

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

(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

X Y W E C Y

And these names

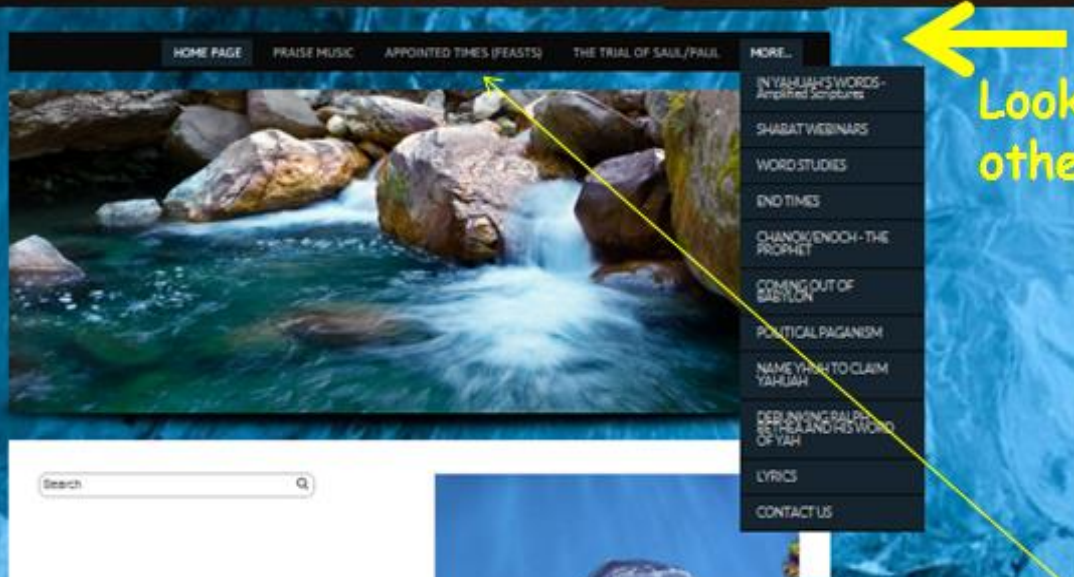
# The Calling Of Yah's People

Yahuah's Instructions for Pesach – Matsah - Bikurym

Passover Review Part 2

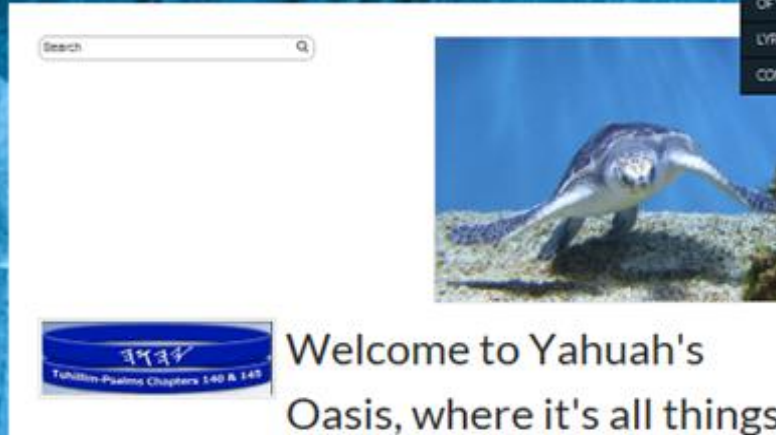


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Look under the "more" Tab for other pdfs and studies.

The Feast/Exodus Webinars are under the top tab



Yahuah !! You will find videos and praise music and all downloads are free. We hope you'll visit often and let us know what you think or any ideas to make this site better. Also if you send us your address, we'll send Yah's bracelet. Blessings!!!



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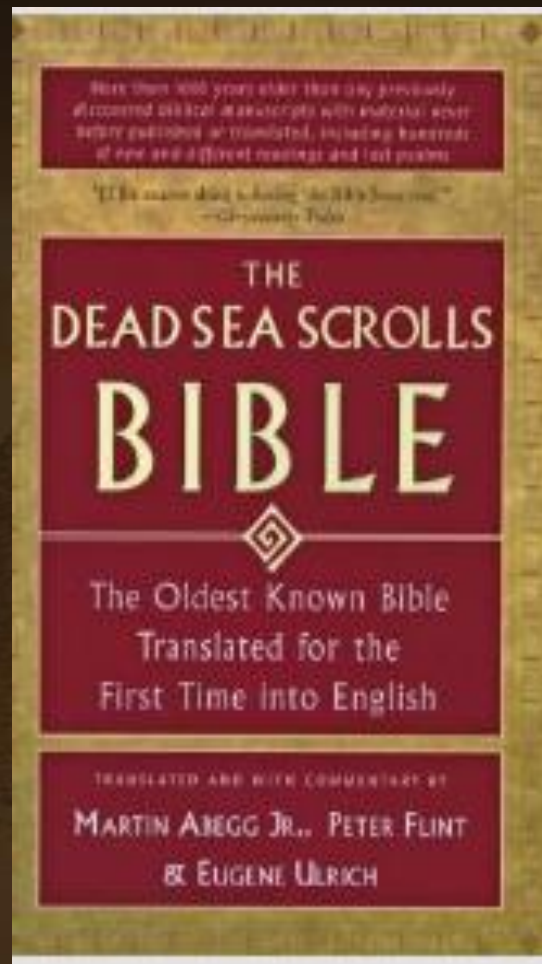
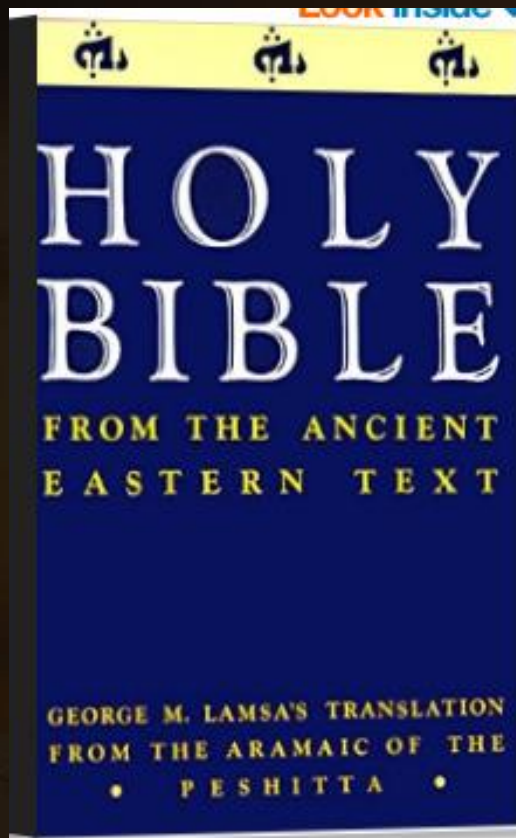
TANAKH TRANSLATION

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 the title "Yada' Yah Volume 2: Invitations to Meet God ...Walking to Yahowah". The document content includes a heading "1 Qara' – An Invitation to Meet God" and a 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 יאדה

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)).

# Pesach Insights



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

32 הם באו אל מר  
שמןים. אמר לו

אמר  
עשה הטוב  
האדם אמנם הולך  
לאיש אשר יסגיד  
טוב היה לו אלו לא נולד  
האדם. טוב היה לו אלו לא נולד  
האיש ההוא.  
אכלו לקח ישוע את הלחם  
ונתן להם באמרו: "קחו  
ונבצע ונתן לקח את הכוס, ברוך  
לקח את  
מפנה.

# PASSOVER

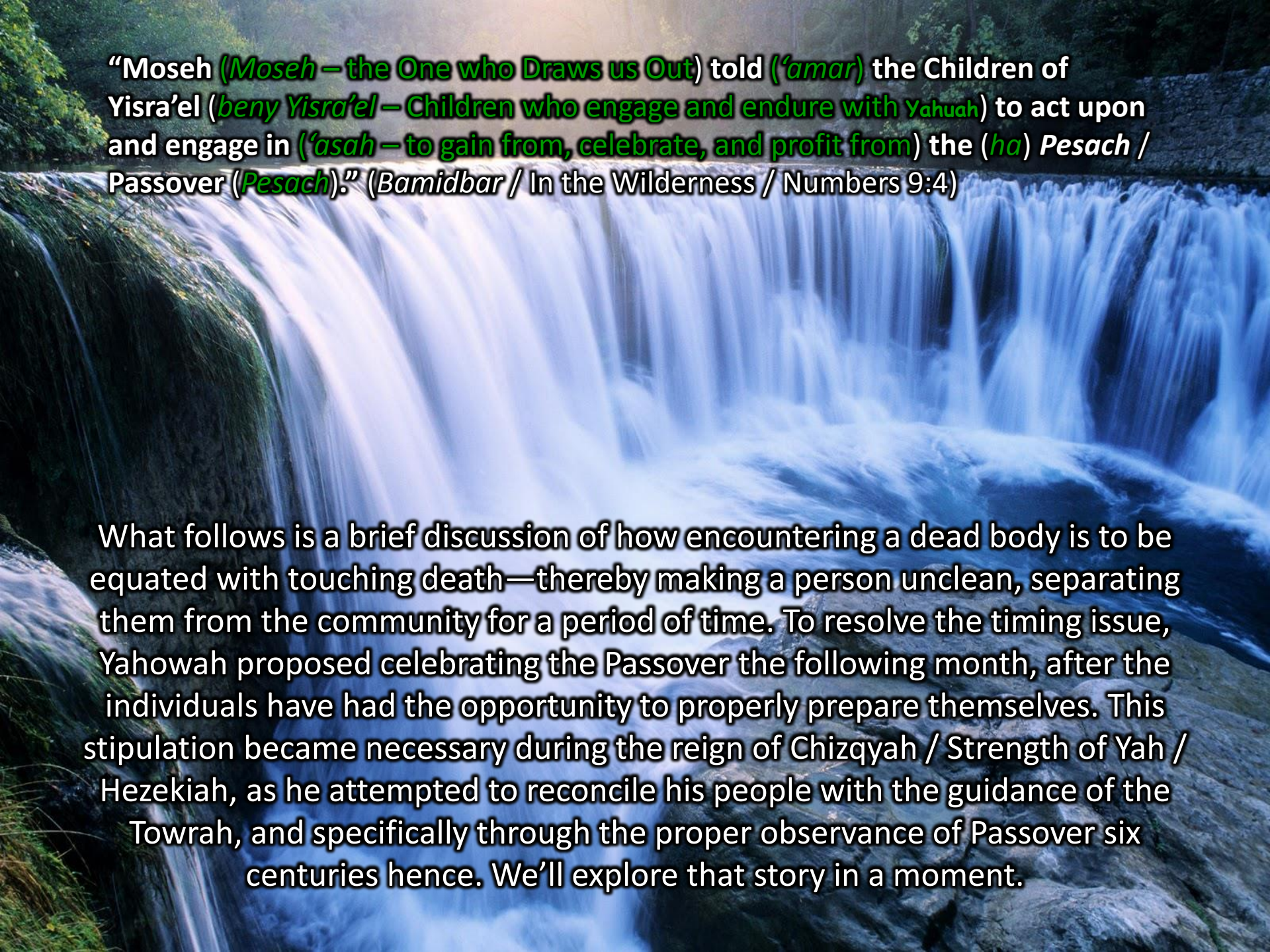
Now back to the blessing of Passover.. We have seen the role of the Levites, per Mosha, again here it is to teach..

“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)



**Yahuah** was very specific, and we must be as well if we want to capitalize on His merciful offer. The ending of this passage devastates the religions of Judaism, Christianity, Islam, and Mormonism—all of which claim their authority based upon these Scriptures. By using *chuqah*, which means to “write a clearly communicated prescription,” “to engrave an instruction,” “to chisel a recommendation into stone,” and “to inscribe directions which are designed to cut us into a relationship,” there is no room for any variance from that which Moseh memorialized in the Towrah. The Oral Law of the rabbis becomes irrelevant.

The Babylonian holidays incorporated into Christendom are rendered of no account. Islam’s and Mormonism’s claims providing new, different, covenants are moot. Further undermining the notion that religions are authorized to alter **Yahuah’s** instructions, Yahowah said that it is “His judgment which counts, His prescriptions, and His terms and conditions.” The “graphic depictions and descriptions” contained in the Towrah are to be observed and understood, and then capitalized upon. Anyone who, or any institution which, says differently, is in direct conflict with the Word of **Yahuah**, and thus is in opposition to Yahowah.



“Moseh (*Moseh – the One who Draws us Out*) told (*‘amar*) the Children of Yisra’el (*beny Yisra’el – Children who engage and endure with Yahuah*) to act upon and engage in (*‘asah – to gain from, celebrate, and profit from*) the (*ha*) Pesach / Passover (*Pesach*).” (*Bamidbar / In the Wilderness / Numbers 9:4*)

What follows is a brief discussion of how encountering a dead body is to be equated with touching death—thereby making a person unclean, separating them from the community for a period of time. To resolve the timing issue, Yahowah proposed celebrating the Passover the following month, after the individuals have had the opportunity to properly prepare themselves. This stipulation became necessary during the reign of Chizqyah / Strength of Yah / Hezekiah, as he attempted to reconcile his people with the guidance of the Towrah, and specifically through the proper observance of Passover six centuries hence. We’ll explore that story in a moment.

“The individual (*ha 'iysh* – the person) who, himself (*'asher huw'* – as a result of the relationship), is clean (*tahowr* – morally pure), but (*wa*) does not exist on the way (*lo' hayah ba derek* – is on the path) when (*wa*) he abandons and fails (*chadal* – he forsakes and foregoes, declining) to act upon (*la 'asah* – to engage in and capitalize upon) Pesach (*Pesach* – Passover), that soul (*nepesh* – consciousness) will be cut off and separated (*karat* – severed, uprooted, banished, and eliminated) from (*min*) Her (*hy'*) family (*'am*).

And that is because (*ky*) Yahowah's offering to approach (*qaraban* – sacrifice and gift which brings us close; from *qarab* – to draw near and enter the presence) was not present to bring him near (*lo' qarab* – was not offered so he could not approach) at the appointed time (*mow'ed*). That individual (*ha 'yish*) will bear (*nasa'* – he will incur and suffer) his guilt (*huw' chet'* – his sin and offenses).” (*Bamidbar* / In the Wilderness / Numbers 9:13)

The most compelling aspect of this statement is the precision with which it was rendered. If you are “on the Way,” then you are excused”. Missing a Passover **but celebrating it a month later because you have handled death (being unclean) or on a journey (the only 2 reasons given)**, will not cause you to be expelled from Yahwah's family.

But if you are not on the way ( in the Covenant family) and miss it, you will hold on to your own guilt. There is not cleansing for you because you have missed the appointed time to be cleaned, covered and protected.

Likewise if a person is perfect in every conceivable way, if they fail to act upon and forego *Pesach* – the doorway to life and to Yah’s home – then they will be excluded from Yahowah’s Covenant and family.

So it is important to recognize that “the Way” is defined by the conditions of the Covenant, the first of which requires us to walk away from Babylon, which *Yahuah* describes as the corruptive influence of religion and politics. The second has us trusting and relying upon *Yahowah* so that we know how to capitalize upon the third condition which is to walk to *Yahuah* and become perfect.

This affirms that Passover is the doorway to Yah’s mercy, because there is no *Matsah* without *Pesach*, just as there is no *Bikuwrym* without *Matsah*. So the path which leads to us becoming immortal, to us becoming perfect, to us being reborn spiritually, and to us being adopted into *Yahowah*’s family begins with Passover and includes Unleavened Bread and FirstFruits.

