

X Y W E C Y

And these names

# The Calling Of Yah's People

The Exodus to Pesach



We will be looking at the calling out of Yah's people and what that meant to them on the first Pesach and to us as we engage in the re-enactment.

Just a reminder that any where other people's works are used we will be changing the false names to the proper names and titles and those will be in comic sans.

Please remember that these studies are word and truth archeology. We take away a little bit of dirt each time we go through it. It is impossible to learn everything all at once. Since lies are in layers, we need to go layer by layer as well. But that also means that what we have discovered today may in fact change a bit in the future as we have the time to study deeper and widen the scope. This is what Yahuah expects us to do. Carefully consider and closely examine our subjects. Shama! And then act upon what we have learned- shamar ! For example, we discard what we know is false judged by what Yahuah tells us and we do not need to keep returning to that. That is what getting the leaven out means. Please keep in mind no one has the market on truth and its everyone's responsibility to go on this journey of discovery. So please do your own homework. There is no other thing in this life that is more important than to get our relationship right with Yahuah.

# From the New Compact Bible Dictionary

Exodus is a Greek Transliteration which means “A going out”.

The Yahudim refer to it **שְׁמוֹת וְאֵלֶּה** *šemôt' we'ēl'·lē(h)* as “And these are the names” which is the opening line of the book and names all the sons of Yahsharal who came to Mitzryam with Ya'aqob.

Exodus 1:1

וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל הַבָּאִים  
מִצְרָיִם אֶת יַעֲקֹב אִישׁ וּבֵיתוֹ בָּאוּ:

And these are the names of the sons of Israel who came to Egypt; with Jacob, they each came with his family: | LEB

LEB OT RI |

Let's pay close attention to the Alef Tau's in our study- we would translate it as “strong covenant mark” .



# Defining Some Word Meanings for Mitzryim מצרים

- **מצר מצר metsar** *straits, distress:—distress, terrors. From צָרָר tsarar a prim. root; to bind, tie up, be restricted, narrow, scant, or cramped:—Afflicted, besiege, besieges, bind, binds, bound, bring distress, cause them distress, cramped, distress, distressed, frustrated, impeded, mended, oppressed, shortened, shut, small, trouble, wrapped, wraps.*
- **צָרָר tsarar** ; denom. vb. *to suffer distress: distress, labor.*
- **צָרָר tsarar** a prim. root; *to show hostility toward, vex:—adversaries, adversary, afflict, attacks, been hostile, distress, enemies, enemy, harass, hostile, persecuted, trouble.* Thomas, R. L. (1998). *New American Standard Hebrew-Aramaic and Greek dictionaries* : updated edition.



# Defining Some Word Meanings for Mitzryim מצרים

- **צָרַף** **צרף** **tsaraph** a prim. root; **to smelt, refine, test:—goldsmith, goldsmiths, pure, refine, refined, refiner's, refining goes, silversmith, smelt, smelter, smith, test, tested, tried.** Thomas, R. L. (1998). New American Standard Hebrew-Aramaic and Greek dictionaries : updated edition
- **צָרַף** **צרף** **tsâraph, tsaw-raf'**; a prim. root; **to fuse (metal), i.e. refine (lit.) or fig.):—cast, (re-) fine (-er), founder, goldsmith, melt, pure, purge away, try.** Strong, J. (2009). **A Concise Dictionary of the Words in the Greek Testament and The Hebrew Bible (Vol. 2, p. 101).**

# Defining Some Word Meanings for Mitzryim מצרים

- מצרי Mitsri ; inhab. of Eg.:—Egypt, Egyptian, Egyptian's, Egyptians.
- מצרים Mitsrayim ; of unc. der.; **a son of Ham**, also his desc. and their country in N.W. Africa:—Egypt, Egypt's, Egyptian, Egyptians, Mizraim.
- מצרף matsreph *a crucible:—crucible, refining pot.-*

Thomas, R. L. (1998). New American Standard Hebrew-Aramaic and Greek dictionaries : updated edition..

# Defining Some Word Meanings: Mitzryim מצרים

- מִצְרֵיִם מִצְרָה (from the root צָרָה) *a fining pot, crucible of a goldsmith* - Gesenius, W., & Tregelles, S. P. (2003). Gesenius Hebrew and Chaldee lexicon to the Old Testament Scriptures (p. 502).
- a vessel which is capable of enduring very high temperatures, note: used as an instrument for melting and refining hot, liquid metal - Swanson, J. (1997). Dictionary of Biblical Languages with Semantic Domains : Hebrew (Old Testament) (electronic ed.).

Yahuah brought the people out and brings us out of the land of misery, distress and terror. This land refines us as we let the dross of the corruption drip off of our spirit to shine Yah's reflection. Yah uses this motif of us being a vessel and pots.. Lets revisit it.



I have raised up [one] from the north, and he shall come: from the rising of the sun shall he call upon My name: and he shall come upon princes as [upon] mortar, and as the **potter treads clay**. [Isa 41:25 KJV]

But now, O Yahuah, You (are) our father; **we [are] the clay**, and You our potter; and **we all [are] the work of your hand**. [Isa 64:8 KJV]



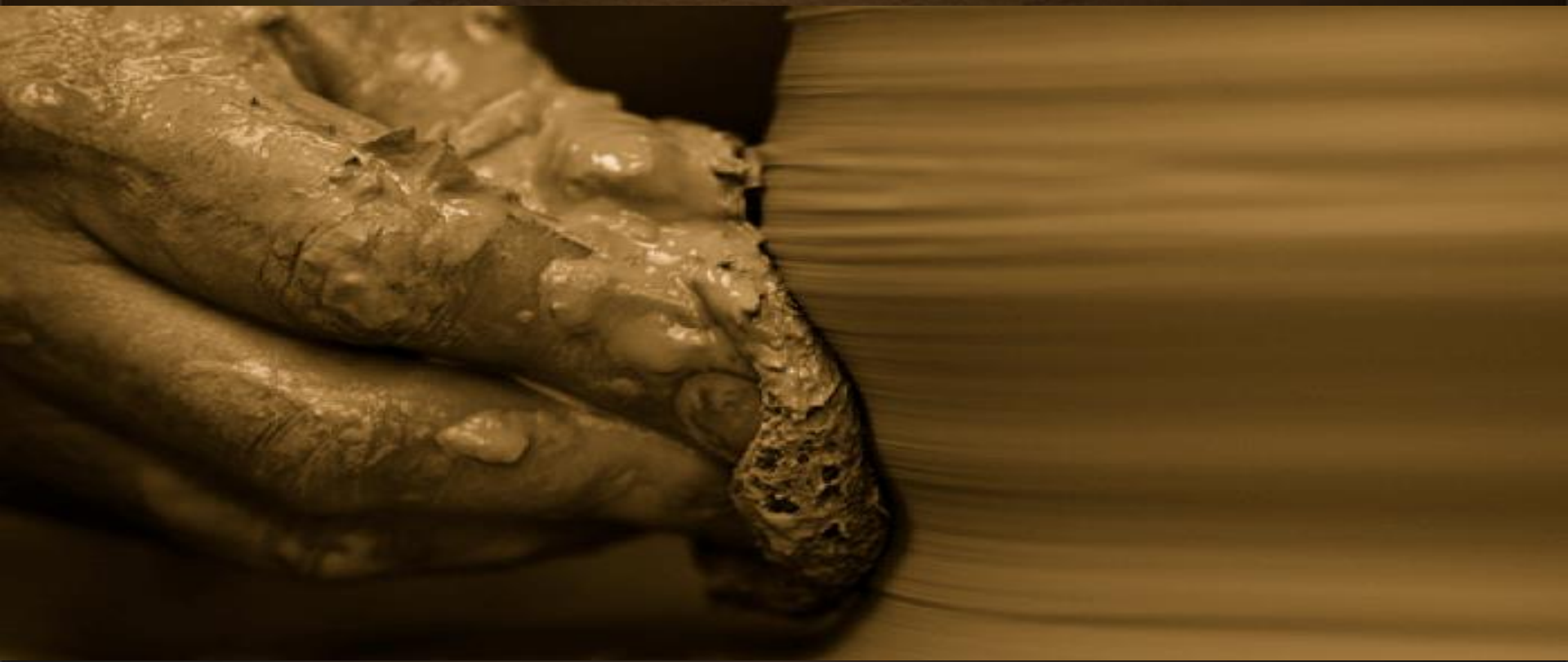
**And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make [it].** [Jer 18:4 KJV]

**O house of Israel, cannot I do with you as this potter? says Yahuah. Behold, as the clay [is] in the potter's hand, so [are] you in mine hand, O house of Israel.** [Jer 18:6 KJV]

The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter! [Lam 4:2 KJV]

And Yahuah said to me, Cast it to the potter: a goodly price that I was highly prized of them. **And I took the thirty [pieces] of silver**, and cast them to the potter in the house of Yahuah. [Zec 11:13 KJV]

And he shall rule them with a rod of iron; **as the vessels of a potter shall they be broken to shivers**: even as I received of my Father. [Rev 2:27 KJV]



# Defining Some Word Meanings:

## Moshe משה

As to the etymology, מֹשֶׁה, Ex. 2:10, is expressly referred to the idea of *drawing out*, but in a passive sense, as if it were the same as מִשְׁוֵי drawn out. Those who depart from the authority of this passage, may either render it *deliverer* of the people (compare Isa. 63:11), or regard it with Josephus (Ant. ii. 9, § 6) as being of Egyptian origin, from  $\mu\omega$  water and  $\sigma\gamma\chi\epsilon$  to deliver, so that it would signify, *saved from the water* (see Jablonskii Opuscc. ed. te Water, t.i.p. 152-157). [There is nothing in Ex. 2:10, which at all opposes this derivation.] With this agrees the Greek form Μωυσῆς, while the Hebrews appear in their usual manner to have accommodated this word to their own language.

מֹשֶׁה m. (from the root מִשָּׁה), a debt, Deu. 15:2.

מֹשֶׁה m. (מִשָּׁה מִשָּׁה מִשָּׁה) אֲשֶׁר דָּבַר דְּבַר 12:3

Gesenius, W., & Tregelles, S. P. (2003). Gesenius Hebrew and Chaldee lexicon to the Old Testament Scriptures (p. 514). Bellingham, WA: Logos Bible Software.



# Defining Some Word Meanings:

## Moshe משה

5408 מוֹשֶׁה (māš·šē(h)): n.masc.; ≡ Str 4874; TWOT 1427b—1. LN 57.209–57.218 **loan**, i.e., money or goods given as credit to a debtor (Dt 15:2+), note: for another interp, see next; 2. LN 57.209–57.218 unit: בַּעַל מוֹשֶׁה יָדָו (bā·ʿāl māš·šē(h) yād ō-w) creditor, formally, lord of a loan of his hand, i.e., one who gives credit and loans to debtors (Dt 15:2+)

Very interesting, the loan definition. Mosha- drawing the people out of the land of misery and babble and we who are led were/are given credit on the loan or debt we owed due to our fallen nature. A debt that was forgiven for those who accept the terms and conditions of the covenant.

5382. נָשָׁח **nāshâh**, naw-shaw´; a prim. root; to *forget*; fig., to *neglect*; causat., to *remit*, *remove*:—forget, deprive, exact.

5383. נָשָׁח **nāshâh**, naw-shaw´; a prim. root [rather ident. with 5382, in the sense of 5378]; to *lend* or (by reciprocity) *borrow* on security or interest:—creditor, exact, extortioner, lend, usurer, lend on (taker of) usury.

5384. נָשָׁח **nāsheh**, naw-sheh´; from 5382, in the sense of *failure*; *rheumatic* or *crippled* (from the incident to Jacob):—which shrank.

incident to Jacob):—which shrank

# Defining Some Word Meanings:

## Moshe משה

- **משה** — To draw out. To Wash. In Egyptian could mean if it was Mes, Mesu,- child, son or abandoned child.
- **מִשָּׁה מְשָׁה mashah** a prim. root; *to draw:—drew to pull out.*
- **מֹשֶׁה מֹשֶׁה Mosheh** a great Isr. leader, prophet and Instruction giver:—Moses
- **מִשָּׂה מְשָׂה mashsheh** *a loan:—creditor.* Thomas, R. L. (1998). New American Standard Hebrew-Aramaic and Greek dictionaries : updated edition





# Defining Some Word Meanings:

## Pasach- פסח

- 6451. פסח pissah (821a); from the same as 6446; prob. *abundance, plenty*:—*abundance*. 7172 פסח (pis·sā(h)): *n.fem.*; ≡ Str 6451 *abundance, plenty, i.e., a state or condition which is more than sufficient for a situation, note: Holladay suggestions translation as “portion.”* 6451. פסח piççâh, pis-saw´; from 6461; *expansion, i.e. abundance:—handful.*
- 6452a. פסח pasach (820a); a prim. root; *to pass or spring over*:—*pass, pass over, passed* . 7173 I. פסח (pā·săk): *v.*; ≡ Str 6452; (qal) *pass. over, go by, i.e., move in a linear motion without stopping, implying lack of confrontation or engagement in an activity*

# Defining Some Word Meanings:

## Pasach- פסח

- 6452b פסח pasach (820c); a prim. root; to limp:—became lame, hesitate, leaped. 7174 II. פסח (pā·săk): v.; ≡ Str 6452; (qal ptcp.) waver, mentally vacillate, formally, leap or dance about, i.e., think in an unstable, manner, **bouncing between commitment of two persons or ideas**, note: implying a senseless thinking, (nif impf.) become crippled, be maimed, be mutilated, i.e., pertaining to being in a physically incapacitated state, where body parts do not function normally 3. (piel impf.) dance, i.e., leap about a worship artifact to invoke a god's favor or answer, so be in worship, note: the context and ety. imply possibly a tired, limping motion in the dancing. 6452. נִפְּחַח pāṣach, paw-sakh'; a prim. root; to hop, i.e. (fig.) skip over (or spare); by impl. to hesitate; also (lit.) to limp, **to dance**:—halt, become lame, **leap, pass over**.

# Defining Some Word Meanings:

## Pasach- פסח

- 7175 פסח (pě-săḥ): *n.masc.*; ≡ Str 6453; *Passover sacrifice, i.e., the ceremonial offering of small mammals (sheep or goats) one year old, of very high quality (Ex 12:21); 2. Passover Feast, i.e., a festival celebrating deliverance from Egypt (Ex 34:25); 3. Passover meal, i.e., a meal eaten as a part of the festival of Passover, eaten as a remembrance of hasty deliverance (Ex 12:11) 6453. פֶּסַח peçach, peh'-sakh; from 6452; a pretermission, i.e. exemption; used only tech. of the Jewish Passover (the festival or the victim):—passover (offering). 6453. פֶּסַח pesach (820a); from 6452a; passover:—Passover, Passover offerings*



# Defining Some Word Meanings:

## Pasach- פסח

- 6454. פסח Pâçêach, paw-say'-akh; from 6452; limping; Paseäch, the name of two Isr.:—Paseah, Phaseah. 6454. פסח Paseach (820c); from 6452b; “limper,” three Isr.:—Paseah(4).
- 6455. פִּצְצֵאחַ piççêach, pis-say'-akh; from 6452; lame:—lame.

Strong, J. (2009). A Concise Dictionary of the Words in the Greek Testament and The Hebrew Bible (Vol. 2, p. 95). And Swanson, J. (1997). Dictionary of Biblical Languages with Semantic Domains : Hebrew (Old Testament) and Languages with Semantic Domains : Hebrew (Old Testament) Thomas, R. L. (1998). New American Standard Hebrew-Aramaic and Greek dictionaries : updated edition.

