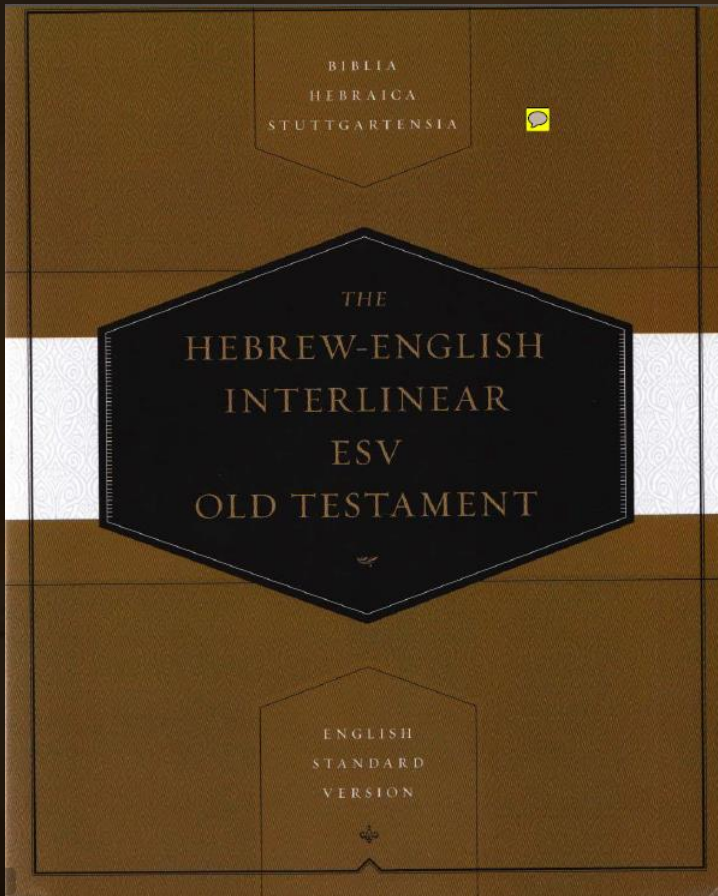


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# References



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The whole Scriptures interli... X

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## The Aleph and Tau Messianic comings are for all mortals to repent and to fulfill

Home Shalom Matthew 24 Messianic comings Book of Revelation Colored Scriptures  
Torah (613 Mitzvot) Chodesh at full moon Shabbat Pesach Shavuot Sukkot

[Ancient Hebrew alphabet](#), [קָדְשׁוֹ](#) [Names bearing His eternal Name listed](#),  
[New Testament \(B'rit haChadashah\) Hebrew-Greek Names](#), [Elohim \(El of all\)](#),  
[Father, Son, Holy Spirit](#), [Adonai \(Master\)](#), [Baptism with Repentance](#),  
[Writings of Yisrael](#), [The Gospel of Thomas](#)  
[Home](#)

### HaMiqraot [The Scriptures]: (Torah, Neviim, and Chetuvim)

(in downward order of each verse of its texts of [the paleo-Hebrew Phoenician](#),  
[modern Hebrew](#) at right, and its Hebrew [color](#) coded transliteration,  
interlining with the translated [color](#) coded words mostly in English,  
along with the transliterated names/titles  
and [Septuagint Greek Old Testament \(Brenton\)](#) and its [color](#) coded transliterated text  
along with its [color](#) coded translated English text)

(with the help of Jay Green's The Interlinear Bible, Interlinear Scripture Analyzer, The Pentateuch [Linear translation into English],  
The Septuagint (Lancelot Brenton), Rotherham Old Testament, Septuagint-interlinear-greek-bible.com,  
HalleluYah Scriptures English-Hebrew Parallel edition, NASB, NRSV, NKJV, New Jerusalem Bible)  
edited and translated by Lanny Mebust (Benjamin benKohath)

(in progress to update all [color](#) coded interlinear Greek writings  
from Genesis chapter 1 to Isaiah chapter 17, plus the verification  
and correction on all OT interlinears), currently on [Exodus ch32](#).

Torah (the Law) -