I am also intrigued by *chadal* because it covers all of the ways a person can avoid the door to **Yahuah's** home. **They can forego it which is passive, and therefore reflects apathy, or forsake it which is active and reflects antipathy.**

The Covenant is a relationship, and as such, both parties must engage for it to be meaningful. Therefore, we should not be surprised that those who do not act upon **Yahowah's** offer and gift, will be excluded from His family.

*Karat*, whose primary meaning is “to cut,” was chosen here because of its association with the “*beryth* – covenant.” Just as the Covenant was cut, and thus established, with Abraham, a person’s response to it determines whether or not they will be afforded access to **Yahuah's** home or be banished from it. Each of us can choose to side with man and embrace religion and politics, or side with **Yahuah** and embrace His Towrah.

Based upon this statement, Passover is very similar to *Yowm Kippurym*, the Day of Reconciliations. The only difference is that the soul of an individual who chooses not to attend *Pesach* is banished from **Yahowah's** family, while the soul of an individual who fails to answer the summons to *Yowm Kippurym*, will have their soul annihilated upon their death. **Yahuah** is serious about His plan, which is why religious corruptions and counterfeits of it are so egregious—so deadly.

There is only one way to life, to acceptance into **Yahuah's** family. There is only one solution for sin. There are many ways to be excluded. Few are saved, and most are lost. There is a subtlety in this passage worth considering. Timing is important.

If **Yahusha** had not appeared and presented [himself] the restored Torah, had [he] not approached [us] and joined [us] together at the appointed time and in the designated place, [we would all] bear the burden of [our] guilt," and every "soul would be severed and separated from the family because the Torah would have been so corrupted there would be no way back. Yahusha recognized and called out the scribes and Pharisees for standing in front of the door- not going in themselves but actually blocking it so no one else could enter! He had to warn and stop that or everyone would be responsible for their own guilt of sin and not be warned that what was written was false. Yahusha's fulfillment of Passover was protecting future generations of Covenant family from death and breaking the gates of Sheol wide open.

So it bears restating: there is only one way to be included into our Heavenly Father's family, and that process begins with Passover and Yahowsha's fulfillment of it. Our salvation is facilitated by our willingness to act upon and engage in *Pesach*, *Matsah*, and *Bikuwrym*. This next passage speaks to the inclusiveness of Passover.

**“If (*ky*) a guest or foreigner (*guwr* – someone from a different racial, cultural, or geographic community), a newcomer or a visitor (*guwr* – a stranger) who is with you (*'eth*), wants to attend and engage in (*'asah* – profit from) the Pesach (*ha Pesach* – the Passover) to approach (*la* – of and concerning) Yahowah in the manner that (*ka* – in the same way that) the prescriptions were inscribed for living (*chuqah* – the instructions to cut us into the relationship were engraved in writing) regarding Pesach (*Pesach* – Passover), and consistent with (*ka*) His terms and conditions (*mishpat* – His instructions and directions pertaining to the covenant's stipulations), then one (*'echad*) [Passover] will exist (*hayah*) for you all—for the guest, foreigner, newcomer, or visitor (*guwr* – for those from different racial, cultural, or geographic communities) and for the native-born person (*'ezrah 'erets* – citizen of the land, region, and nation).”**  
(*Bamidbar* / In the Wilderness / Numbers 9:14).

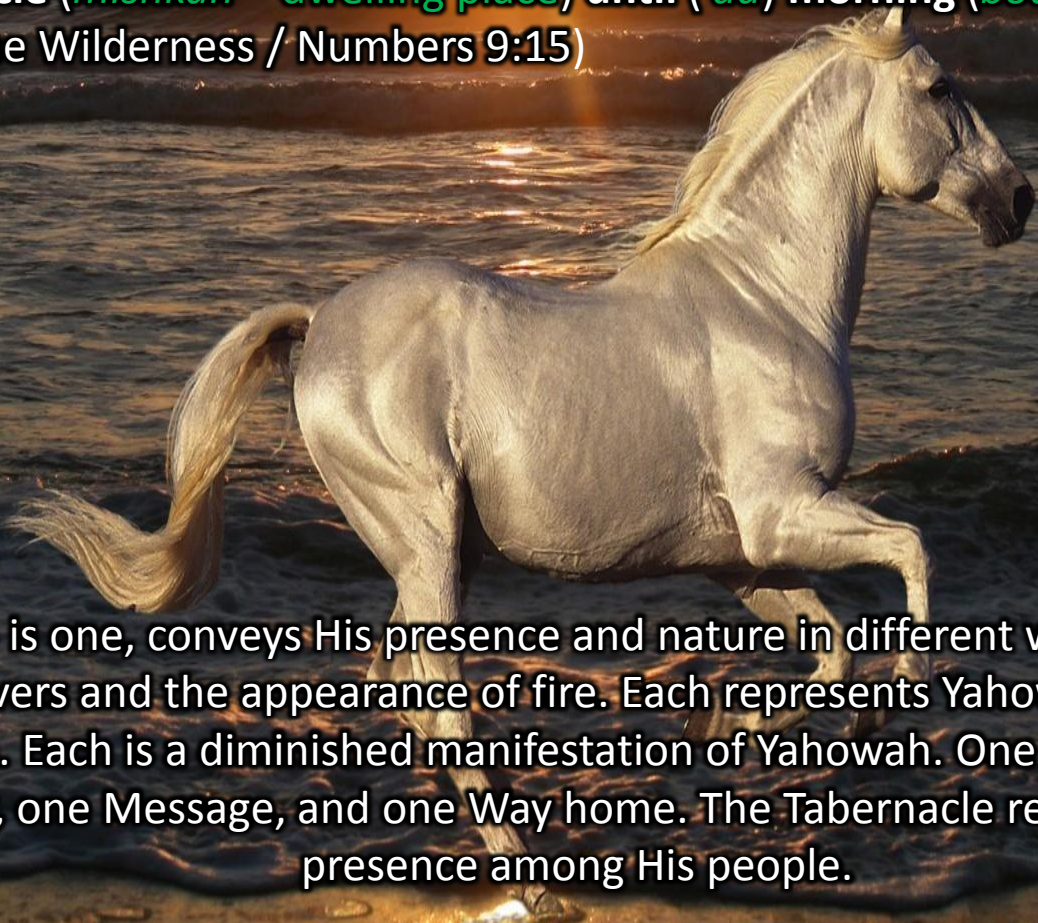
There is as we have already studied however a stipulation. Circumcision. Males must be "cut into" the covenant in a physical way in order to participate in Passover. It is this shedding of blood that confirms that you have chosen and can participate in covering you and your family from the messenger of death by being able to meet with Yahuah at the appointed time. A covenant sign that should be passed down to all our children with the knowledge of what it stands for. Just because one is circumcised does not mean you are "saved", it means you have taken the first step to be able to accept the invitation to the go through the door of salvation.

Yahuah has also affirmed that *Pesach* is one of Yahowah's "*chuqah* – prescriptions for living which cut us into the covenant relationship." Moreover, observing Passover is one of the "*mishpat* – terms and conditions of the covenant," because it is the first step we walk to **Yahuah** to become perfect.

This next passage has nothing to do with the Passover and everything to do with it.



“During (*ba* – in) the day (*yowm*), the standing (*quwm* – upright, established, restoring, supportive, enduring, and raised up) Tabernacle (*mishkan* – dwelling) and Tent (*‘ohel* – home) of the Witness and Testimony (*‘eduwth* – revealed evidence) was covered (*kasha* – adorned) in water vapor (*‘anan* – a cloud-like mist). And (*wa*) during (*ba*) the evening (*‘ereb* – after sundown at night) there came to exist (*hayah*) an appearance (*mar’eh* – clearly comprehensible sight) similar to (*ka*) fire (*‘esh* – radiant energy and light) over and upon (*‘al*) the Tabernacle (*mishkan* – dwelling place) until (*‘ad*) morning (*boqer* – sunrise).”  
(*Bamidbar* / In the Wilderness / Numbers 9:15)

A white horse is captured in a dynamic pose, running through shallow water. The horse's mane and tail are flowing, and its body is illuminated by the warm, golden light of a setting or rising sun. The water around the horse is dark, with a bright reflection of the sun on the surface. The background shows a dark horizon line under a sky with soft, warm tones.

Yahowah who is one, conveys His presence and nature in different ways. Here we see a cloud which covers and the appearance of fire. Each represents Yahowah. Each is set apart from Yahowah. Each is a diminished manifestation of Yahowah. One Yahwah, one Purpose, one Personality, one Message, and one Way home. The Tabernacle represented Yahowah’s presence among His people.

Our souls become the tabernacle of Yahowah on earth. And in the manner of the Ruach Ha Qodesh, once we are reborn spiritually, our personal tabernacle is immediately adorned in the Set-Apart Spirit's Garment of Light. She "*kasha*/clothes us, concealing" our every sin, making our failures invisible to **Yahuah so He can engage with us**. This garment **allows us to radiate Yahuah's light as well by our actions and choices which should be more in line with Torah**.

Before we leave this scene, let's consider one final verse. In it, **Yahuah** is describing our future—a time where we will travel throughout the universe, camping out with **Yahuah** wherever He goes. In a very real sense, He will serve as our tour guide.

"Based upon (*'al*) words from the mouth (*peh* – a metaphor for spoken communication) of **Yahowah**, the Children (*ben*) of Yisra'el (*'ysh sarah 'el* – those who strive and struggle with, persist and endure with, who persevere with and are empowered by **Yahuah**) set out (*nasa'* – pulled up camp, moved out, went forward, traveled, and tore loose). And based upon (*'al*) words from the mouth (*peh* – spoken communication) of **Yahowah**, they camped out fortuitously (*chanah* – they remained near their merciful and friendly encampment). Each (*kol*) day (*yowm*) which relationally (*'asher*) the cloud (*'anan* – visible mass of water vapor) dwelled and remained (*sakan* – lived and inhabited, abided and settled down, residing) over and upon (*'al*) the Tabernacle (*mishkan* – dwelling place and home) they enjoyed the generous and accommodating encampment (*chanah* – remained near their friendly and fortuitous camp)." (*Bamidbar* / In the Wilderness / Numbers 9:18)

Yahowah wants to campout with us. It is **Yahuah's** idea of a good time. And it should be ours as well. When we are in His company, life is good. As this *Bamidbar / Numbers' Nine* discussion develops, we discover that whenever the cloud lifted from the Tent of the Witness and Testimony, the family of **Yahuah** got up and got going—walking along with their Heavenly Father. When He wanted to hang out in one place for a while, they did that as well. There was plenty of time and there were many tales to tell, songs to sing, meals to eat, fires to be warmed by, and new things to see and experience.

*Zabach*, which is normally translated “offer a sacrifice” due primarily with its association with *Pesach*, is actually based upon *zab*, which speaks of “endowing and bestowing a gift.” Passover, like Unleavened Bread and the rest of the *Miqra'ey*, is **Yahuah's** gift to us. *Pesach to be “passed over”* by the messenger of death is a gift and represents **Yahuah's** endowment and is therefore the doorway to life.

Speaking of “*Matsah / Unleavened Bread* which not only follows *Pesach / Passover*, but is an integral part of Yah's provision, we read:

“It is the bread (*lechem* – loaf, grain, or food) of affliction and oppression (*‘ony* – of misery, hardship, poverty, persecution, great effort and pain). For indeed (*ky* – because), you were brought out (*yasa’* – led away) from (*min*) the realm (*‘erets* – land and region) of the Crucible of Egypt (*mitsraym* – serving as a metaphor for religious and political oppression) in (*ba*) a hurry (*chipazown* – quickly in anxious anticipation). In response to this (*lama’an* – based upon receiving this answer and with regard to the intent of this witness and account), you should always remember to proclaim this (*zakar ‘eth* – you should continually assert the message publicly so as to recall this and remind yourself of this) all (*kol*) the days (*yowm*) of your lives (*chay*), that on this (*‘eth*) day (*yowm*), you were brought out (*yasa’* – led away) of (*min*) the land (*‘erets*) of the Crucible of Egypt (*mitsraym* – from human oppression).” (*Dabarym* / Words / Deuteronomy 16:3)

The reference to the “bread of oppression” had both historic and prophetic meaning. As a result of man’s political and religious **high jinx**, Yahowah’s children were oppressed in the Crucible of Egypt. **Yahuah** not only wanted to free them from this and every other religious and political **realm**, He wants us to leave expeditiously. Not only wasn’t there any time to leaven the bread, **Yahuah** did not want His children to be corrupted by Egypt any longer.

Prophetically, the “bread of affliction” speaks of Yahowsha’s statement of “remembrance,” so let’s consider it now.

“And when (*hote*) the specific (*ho*) time (*hora*) had come (*ginomai* – had come to exist), He [Yahowsha’] reclined to eat (*anapipto*) together with (*sun* – in the company of) His apostles (*apostolos* – messengers, representatives, and envoys). He said to them, ‘I have earnestly desired (*epithymeo*) and longed (*epithumia* – hopefully and anxiously anticipated) to eat (*esthio* – partake in the meal of) this particular (*houtos*) Pascha (*pascha* – a transliteration of the Hebrew *Pesach*, meaning Passover) with (*meta*) you before (*pro*) I suffer affliction (*pascho* – undergo, experience, and endure that which will be done to me). For indeed (*gar*) I say (*lego* – affirm) to you that (*hoti*) I will absolutely (*ou*) not (*me*) eat (*esthio*) it until (*hotes*) everything (*hostis*) is completely fulfilled (*pleroo* – fully provided for and finished within the true meaning) in (*en* – by way of) the power and authority (*basileia* – rule, reign, and realm) of Yahowah (OY – used as a placeholder).” “Grasping hold of and receiving (*dechomai* – welcoming and accepting, trusting and relying upon) the cup (*poterion*) in a thankful manner (*eucharisteo* – beneficial, grateful, acceptable, and pleasing attitude, being mindful of the favor being done), He said (*eipon*), ‘Select, acquire, receive, and grasp hold of (*lambano* – prefer, choose, obtain, come to accept, trust, and rely upon, experience and take advantage of) this and distribute (*diamerizomai* – separate it into parts and share) it among (*eis*) yourselves.’ He grasped hold of (*lambano* – chose, came to accept, trusted, and relied upon, experienced and took advantage of) the bread (*artos*) in a thankful manner (*eucharisteo* – with a beneficial, grateful, acceptable, and pleasing attitude, being mindful of the favor being done), broke (*klaō*) it, giving it to (*didomi* – bestowing it as a gift upon) them, saying (*lego* – affirming), ‘This exists as (*eimi* – I exist as, this represents, and this is a symbol which is closely associated with) My (*ego*) body (*soma* – physical being) given of My own accord (*didomi* – deposited and bestowed as a gift) concerning you and for your behalf (*hyper sou* – to pay the price to ransom, redeem, and reconcile you). Attend to, keep, celebrate, accomplish, and consider (*poieo* – do and affirm this manifestation of this tangible and corporeal act, benefit and profit from) this (*houtos*) in (*eis*) remembrance of (*anamneisi* – in consideration of and as a means of recalling) Me (*emos*).” (translated from Hebrew to Greek as it is found in Luke 22:14-17, 19)

Yahowsha' did not say "eat and drink them." He said "do this," which in Hebrew would have been "'*asah* – engage and act upon this."