Pasach is a festival about abundance, dancing for joy because we are being drawn out of the refining fire. Being made perfect because if we accept the terms and conditions, our debt has been paid. We begin moving in a linear motion without stopping to Yahuah, implying lack of confrontation, through the doorway back home. Yet we did nothing to engage in this activity-Yahuah and Yahusha did the heavy lifting—we agree to the terms and conditions of living in Paradise. Such a deal!



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

[http://yadayah.com/Yada\\_Yahweh-Invitations\\_to\\_Meet\\_God-Qara'-An\\_Invitation\\_to\\_Meet\\_God.YHWH](http://yadayah.com/Yada_Yahweh-Invitations_to_Meet_God-Qara'-An_Invitation_to_Meet_God.YHWH)

The screenshot shows the Yada Yah website interface. At the top, there is a navigation menu with links: Genesis, Invitations, Going Astray, The Way Home, Good News, God Damn Religion, Last Days, and Forum. A search bar is located below the menu. The main content area displays a document viewer for a file named "Qara' - An Invitation to Meet God". The document is titled "Yada' Yah Volume 2: Invitations to Meet God ...Walking to Yahowah" and is page 1. The document text discusses the relationship between Yehowah and humanity, focusing on the concept of "Qara'" (to invite, call out, meet) and its role in the seven-step plan of salvation. It mentions the Miqra'ey (Called-Out Assemblies) and the Feast of Seven Sabbaths. A sidebar on the right lists 11 invitations: 1 Qara' (An Invitation to Meet God), 2 Salah (Freedom), 3 Pesach (Passover), 4 Matsah (Unleavened Bread), 5 Bikuwrym (FirstFruits), 6 Shabuwa' (Seven Sevens), 7 Taruw'ah (Shout for Joy), 8 Kippurym (Reconciliations), 9 Sukah (Shelters), 10 Yowbel (Yah's Lamb), and 11 Miqra'ey (Invitations to Meet God). The website also features a "YADA RADIO" section indicating a broadcast on Fridays at 7:30pm EST.

YADA YAH

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

Google™ Custom Search

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...

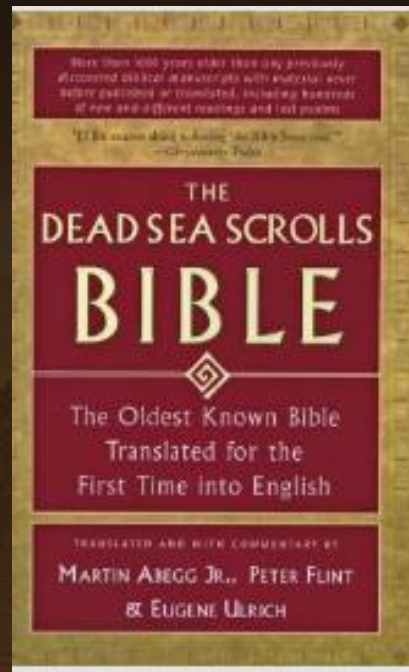
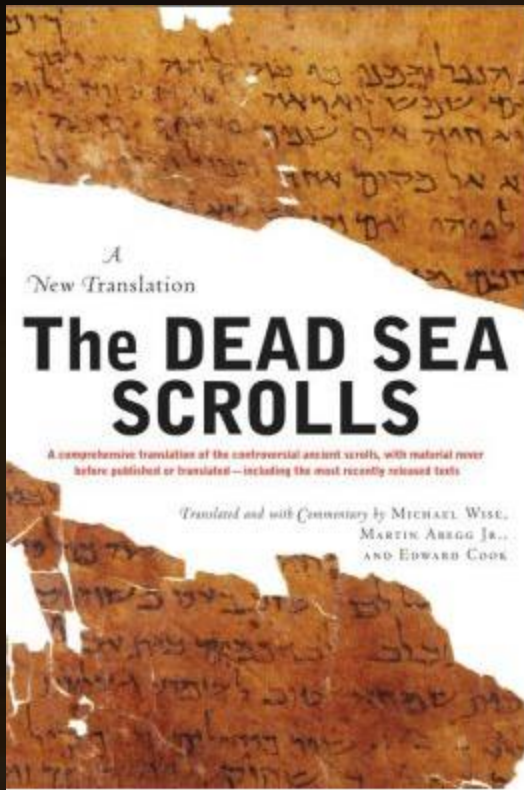
*Qara'*, which means “to invite,” “to call out,” and “to meet,” represents the heart and soul of the *Towrah*. Yehowah has “*qara'* – invited” us to “*qara'* – meet” Him. And that is why *qara'* serves as the basis of *Miqra'* (plural: *Miqra'ey*), the title God chose to convey the purpose of His seven-step plan of salvation. The *Miqra'ey*, meaning “Called-Out Assemblies” or “Invitations to Meet” Yehowah, 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 Yehowsha'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 Yehowah, 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)).

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 **Bikuwrym**  
FirstFruits
- 6 **Shabuwa'**  
Seven Sevens
- 7 **Taruw'ah**  
Shout for Joy
- 8 **Kippurym**  
Reconciliations
- 9 **Sukah**  
Shelters
- 10 **Yowbel**  
Yah's Lamb
- 11 **Miqra'ey**  
Invitations to Meet God



We will also check with these versions. The importance of doing so, can be seen just in this graph regarding Salah.

**Salah** (שלח, *Shelach*, [ISO 259-3 Šelḥ](#) [Hebrew word #H7974](#) in [Strong's](#) is an ancestor of the [Israelites](#) according to the [Table of Nations](#) in [Genesis 10](#). He is thus one of the table's "seventy names". He is called **Shelah** in [1 Chronicles 1:18](#) and **Sala** ([Greek word #4527](#) in [Strong's](#)) in the [Septuagint](#) and [Luke 3:35](#). In the ancestral line from [Noah](#) to [Abraham](#), he is the son of [Arpachshad](#) (in the [Masoretic Text](#)) or [Cainan](#) (in the [Septuagint](#) and [Samaritan Pentateuch](#)) and the father of [Eber](#). The name "Eber" for his son is the original [eponym](#) of the [Hebrew people](#), from the root 'abar (עבר, [Hebrew word #5674](#) in [Strong's Concordance](#)), "to cross over".<sup>[1][2][3]</sup> The [Book of Luke](#) and [Book of Jubilees](#) from the [Christian Bible](#) both agree with the [Septuagint](#) and the [Samaritan Pentateuch](#) in making **Salah** the son of **Cainan**, adding the information that his mother was **Milchah** (the daughter of **Madai**), while his wife is named as **Mu'ak**, daughter of **Kesed** (another son of **Arphachshad**). Salah's age at death is given as 433 (Masoretic),<sup>[4]</sup> 460 (Septuagint),<sup>[5]</sup> and 460 (Samaritan).<sup>[6]</sup> [Henry M. Morris](#) states that Arpachshad, Salah, and Eber are listed as the most important sons since they were in the line of the promised [Seed of the Woman](#)



Patriarch	Meaning	Masoretic & Vulgate				Samaritan				Septuagint				Wife/Wives/etc
		Birth	Son	remain	Death	Birth	Son	remain	Death	Birth	Son	remain	Death	
Adam	red	0	130	800	930	0	130	800	930	0	230	700	930	Eve
Seth	compensation	130	105	807	912	130	105	807	912	230	205	707	912	
Enosh	man	235	90	815	905	235	90	815	905	435	190	715	905	
Kenan	possession	325	70	840	910	325	70	840	910	625	170	740	910	
Mahalalel	One who praises God	395	65	830	895	395	65	830	895	795	165	730	895	
Jared	descent	460	162	800	962	460	62	785	847	960	162	800	962	
Enoch	dedicated	622	65	300	365'	522	65	300	365'	1122	165	200	365'	
Methuselah	man of the dart	687	187	782	969	587	67	653	720	1287	167	802	969	
Lamech	powerful	874	182	595	777	654	53	600	653	1454	188	565	753	
Noah	rest	1056	500	—	950	707	500	—	—	1642	500	—	950	
Shem	name	1556	100	500	600	1207	100	500	600	2142	100	335	435	
Arphaxad	I shall fail as the breast	1656	35	403	438	1307	135	330	465	2242	135	330	465	
Cainan	their smith	—	—	—	—	1442	130	330	460	2377	130	330	460	
Salah	sprout	1691	30	403	433	1572	130	330	460	2507	130	330	460	
Eber	the region beyond	1721	34	430	464	1702	134	370	504	2637	134	370	504	
Peleg	division	1755	30	209	239	1836	130	209	339	2771	130	209	339	
Reu	friend	1785	32	207	239	1966	132	207	339	2901	132	207	339	
Serug	branch	1817	30	200	230	2098	130	200	330	3033	130	200	330	
Nahor	snorting	1847	29	119	148	2228	79	129	208	3163	79	129	208	
Terah	station	1876	70	—	205	2307	70	205	275	3342	70	205+	275+	
Abram	exalted father	1946	100	—	175	2377	—	—	—	3412	100	—	175	Sarai; (Hagar); Keturah



## *Chapter 2* **Salah – Freedom-** **Craig Winn Invitations to meet G**

Come Out of Her My People...

The exodus is the story of how Moseh led the Chosen People out of Egypt and to the Promised Land. But it is much more than that. Their divinely aided journey from bondage illustrates Yahowah's role in freeing His entire family from human oppression. It is about the path our Heavenly Father established for us to follow Him home. It is about freedom.

By considering what **Yah** revealed in the book of *Shemowth* - Names, we come to understand the nature of the political and religious schemes—past, present, and future—from which we are all being rescued. And we come to appreciate the process Yahowah delineated to redeem us. Without this understanding, the conflict between man's way and Yahowah's solution remains muddled by 3,500 years of religious corruption.

The exodus story opens with: **“These are the personal and proper names (*shem*) of the children (*ben* – sons) of Yisra'el (*Yisra'el* – from *'ysh sarah* and *'el*, individuals who strive and struggle with, those who engage and endure with, those who persevere with and are empowered by the Almighty) who arrived in (*bow'* – came to) Mitsraym (*mitsraym* – the crucible of Egypt) with (*'eth*) יָשָׁב **Ya'aqob** (*Ya'aqob* – heal grabber), **their father** (*'ab*), **each individual** (*'ysh* – man) **and his household** (*beyth* – family) **included** (*bow'*): ”**

(*Shemowth* / Names / Exodus 1:1)

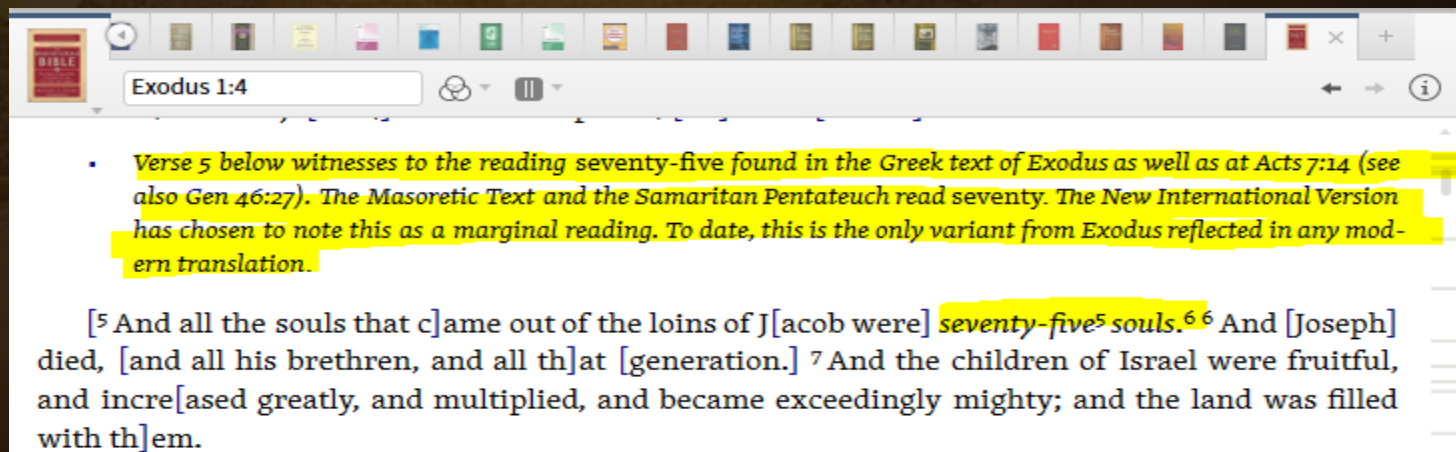
The phrase, “**their father,**” is missing from the Masoretic text, and thus from all English translations. It is found, however, in one of the nearly complete paleo-Hebrew manuscripts of Shemowth / Exodus found in Qumran. Of the eight Dead Sea Scrolls written in Ancient or Paleo-Hebrew, all but one (Yowb / Job, which precedes the story of Abraham chronologically) is from the Towrah. **The reason this Masoretic omission from the text is relevant, is because the story of Ya’aqob, and the Children of Yisra’el, is designed to demonstrate Yahuah’s desire to build a family.**

Ya’aqob was the younger twin born to Yitschaq—Abraham’s child of promise. This father of the Covenant Relationship would become Yisra’el—literally and figuratively. His name is based upon ‘aqeb, meaning “heel,” because “he took (‘aqab – grasped hold of) his brother by the heel (‘aqeb/‘aqab – restraining, supplanting, and circumventing him) ” (Hosea 12:3). Since Ya’aqob, who was the heir to the Covenant, would become Yisra’el, it explains the Bare’syth prediction of how Satan, in trying to silence Yah’s Chosen People, would bruise their heel—causing them to stumble in and out of the Promised Land.

The story of our redemption begins with this list of names, to all outward appearances, because the meaning of the names, and the order they are presented, conveys a message. “ **Ra’uben** (*ra’uwben* – from *ra’ah* and *ben*, behold the son), **Shim’own** (*Shim’own* – from *shama’*, to hear, listen to, and understand), **Lowy** (*lowy* – from *lawah* – to be joined unto), **Yahuwdah** (*Yahuwdah* – related to Yah), **Issachar** (*ysaskar* – the individual who uplifts), **Zebulun** (*zabuwluwn* – live abundantly with him), **Binyamyn** (*binyamyn* – the son at the right hand), **Dan** (*dan* – from *dyn*, to execute judgment and vindicate) **Naptaly** (*naphtaly* – from *pathal*, to go forward striving alongside with, or *niphah*, to be established and to stand firmly), **Gad** (*gad* – from *gadad*, to fortuitously gather together in abundance), **and ‘Asher** (*‘asher* – walking in a joyous, happy, and blessed relationship).” (*Shemowth* / Names / Exodus 1:2-4)

The message is: “ (Ruben) Behold the son, (Shimown) listen to him and understand, (Levi) be joined to him (Yahuda) and give thanks, being related to Yah, (Isschar) the individual who uplifts. He will bring a reward (Zebulun) being exalted. (Benjamin) The son who is at the right hand (Dan) executing judgment and vindicating. (Naphatali) Go forward and strive and wrestle and overcome (Gad) the invading troops, (Ashur) go walk straight and be blessed and happy.”

“**And** (*wa*) **all** (*kol*) **the souls** (*nepesh*) **who came to exist** (*hayah*) **out of** (*yasa*) **the loins** (*yarek*) **of Ya’aqob were seventy-five souls** (*nepesh*).” (*Shemowth* / Names / Exodus 1:5) Yahowah’s focus is always on souls, which is why *nepesh* was used twice in this accounting.



Exodus 1:4

- Verse 5 below witnesses to the reading seventy-five found in the Greek text of Exodus as well as at Acts 7:14 (see also Gen 46:27). The Masoretic Text and the Samaritan Pentateuch read seventy. The New International Version has chosen to note this as a marginal reading. To date, this is the only variant from Exodus reflected in any modern translation.

[5 And all the souls that c]ame out of the loins of J[acob were] **seventy-five<sup>5</sup> souls.** 6 6 And [Joseph] died, [and all his brethren, and all th]at [generation.] 7 And the children of Israel were fruitful, and incre[ased greatly, and multiplied, and became exceedingly mighty; and the land was filled with th]em.

All the rest have 75 except: Apostolic Bible, American Standard, Bible in Basic English, Bishops, Darby, English Standard Version, Geneva, Textus Receptus, JPS, Jubilee Bible, KJV, Lexham English Bible, Literal Translation, Revised Edition, Latin Vulgate, World English, Webster, Young's Literal Translation.



**Please note the number 75.** It was obtained from 4Exod and 4QGen-Exod in the Dead Sea Scroll collection found in Qumran. While you'll find 75 confirmed in the Septuagint, **most** English translation reads "seventy"—fully sixty years after that number was shown to be erroneous. Normally, the difference between 70 and 75 wouldn't be a big deal, but in this case it is. In Acts 7:14, Luke wrote that the number of souls with Yowseph were "seventy-five in all." If Yahowah had told Moseh seventy, Luke's account would be errant, and thus unreliable. **This apparent, and now resolved, contradiction is one of many used by atheists and Muslims to suggest that the "bible" was not inspired.**

There is a remarkable similarity between Yowseph's life and that of Yahusha viewing him as **the** Passover Lamb. To appreciate these similarities, a brief history is in order.

Yah is shown being compassionate towards Rachel (meaning **loved and compassionate lamb**), responding to her cry by "opening (*patah* – freeing and releasing) her womb," enabling her to give birth to Yowseph. He became Ya'aqob's **most beloved son**, causing his brothers to be jealous. Their scheme to do away with him led to Yowseph being sold as a slave to a group of Midianite (read Arabian) ( **in other verses it actually says Ishmaelite's**), caravaners en route to Egypt. To hide their crime, the brothers **dipped the young boy's "coat of many colors in lamb's blood"** to fool their father Ya'aqob into thinking his son had been killed.

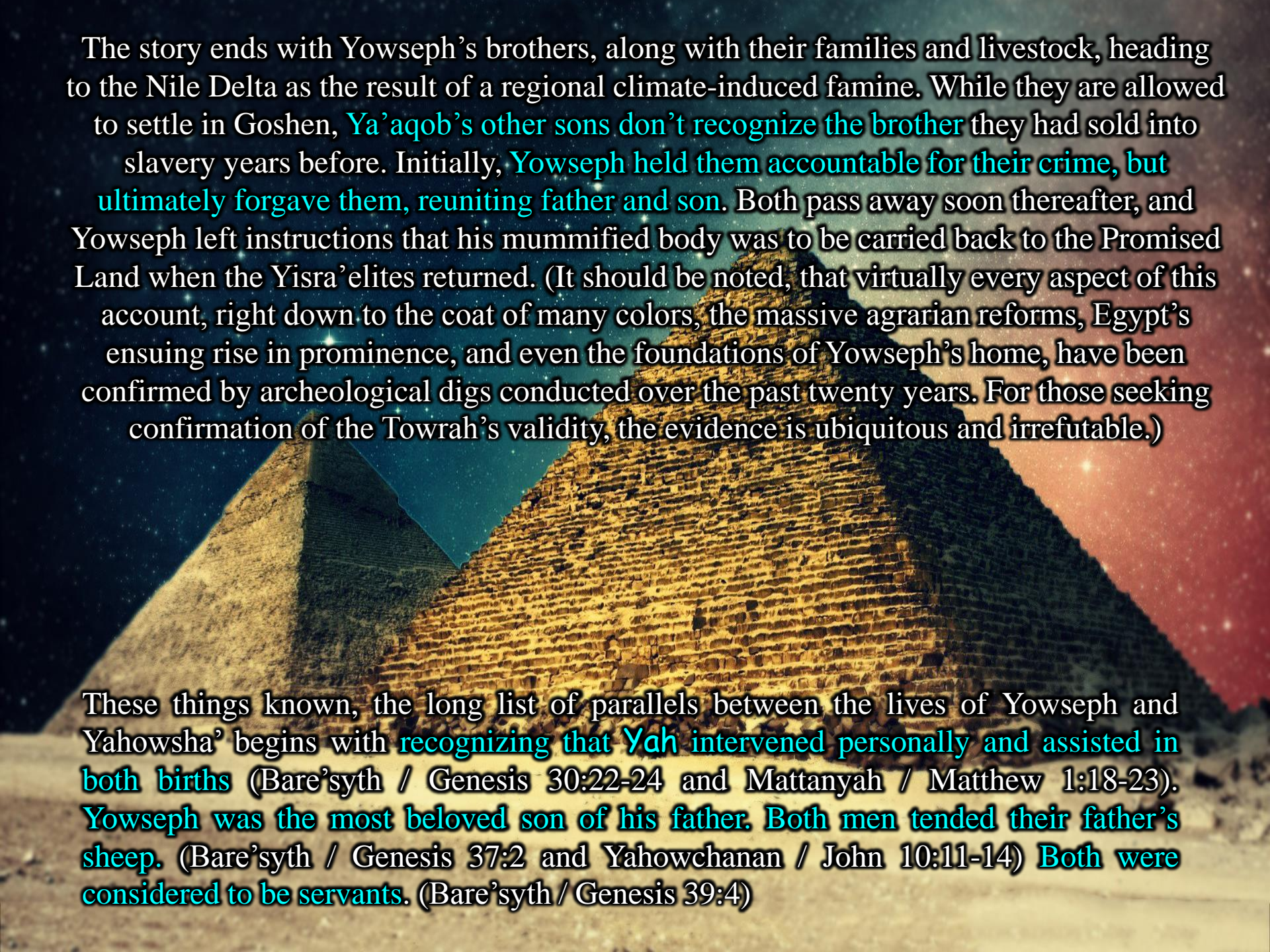
At seventeen, Yowseph became a slave in the home of the commander of pharaoh's guard. There, Potiphar's wife made amorous advances towards him, which when he rebuffed, prompted her to **level false accusations** of sexual harassment. Yowseph was sent off to prison. While in an Egyptian jail, Yowseph befriended two fellow prisoners: the pharaoh's cup-bearer and the royal baker. Ultimately, **he would predict their futures** by interpreting their dreams.



So when the cup-bearer was released and returned to duty, he overheard pharaoh complain that no one understood his dream. The servant told the king about the Hebrew prisoner who accurately predicted his release. Yowseph is therefore called to the palace where he promptly told pharaoh that his vision of seven fat cows coming out of the Nile being eaten by seven lean cows, who also arise out of the river, is an indication that the annual rise of the Nile would bring seven bumper crops followed by seven years where crops would not grow. Impressed, pharaoh appointed Yowseph vizier of Egypt. He married Asenath, the daughter of the High Priest and had two sons, Manasseh and Ephraim.

As the defacto leader of what the Egyptians called “the Black Land,” and with foreknowledge of what would occur, Yowseph instituted agrarian reform, whereby the nation’s feudal system was replaced by collectivization, making land and food the property of the state. A central administration was established and grain was both collected and doled out. And as a result of the accuracy of his prediction, and the role he played saving the Egyptian people, **Yowseph became exceedingly powerful and rich, ultimately building a palace for his family** in Avaris—the future capital of Goshen.





The story ends with Yowseph's brothers, along with their families and livestock, heading to the Nile Delta as the result of a regional climate-induced famine. While they are allowed to settle in Goshen, **Ya'aqob's other sons don't recognize the brother** they had sold into slavery years before. Initially, **Yowseph held them accountable for their crime, but ultimately forgave them, reuniting father and son.** Both pass away soon thereafter, and Yowseph left instructions that his mummified body was to be carried back to the Promised Land when the Yisra'elites returned. (It should be noted, that virtually every aspect of this account, right down to the coat of many colors, the massive agrarian reforms, Egypt's ensuing rise in prominence, and even the foundations of Yowseph's home, have been confirmed by archeological digs conducted over the past twenty years. For those seeking confirmation of the Towrah's validity, the evidence is ubiquitous and irrefutable.)

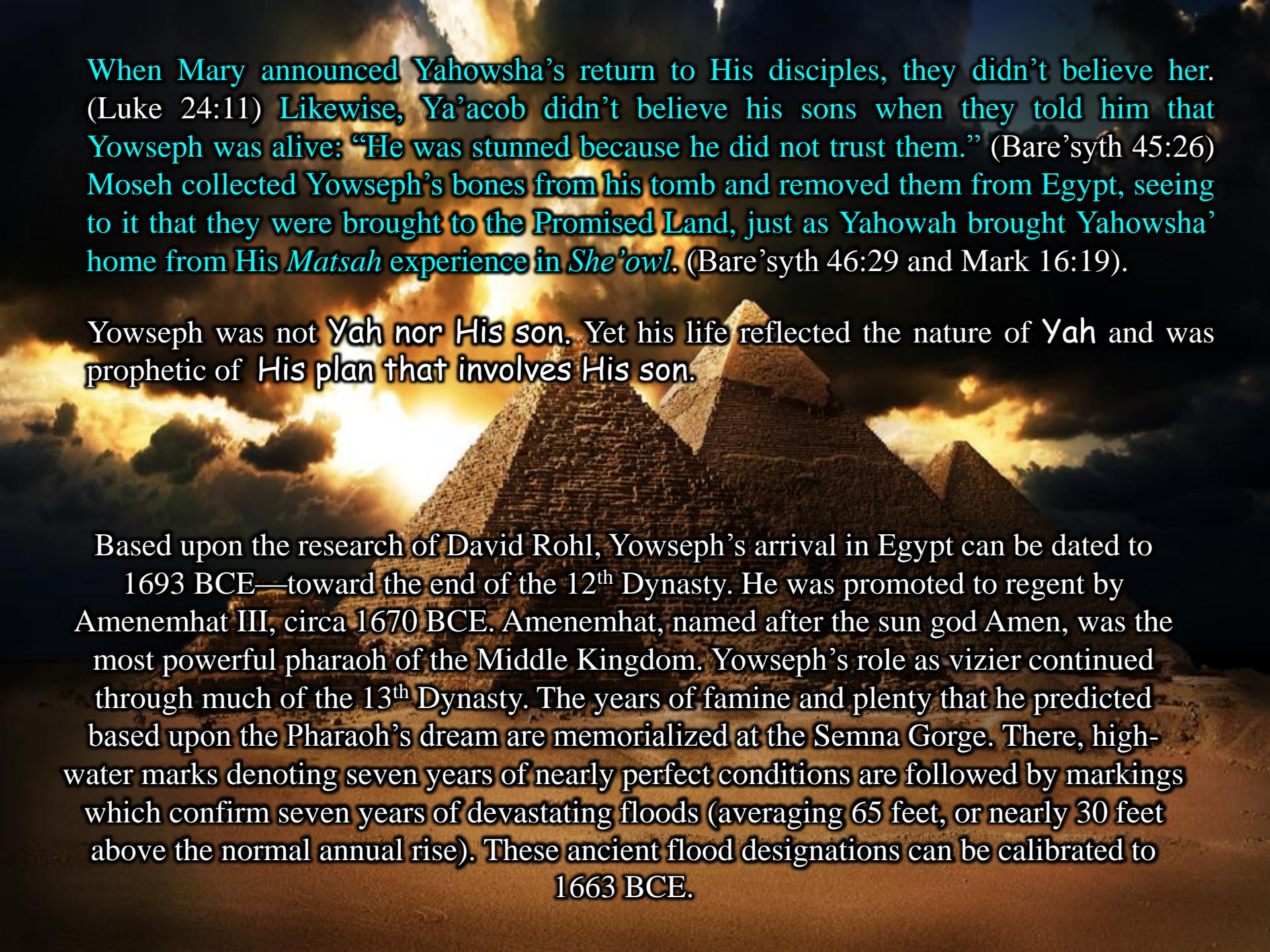
These things known, the long list of parallels between the lives of Yowseph and Yahowsha' begins with **recognizing that Yah intervened personally and assisted in both births** (Bare'syth / Genesis 30:22-24 and Mattanyah / Matthew 1:18-23). **Yowseph was the most beloved son of his father. Both men tended their father's sheep.** (Bare'syth / Genesis 37:2 and Yahowchanan / John 10:11-14) **Both were considered to be servants.** (Bare'syth / Genesis 39:4)



Yowseph and Yahowsha' went to Egypt in their youth to avoid being killed. (Bare'syath 37:28 and Mattanyah 2:13) Both of their families were called out of Egypt by Yah. Each resisted enticing temptations. (Bare'syath 39:8-9) These men began their ministries around thirty-years-of-age. (Bare'syath 41:46 and Luke 3:23) They were hated by their kinsmen because they were superior to them. (Bare'syath 37:5-8 and Mattanyah 13:55-57) And, of course, they were filled with the Spirit. (Bare'syath 41:38 and Luke 4:1) Both fed their people. (In the final moments before he was murdered for his devotion to Yahowsha', Stephen drew the comparison between Yowseph and Yahusha. His speech is recorded in Acts 7:9-14. The record of Yowseph's role is memorialized in Bare'syath 41:47.)

The brethren of both men conspired to kill them. And both were sold out for money, each for the price of a slave. (Bare'syath 37:18-19 and Mattanyah 26:3-4) (Bare'syath 37:28 and Mattanyah 26:15) Yowseph was sold into Egypt on the advice of his brother Yahuwdah. Yahowsha' was abandoned to the Romans by His disciple Yahuwdah / Judas. Yowseph didn't say a word to his brothers when they sentenced him to a life of slavery, and Yahowsha' was silent at His trial. As with Yowseph, Yahowsha' was rejected by his brethren, and He was convicted of crimes He did not commit by false witnesses. Both were imprisoned unjustly. (Bare'syath 39:14-19 and Mattanyah 26:60-62 & 27:12-14, Mark 14:55-59 & 15:3-5) Two other prisoners suffered alongside them. (Bare'syath 40:4-5 and Mattanyah 27:38) In both cases, one prisoner would be condemned while the other would be released and find salvation. Yahowsha's parallel account is vividly told in Luke 23:39-43. However, this was Luke, not an eyewitness account.





When Mary announced Yahowsha's return to His disciples, they didn't believe her. (Luke 24:11) Likewise, Ya'acob didn't believe his sons when they told him that Yowseph was alive: "He was stunned because he did not trust them." (Bare'syth 45:26) Moseh collected Yowseph's bones from his tomb and removed them from Egypt, seeing to it that they were brought to the Promised Land, just as Yahowah brought Yahowsha' home from His *Matsah* experience in *She'owl*. (Bare'syth 46:29 and Mark 16:19).

Yowseph was not Yah nor His son. Yet his life reflected the nature of Yah and was prophetic of His plan that involves His son.