And "this" was and is "the bread of life" that he represented by being the perfect example of the Torah. His body would be broken, but the Torah - the bread of life would nourish us and provide our salvation/adoption. He freely gave this gift, the Torah and his body to achieve the ultimate goal- to prove there was life after death and those that follow him, (the Torah) would be redeemed. But in order to do that he had to go into sheol and break those gates. That is why he gave his body. To be able to go into the one place Yahuah can not go. The promise was being honored, enabled, and fulfilled.

Returning to Yahowah's *Towrah* / Instruction and to *Dabarym* / Words, we find Yahowah telling His children:

“And (wa) no (lo’) yeast (sa’or – a fungus and fermenting agent) shall be seen (ra’ah) among (la) you in all (kol) your territory (gabuw! – within your borders) for seven (seba’ – representing the oath and promise) days (yowm).”

(Dabarym / Words / Deuteronomy 16:4)

Yeast is synonymous with sin, personal wrongdoing and religious indoctrination. The fact that it is being removed from our sinful nature at this time is visually reinforced by the removal of yeast from the perimeter of our very existence. Just as our sin is no longer seen by **Yahuah**, yeast is no longer seen by us during the united celebration of *Pesach – Matsah* leading to *Bikuwrym*. That is to say that our sin has been completely **covered**, making us appear perfect in **Yahuah’s** eyes.

Seven denotes Yahowah’s promise and formula. Six, representing man, plus one, representing **Yahuah**, equals seven – the promise of **Yahuah** to save us from ourselves.

After Yahowsha had fulfilled his mission on the upright pole, and was placed in a tomb, and immediately after His soul had descended into the place of separation on *Matsah* to redeem us, His “*basar* – flesh and body” “*lo’lyn* – ceased to exist during the night.”

Therefore, those who advocate the notion that Yahowsha’ was resurrected bodily, don’t understand Yahowah’s Passover instructions. The holiest day on the Christian calendar is predicated upon a myth, one which deflects believers’ attention from Yahowah’s provision.

Yahusha offered His body and soul on Mount *Mowryah* on *Pesach* and *Matsah* so that we could celebrate *Bikuwrym*.

Most of this next instruction is not found in Qumran scrolls, so we are going to have to be cautious. The Masoretic, however, seems to suggest that those who are, or at least were, living in Yisra’el, in one of the many towns personally given to them by Yahowah, should observe *Pesach* in the place Yahowah chooses for His name to abide. But since those to whom this message was initially directed lived and died five hundred years before any edifice in Yaruwshalaim bore Yahowah’s name, we are compelled to consider other options.



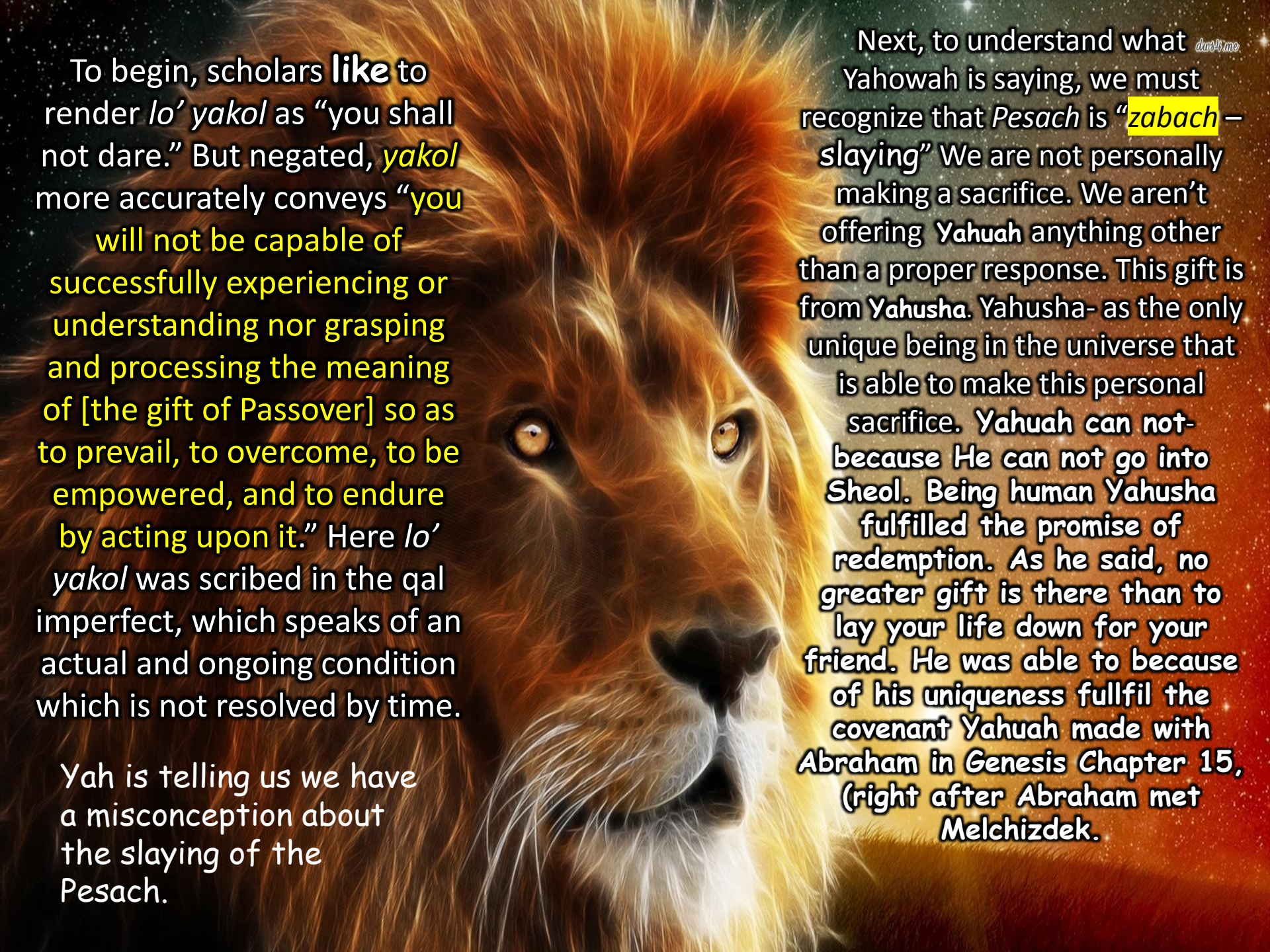
“You will consistently fail to properly experience and actually understand (*lo’ yakol* – you will never attain the ongoing meaning of, consistently prevail or continually endure by accomplishing (qal imperfect)) that which is associated with (*la’eth*) the gift of the slaying (*zabach* – To slay) of the Pesach / Passover (*ha Pesach*) through (*ba*) one of (*’echad*) your means to reason and calculate the full measure of something (*sha’ar* – doorways, towns, or assemblies, gateway openings and entrances to villages where people assemble, but more likely your thinking about that) which beneficially and relationally (*’asher*) Yahowah , your Yahuah (*’elohym*), is giving (*natan* – is bestowing and offering) to you (*la*).” (Dabarym / Words / Deuteronomy 16:5)

תִּזְבַּח	בְּעֶרְב	בַּיּוֹם	הָרִאשׁוֹן	לְבֹקֶר:	לֹא	תֻּכַּל
you-will-sacrifice	on-the-evening	on-the-day	the-first	to-the-morning	not	you-are-able
לְזַבַּח	אֶת־	הַפֶּסַח	בְּאֶחָד	שְׁעָרֶיךָ	אֲשֶׁר־	יְהוָה
to-sacrifice	—	the-Passover	within-one-of	gates-of-you	that	Yahweh
אֱלֹהֶיךָ	אֱלֹהֶיךָ	יְהוָה	יִבְחָר	אֲשֶׁר־	הַמָּקוֹם	אֶל־
God-of-you	God-of-you	Yahweh	he-will-choose	that	the-place	at
נָתַן	לָּךְ:	כִּי	אִם־	אֶל־	הַמָּקוֹם	אֲשֶׁר־
to-you	giving	but	if	at	the-place	that

- תֻּכַּל *tû·kāl'*      You are not allowed to offer the Passover sacrifice in

יִכַּל *ykl* to endure, comprehend; to be able to, be capable of  
 verb, yiqtol (imperfect), second person, masculine, singular ± Qal, hofal, passive  
 Sense: to be able – to be or become sufficient to meet a need or task.

BDB      be able, have power, prevail, endure  
 GHCLOT      TO BE ABLE, CAN; to be able to bear; to be able to bring oneself; to be l...  
 CHALOT      hold on to, endure; be capable of; be able to have power to; can dare;...  
 DBL Hebrew      be able; overcome; dare; understand



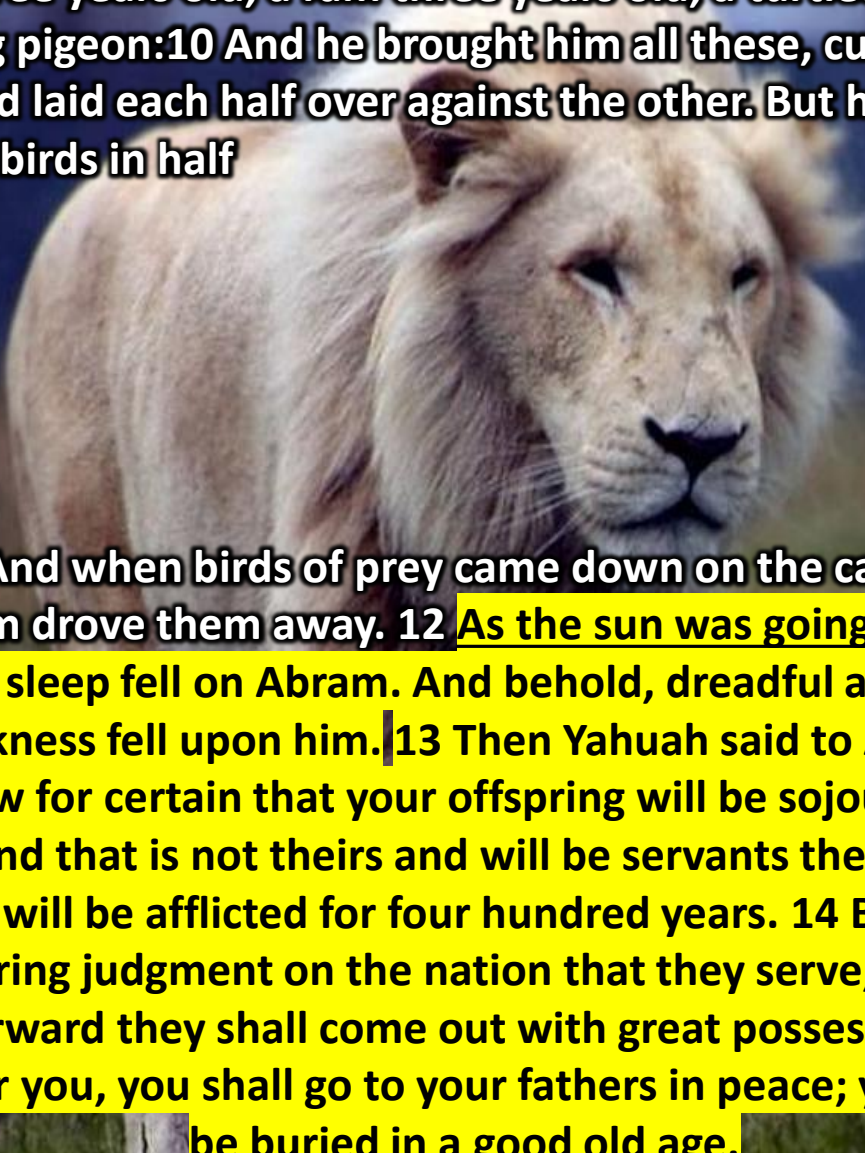
To begin, scholars **like** to render *lo' yakol* as “you shall not dare.” But negated, *yakol* more accurately conveys “**you will not be capable of successfully experiencing or understanding nor grasping and processing the meaning of [the gift of Passover] so as to prevail, to overcome, to be empowered, and to endure by acting upon it.**” Here *lo' yakol* was scribed in the qal imperfect, which speaks of an actual and ongoing condition which is not resolved by time.

Yah is telling us we have a misconception about the slaying of the Pesach.

Next, to understand what duet me Yahowah is saying, we must recognize that *Pesach* is “**zabach** – slaying” We are not personally making a sacrifice. We aren't offering **Yahuah** anything other than a proper response. This gift is from **Yahusha**. **Yahusha**- as the only unique being in the universe that is able to make this personal sacrifice. **Yahuah can not- because He can not go into Sheol. Being human Yahusha fulfilled the promise of redemption. As he said, no greater gift is there than to lay your life down for your friend. He was able to because of his uniqueness fullfil the covenant Yahuah made with Abraham in Genesis Chapter 15, (right after Abraham met Melchizdek.**

15:1 After these things **the word of Yahuah came to Abram in a vision:**  
"Fear not, Abram, I am your shield; your reward shall be very great:" 2 But Abram said, "O Yahuah Eternal, what will you give me, for I continue childless, and the heir of my house is Eliezer of Damascus?" 3 And Abram said, "Behold, you have given me no offspring, and a member of my household will be my heir:" 4 And behold, **the word of Yahuah** came to him: "This man shall not be your heir; your very own son shall be your heir:" 5 And he brought him outside and said, "Look toward heaven, and number the stars, if you are able to number them:" Then he said to him, "So shall your offspring be:" 6 And he believed Yahuah, and he counted it to Him as righteousness. 7 And he said to him, "I am Yahuah who brought you out from Ur of the Chaldeans to give you this land to possess: 8. But he said, "O Yahuah Eternal, how am I to know that I shall possess it?"

**\*remember this is a vision that Abraham was having\*\* you can "do things" in visions, just like Yahuchanon eating the book and it tasted sweet and bitter\*\***



9 He said to him, "Bring me a heifer three years old, a female goat three years old, a ram three years old, a turtledove, and a young pigeon:10 And he brought him all these, cut them in half, and laid each half over against the other. But he did not cut the birds in half

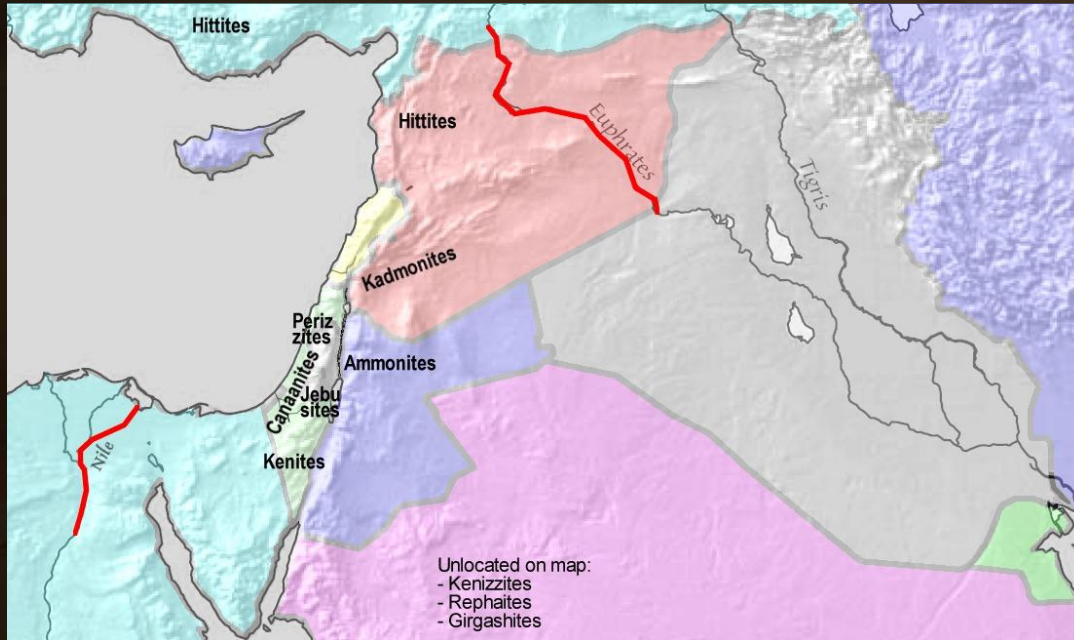
. 11 And when birds of prey came down on the carcasses, Abram drove them away. 12 As the sun was going down, a deep sleep fell on Abram. And behold, dreadful and great darkness fell upon him. 13 Then Yahuah said to Abram, "Know for certain that your offspring will be sojourners in a land that is not theirs and will be servants there, and they will be afflicted for four hundred years. 14 But I will bring judgment on the nation that they serve, and afterward they shall come out with great possessions. Is As for you, you shall go to your fathers in peace; you shall be buried in a good old age.