Based upon the research of David Rohl, Yowseph's arrival in Egypt can be dated to 1693 BCE—toward the end of the 12<sup>th</sup> Dynasty. He was promoted to regent by Amenemhat III, circa 1670 BCE. Amenemhat, named after the sun god Amen, was the most powerful pharaoh of the Middle Kingdom. Yowseph's role as vizier continued through much of the 13<sup>th</sup> Dynasty. The years of famine and plenty that he predicted based upon the Pharaoh's dream are memorialized at the Semna Gorge. There, high-water marks denoting seven years of nearly perfect conditions are followed by markings which confirm seven years of devastating floods (averaging 65 feet, or nearly 30 feet above the normal annual rise). These ancient flood designations can be calibrated to 1663 BCE.



As the Exodus story continues to unfold, another king pretending to be god arose. He did not know Yowseph personally, and he had no appreciation for the role Yowseph played in saving the Egyptian people from what would have been a disastrous and prolonged famine.

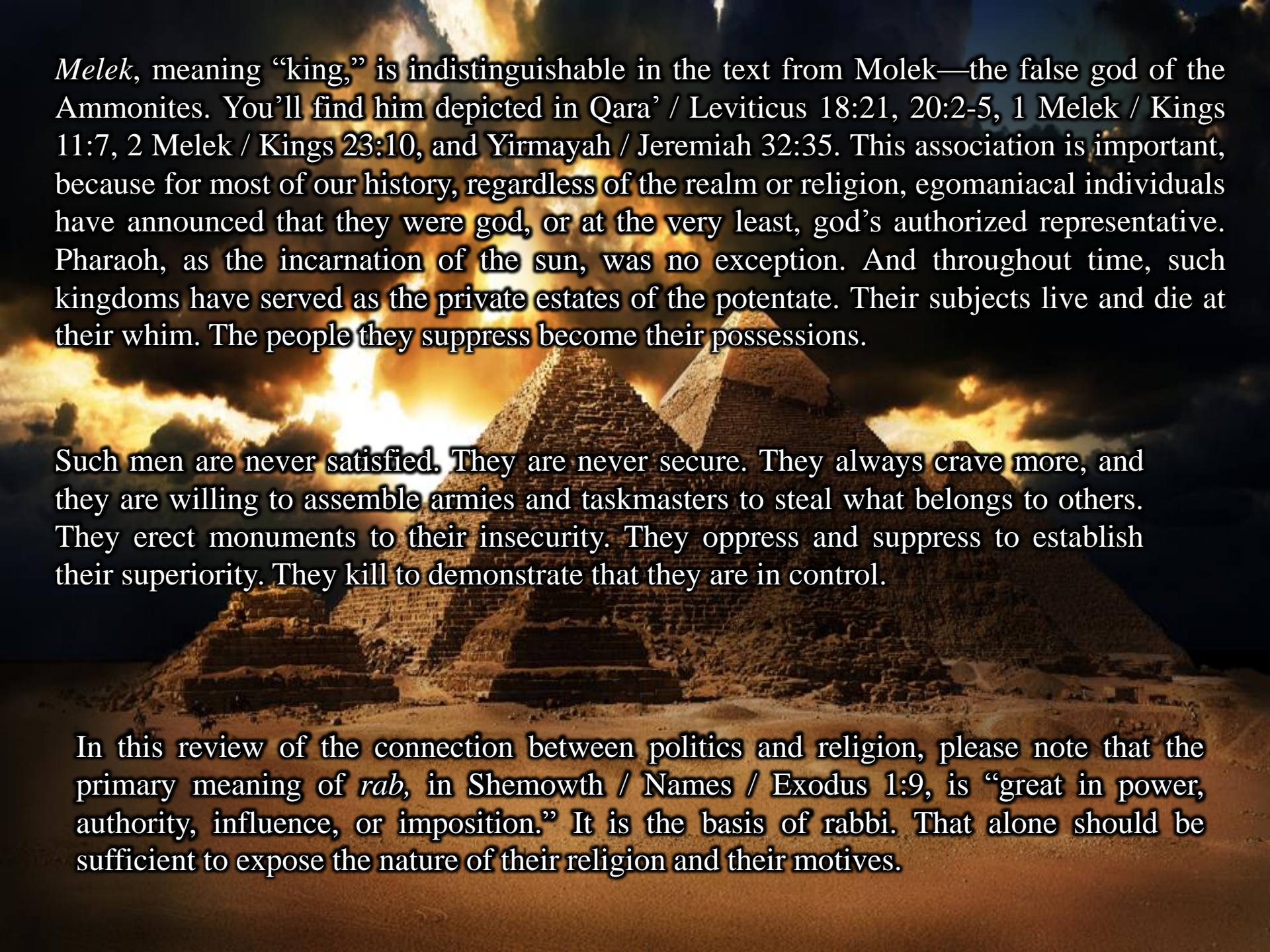
Pharaoh Neferhotep I considered the prosperous and now very numerous, Hebrew population to be a threat. So he did what cleric and king have done throughout the ages: he oppressed, pillaged, enslaved, and murdered them. And as has been the case with cleric and king for most all of human history, his abusive actions were motivated by envy—growing out of his lust for money and power.

Neferhotep I was born into a military family in Thebes. He ruled along with his brother Sobekhotep IV, further north in Amenemhat in the Nile Delta not far from modern Cairo. The most revealing depiction of him is found on a relief in the Phoenician city of Byblos.

**“The king** (*melek* – royal ruler who serves as dictator over a kingdom) **said to his people** (*‘am* – family), **“Behold** (*hineh* – look now and see) **the sons** (*ben*) **of Yisra’el** (*‘ys sarah ‘el* – those who strive and struggle along with, those who persist, engage, and endure with, those who persevere with and are empowered by Ych) **have obtained a high status and are numerous** (*rab* – great and extensive, widespread and abundant, controlling and manipulating) **and they are too powerful a multitude** (*‘asum* – too strong and accomplished, too vast in numbers and too influential) **for** (*min*) **us.”**

(*Shemowth* / Names / Exodus 1:9)





*Melek*, meaning “king,” is indistinguishable in the text from Molek—the false god of the Ammonites. You’ll find him depicted in Qara’ / Leviticus 18:21, 20:2-5, 1 Melek / Kings 11:7, 2 Melek / Kings 23:10, and Yirmayah / Jeremiah 32:35. This association is important, because for most of our history, regardless of the realm or religion, egomaniacal individuals have announced that they were god, or at the very least, god’s authorized representative. Pharaoh, as the incarnation of the sun, was no exception. And throughout time, such kingdoms have served as the private estates of the potentate. Their subjects live and die at their whim. The people they suppress become their possessions.

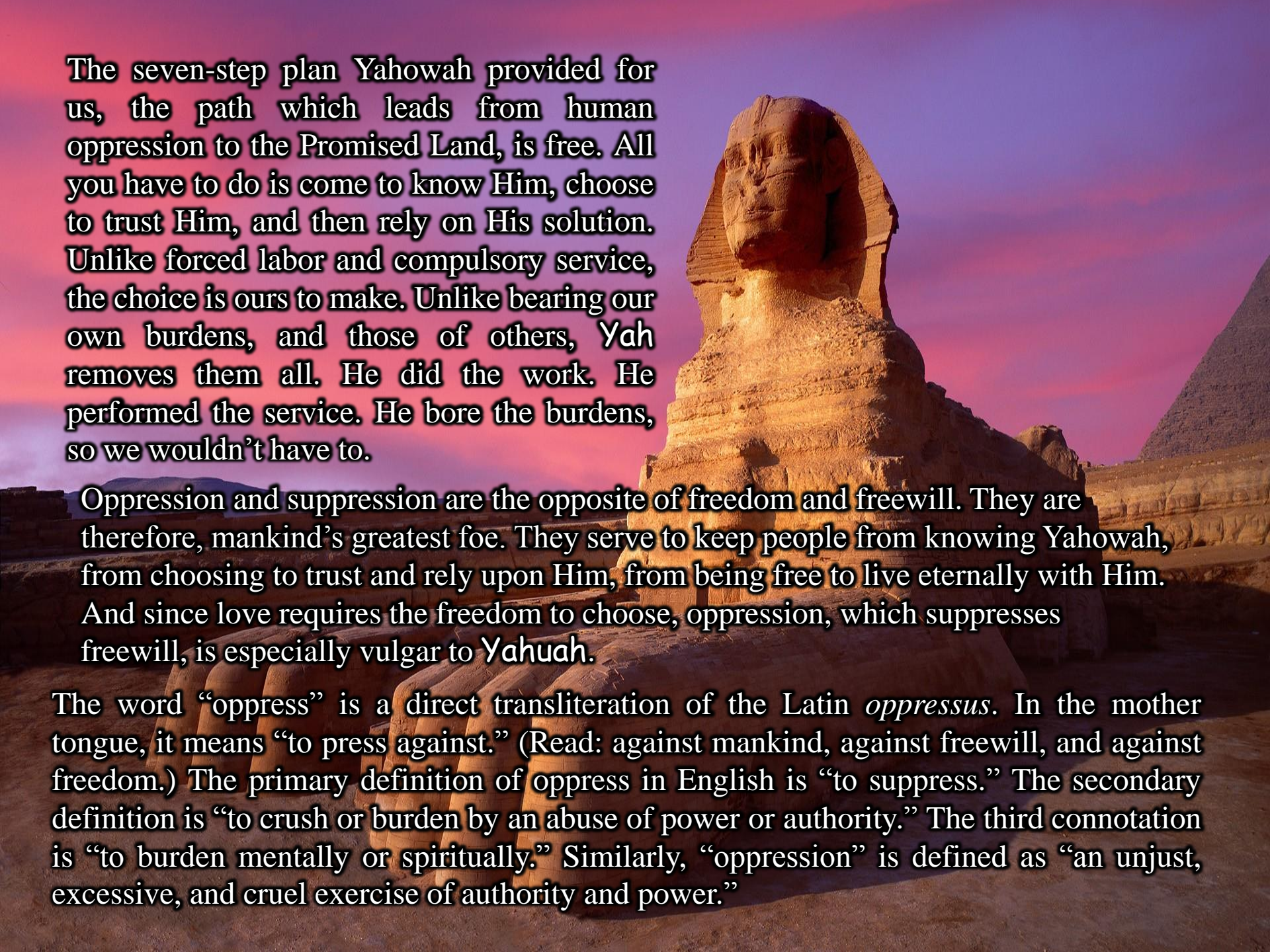
Such men are never satisfied. They are never secure. They always crave more, and they are willing to assemble armies and taskmasters to steal what belongs to others. They erect monuments to their insecurity. They oppress and suppress to establish their superiority. They kill to demonstrate that they are in control.

In this review of the connection between politics and religion, please note that the primary meaning of *rab*, in Shemowth / Names / Exodus 1:9, is “great in power, authority, influence, or imposition.” It is the basis of *rabbi*. That alone should be sufficient to expose the nature of their religion and their motives.

So, seventy years after Yowseph's death, Neferhotep I, whose name ironically means "beautiful or perfect peace," said to those who lived in the Black Land: "**Let's ascribe to a plan** (*yahab* – come now, let's choose to commit to burden them) **to deal shrewdly** (*hakam* – showing ourselves to be wise, skillful, and deceptive) **toward** (*la*) **them** (*hu*), **lest they** (*pen* – turn on us, hindering us, and remove our possessions and) **increase in power and influence** (*rabah*). **Indeed, if** (*ky*) **war** (*milhamah*) **comes to exist** (*hayah* – occurs), **they will be called** (*qara'* – invited and summoned), **yes also** (*gam* – moreover in addition) **they will increase the ranks of** (*yasap*) **god's** (*'al*) **and our** (*nahnu*) **enemies** (*sane'* – those who hate, abhor, detest, and loathe us, who are hostile to us), **and they will fight against** (*laham ba* – show hostility toward and battle among) **us. Then they will withdraw** (*'alah* – will be taken away) **from** (*min*) **the land** (*'erets* – region or nation)." (*Shemowth* / Names / Exodus 1:10) Fear mongering and unrealistic hypotheticals are often used to justify unjust actions. Neferhotep was lying, and he knew it, not unlike George W. Bush's errant justifications for his Iraqi war.

Yahowah presented this historical review for us so that we might appreciate from what He is saving us. And that would be compulsory service for the benefit of the elite establishment, most especially beguiling clerics and kings. Yah is rescuing us from the oppression of religion and politics. "**They placed** (*sym* – appointed) **over** (*'al*) **them** (*huw'*) **political and military officials** (*sar*), **madmen who inflicted forced labor** (*mas* – insane individuals possessed by evil spirits who were imposed as taskmasters over them as vassal slaves on behalf of a lord, compelling serfdom), **for the purpose of** (*ma'an*) **oppressing and suppressing** (*'anah hem* – mistreating them and making their lives miserable through affliction) **in** (*ba*) **slavery** (*siblowt* – forced labor, compulsory service, into bearing burdens against their will)." (*Shemowth* / Names / Exodus 1:11)



The background of the image is a photograph of the Great Sphinx of Giza in Egypt. The sphinx is a massive limestone statue with a human face and a lion's body, shown in profile. It is set against a dramatic sky at sunset or sunrise, with colors ranging from deep purple to bright orange. In the distance, the Great Pyramids of Giza are visible, partially obscured by the haze of the desert air. The overall scene is one of ancient grandeur and historical significance.

The seven-step plan Yahowah provided for us, the path which leads from human oppression to the Promised Land, is free. All you have to do is come to know Him, choose to trust Him, and then rely on His solution. Unlike forced labor and compulsory service, the choice is ours to make. Unlike bearing our own burdens, and those of others, Yah removes them all. He did the work. He performed the service. He bore the burdens, so we wouldn't have to.

Oppression and suppression are the opposite of freedom and freewill. They are therefore, mankind's greatest foe. They serve to keep people from knowing Yahowah, from choosing to trust and rely upon Him, from being free to live eternally with Him. And since love requires the freedom to choose, oppression, which suppresses freewill, is especially vulgar to Yahuah.

The word "oppress" is a direct transliteration of the Latin *oppressus*. In the mother tongue, it means "to press against." (Read: against mankind, against freewill, and against freedom.) The primary definition of oppress in English is "to suppress." The secondary definition is "to crush or burden by an abuse of power or authority." The third connotation is "to burden mentally or spiritually." Similarly, "oppression" is defined as "an unjust, excessive, and cruel exercise of authority and power."



Before we contemplate precisely what the “exercise of authority and power” represents, let’s contemplate the significance of “suppress.” *Webster* tells us that it too is derived from the Latin, in this case *suppressus*. It means “to put down by authority or force, to subdue.” More revealing still, suppress, and therefore, oppress, means “to keep the public from knowing something important, to prohibit the publication or revelation of information, to exclude evidence from the general consciousness, so as to inhibit growth and development.” (Read: to keep people from knowing the truth about their regimes and schemes, and to inhibit their growth by preventing them from knowing the truth about Yah.)

Throughout history, there have only been two entities capable of oppression and suppression: political regimes and religious schemes. While militaries are the implement of oppression, and political and religious officials are the implements of suppression, they are merely tools wielded by political despots and religious clerics.

Therefore, when you discover that people have been “oppressed and suppressed” you know that religion and politics are to blame. And all too often, as was the case with Egypt then and now, religion and politics are inseparable. Such has been the case throughout most of history.



And this means that Yahowah freed the Children of Yisra'el, and us by extension, from man's political and religious schemes—from human oppression and suppression. To be *salah*/free is to be *salah*/released from the snares of man, and thereby freed to choose Yahuah.