Yahuah is speaking directly of the Passover.

16 And they shall come back here in the fourth generation, for the iniquity of the Amorites is not yet complete: 17 When the sun had gone down and it was dark, behold, a smoking fire pot and a flaming torch passed between these pieces. 18 On that day Yahuah made a covenant with Abram, saying, "To your offspring I give I this land, from the river of Egypt to the great river, the river Euphrates, 19 the land of the Kenites, the Kenizzites, the Kadmonites, 20 the Hittites, the Perizzites, the Rephaim, 21 the Amorites, the Canaanites, the Girgashites and the Jebusites:"

[www.funonline.in](http://www.funonline.in)

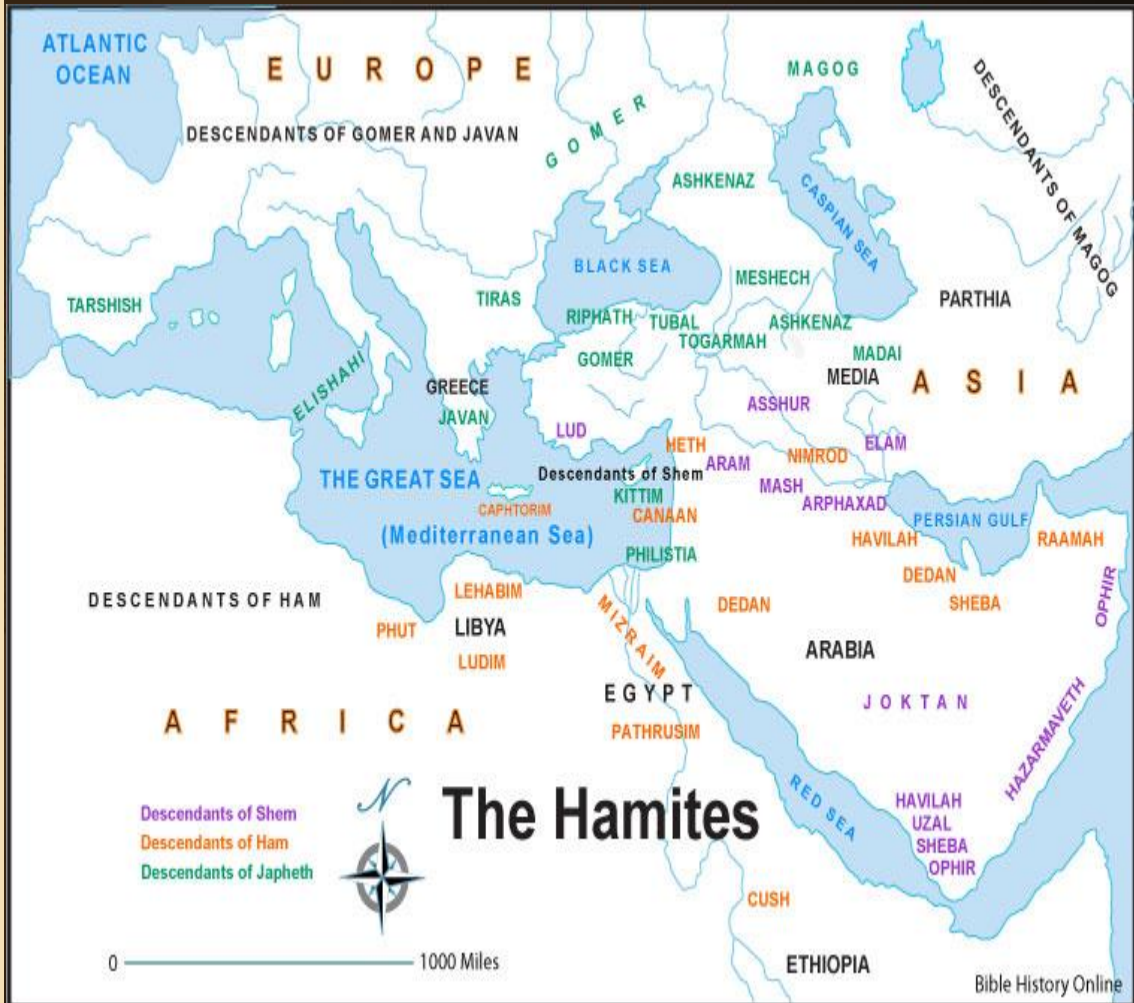
"To your offspring I give I this land, from the river of Egypt to the great river, the river Euphrates, 19 the land of the Kenites, the Kenizzites, the Kadmonites, 20 the Hittites, the Perizzites, the Rephaim, 21 the Amorites, the Canaanites, the Girgashites and the Jebusites:'



"To your offspring I give I this land, from the river of Egypt to the great river, the river Euphrates, 19 the land of the Kenites, the Kenizzites, the Kadmonites, 20 the Hittites, the Perizzites, the Rephaim, 21 the Amorites, the Canaanites, the Girgashites and the Jebusites:"









## Remember this was a vision!

It seems very possible that it was Yahusha in a prior form of a flaming torch- the light of the world being represented. The smoking fire pot could also represent the pillar of smoke of Yahuah. The custom is that the two walking between the pieces of meat are agreeing that if one of the parties does not fulfill the promise, they will be killed. In Chapter 17 you will find the conditions of circumcision and order for Abraham's descendants to actually inherit the land they had to be a part of the covenant, which meant they needed to follow Yahuah's instructions. Because we and they continued to ignore Yahuah, Yahusha coming in a form that could lay his life down to pay the price on behalf of the covenant people, just like he stood in for Mosha when passing through the animal parts. What he did was not a sacrifice as if Yahuah needed to be appeased. It's a mutual contract that needed to be reconciled if there was any hope of having any human worthy to be allowed back into Yahuah's house. For his gift to us, Yahusha is and will be our Eternal King. The only one worthy.

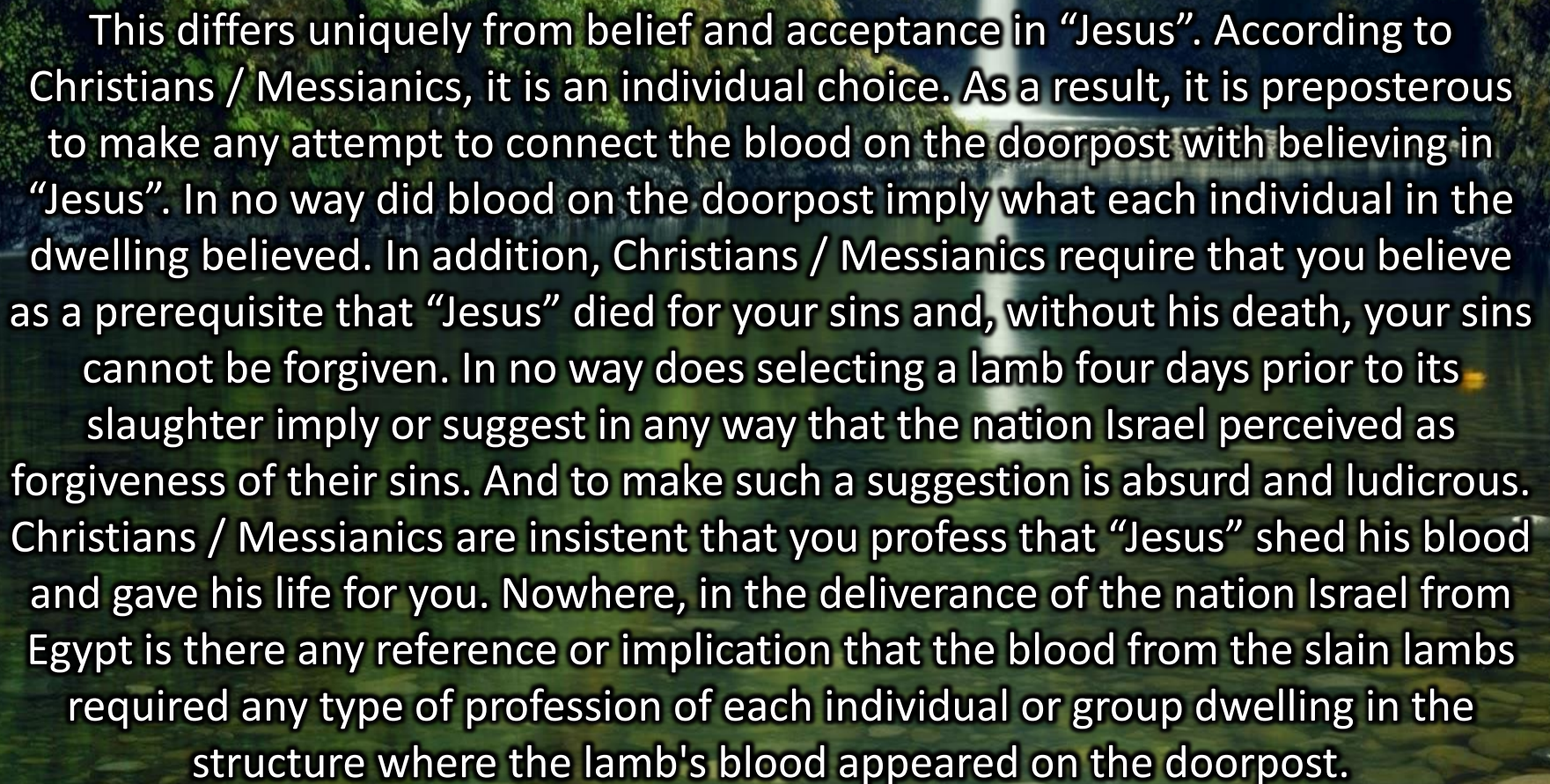
So to be clear, to say that Yahusha was the sacrificial lamb of Passover is not really understanding the whole picture. A lamb does not willingly lay its life down and has no power to take it back up. Its sacrifice is meaningless. Yahusha's personal gift of laying his life down for his friends and family to pay off our debt so we can be eligible to be in Yah's family (vicariously instead of Mosha) is totally different. He is not a helpless lamb led to slaughter. He is and was a powerful King, claiming his throne and crushing the head of Shatan's plan of complete destruction for all humans forever.

The issue of sacrifice has been one of those puzzle pieces that we have not been able to firmly put into place, and we are being very careful in our approach to Yahusha on purpose in this regard. There is more to uncover and we don't want to advance any idea be it traditional that we have all grown up with or completely dogmatic in a new direction until more pieces fall into place. We think we have found another piece and it's a big one for us. So here goes. We were researching whether blood was the only atonement for sin and we found this....

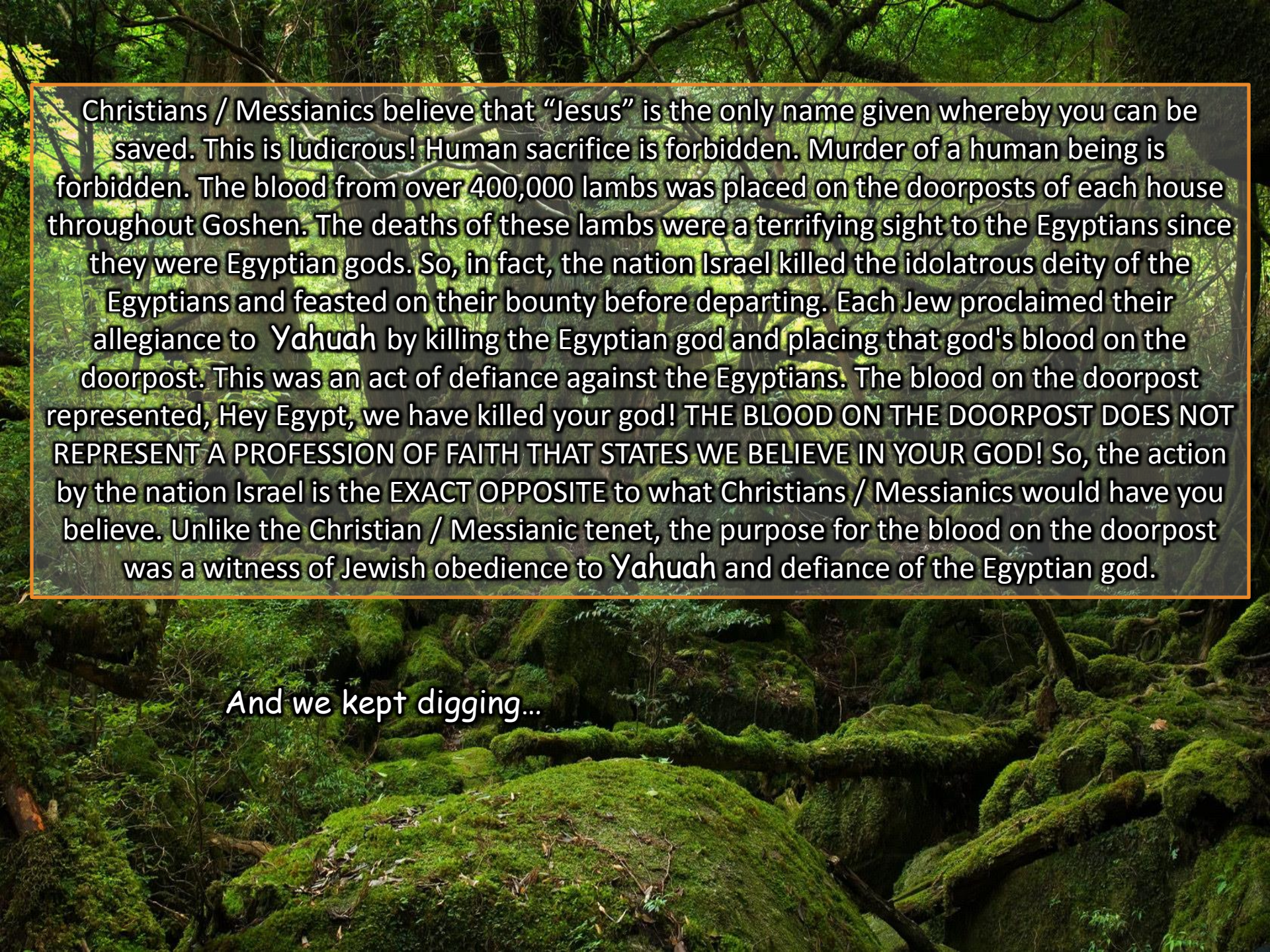
Dr. Akiva G. Belk

<http://www.jewishpath.org/essaysdoesnotrequireablood.html>

Another area of serious misunderstanding is the Passover in Exodus Chapter twelve. It has been erroneously implied that the sacrifice of thousands of animals prior to the deliverance of the nation Israel proves the need for blood sacrifice. The fact is that the lamb / kid was one of the highly respected gods of Egypt. It was forbidden to kill a lamb or a kid for any reason. This was the last god of Egypt to be slain. On the tenth of Nissan, hundreds of thousands of Jews selected an unblemished male lamb or kid within its first year to be slain on the fourteenth of Nissan. This was a sign by every Jewish slave in Israel of their faith in Yahuah. It was a great miracle that the Egyptians did nothing. As a result it is called "the Great Shabbos." The nation of Israel made it very clear that on the fourteenth of Nissan they were going to kill over 1/2 million lambs and kids right in front of the Egyptians. Then each Jewish household declared their freedom from Egyptian gods by killing the lamb or kid and placing its blood on the doorpost of their own home. The bold Jewish defiance of the Egyptians' god was an audacious statement by the Jews of their trust in Yahuah! The blood was a sign to the Egyptians that every Jewish household had slain their god. This action one year earlier would have brought certain death. The blood on the doorpost was the evidence required by the Angel of death. The blood on the doorpost does not necessarily mean everyone in the dwelling were in agreement. Just the same, regardless of one's obedience, disobedience, faith or lack of faith, if blood was on the doorpost as prescribed by Yahuah, everyone in the house was spared from death.