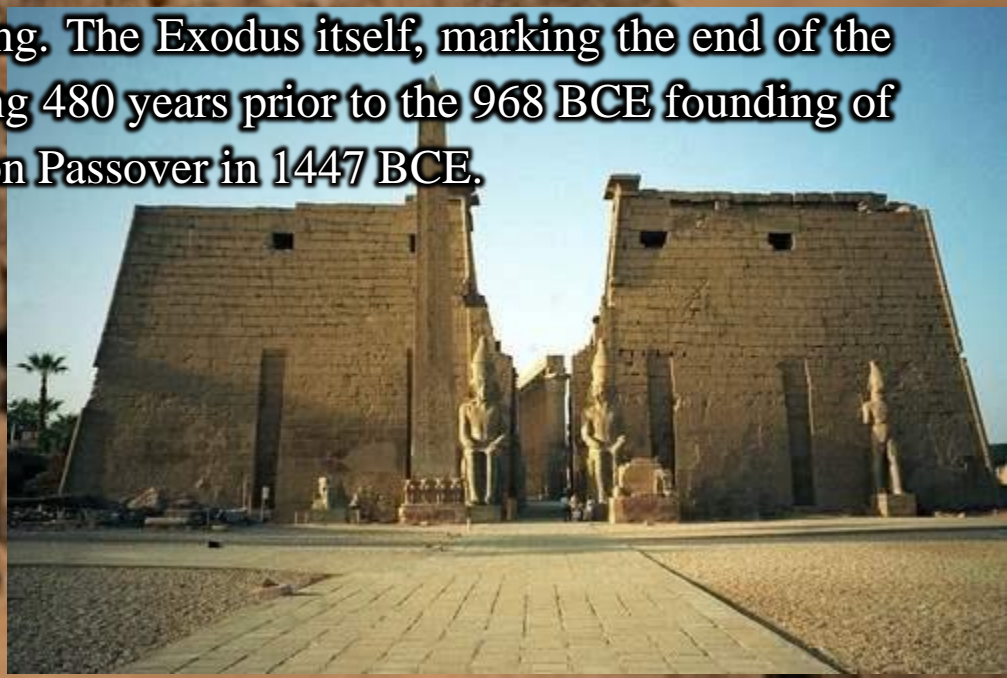
Under man's political and religious yoke, “**They built** (*banah* – constructed and established) **on behalf of** (*la*) **Pharaoh's** (*par'oh* – Egyptian for “Great House”) **inhabitants and cities** (*'yr* – population and villages), **warehouses** (*miskanowt* – storage buildings usually for grain, precious metals, and weapons) **near** (*'eth* – in relation to) **אֶת Pithom** (*ptm*) **and אֶת Ra'meses** (*r'mss*).” (*Shemowth / Names / Exodus 1:11*)

It is interesting to note that the primary meaning of *'yr*, translated here as “inhabitants and cities,” is “anguish, anxiety, wrath, anger, and terror.” One man on his own does not terrorize or oppress. Terror and oppression are the byproducts of political and religious schemes—schemes conceived to control the inhabitants of cities.



Pithom, or Per-Atum in Egyptian, meaning the “Temple of Atum,” has been identified with the Tel el-Maskhuta, near the Wady Tumilat along the lower Nile. Ramesses has recently been identified with the Tell ed-Daba in the northeastern Nile Delta, also in the area known as Goshen. The city known as Riamasesa in Cuneiform, and in its full Egyptian form as Pr-R’mswmy-Imn, or “the house of Ramesses, the beloved of Amun, the victorious and powerful,” was the royal residence of the Ramesside Pharaohs. This identification caused early Egyptologists to suggest that Ramesses the Great (II) was the Pharaoh of the Exodus, but that is not true.

Scripture sets Yowseph’s arrival in Egypt to the late 17<sup>th</sup> century BCE. The seven years of poor harvests that he predicted is therefore consistent with the 1693 BCE date of confirmed cycles of excessive Nile flooding. The Exodus itself, marking the end of the Yisra’eli sojourn, is established as occurring 480 years prior to the 968 BCE founding of the First Temple, and therefore beginning on Passover in 1447 BCE.

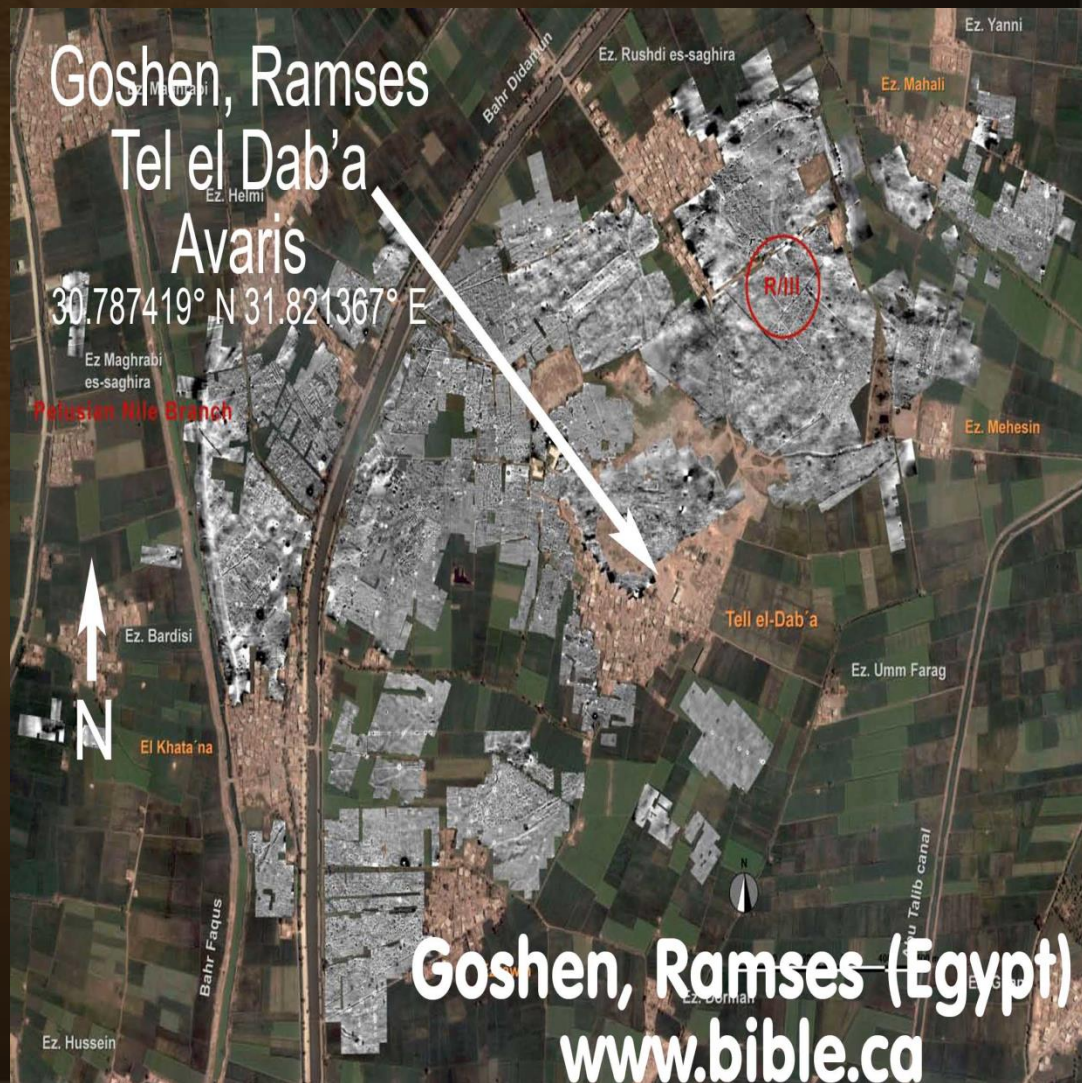




Using the orthodox Egyptian chronology, Ramesses I ruled only one year beginning in 1295 BCE. Ramesses II, known as “the Great,” reigned sixty-six years, from 1279 to 1213 BCE. Ramesses III did not sit on the throne until 1184 BCE, and relinquished power thirty-one years later in 1153 BCE. So to make Ramesses the villain, many biblical theologians discarded the chronology depicted in Scripture and moved the Exodus to around 1250 BCE.

But when this was done, there was no longer any correlation between the archeological data being unearthed in Egypt and Israel and the Scriptural witness of the Exodus and the Conquest. Therefore, theological seminaries began to teach that the historicity of what they called “the Old Testament” was a myth. And that being the case, nothing **Yahuah** said could be trusted.

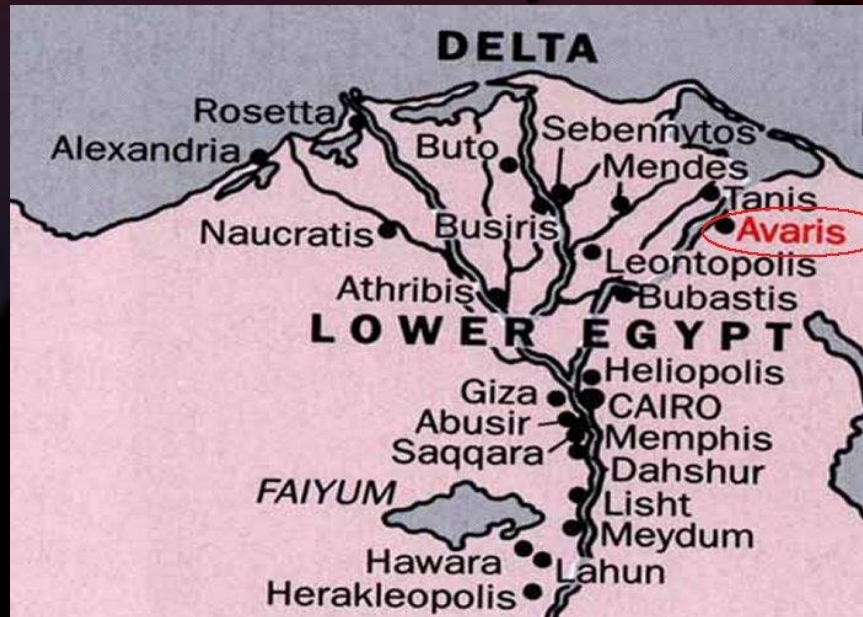
The archaeological dig at Tell ed-Daba has demonstrated, however, that there was a town “near and in relation to Ra’meses” which can be synchronized with the Scriptural timeline. In fact it couldn’t get any closer to Ra’meses. It is actually underneath it—just as the Aztec capital, Tenochtitlan, lies beneath Mexico City.





The original name for this place was Avaris. There, archeologists have found absolute proof of a large, enslaved, Hebrew population, as well as the storehouses they built. According to the archeologists, the great construction project described in Shemowth / Exodus 1:11, began around 1530 BCE and was abandoned suddenly in 1447 BCE. The Pharaohs of this period were: Neferhotep I, Sihathor, Sobekhotep IV, Sobekhotep V, Iayib, Ay, Sobekhotep VI, Sankhrene sewadju, Ined, Hori, Sobekhotep VII, and finally Dudimose, whose troubled reign began in 1448 BCE. Perhaps the seminaries should revise their textbooks.

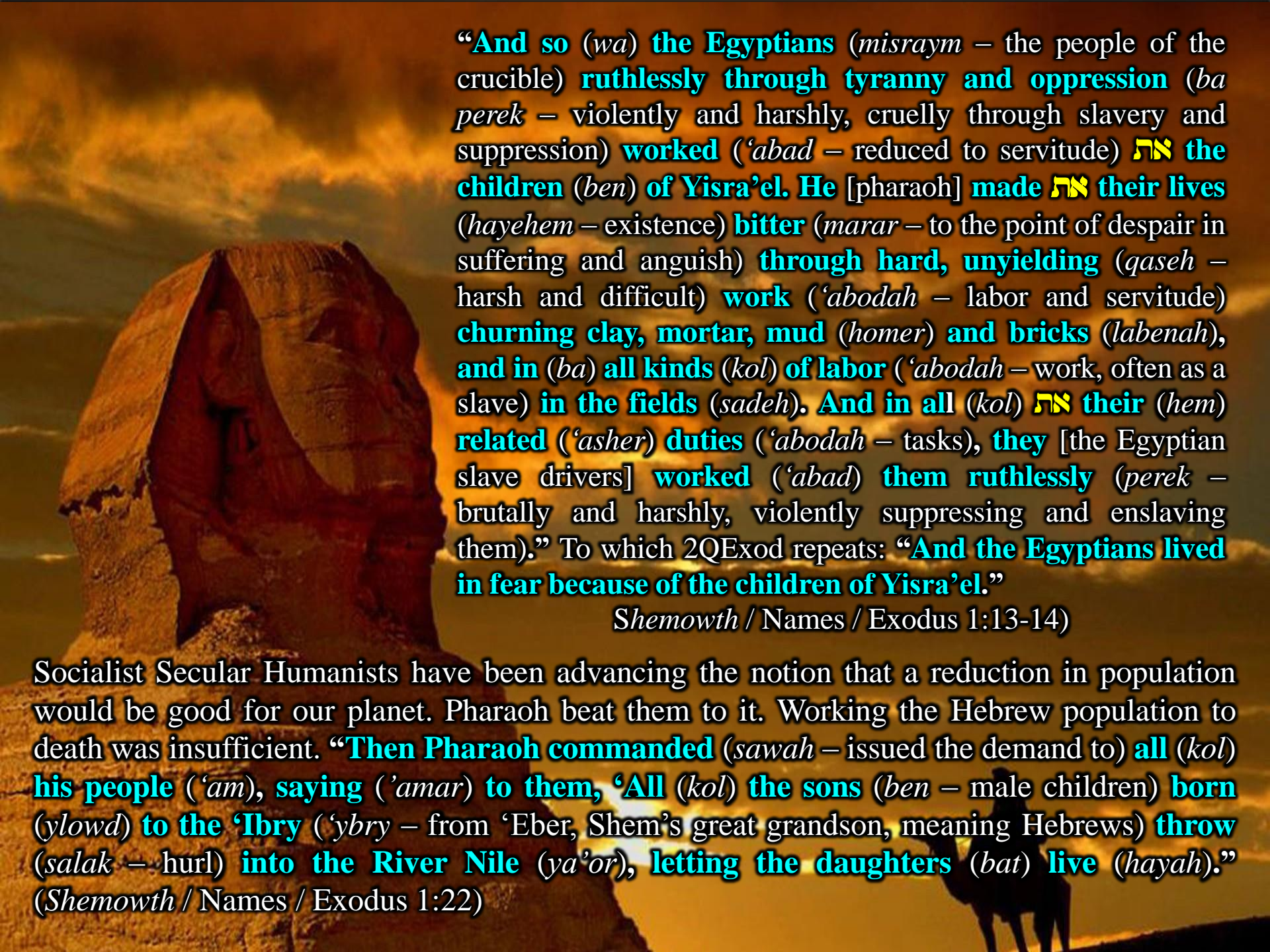
Throughout time, there are countless situations where oppressed people became stronger. Yahowsha's prophetic letter to the *ekklesia*/called-out assembly of Smyrna, is an example. Moreover, the more abusive a regime becomes, the more they have to be wary of retribution. Their victims, with little to lose, lash back at their tormentors.