A scenic photograph of a waterfall cascading down a lush green cliffside. The water is white and foamy as it falls into a pool of water at the bottom. The surrounding vegetation is dense and vibrant green, creating a natural frame for the waterfall. The overall atmosphere is serene and majestic.

This differs uniquely from belief and acceptance in “Jesus”. According to Christians / Messianics, it is an individual choice. As a result, it is preposterous to make any attempt to connect the blood on the doorpost with believing in “Jesus”. In no way did blood on the doorpost imply what each individual in the dwelling believed. In addition, Christians / Messianics require that you believe as a prerequisite that “Jesus” died for your sins and, without his death, your sins cannot be forgiven. In no way does selecting a lamb four days prior to its slaughter imply or suggest in any way that the nation Israel perceived as forgiveness of their sins. And to make such a suggestion is absurd and ludicrous. Christians / Messianics are insistent that you profess that “Jesus” shed his blood and gave his life for you. Nowhere, in the deliverance of the nation Israel from Egypt is there any reference or implication that the blood from the slain lambs required any type of profession of each individual or group dwelling in the structure where the lamb's blood appeared on the doorpost.



Christians / Messianics believe that “Jesus” is the only name given whereby you can be saved. This is ludicrous! Human sacrifice is forbidden. Murder of a human being is forbidden. The blood from over 400,000 lambs was placed on the doorposts of each house throughout Goshen. The deaths of these lambs were a terrifying sight to the Egyptians since they were Egyptian gods. So, in fact, the nation Israel killed the idolatrous deity of the Egyptians and feasted on their bounty before departing. Each Jew proclaimed their allegiance to **Yahuah** by killing the Egyptian god and placing that god's blood on the doorpost. This was an act of defiance against the Egyptians. The blood on the doorpost represented, Hey Egypt, we have killed your god! **THE BLOOD ON THE DOORPOST DOES NOT REPRESENT A PROFESSION OF FAITH THAT STATES WE BELIEVE IN YOUR GOD!** So, the action by the nation Israel is the **EXACT OPPOSITE** to what Christians / Messianics would have you believe. Unlike the Christian / Messianic tenet, the purpose for the blood on the doorpost was a witness of Jewish obedience to **Yahuah** and defiance of the Egyptian god.

And we kept digging...

<http://thetorah.com/sacrificing-a-lamb-in-egypt/>

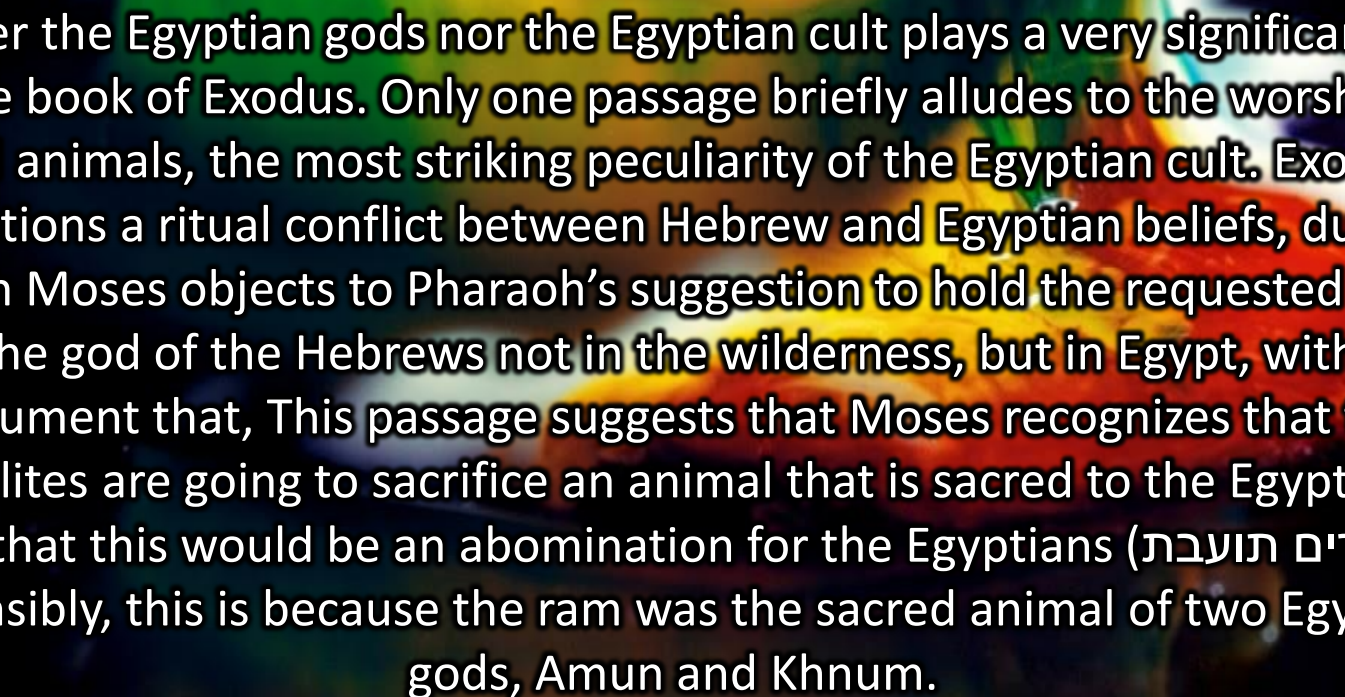
## Sacrificing a Lamb in Egypt

When a Temple of Yahu Stood Near a Temple of Khnum

Prof. Jan Assmann and Dr. Rabbi Zev Farber



A scene at the Temple of Seti I. The King, presenting burning incense in front of the boat of Amun-Ra. The figureheads on the prow and stern are in the form of rams' heads emerging from polychrome lotus flowers. Photo by kairoinfo4u, Flickr



Neither the Egyptian gods nor the Egyptian cult plays a very significant role in the book of Exodus. Only one passage briefly alludes to the worship of sacred animals, the most striking peculiarity of the Egyptian cult. Exod 8:26 mentions a ritual conflict between Hebrew and Egyptian beliefs, during which Moses objects to Pharaoh's suggestion to hold the requested feast for the god of the Hebrews not in the wilderness, but in Egypt, with the argument that, This passage suggests that Moses recognizes that the Israelites are going to sacrifice an animal that is sacred to the Egyptians, and that this would be an abomination for the Egyptians (מצרים תועבת). Ostensibly, this is because the ram was the sacred animal of two Egyptian gods, Amun and Khnum.

## Contempt for Amun

Amun was a very important god in Ancient Egypt, and in the New Kingdom (1550-1070 B.C.E.) he was seen as the king of the gods, and was syncretized with the sun god as Amun-Ra. It would doubtless have been offensive to the priests of Amun to sacrifice a ram, and there certainly were temples of Amun in the Delta in the vicinity of Goshen and the capital, Pi-Ramesse. That such an act would be offensive would have been clear to any educated person who knew about Egypt in ancient times.

Herodotus, in his survey of Egyptian customs, writes (Histories, 2:42):

Now all who have a temple set up to the Theban Zeus (=Amun) or who are of the district of Thebes, these, I say, all sacrifice goats and abstain from sheep... the Egyptians make the image of Zeus (=Amun) into the face of a ram... the Thebans then do not sacrifice rams but hold them sacred for this reason.<sup>[1]</sup>

Centuries later, the Roman historian, Publius Cornelius Tacitus (56-ca.117 C.E.), who believes that Moses created the Torah laws to polemicize against Egyptians, even suggests that the Jews, “sacrificed rams for the sake of despising Amun (caeso ariete velut in contumeliam Hammonis).”<sup>[2]</sup>



Psalms fifty-one verses sixteen and seventeen state: You do not delight in sacrifice, or I would bring it; you do not take pleasure in burnt offerings. The sacrifices of Yah are a broken spirit; a broken and contrite heart, O Yah, you will not despise. While we greatly desire our Temple and look forward to the day it is restored we take great comfort in the fact that Yahuah desires the sacrifices of a broken spirit; a broken and contrite heart...



Professor Jan Assmann (b. 1938) was Professor of Egyptology at the University of Heidelberg (1976 – 2003) and is now Honorary Professor of Cultural and Religious Studies at Constance. He received his Ph.D (1965) and Dr.habil (1971) from Heidelberg, as well as honorary degrees from Muenster, Yale and the Hebrew University Jerusalem. Books in English include *Moses the*



Dr. Rabbi Zev Farber is a fellow at Project TABS and the editor of TheTorah.com. He holds an M.A. from Hebrew University in Jewish History (biblical period) and a Ph.D. from Emory University in Jewish Religious Cultures (Hebrew Bible focus). He also holds ordination (*yoreh yoreh*) and advanced ordination (*yadin yadin*) from Yeshivat Chovevei Torah (YCT) Rabbinical School. His edited

## The Khnum Temple in Elephantine

The temple of Khnum, Esna – wall carving shows Khnum and Menhit Khnum is the god who creates individual humans on his potter's wheel; his worship goes all the way back to the old kingdom (3rd millennium BCE). As the ram was also sacred to the priests of Khnum, they too would not have looked fondly on sacrificing a sheep. We do not know if there were temples of Khnum in the delta, but we do know of Khnum temples in the south, on the islands of Esna and Elephantine.



In fact, Moses' fear of a violent reaction is highly reminiscent of a well-documented case that occurred at the beginning of the 5th century on the island of Elephantine.<sup>[3]</sup> There, a Judahite temple of Yahu stood in closest vicinity of the Egyptian temple of Khnum. The fact that the ram was the sacred animal of Khnum may have sanctified all related animals, such as sheep and lambs, on Elephantine. The sacrifice of lambs on the occasion of Pesach must have offended the priests of Khnum, for they took advantage of the temporary absence of the Persian satrap and had Egyptian soldiers destroy the Jewish temple. The Jews asked the authorities in Jerusalem for the permission to rebuild the temple and got it, with the exclusion of making 'olah offerings, i.e., sacrifices that were burnt in their entirety to God, without the worshipper eating any part, doubtlessly in order not to repeat the offence in the future.<sup>[4]</sup>

## **Conclusion: The Strengthening of a Taboo under Foreign Rule**

The worship of sacred animals is as old as Egyptian religion. Each of the major and many of the minor deities had their specific sacred animals. Although veneration of these animals was part and parcel of the cult from olden times, it assumed a new significance under foreign, i.e., Persian domination when the cult of the sacred animals became a matter of cultural-religious identity, not unlike cow worship in India under British colonial rule.

The mention of the **סְתוּעָה** “abomination” (i.e., taboo in the sense of the most sacred, untouchable item) of the Egyptians seems to reflect this stage in the Persian era when the sacred animals achieved the highest status of sanctity in Egypt. In turn, this taboo would have been well-known in the Persian age, both to Greek writers like Herodotus and to the Jewish scribes in Jerusalem, who gave us the final form of the exodus story.

[1] Herodotus then adds the following (2:42):

On one day however in the year, on the feast of Zeus (=Amun), they cut up in the same manner and flay one single ram and cover with its skin the image of Zeus (=Amun), and then they bring up to it another image of Heracles (=Khonsu). This done, all who are in the temple beat themselves in lamentation for the ram, and then they bury it in a sacred tomb.

This ritual finds no support in Egyptian documents.

[2] Tacitus, History 5.1.4

[3] Cf. for the following esp. Bezalel Porten, Archives from Elephantine. The Life of an Ancient Jewish Military Colony (Berkeley and Los Angeles: U of California P, 1968).

[4] TAD A4.9 und A4.10; HTAT Nr. 286 and 287 in: Porten, B. / Yardeni, A., Textbook of Aramaic Documents from Ancient Egypt 1-4 (TAD); Newly copied, edited and translated into Hebrew and English, (Jerusalem 1986-1999). It is not certain if this was the cause of the conflict on Elephantine; Porten advocates this interpretation, and it is most plausible.

And we kept digging..

**Why Was The Seh (Lamb or Goat) Chosen as the Passover Sacrifice?** April 6, 2012

in [Judaism is not Christianity minus Jesus, Noahide - The Ancient Path, Sophiee](#) by Sophiee

<http://noahide-ancient-path.co.uk/index.php/noahide-the-ancient-path/2012/04/4007/>

**Shemot / Exodus 8:21: “And Pharaoh called to Moshe and Aharon and said: Go and bring sacrifice to your G-d, in the land (i.e. in Egypt). 22. And Moshe said: It is not proper to do thus, for the abomination of Egypt we will sacrifice to Yahuah our Eternal. If we sacrifice the abomination of Egypt in front of them, will they not stone us?”**

The Rambam said (In the Guide for the Perplexed): “Scripture tells us, according to the Version of Onkelos, that **the Egyptians worshipped Aries, and therefore abstained from killing sheep, and held shepherds in contempt. Comp.**” Behold we shall sacrifice the abomination of the Egyptians,” etc. (Exod. viii. 26) “**For every shepherd is an abomination to the Egyptians**” (Gen. Avi. 34).” (Gen. Avi. 34).

To the Egyptians someone eating lamb was an abomination — akin to us being cannibals. Read this from the OU website:

“It would not be proper because the Egyptians regard our sacrifices to Yahuah as abominations. Could we break an Egyptian taboo (TOAVAT MITZRAYIM) before their very eyes without their stoning us?”

We may recall that because the Egyptians held the eaters of the flesh of sheep in the lowest regard, Joseph's brothers were fed separately from the other Egyptians (Bereishit 43:32). Joseph also encouraged his brothers to list their occupations as shepherds in order to keep them isolated from the rest of Egypt (46:34). Both of these references feature the word "abomination" . . .

- A. Sheep were chosen precisely because they were taboo to the Egyptians and any attempt to slaughter them would be resisted, forcefully.
- B. The astrological symbol of the month of Nisan is Aries, the ram, and the 15th day is the apex of a lunar month. The ram-god of the Egyptians was to be slaughtered on the evening of its very own month , and the Egyptians would be powerless to prevent it!
- C. By selecting the sheep or ram (cf. Shemot 12:5 which treats them identically) four days in advance of the actual sacrifice, the Jews were flaunting their intentions in the faces of their Egyptian neighbors, as though daring them to interfere.
- D. Similarly, the smearing of its blood on the door posts and lintel was intended to force the Egyptians to suffer the further indignity of seeing the lifeblood of the animal, the essence of many pagan rituals, "profaned." (TO`EIVAH). <http://www.ou.org/yerushalayim>

<https://torahtourguide.wordpress.com/2012/03/19/the-ancient-egyptians-worshipped-sheep-2/>

## **The Ancient Egyptians Worshipped Sheep**

Posted on [March 19, 2012](#) by [The Torah Tour Guide](#)



## **The Abomination of Egypt; the Miracle of the Passover Sacrifice**

To this day Jews commemorate this event, calling the Sabbath preceding Passover Shabbat Hagadol – “The Great Sabbath” – for the Egyptians were powerless to do anything to harm them or to prevent them from sacrificing the Egyptian gods.

Egyptian mythology confirms this. The god Khnum was one of the principal gods of Egypt, and one of the oldest. Khnum’s temple was located on the island of Elephantine, today known as Aswan. He was said to be responsible for the level of the Nile and the silt that was deposited from the river’s flooding. He was also portrayed as the creator of mankind. His image is of that of a man with a ram’s head. Remains of mummified rams have been found in Khnum’s temple.

**They are saying that the High Sabbath after Passover represents this defeat by each individual that left Egypt!**

**Yahuah loves to work together! WOW -looks like there was more to the Pasach lamb than what we have been taught-it was a group act of defiance against the idols and Yahshral actively choosing what side they were on!**

Concerning sheep in the religious context of Egypt, the God Khnum had the head of a ram. From the earliest beginnings of Egyptian civilization Khnum, originally the god of the source of the Nile and believed to have created all the other hundreds of gods and goddesses, was worshipped. Revered as the most important of the gods he was believed to have been self created and it was he who made the first egg from which arose all of creation in its entirety.

Also in ancient Egypt the god Heryshaf, a creator and fertility god who was said to have been born in primeval waters, was represented by the figure of a man with the head of a ram or as a ram. In Egyptian mythology he was identified with Ra and Osiris and in Greek mythology to Heracles.

Rams heads have been found in ancient Neolithic shrines in Catal Huyuk in Ancient Turkey suggesting some religious significance.

[http://think-differently-about-sheep.com/Sheep%20 In Religion and mythology.htm](http://think-differently-about-sheep.com/Sheep%20In%20Religion%20and%20mythology.htm)

" Quite possibly this recalls Amun, one of the most important deities of ancient Egypt. Amun took on many forms, and as god of Thebes he was depicted as ram-headed. His worshipers sacrificed a ram once a year at which time its fleece would be used as clothing for a ram-headed idol. Another Egyptian ram-headed god was Banebdjed, associated with Osiris (see above), who wore a crown with ram's horns.

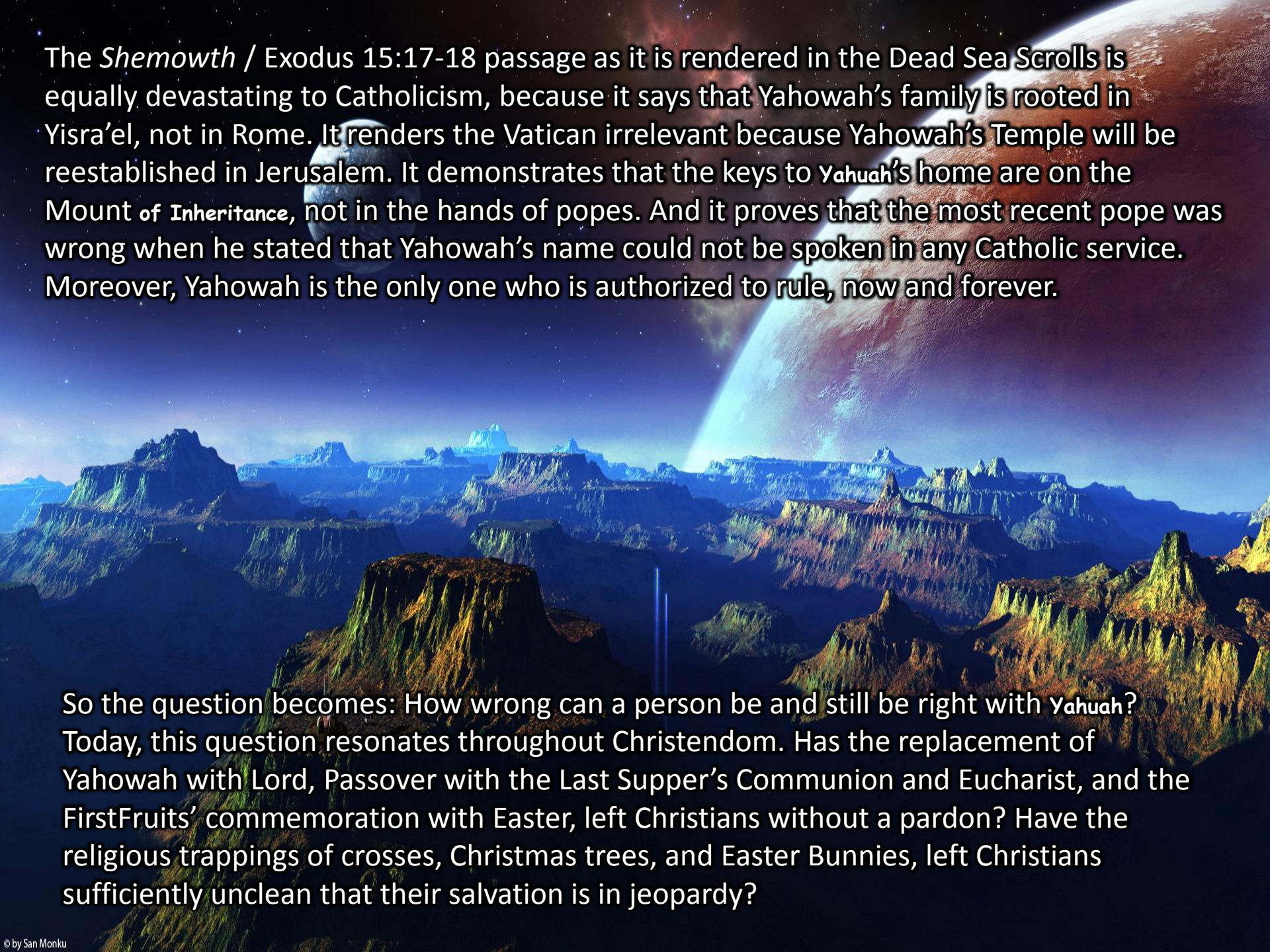
While there is still many pieces to fall into place the Scriptures does not say Yahuah NEEDS sacrifice. In fact, Job 35:1-8 plainly says nothing man can do can hurt or help Yah. The instructions Yahuah gives us are for OUR benefit. Notice that Yahuah's instructions for what is considered sacrifice usually have men eating the meat. They are having a fellowship supper. Yahuah instructs people not to eat the fat or organs, as pagans loved and still love to do. Translations imply Yah wants these things for Himself but we understand it is a matter of health for man. Like a parent telling a child "will you do this for me" when the parent will see no benefit, but the benefit is all for the child. There is a conscience in man that becomes so tormented among pagans that they sacrifice or torture themselves, their own children, and each other. It was not to satisfy some demand of His own, but could it have been added by the priests because of their own stricken consciences? Re-read Malachi- Yahuah is not happy with the priestly class- the last time He spoke to the Children of Yahshral.



I want to share something from the introduction to the book of *Shemowth* / Exodus in the *Dead Sea Scrolls Bible*. The editors discovered that Exodus 15:17-18 actually spoke of a “new temple prepared for the Last Days—a time of future glory envisioned as the setting for the Ma’aseyah earthly reign.” Turning to this passage as it is presented in 4QExod, we find Moseh speaking to Yahowah about His return, and regarding the family He has redeemed, literally “*qanah* – acquiring them by purchasing them.” **This is from the song Moshah and the people sang ... 16 Terror and dread fall upon them; because of the greatness of your arm, they are still as a stone, till your people, O Yahuah, pass by, till the people pass by whom you have purchased.**

“You will return (*bow*) and firmly root (*nata*’ – pitch a tent, plant, and establish) them in (*ba*) Your Mountain (*har*) of Inheritance (*nahalah* – where by association and relationship heirs receive property, possessions, and power), the foundational site which establishes the basis (*makown*) for living (*yasab* – for restoration, renewal, marriage, and dwelling) which you, Yahowah, will accomplish and make (*pa’al* – perform the work) Yourself, the Temple (*miqdash* – sanctuary, from *qadash*, that which is set apart) which You, Yahowah will fashion and form (*kuwn* – prepare, build, and establish) with Your own hand (*yad* – power and authority). Yahowah shall reign (*malak*) forever and ever (*’owlam wa ’ad*).” (*Qara*’ / Called Out / Exodus 15:17-18)

**As we just discovered even more, Passover is and was a joint exercise. Yahuah redeemed the first batch from Egypt and Yahusha fulfilled and sealed the deal by crushing sheol!**

The background of the image is a fantastical landscape. It features a series of jagged, layered rock formations, possibly mesas or plateaus, in shades of brown, tan, and grey. The sky is dark and filled with stars. A large, glowing celestial body, possibly a planet or moon, is visible in the upper right corner, emitting a bright, ethereal light. A vertical beam of light or energy descends from the sky towards the center of the landscape. The overall atmosphere is mysterious and otherworldly.

The *Shemowth* / Exodus 15:17-18 passage as it is rendered in the Dead Sea Scrolls is equally devastating to Catholicism, because it says that Yahowah's family is rooted in Yisra'el, not in Rome. It renders the Vatican irrelevant because Yahowah's Temple will be reestablished in Jerusalem. It demonstrates that the keys to Yahwah's home are on the Mount of **Inheritance**, not in the hands of popes. And it proves that the most recent pope was wrong when he stated that Yahowah's name could not be spoken in any Catholic service. Moreover, Yahowah is the only one who is authorized to rule, now and forever.

So the question becomes: How wrong can a person be and still be right with Yahwah? Today, this question resonates throughout Christendom. Has the replacement of Yahowah with Lord, Passover with the Last Supper's Communion and Eucharist, and the FirstFruits' commemoration with Easter, left Christians without a pardon? Have the religious trappings of crosses, Christmas trees, and Easter Bunnies, left Christians sufficiently unclean that their salvation is in jeopardy?

Are the various gods of the many religions man has created able to save those who rely upon them?

While it isn't our job to provide a definitive answer to the question of how much religious corruption a person can endure before it becomes fatal, this I can affirm with certainty: those who walk away from religion, who diligently observe the Towrah and come to know Yahowah sufficiently to trust and rely upon Him, who walk to Yahuah and become perfect by answering the seven annual Invitations to be Called Out and to Meet with Him, who come to understand and properly respond to the Covenant's terms and conditions, and who if they are men are circumcised, all such individuals will be saved. They will be adopted by our Heavenly Father, and invited to campout with Him in His home forever.

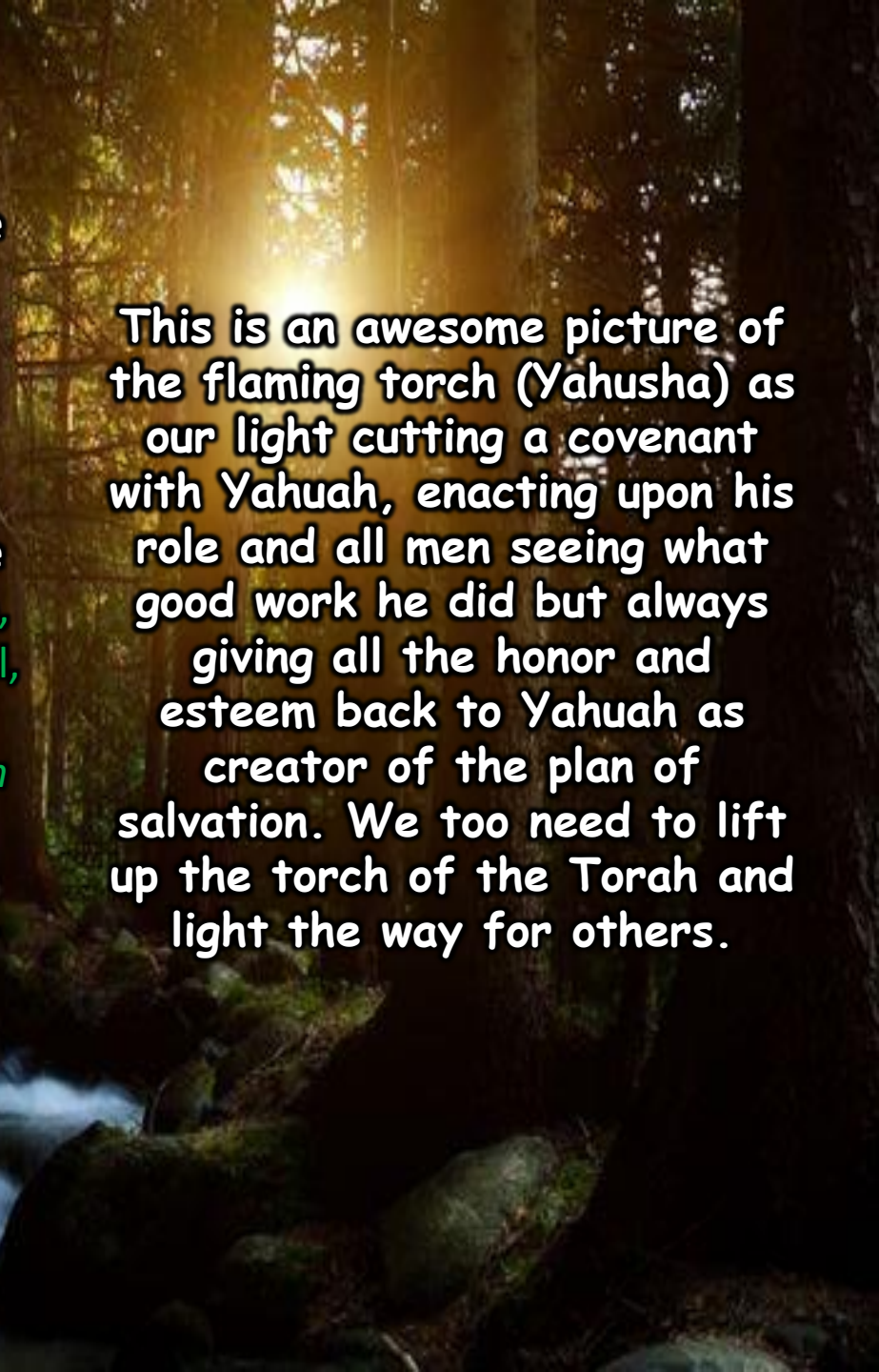
Therefore, rather than wondering how Yahuah will treat those who have been misled, we should instead accurately communicate the plan Yahuah assured us will lead to His Home. Anything else is a waste of time.