**“But** (*wa*) **as is the nature of** (*ka ‘asher* – as is with) **oppression and suppression** (*‘anah* – mistreatment and affliction), **this** (*‘et*) **אשׁר** **actually** (*ken*) **made them** [the Yisra’elites] **stronger and more numerous** (*rabah*). **And they** [the Egyptians] **began to detest and fear** (*quws* – loathe, abhor, and dread) **the presence** (*paneḥ* – the faces) **of the children** (*ben* – sons) **of Yisra’el.”** (*Shemowth* / Names / Exodus 1:12) (The idea of the Israelites “spreading out,” found in most all English translations, is based upon their reliance on the Masoretic Text. The connotation of “being scattered and dispersed,” however, is inconsistent with the DSS.)

To appreciate the picture of salvation being painted in the Exodus, we must understand the conditions from which we are being rescued. Most ancient empires were built by slaves, including Babylon, Assyria, Egypt, China, Sparta, Greece, Rome, the Mayans, Aztecs, and Incas. The Islamic conquests of much of the known world were fueled almost exclusively through the slave trade. Roman Catholicism was the catalyst behind the feudal system of serfdom throughout Europe. Even America grew by the sweat of slaves. So the message is, mankind can involuntarily serve cleric, king, and nobleman, or we can choose to have free-will with Yah.





“**And so** (*wa*) **the Egyptians** (*misraym* – the people of the crucible) **ruthlessly through tyranny and oppression** (*ba perek* – violently and harshly, cruelly through slavery and suppression) **worked** (*‘abad* – reduced to servitude) **אֵת** **the children** (*ben*) **of Yisra’el. He** [pharaoh] **made אֵת** **their lives** (*hayehem* – existence) **bitter** (*marar* – to the point of despair in suffering and anguish) **through hard, unyielding** (*qaseh* – harsh and difficult) **work** (*‘abodah* – labor and servitude) **churning clay, mortar, mud** (*homer*) **and bricks** (*labenah*), **and in** (*ba*) **all kinds** (*kol*) **of labor** (*‘abodah* – work, often as a slave) **in the fields** (*sadeh*). **And in all** (*kol*) **אֵת** **their** (*hem*) **related** (*‘asher*) **duties** (*‘abodah* – tasks), **they** [the Egyptian slave drivers] **worked** (*‘abad*) **them ruthlessly** (*perek* – brutally and harshly, violently suppressing and enslaving them).” To which 2QExod repeats: “**And the Egyptians lived in fear because of the children of Yisra’el.**”

*Shemowth / Names / Exodus 1:13-14)*

Socialist Secular Humanists have been advancing the notion that a reduction in population would be good for our planet. Pharaoh beat them to it. Working the Hebrew population to death was insufficient. “**Then Pharaoh commanded** (*sawah* – issued the demand to) **all** (*kol*) **his people** (*‘am*), **saying** (*‘amar*) **to them, ‘All** (*kol*) **the sons** (*ben* – male children) **born** (*ylowd*) **to the ‘Ibry** (*‘ybry* – from ‘Eber, Shem’s great grandson, meaning Hebrews) **throw** (*salak* – hurl) **into the River Nile** (*ya’or*), **letting the daughters** (*bat*) **live** (*hayah*).” (*Shemowth / Names / Exodus 1:22*)



The name of this anti-Semitic Pharaoh was Khaneferre Sobekhotep IV. According to Egyptologists, Khaneferre means: “the perfection of Ra is on the horizon.” Ra was one of many names ascribed to the sun.

The first element in his cartouche (*skhm* in Egyptian and thus similar to the Hebrew *shem*/name) was a sun disk, symbolic of his god. The second was a horizon drawn above a rising sun, symbolic of the extent of his god’s reach and influence. The third symbol was an arm and hand, the ancient world’s most universal symbol for “power and control.” The fourth and final element is comprised of what can only be described as a Christian cross sitting atop a human lung. Alphabetically, outside of a cartouche, the symbol conveys the consonant sounds *nfr*, which can be vocalized “beautiful, good, and perfect.” However, with regard to a pagan deity, it wouldn’t be a stretch to assume that the lung, or breath, represents our *nepesh*/soul, just as it does in Hebrew. While Egyptologists call the cross element a “wind pipe,” knowing Hebrew and our Adversary, I recognize that wind is synonymous with the *ruwach* / spirit. Therefore, the message might well be: Ra, the sun god, no matter where you are, has power over and controls your soul.

Sobek is the name of the god of the Nile, represented by a crocodile. Hotep means “at peace or is satiated.” That is to say, the Nile flooding which had led to the years of famine Yowseph had predicted were now over.



This very powerful Pharaoh, the twenty-third king of the 13<sup>th</sup> Dynasty, reigned in the Second Intermediate Period. His rule is dated to 1529 to 1510 BCE in what's referred to as the New Egyptian Chronology. He was the Pharaoh of Moseh's birth, the man who demanded that the sons of the Hebrews must all be killed. The people of the Black Land would come to regret that decision.

It was into this horrid situation of man's making, that Yahowah put the pieces into place which would ultimately lead to the Exodus. The child who would help rescue His people would be a Lowy / Uinter / Levite, because their primary purpose was to serve Yah's family during the seven Miqra'ey/Called-Out Assembly Meetings.

“**Now** (*wa*) **a man** (‘*ysh*) **from** (*min*) **the household** (*beyth* – family) **of Lowy** (*lowy* – one who unites (often transliterated “Levite”)) **went** (*halak* – walked and proceeded) **to choose** (*laqah* – reach out, select, and grasp hold of) **אִשָּׁה** **a Lowy** (*lowy*) **woman** (*bath*).” (*Shemowth* / Names / Exodus 2:1)

They married, and when her son was born, the mother hid him from the Egyptians, knowing that they had been ordered to kill Hebrew boys. However, by the time he was three-months old, he had grown too large to conceal. “**So she made a papyrus boat** (*tebah* – an ark) **and covered it** (*chamar* – sealed it) **in tar** (*hemar* – waterproofing it with bitumen) **and pitch** (*zepet* – natural resin) **and then placed** (*sym*) **her אִשָּׁה** **baby boy inside.**” (*Shemowth* / Names / Exodus 2:3)

The ark was symbolic of the vessel which had been used to save Noah. And the coating served as a metaphor for us, signifying the role the Ruach ha Qodesh plays in our salvation.



The child of promise was placed into the river just as Pharaoh's daughter was approaching to bathe. “ **she saw the ark among the reddish reeds** (*suwp* – reddish bank where the land ends and river begins) **and sent one of her servants down.**” (*Shemowth* / Names / Exodus 2:5)

In that it has become a major stumbling block for many people, let's pause a moment to examine *suwp* because it is also the name of the sea Yahowah would eventually part on behalf of this boy and his kin. On eighteen occurrences, the primary meaning of *suwp* is rendered “to cease, to come to an end, or conclusion.” It therefore describes a place where the land ends and the sea begins. On one occasion, *suwp* is translated “fulfill,” and on another “consume,” consistent with **Yah** fulfilling his promise to Moseh to free the Israelites, consuming the pursuing Egyptian army in the process. Twenty-five times *suwp* is translated “Red,” as in the Red Sea. But because one of the many connotations of *suwp* is “reed,” albeit only translated as such once in the entire Tanach, it has been proposed that Yahowah's mighty miracle was to part a marsh known as the Sea of Reeds.

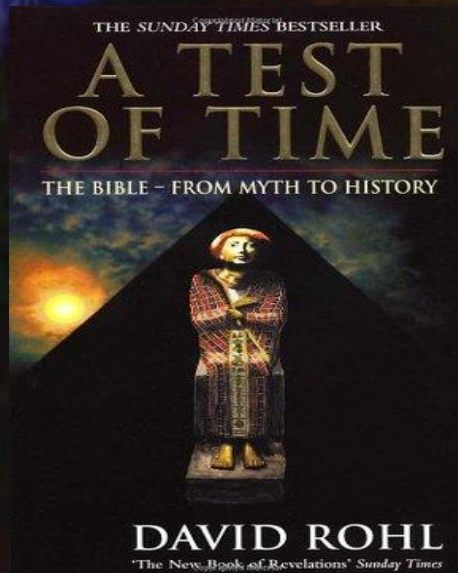
Thankfully, for those who consider all of the evidence, the answer is in 1 Kings 9:26, where “**King Solomon built a fleet of trading ships** (*'any* – ocean-going transport vessels) **in (ba) Ezion Geber** (*'esyown geber* – a town near the head of the Gulf of Aqaba) **which is near** (*'asher 'eth* – associated with and close to) **Elat** (*'eylat* – a harbor town and seaport located at the northern end of the Gulf of Aqaba arm or the Red Sea) **at** (*'al* – on) **the bank** (*sapah* – shoreline) **of the Red** (*suwp*) **Sea** (*yam*) **in the region of Edom** (*'edown* – region south of the Dead Sea, north of the Red Sea, east of the Rift Valley, and west of the Negev (i.e., a desert area on the shores of the Gulf of Aqaba)).” (*Malak* / Rulers / 1 Kings 9:26)

Fully amplified, this next passage connects Moseh with 'Yahowsha', and it defines the roles they would play in the Exodus and Passover. **“She opened it** (*patah* – responded, released, and freed him, drawing him out) **and saw** (*ra'ah*) **that he was a male child** (*yeled* – young boy). **While gazing upon and considering** (*hineh* – looking at and noticing) **the young boy being tossed about** (*na'ar* – adolescent boy, a shaken and suffering servant ultimately destined to wither and die) **he cried** (*bakah* – began to weep mournfully) **and Pharaoh's daughter showed mercy toward** (*hamal 'al* – demonstrated kindness to someone in an unfavorable, difficult, or dangerous situation, delivering them from distress, compassionately sparing) **him. She said, this** (*zeh*) אֵת **baby boy** (*yeled*) **is from** (*min* – part of) **the 'Ibry** (*'ibry* – from *'eber*, meaning Hebrews).” (*Shemowth* / Names / Exodus 2:6) (The reason this verse says “Pharaoh's daughter,” rather than “she,” (as in the servant) “showed mercy,” is because that is the way the Qumran scrolls read.)

*Ibry* is from *'eber* which is in turn from *'abar*. *'Eber* describes “the region beyond” and “opposite side.” The Hebrews were chosen to be *Yah*'s people, setting them in opposition to man's world—his political and religious schemes. *'Aber* is “to pass over and to do away with transgressions.” There is no better definition of Passover or the role an *'Ibry*/Hebrew child, a set-apart lamb, the Suffering Servant, would play in our salvation. And all because *Yahowah hamal* “showed mercy toward us, demonstrating loving kindness, and mercifully delivering us from the unfavorable state of duress” we had brought upon ourselves.



The path to Passover continues with Moseh being adopted by pharaoh's daughter. And while Scripture doesn't share the account of what happened next, Eusebius refers to the writings of a Jewish historian named Artapanus. He wrote "*Peri Ioudaion/Concerning the Jews*" in Egypt during the late third century BCE using no-longer-extant temple records and documents found in the Library of Alexandria. Artapanus spoke of the buildings constructed in Kessan, the Greek vocalization for the Hebrew Goshen, which we have already read about. He claimed that Mousos/Moseh became a very popular regional administrator on behalf of Pharaoh Khaneferre. Then Artapanus asserted that Mousos/Moseh led a military campaign against the Ethiopians who had invaded Egypt, besieging the city of Hermopolis in a war which lasted ten years. (There is incidentally, independent archeological information corroborating this account, much of which is documented by David Rohl in his *Test of Time*.)



Artapanus continued by saying that Pharaoh Khaneferre was so jealous of Mousos' accomplishments and popularity that he tried to kill him, causing the future prophet and liberator to flee to Arabia, where he lived with Raguel, the ruler of the region, and married his daughter. While Raguel wanted his fellow Arabs to plunder Egypt, Moses restrained them out of a concern for his Hebrew brethren, still enslaved in the Black Land. Artapanus tells us that Khaneferre died, and Mousos returned to face the new pharaoh. And at this point, Scripture is more explicit than the historian.



“**Now** (*wa*) **in the** (*ba ha*) **many days** (*yowmym*) **in which he had become great** (*gadal* – exalted, obtaining a high status and state of honor), **Moseh went out** (*yasa*) **to** (*‘el*) **his brethren** (*‘ach* – brothers) **and saw** (*ra’ah* – looked upon, witnessed, and considered) **the burden of their forced labor** (*siblowt* – hard and difficult compulsory work and heavy loads). **Then** (*wa*) **he witnessed** (*ra’ah* – saw) **אֶת** **a Mitsry** (*mitsry* – singular of *Mitsraym*, meaning crucible and known as Egyptian) **individual** (*‘ysh* – man) **striking and beating** (*nakah* – wounding to the point of death by way of repeated blows) **an Ibry** (*‘ibry* – Hebrew) **man** (*‘ysh* – individual), **one of** (*min* – from) **his brothers** (*‘ach* – brethren).” (*Shemowth* / Names / Exodus 2:11)

There is a time to kill. There are circumstances in which the most merciful thing to do, is to take the life of another. The Egyptian taskmaster was an implement of a deceitful, destructive, deadly, and demonic political and religious regime. Without cause, he was beating an innocent man to the point of death. And there is little doubt that he had done the same thing yesterday and would do it again tomorrow if given the chance. This solitary event serves as a microcosm for the conquest of the Promised Land.

In his righteous indignation, **“He turned** (*paneh*) **and saw** (*ra’ah*) **no one** (*‘eyn ‘ysh*), **so** (*ky*) **he struck** (*nakah*) **the Mitsry** (*mitsry* – Egyptian) **and concealed** (*taman* – buried) **him in the sand** (*howl*).” (*Shemowth* / Names / Exodus 2:12)

**“When Pharaoh heard of this, he sought to kill** **אֶת** **Moseh. But Moseh fled** (*barah* – ran away and escaped) **from the presence of Pharaoh and settled in the land of the Midyan** (*Midyan* – tribe living in northwestern Arabia), **living near a well.**” (*Shemowth* / Names / Exodus 2:15)

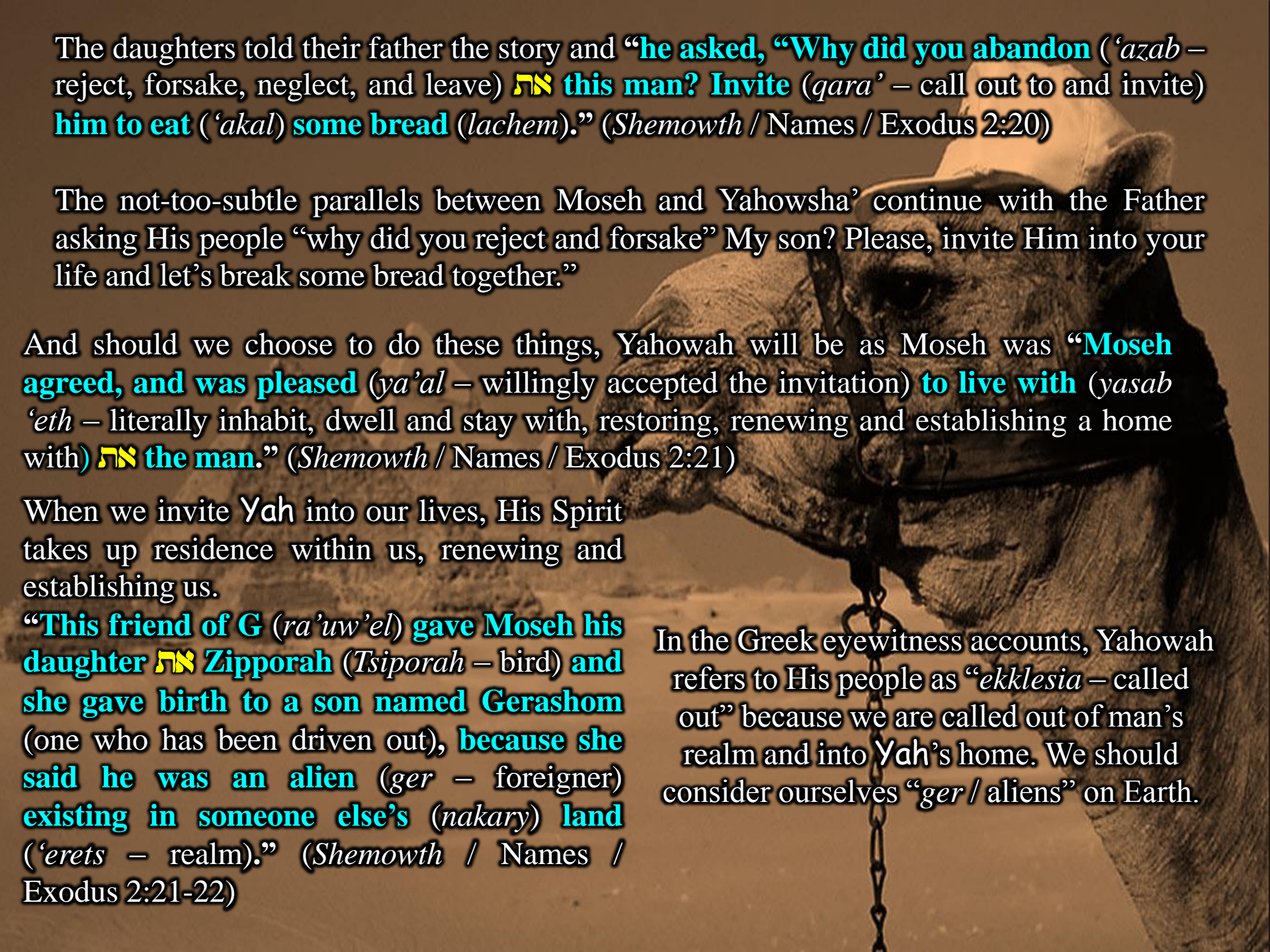


While the Midian king was accommodating, these Arabs would not always remain so. *Midyan* means “contentious and quarrelsome,” which is what they would become 2,069 years later under the influence of Muhammad, Allah, and Islam. But for now, it is sufficient to know that Moseh was in the land we call Saudi Arabia—the personal estate of the Saud warlords. And that’s important because this is where he would return to receive the Towrah.

The story continues by informing us that a Midian priest called Ra’u’el, meaning “friend of G,” had seven daughters, and that they had come to draw water at the same well for their father’s flock. Some less than desirable “**shepherds came and drove away** (*garas* – expelled, removed, and banished) **את** **their sheep. But Moseh took a stand** (*quwm* – rose up, stood upright, and restored things to their prior state), **rescuing** (*yasa’* – saving and delivering) **them, and gave** **את** **the sheep** (*so’n* – flock) **a drink** (*saqah* – refreshing them with water).” (*Shemowth* / Names / Exodus 2:17)

**Yah** never misses a chance to reinforce His message: We all like sheep have gone astray but He rescued us, standing up for us so that we could stand with Him. He gave us a drink of living waters.





The daughters told their father the story and **“he asked, “Why did you abandon** (‘*azab* – reject, forsake, neglect, and leave) **אֵלָּהּ this man? Invite** (*qara*’ – call out to and invite) **him to eat** (‘*akal*) **some bread** (*lachem*).” (*Shemowth* / Names / Exodus 2:20)

The not-too-subtle parallels between Moseh and Yahowsha’ continue with the Father asking His people “why did you reject and forsake” My son? Please, invite Him into your life and let’s break some bread together.”


And should we choose to do these things, Yahowah will be as Moseh was **“Moseh agreed, and was pleased** (*ya’al* – willingly accepted the invitation) **to live with** (*yasab* ‘*eth* – literally inhabit, dwell and stay with, restoring, renewing and establishing a home with) **אֵלָּהּ the man.**” (*Shemowth* / Names / Exodus 2:21)

When we invite Yah into our lives, His Spirit takes up residence within us, renewing and establishing us.

**“This friend of G** (*ra’uw’el*) **gave Moseh his daughter** אֵלָּהּ **Zipporah** (*Tsiporah* – bird) **and she gave birth to a son named Gerashom** (one who has been driven out), **because she said he was an alien** (*ger* – foreigner) **existing in someone else’s** (*nakary*) **land** (‘*erets* – realm).” (*Shemowth* / Names / Exodus 2:21-22)

In the Greek eyewitness accounts, Yahowah refers to His people as “*ekklesia* – called out” because we are called out of man’s realm and into Yah’s home. We should consider ourselves “*ger* / aliens” on Earth.





# Exodus 2:23-24

The Reason for the Passover and Covenant



“**And it came to be in those many days that the king of Misraym died. And yet the children of Yisra’el continued to groan** (*‘anah* – expressing the sighs of physical and emotional pain) **because of their labors** (*‘abodah* – work, servitude, and slavery). **And they cried out** (*za’aq* – made a weeping appeal in agony). **They rose up** (*‘ala* – lifted up their voices) **and cried for help** (*saw’ah* – called out for assistance) **unto** (*‘el*) **the Mighty One** (*ha ‘elohym*) **from** (*min* – because of) **their labor** (*‘abodah* – work, servitude, and slavery).” (*Shemowth* / Names / Exodus 2:23) All they had to do was ask. And unlike the sign hung on the entrance to Auschwitz, “Work will [not] set you free.” “Salvation is the gift of God and cannot be earned.”

Exodus 2:23

וַיְהִי בַיָּמִים הָרַבִּים הָהֵם וַיָּמָת מֶלֶךְ מִצְרַיִם וַיִּאָּנְחוּ בְנֵי־יִשְׂרָאֵל מִזֶּה־עֲבֹדָה וַיִּזְעֻקוּ וַתָּעַל שׁוֹעֲתָם אֶל־הָאֱלֹהִים מִזֶּה־עֲבֹדָה׃	And then during those many days, the king of Egypt died, and the Israelites groaned because of the work, and they cried out, and their cry for help because of the work went up to God.   LEB
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[23 Then in] the course of those many [d]ays, [the king of] Eg[ypt] di[ed and the children of Israel sighed] because of the bondage; and they cried, [and their cry came up] to [G because of the bondage.

Abegg, M., Jr., Flint, P., & Ulrich, E. (1999). *The Dead Sea Scrolls Bible: The Oldest Known Bible Translated for the First Time into English* (Ex 2:2223).



Exodus 2:24

וַיִּשְׁמַע אֱלֹהִים אֶת־נַאֲקָתָם וַיִּזְכֹּר אֱלֹהִים  
אֶת־בְּרִיתוֹ אֶת־אַבְרָהָם אֶת־יִצְחָק  
וְאֶת־יַעֲקֹב: | LEB OT RI

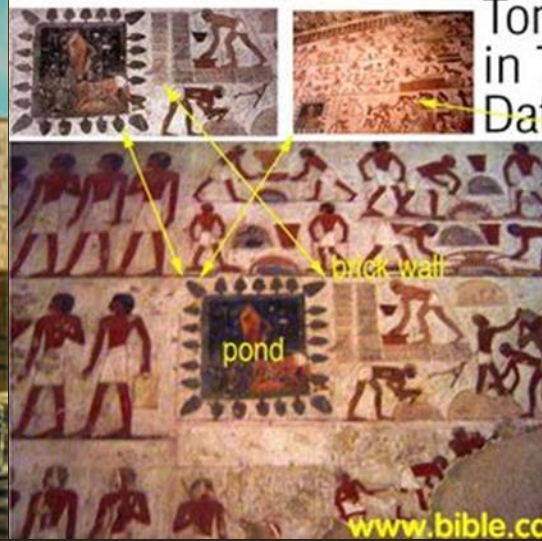
And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob, | LEB

These four short sentences convey the purpose of the Covenant.

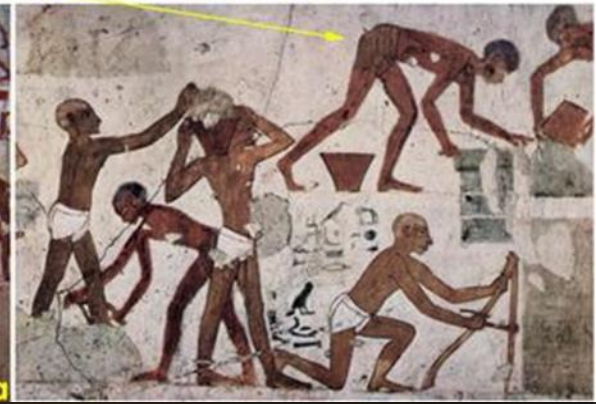
“**And The Almighty heard** (*shama*’ – listened to and took heed of) **their groaning** (*na’aqah*). **And The Almighty** (*’elohym* – the Mighty One) **remembered** (*zakar*) **His Covenant** (*beryth* – familial relationship) **with** **‘Abraham** (*’Abraham* – merciful father of the abundantly enriched), **Yitschaq** (*Yitschaq* – laughter), **and Ya’aqob** (*Ya’aqob* – one who grabs and digs in his heels).



### Hebrews Making Mud Bricks



Tomb Of Rekhmire the Vizier in Thebes (Luxor: tomb TT100) Dated to Thutmosis III



Exodus 2:25

וַיֵּרָא אֱלֹהִים אֶת־בְּנֵי יִשְׂרָאֵל וַיִּדַע  
and God saw *the Israelites*, and God  
took notice. | LEB  
LEB OT RI | אֱלֹהִים:

**The Almighty saw** (*ra'ah* – witnessed) **the children of Yisra'el** (*Yisra'el* – from *'ysh sarah 'el*, individuals who strive and struggle with, persist and endure with, persevere with and are empowered by God). **And the All Mighty** (*'elohym* – God) **recognized, acknowledged, respected, and understood** (*yada'* – relationally knew and was familiar and acquainted with) **them.**”

(*Shemowth* / Names / Exodus 2:24-25)

No matter what we have done or mistakes we continue to make because of the covenant Yahuah made with Abraham and his children, we benefit. Not because we deserve it but because Yah is keeping His promise to **Abraham** first and foremost! All of the favor we have is because Abraham made the awesome choice to love Yahuah and had a relationship with Him. So many times our own place in eternal history has hung on one individual. It proves the notion wrong that one person can not make a difference. What kind of difference will you make in your life for others that will come behind you?





# Exodus 3:1-10

We will be putting the Samaritan Text  
pronunciation in Blue. And Craig Winn's  
translation from Yada Yah in Green



# MOUNT SINAI

by Mary Nell Wyatt

(First published in newsletter # 6 in January 1994)

## Mt. Sinai's Location in Midian

If we go the Scriptures, the location of Mt. Sinai is not that difficult to ascertain. When Yahuah first spoke to Moses regarding the great work of leading the people out of their Egyptian bondage, He told Moses:

*EXO 3:12 ..., Certainly I will be with you; and this shall be a token to you, that I have sent you: **When you have brought forth the people out of Egypt, you shall serve Yahuah upon this mountain.***

To find out exactly where Moses was when this conversation took place, we need to go to the beginning of chapter 3:

***EXO 3:1 Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of Yah, even to Horeb. 2 And the angel of Yahuah appeared to him in a flame of fire out of the midst of a bush?: and he looked, and, behold, the bush? burned with fire, and the bush? was not consumed.***



This conversation took place at the foot of the "mountain of Yah". Moses was even told to remove his shoes, as he was standing on "Set Apart ground" (verse 5). So, we now know that Moses was in Midian, in the "backside of the desert", which seems to us to imply the area opposite the main portion of the desert or, the other side of the mountain which provided the border of the desert. We make this assumption simply because in order to have a "backside of the desert", there must be something which marks a separation of the "front side" and the "backside".

When Ron studied the Scripture account, he noted these references- that the mountain to which Moses was to lead the people was in Midian; and that the place where Moses spoke to Yah in the burning bush? was specifically stated to be in the "backside of the desert". With this information, along with the discoveries of the chariot parts in the Gulf of Aqaba, he looked for a mountain on the eastern side of the gulf which fit this description. There was only one candidate in his opinion, and this was Jebel el Lawz. His flight maps showed this mountain to be in an almost semi-circular range, with a vast desert area around it as well as more than enough room for the encampment of perhaps a couple of million people along with their flocks and herds. Not only that, but there was a single, large oasis located perhaps 10 to 15 miles away- an area that could have been the home of his father-in-law, Jethro- and this was the town of Al-Bad. He saw that there was desert area around Jebel el Lawz, between Al-Bad and the highest peak in this mountain range- and that there were valleys in the mountain range which Moses could have led his flocks through, taking him to the "backside of the desert". Ron was convinced that this mountain had to be the one.

Gold Hill Mine



Mountaineer



Mountain Peak



Image © 2014 CNES / Airbus  
Image © 2014 DigitalGlobe  
Image Landsat  
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Google earth



# Did you know Yathrob or Jethro the father-in law of Mosha had 7 names?

**JETHRO** (יִתְרוֹ; Jether [יתר] in Ex. iv. 18).

**JewishEncyclopedia** .com

The unedited full-text of the 1906 Jewish Encyclopedia

By: **Emil G. Hirsch, M. Seligsohn, Solomon Schechter**

## —Biblical Data:

Priest of Midian and father-in-law of Moses (Ex. iii. 1 *et al.*). In the account of the marriage of his daughter Zipporah to Moses (Ex. ii. 16-21), he is called "Reuel" (רְעוּאֵל = "God is his friend"; see also Hobab). Happening one day to be at the well where Jethro's daughters were drawing water for their flocks, Moses had occasion to defend them against some shepherds who attempted to drive them away. Jethro, out of gratitude, gave him his daughter Zipporah. After Moses and the Israelites had crossed the Red Sea Jethro went to Moses with the latter's wife and two sons (Ex. xviii. 1-5). When Moses told Jethro of all the miracles done for the Israelites by Yhwh, Jethro, rejoicing, exclaimed, "Now I know that the Lord is greater than all gods," and offered burnt offerings and sacrifices. Jethro advised Moses to appoint deputies to assist him to judge the Israelites and render his burdens lighter. After this Jethro returned to his own country (Ex. xviii. 8-27).

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—Biblical Data:  
His Names.  
—In Rabbinical Literature:  
Honored by Moses.

## His Names.

### —In Rabbinical Literature:

The different names of Jethro puzzled the Talmudists: some thought that his real name was "Hobab," and that Reuel was his father (see Hobab); others thought that his name was "Reuel," interpreting it "the friend of God" (see Jethro—Biblical Data, and comp. the view of some modern scholars, who hold that his name was "Reuel," and that "Jethro" was a title, "his Excellency"). According to Simeon b. Yoḥai, he had two names, "Hobab" and "Jethro" (Sifre, Num. 78). It is, however, generally accepted that he had seven names: "Reuel," "Jether," "Jethro," "Hobab," "Heber," "Keni" (comp. Judges i. 16, iv. 11), and "Putiel"; Eleazar's father-in-law (Ex. vi. 25) being identified with Jethro by interpreting his name either as "he who abandoned idolatry" or as "who fattened calves for the sake of sacrifices to the idol" (Ex. R. xxvii. 7; Mek., Yitro, 'Amalek, 1; Tan., Shemot, 11; comp. Targ. pseudo-Jonathan to Ex. vi. 25 and Soṭah 44a).