We do need to observe the *Miqra' of Pesach* and keep the appointment with Yahowah. On that day each year we should observe the *Pesach* symbolically. We recommend doing as much of what Scripture says as possible. Celebrate the meal with your family - a meal that includes bitter herbs and unleavened bread. And just as the first celebrants did, it should be kept as a vigil. Telling the plan of redemption by Yahuah and Yahusha. Teach our children what the covenant is and why circumcision is so important.

Before we turn the page, there is one last thought I'd like to share by way of a reminder. As an essential element of His Teaching on the Mount, Mattanyah records a translation of Yahowsha' saying...

“Therefore (*houto*) let your light (*phos*) shine (*lampo* – brightly) before (*emphosthen*) men (*anthropos* – humankind) so that they can see (*horao* – become acquainted with, experience, and pay attention to) your good (*kalos* – moral, fitting, advantageous, profitable, generous, beautiful, sound, and important) works (*ergon* – deeds, actions, that which you attend to, your undertakings and activities which are profitable) and thereby appreciate and honor (*doxazo* – come to conclude something positive and praiseworthy as a result of thinking judiciously about) your Father in Heaven (*ouranos*).”

(Mattanyah / Yah Gives / Matthew 5:16)

A glowing flaming torch is the central focus, set against a dark, dense forest background. The light from the torch filters through the trees, creating a dramatic, high-contrast scene. The torch's flame is bright and intense, casting a warm glow on the surrounding foliage. The overall atmosphere is one of mystery and divine illumination.

This is an awesome picture of the flaming torch (Yahusha) as our light cutting a covenant with Yahuah, enacting upon his role and all men seeing what good work he did but always giving all the honor and esteem back to Yahuah as creator of the plan of salvation. We too need to lift up the torch of the Torah and light the way for others.

**“Do not (*me*) assume (*nomizo* – suppose or acknowledge, following as a custom or tradition) that (*hoti*) I have come (*erchomai* – have arrived and appeared) to weaken, dismantle, invalidate, or abolish (*kataluso* – loosen, tear down, or dissolve, put an end to, do away with, or annul) the Towrah (*nomos* – nourishment which is bestowed to be possessed and used by heirs, precept which was apportioned, established, and is received as a means to be proper and approved, prescription to become an heir; from *nemo* – that which is provided, assigned, and distributed to heirs to nourish them) or the Prophets (*prophetes* – those who spoke for *Yahuah*). I have not come to do away with (*kataluso* – invalidate or abolish) it, but instead (*alla* – on the other hand) to completely fulfill it (*pleroo*).” (Mattanyah / Yah Gives / Matthew 5:17)**

Yahowsha’ came to honor, to fulfill, and to enable the promises made in the Towrah and Prophets, but then religious men came along and annulled them— replacing Scripture’s instructions with religious “traditions and customs” which far too many have “assumed” to be valid. Passover was abolished by Catholic clerics, and then it was replaced with the Last Supper, the Eucharist, and Good Friday. Unleavened Bread was annulled by religious clerics as if nothing happened on this day. And then First Fruits was invalidated to make way for Easter—all in direct contradiction to Yahowah’s and Yahowsha’s testimony.

Therefore, if *Yahusha* was telling the truth, the religion of Christianity isn't. *Yahowsha'* was as unequivocal as words allow. He came to earth as a man for the primary purpose of representing the *Towrah*. And any intelligent review of his promises and his life leads to the conclusion that foremost on His agenda was the fulfillment of the *Miqra'ey* of *Pesach*, *Matsah*, and *Bikuwrym* .

His journey **continued** into *She'owl* on the Sabbath of Unleavened Bread, and subsequent reconciliation with *Yahowah* on First Fruits. And yet Christian clerics abrogate the idea that *Yahuah* prioritized the Invitations to be Called Out and to Meet with Him in this way by suggesting that "to fulfill" means to "do away with and move on to something else." But not only isn't that a reasonable connotation of fulfill, their conclusion is in direct conflict with the first half of the passage, and even the first half of the last sentence—"I have not come to do away with it [the *Towrah* and Prophets].

The Ma'aseyah came for a singular reason, and it wasn't to start a new religion. He came to engage in that which was written about Him in the Hebrew Scriptures, and to fulfill the covenant promise made to Yahuah and Abraham to lead his family through the door back home.

It is the purpose of the Covenant. While it isn't necessary for you to grapple with it at this time, the reason that Yahowsha' said that every part of every Hebrew letter which comprises every word written in the Towrah will remain valid "until heaven and the earth pass away," is because the existing Towrah Teaching is designed to take us from our world to Yahuah's home. But once we are there, once we are empowered and enriched as Yahowah's children, we will need supplemental *towrah* directions which will guide us in the Spiritual realm. But that won't occur until this universe is replaced with a new one.

And that means that there is a way to heaven which bypasses both religion and superlative behavior. I think **Yahusha** spoke of the Doorway labeled Passover in the conclusion to His Teaching on the Mount. Yahowsha' told us of a door which would be opened- **The door with the 10 words written on the doorposts, as Yahuah has requested for all our homes and gates. We pass by them everyday and are covered and protected by them.**

**“Ask (*aiteo* – make an earnest request) and it shall be given (*didomi* – granted as a gift) to you. Seek (*zeteo* – search for the information and location) and you will discover and experience it (*heuriskomai* – know the truth and find the place). Knock (*krouo* – request acceptance at the door) and it will be opened for you (*anoigo* – you will be granted entrance to the place and given access to understanding). For then (*gar*) all (*pas*) who make an earnest request (*aiteo* – ask) receive (*lambano* – will be acquired and accepted, will be taken by the hand and carried away). And those who search for the information and location (*zeteo* – seek and desire to obtain) will know the truth and find the place (*heuriskomai* – discover and experience it). Those who request acceptance at the door (*krouo* – knock) will be granted entrance and given access to understanding (*anoigo* – and it will be opened).” (Mattanyah / Yah Gives / Matthew 7:7-8)**

This door is *Pesach*. It is the doorway to life and to Yah’s Home. At this point, Yahowsha’ tried to put this wonderful gift of eternal life in the company of our Heavenly Father into a human context we could all understand.



“What man is there among you, when his son shall ask him for a loaf, will give him a stone? Or if he should ask for a fish, would give him a snake? If then you being morally corrupt (*poneros* – bad, evil, diseased, and guilty, annoying, and prone to laborious harassment) know and understand how to (*eimi*) give good (*agathos* – valuable, upright, and generous) gifts to your children, how much more (*mallon* – by way of contrast) will your Father who is in heaven produce and give (*didomi* – pay to allow you to experience) valuable, upright, and generous (*agathos* – good) gifts to those who ask (*aiteo*) Him? Everything (*pas*), therefore (*oun*), to the degree (*hosos*) or case (*ean* – possible set of conditions by which) you choose and desire (*thelo* – propose, decide, want, and wish for) as a result of (*hina*) the actions and acts (*poieomai* – practices, performances, work, results, and accomplishments) of men (*anthropos* – human beings), in like manner (*houto*) you do (*poieomai* – bring about) for them.” (Mattanyah / Yah Gives / Matthew 7:9-12)


Within the context of gifts given by our Heavenly Father, there is none greater than what He did for us when He created the Torah a guidebook to and for eternal life and then showed us His plan with Yahusha by participating in the Covenant which includes the Feasts and Festivals. Yahusha ransomed us from the penalty of sin on Unleavened Bread. Through his personal sacrifice He provided the way home—a path which begins with us answering the invitation, acting upon, engaging in, and benefiting from *Pesach*, *Matsah*, and *Bikuryim* and concludes with us answering Yahuah’s call to meet with Him and participate in *Taruw’ah*, *Kippuryim*, and *Sukah*. Here then, is that path...

“For then (*gar*) this (*houtos*) is (*eimi* – was and will be, exists as) the **Towrah** (*nomos* – share which is parceled out, inheritance which is given, nourishment which is bestowed to be possessed and used, precept which was established and is received as a means to be proper and approved, prescription to become an heir; from *nemo* – that which is provided, assigned, and distributed to heirs to nourish them) and the **Prophets** (*prophetes* – those who spoke for **Yahuah**): **enter** (*eiserchomai* – start with and experience the first step in the journey) through (*dia* – by the way and means of) the (*ho*) narrow (*stenos* – exacting and specific requirement) **door** (*pyle* – gateway, portal, and entrance)...” (Mattanyah /Yah Gives / Matthew 7:12-13)

Throughout **our studies of Torah and Yahusha's words**, you will discover that there are a number of consistent themes which permeate Scripture. And very few of them are as essential as the truth imbedded within the Hebrew word *quwm* and its Greek equivalent *histemi*: “to stand upright so as to enable others to stand.” **Yahuah** stood up for us so that we could stand with Him. In Mattanyah 7:13, the root of the Greek word *stenos*, translated “narrow,” is *histemi*—something it shares with *stauros*, meaning “upright pillar,” but errantly rendered “cross.” So the message is: just as the protection during the first Passover was behind the upright pillars and lintel of the doorway which led to life, so it was on Mount *Mowryah* that **Yahuasha** on the upright pole **entered** the narrow doorway, **continuing the example and showing** where **Yahuah stood up for us at Exodus, he stood up for us in Yahrushalom**, meeting the exacting and specific requirements for us to stand with Him.

**“For then this is the Towrah and the Prophets: begin by entering through the narrow, exacting, and specific doorway...” “...because (*hoti*) the gateway (*pyle* – doorway, portal, and entrance) is wide (*platys* – crafted and molded to be broad, expansive, open, and unreliable) and the path (*hodos* – road, way of life, journey, and route) is broad (*eurychoros* – wide open, ample, spacious, existing as a roomy realm) which leads away (*apago* – which deceives and influences someone to go astray) to the point of (*eis* – toward) destruction and perishing (*apoleia* – wastefully and needlessly destroying, squandering, eliminating from existence, and annihilating something valuable), and most (*pleistos* – a very great number, the vast preponderance, serving as the superlative of *polus*, many) are those (*eimi* – who exist) entering and experiencing (*eiserchomai* – starting the first step in their journey) through (*dia* – by way of and on account of) it (*autos*).” (Mattanyah / Yah Gives / Matthew 7:13)**

*Platys*, translated “wide” in Mattanyah / Matthew 7:13 is based upon the Greek word *plasso*, from which we derive the English word “plastic.” It means “feigned,” as in “fictitious, not genuine or real.” It conveys the notion that the expansive gate was “formed and molded,” having been “crafted by men from clay and wax,” making it “artificial and unreliable.” The wide gate is symbolic of manmade religious schemes.



*Apago*, which tells us that the “unreliable gate and broad path” “leads away and astray by way of deceptive influences” is a compound word based upon *apo* and *ago*. *Apo* conveys “separation” which is the penalty paid by those who fail to capitalize on the “narrow, specific, and exacting portal” which leads to life with our Heavenly Father. *Ago* describes the process of “leading someone by taking hold of them, even accompanying them, guiding them” to “*apo/separation*” from *Yahuah*. And while that is descriptive of clerics and their religious schemes, and ties them to the “fictitious and expansive” gate “they have crafted and molded,” it also facilitates the conveyance of another aspect of *apago*: “to cause someone to be punished.” While the consequence of trusting man’s expansive religious schemes is the “wasteful destruction and annihilation” of your soul, the “punishment” for doing so is “separation” from *Yahuah*.

Simplified, the second portion of this essential pronouncement reads:

**“...because the doorway is crafted to be wide, artificial, and unreliable, and the way of life is wide open which deceives and influences someone to go astray to the point of destruction and perishing, needlessly squandering their existence, and the vast preponderance of people start the first step in their journey through it.”**

Yahowsha's next statement confirms that popular religions like Catholicism, Orthodox, Protestant, and Evangelical Christianity, Mormonism, and Islam and **Talmudic Judaism** do not lead to life:

**“The (*ho*) door (*pyle* – gate, portal, and entrance) is narrow (*stenos* – exacting and specific) and the path (*hodos* – road, traveled way of life, journey, and route) goes against the crowd (*thlibo* – is compressed, restricted, and narrow) which leads to life (*zoe*), and few (*oligos*) discover, learn about, attain, and experience (*heuriskomai*) it.”** (Mattanyah / Yah Gives / Matthew 7:14)

*Thlibo's* primary meaning isn't "narrow" as it is most often translated, but instead "goes against the crowd," so as to be unpopular. As such, those who take this path through life are often "oppressed," a secondary connotation of the term. They "suffer hardship" and "are persecuted" because they "cause trouble" for the political, religious, and academic establishment.

There is an implication inherent in *heuriskomai*, which suggests a "careful examination, scrutiny, and observation which leads to understanding and recognition." It is not an act of blind faith or the product of belief. Life is awarded to those who come to recognize who Yahowah is, and what He has done for us, based upon what He has revealed in the Towrah and Prophets. As a result of what they come to understand, they pass through the doorway which is called Passover.

**“The doorway is exacting and specific, and the way of life is unpopular, which leads to life, and few experience it.”**

**NO**

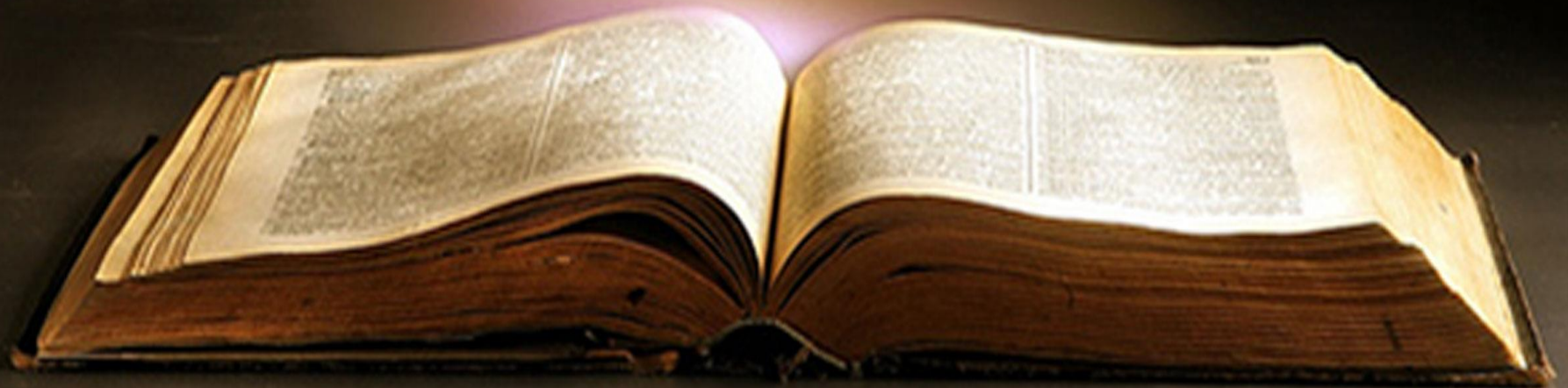
Bringing it all together then, we find the Ma’aseyah Yahowsha’ affirming that Yahowah’s path as specified in the Towrah leads to life, while man’s more popular religious route leads to the annihilation of its victim’s souls.

**EXCUSES**

**“For then this is the Towrah and the Prophets: begin by entering through the narrow, exacting, and specific doorway,... ..because the doorway is artificial and unreliable, and the way of life is wide open which deceives and influences someone to go astray to the point of destruction and perishing, needlessly squandering their existence, and the vast preponderance of people start the first step in their journey through it. The doorway is exacting and specific, and the way of life is unpopular, which leads to life, and few experience it.”**

The “narrow, exacting, and specific doorway” through which we must pass to fellowship with our Heavenly Father leads away from religion. Our first step home must pass through the gate labeled “*Pesach* – Passover,” demonstrating our reliance upon the path *Yahuah* Himself has provided.

# Exodus





Lindsey Van Roy ▶ The Unpopular Truth

20 mins via Facebook Groups for Android ✓ [AA]

Ive seen these stickers in a couple business places now. This happened to be in Applebees. Every stall had one. I guess [savingsons.org](http://savingsons.org) ✓ doesnt mind vandalizing to get their point across. Next time Im bringing goo gone lol

This is in the women's bathroom stall. A sticker that says "Question Circumcision".

You have to ask yourself why now?

Be aware of all the subtle propaganda that is everywhere. This was posted 5-12-2016.







**Dennis Treacy**

May 7 at 8:15am

I had an interesting memory of my father ....

During WW2 he was a paratrooper; When asked about his experiences he mentioned that he always packed his own parachute, as did all other soldiers.

Asking why; Do you think I would trust my life to someone else?

The thought occurred my father did not have faith his parachute was packed correctly, he knew it was so.

Faith would be a skydiver having the choice between two parachutes one he was sure to open the other not knowing it would.

Would a rational person pick faith, or knowing?

How much more important is one's soul?

Do we trust Yahuah's parachute only?

Do we trust someone else to pack our parachute? Or do we do our own checking of facts?



# THE LAST EXODUS

COME OUT OF HER,  
MY PEOPLE!



Next week we begin to look at the  
next of the triad Spring feasts -

The Feast of

**UNLEAVENED  
BREAD**

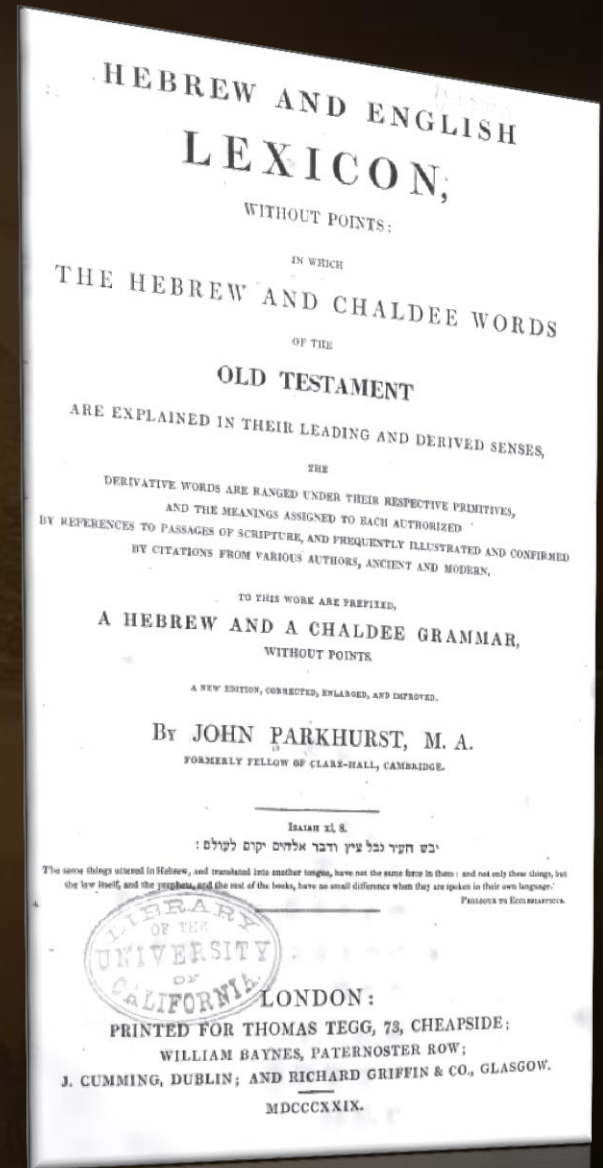
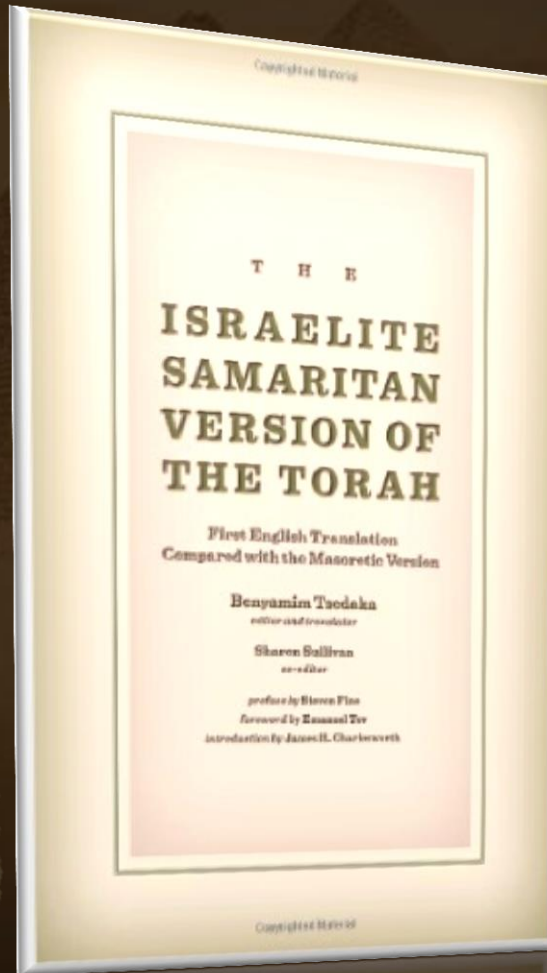
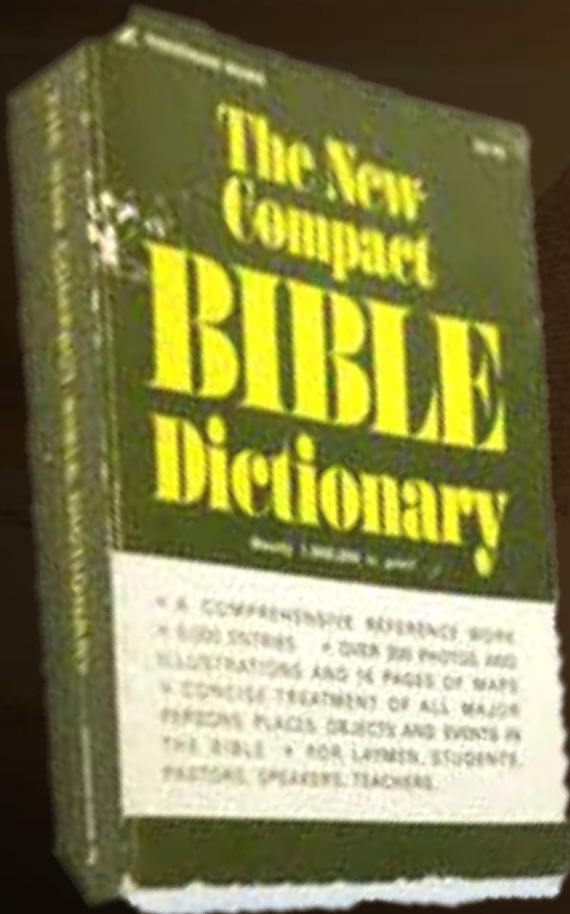
**Part 1**



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 address bar with 'http://qbible.com/'. Below it, a navigation bar includes 'Book', 'Chapter', 'Verse', and 'Chapter >>'. A dropdown menu shows 'Genesis' 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'. A sidebar on the right contains links for 'Map', 'Search', 'Browse', 'Downloads', 'About', and 'Contact'. The main content area features a large 'Bible' logo with a magnifying glass. Below the logo, there are several search boxes with dropdown menus for 'All Words' and 'Type Bible Search in..'. The search categories listed are 'Law (Pentateuch / Five Scrolls)', 'History Books + Esther', 'Writings / Psalms', 'Prophets & N.T.', 'Hebrew / Aramaic Bible', and 'Greek New Testament'. There are also buttons for 'Change OBIBLE SEARCHBASE' and 'Get the OBIBLE SEARCHBOX'.

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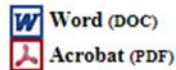
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**Bibles:** King James Version (Red-Letter KJV; 1769); KJV 1611; KJV 1850; KJV Apocrypha (1611/1769); American Standard Version (ASV; 1901); Holy Name & Divine Titles KJV; Full Hebrew Names KJV; Hebrew Bible/Old Testament (OT; Massoretic Text); Greek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



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.”

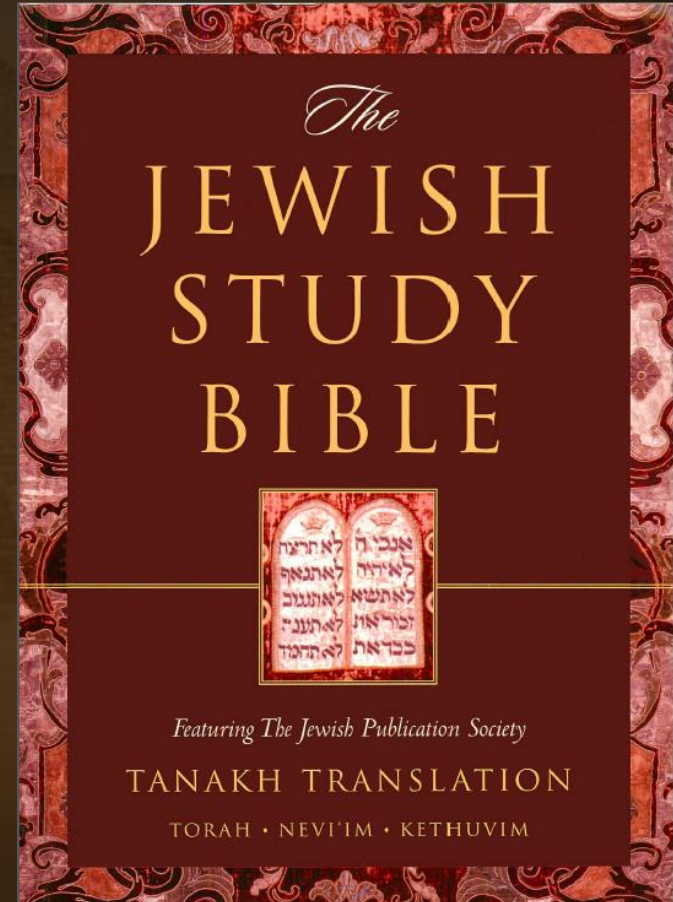
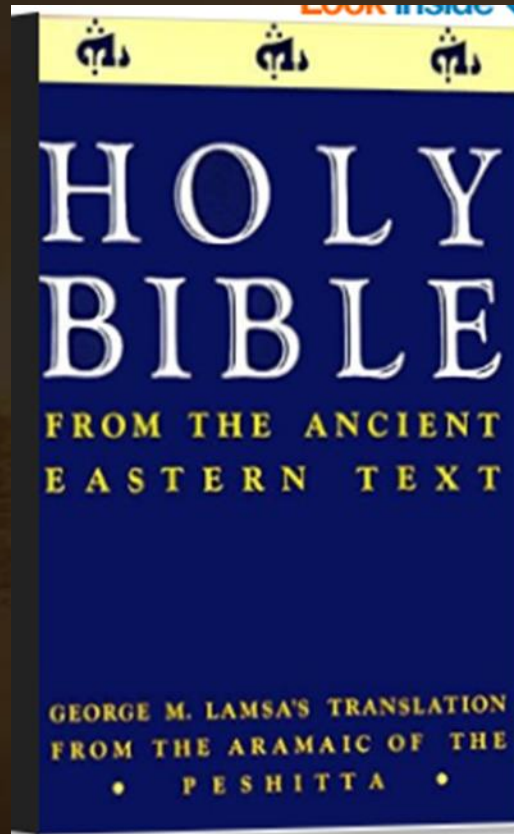
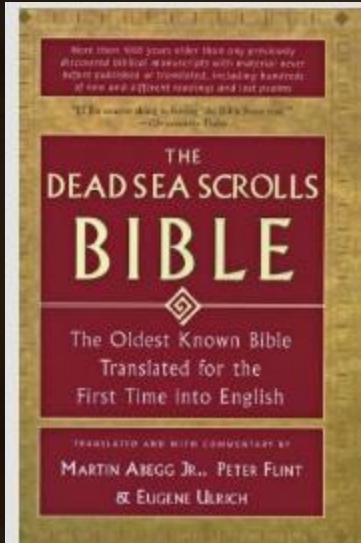
The first four *Miqra'ey* were not only prophetic, they were actually fulfilled, played out in human history during the Ma'aseyah Yahowsha's sixth corporeal visit. He sacrificed Himself as the Passover lamb on *Abyb* 14, which was *Pesach* that Friday, April 1<sup>st</sup> in 33 CE on our pagan calendars.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

### Invitations

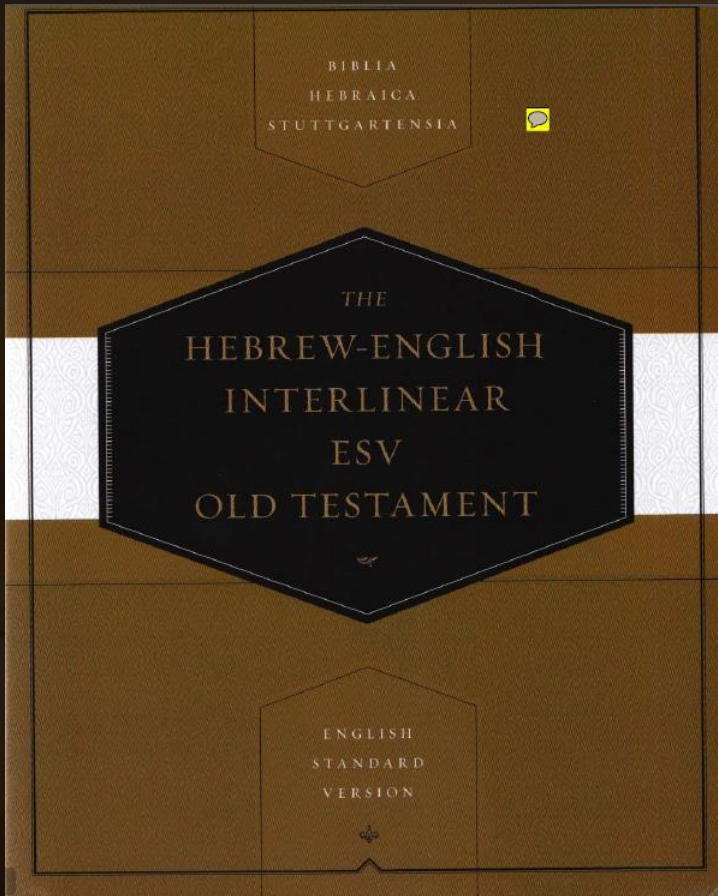
- 1 **Qara'**  
An Invitation to Meet God
- 2 **Salah**  
Freedom
- 3 **Pesach**  
Passover
- 4 **Matsah**  
Unleavened Bread
- 5 **Bikwrym**  
FirstFruits
- 6 **Shabuwa'**  
Seven Sevens
- 7 **Taruw'ah**  
Shout for Joy
- 8 **Kippurym**  
Reconciliations
- 9 **Sukah**  
Shelters
- 10 **Yowbel**  
Yah's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



# References



# References



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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) -