By: **Emil G. Hirsch, M. Seligsohn**

Name occurring twice in the Bible, and borne either by Moses' father-in-law or by his brother-in-law. In the first passage (Num. x. 29), Hobab is said to have been the son of Raguel (R. V. "Reuel"), the Midianite, Moses' father-in-law (comp. Ex. ii. 18), while in Judges iv. 11 Hobab himself is called Moses' father-in-law. The Jewish commentators, as Rashi and Nahmanides, are inclined to agree with the latter passage. They explain (Ex. ii. 18) that Raguel, who was Zipporah's grandfather, was called "father" by his grand-daughters. Ibn Ezra, however, favored the interpretation of "hoten Mosheh" (Judges iv. 11) as "Moses' brother-in-law." Hobab, whoever he was, seems to have been well acquainted with the desert, for Moses requested him to stay with the Israelites and serve them as their "eyes" (Num. i.



So Mosha became a shepherd of **אֶת** the **flock** of Yahthro his father-in-law, the kohen (priest) of Midian, and **אֶת** the **flock** to the west of the desert, and he came to the mountain of Everlasting to Horeb.

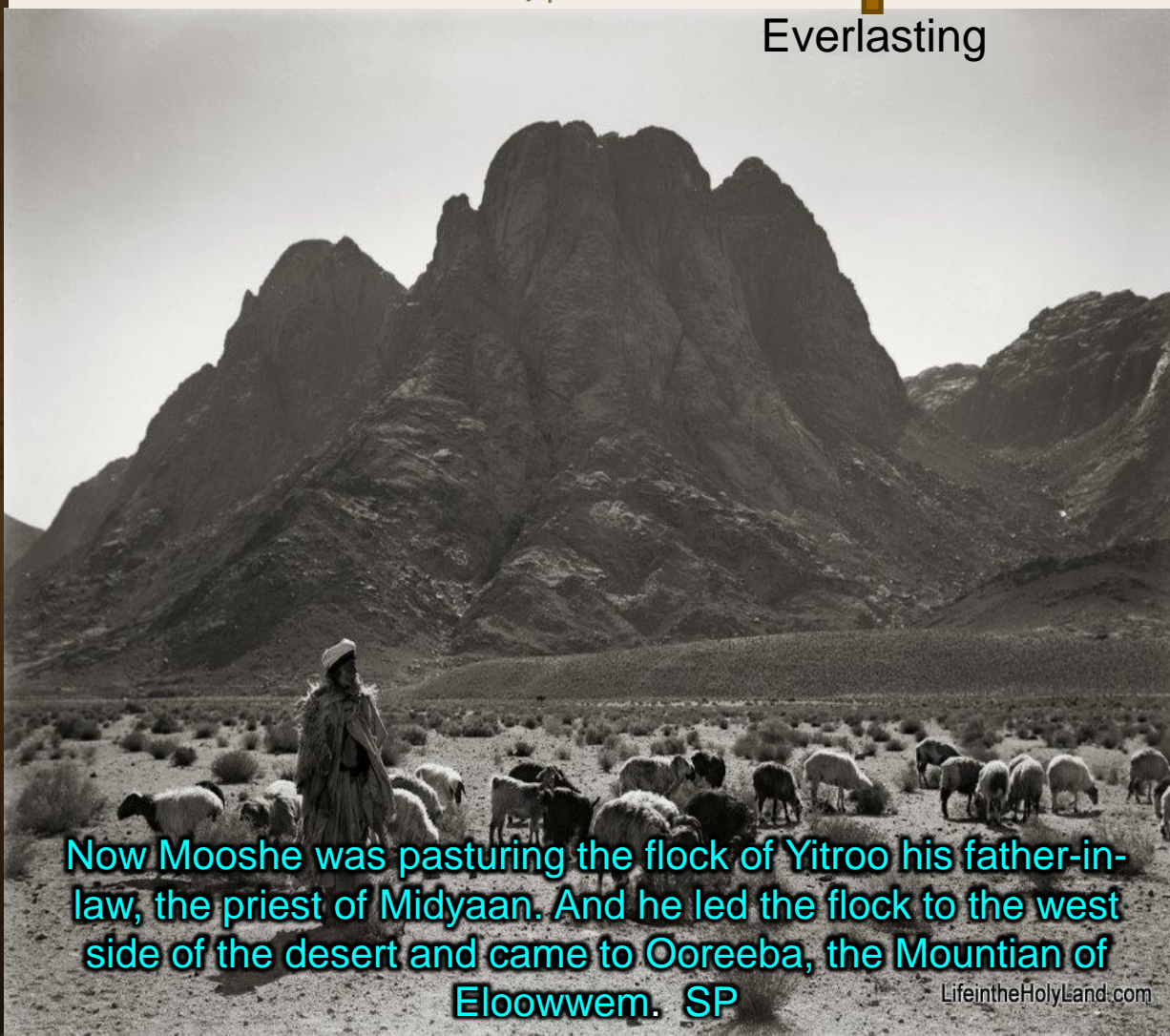
**1 Moses existed as** (*hayah* - became and lived as) **a shepherd** (*ra'ah* - one who tends to and cares for a flock) **with the sheep** (*tso'n* - flock) **of his father-in-law** (*hoten*) **Yithrow** (abundance), **the Midyan priest.** **He led** (*nahag* - guided) **his sheep to the end** (*'ahar*) **of the desert wilderness** (*midbar* - barren wasteland) **and came** (*bow'* - arrived) **upon** (*'el*) **Horeb** (*horeb* - desolate sword), **the mountain** (*har*) **of G** (*'elohym*).  
Craig Winn

Exodus 3:1

וּמֹשֶׁה הָיָה רֹעֵה אֶת־צֹאן יִתְרוֹ חֹתָנוּ  
כִּי־הָיָה מִדְיָן וַיִּנְהֶג אֶת־הַצֹּאן אַחַר  
הַמִּדְבָּר וַיָּבֹא אֶל־הַר הָאֱלֹהִים  
לְעֹבֹת רִי: חֲרֵבָה

And Moses was a shepherd with the **flock** of Jethro, his father-in-law, the priest of Midian, and he led the **flock** to the west of the desert, and he came to the mountain of **↑** to Horeb. | LEB

Everlasting



Now Mooshe was pasturing the flock of Yitroo his father-in-law, the priest of Midyaan. And he led the flock to the west side of the desert and came to Ooreeba, the Mountain of Eloowwem. SP



What we notice in the first verse was the Alf-Tau before the words "the flock". Is Yahuah wanting us to pay attention to a foreshadowing whom the flock is? Those who Moshe will be covered by the strong covenant mark?

אֶת





Exodus 3:2

וַיֵּרָא מַלְאָךְ יְהוָה אֵלָיו בְּלֶבֶת־אֵשׁ  
מִתּוֹךְ הַסֵּנֶה וַיֵּרָא וְהִנֵּה הַסֵּנֶה בֹּעֵר  
בְּאֵשׁ וְהַסֵּנֶה אֵינֶנּוּ אֲכָל׃

And the angel of Yahweh appeared to him in a flame of fire from the midst of a bush, and he looked, and *there was* the bush burning with fire, but the bush was not being consumed. | LEB

Note it was an messenger of Yahuah that got his attention.

And he appeared (a) messenger (of) Yahuah to him in the heart of (לְבַב/לֵבָב - the **Tau at the end makes it "heart of"**) fire out of middle of the **crag/bush** and he directed his gaze towards and look! The **crag/bush** blazed up the fire but the **crag/bush**, nothing was consumed on it. Amplified

**2And the Spiritual Messenger** (*mal'ak* - heavenly envoy, representative, and ambassador) **of Yahowah (YHWH) appeared** (*ra'ah* - became visible and was shown) **to** ('*el*) **him** (*hu'*) **by means of** (*ba* - in) **flaming** (*labah*) **fire** ('*es* - radiant heat and light) **coming from the midst of** (*min tawek*) **a bush or rock** (*saneh* - briar, thorny shrub; or *sanah* - a high rocky place). **He looked** (*ra'ah*) **and noticed** (*ra'ah* - saw) **that the rocky heights or bush** (*saneh/sanah*) **was ablaze** (*ba'ar* - lit) **with fire** ('*es*) **but nothing** ('*ayin*) **was consumed** ('*akal* - destroyed).

**And appeared to him the angel of Shehmaa in the flame of** from the midst of the bush. And he looked, and behold the bush was burning with fire, and the bush was not consumed. SP



So here is a opportunity to dwell into a traditional verse and yet it may have a completely different reading. The word in question is סִנְהַ sanah. It is H5572 which is the same spelling as H5573 a rocky height with crags or cliff top. There are no wild black berry bushes in Israel that we could find.

*Saneh*, “bush,” and *sanah*, “high rocky place,” are indistinguishable in the Hebrew text. However, courtesy of Ron Wyatt, and many others who followed in his footsteps, I’ve seen pictures of the burnt rocky heights of Mount Horeb. And since Yahowah is the “Rock of our Salvation,” I’d opt for “high rocky place” over “thorn bush.”

סִנְהַ *seně(h)* with fire, but the **bush** was not being co

סִנְהַ *seně(h)* briar, species of bramble  
noun, singular, absolute ± common, masculine, definite  
with ה

Sense: **bush** – any type of low growing plant that still contains a number of main branches.

BDB **black-berry bush**

GHCLLOT a bush, thorn-bush

CHALOT thorny shrub



# סנה

With a radical ה final, as appears by the following noun being masculine.

It occurs not as a verb, and the ideal meaning is uncertain; but as a N. mas. סנה a bush.

So the LXX βατος, and Vulg. rubus. It is used only for that in which Jehovah appeared to Moses. occ. Exod. iii. 2-4. Deut. xxxiii. 16, *The good will שכני סנה of those who dwell in the bush: from this last text it is evident that Jehovah appeared to Moses in more persons than one, as he did to Abraham, Gen. xviii. of which see under כרב II. p. 342, col. 1.*

Hence, perhaps, Gr. σιωω to hurt, wound (which may be the radical idea of the Heb. סנה), Lat. sentis a thorn, bush.

# שנה

winter apartment was wainscotted with inlaid work of mother-of-pearl, ivory of different colours, and olive-wood."

Amos, ch. vi. 4, speaks of שן כסות sofas of (i. e. adorned or inlaid with) ivory. So in Homer Odyss. xix. lin 55, 56, we read of κλισιην—δινωτην ΕΛΕΦΑΝΤΙ και αργυρω a couch wreathed with ivory and silver; and Odyss. xxiii. lin. 199, 200, of "λεχος—δαυδαλων χρυσωι και αργυρω ηδ' ΕΛΕΦΑΝΤΙ, variegating a bed with gold, silver, and ivory."

3. A point or crag of a rock, resembling a tooth. occ. 1 Sam. xiv. 4, 5. Job xxxix. 28.

Digging into Parkhurst's lexicon(1829) we find that the Shin has the crag definition but the Samek's meaning is uncertain.

סנה S5573 GK6175 n.pr.rup. (= thorny, cf.);—a cliff opp. the cliff called בוצץ, 1 S 14:4 (Ginsb as here; Baer

סנה, van d. H. סנה); Σεννααρ. Brown, F., Driver, S. R., & Briggs, C. A. (1977). Enhanced Brown-Driver-Briggs Hebrew and English Lexicon (p. 702). Oxford: Clarendon Press.

Lexicon :: Strong's H5572 - cēnah

**סְנָה**

Transliteration	Pronunciation
cēnah	sen-eh' (Key)
Part of Speech	Root Word (Etymology)
masculine noun	From an unused root meaning to prick

Dictionary Aids

TWOT Reference: 1520

KJV Translation Count — Total: 6x

The KJV translates Strongs H5572 in the following manner: bush (6x).

Outline of Biblical Usage [?]

- I. a bush, thorny bush
  - A. the burning bush of Moses
  - B. perhaps a blackberry bush



Exo 3:2 And the angel<sup>H4397</sup> of Yahuah<sup>H3068</sup> appeared<sup>H7200</sup> to<sup>H413</sup> him in a flame<sup>H3827</sup> of fire<sup>H784</sup> out of the midst<sup>H4480 H8432</sup> of a bush:<sup>H5572</sup> and he looked,<sup>H7200</sup> and, behold,<sup>H2009</sup> the bush<sup>H5572</sup> burned<sup>H1197</sup> with fire,<sup>H784</sup> and the bush<sup>H5572</sup> *was* not<sup>H369</sup> consumed.<sup>H398</sup>


Exo 3:3 And Moses<sup>H4872</sup> said,<sup>H559</sup> I will now<sup>H4994</sup> turn aside,<sup>H5493</sup> and see<sup>H7200</sup> this<sup>H2088</sup> great<sup>H1419 (H853)</sup> sight,<sup>H4758</sup> why<sup>H4069</sup> the bush<sup>H5572</sup> is not<sup>H3808</sup> burnt.<sup>H1197</sup>

Exo 3:4 And when Yahuah<sup>H3068</sup> saw<sup>H7200</sup> that<sup>H3588</sup> he turned aside<sup>H5493</sup> to see,<sup>H7200</sup> Everlasting<sup>H430</sup> called<sup>H7121</sup> to<sup>H413</sup> him out of the midst<sup>H4480 H8432</sup> of the bush,<sup>H5572</sup> and said,<sup>H559</sup> Moses,<sup>H4872</sup> Moses.<sup>H4872</sup> And he said,<sup>H559</sup> Here<sup>H2009</sup> *am* I.


Note that all the uses of H5572 deal exclusively with this story! Notice the root starts with Shin not Samek.

Lexicon :: Strong's H5572 - cēnah

שִׁנָּה

Transliteration	Pronunciation
cēnah	sen-eh' (Key)
Part of Speech	Root Word (Etymology)
masculine noun	From an unused root meaning to prick
Dictionary Aids	<ul style="list-style-type: none"> <li>#7899.</li> <li></li> <li>sek (968a); from an unused word; a thorn:—</li> <li>NASB - pricks(1).</li> </ul>
TWOT Reference: 1520	
KJV Translation Count — Total: 6x	
The KJV translates Strong's H5572 in the following manner: bush (6x).	
Outline of Biblical Usage [?]	
<ul style="list-style-type: none"> <li>I. a bush, thorny bush <ul style="list-style-type: none"> <li>A. the burning bush of Moses</li> <li>B. perhaps a blackberry bush</li> </ul> </li> </ul>	


Deu 33:16 And for the precious things<sup>H4480 H4022</sup> of the earth<sup>H776</sup> and fulness<sup>H4393</sup> thereof, and *for* the good will<sup>H7522</sup> of him that dwelt<sup>H7931</sup> in the bush:<sup>H5572</sup> let *the blessing* come<sup>H935</sup> upon the head<sup>H7218</sup> of Joseph,<sup>H3130</sup> and upon the top of the head<sup>H6936</sup> of him *that was* separated<sup>H5139</sup> from his brethren.<sup>H251</sup>

These are the other Hebrew words for bush that could have been used and also thorny. Why would H5572 take on the thorny definition? 

H5097	<i>nahalol</i>	nah·hal·ōle'	<b>bushes</b> ✓
H5572	<i>cēnah</i>	sen·eh'	<b>bush</b> ✓
H7880	<i>siyach</i>	sē'·akh	<b>bush</b> , shrub, plant ✓
H8534	<i>taltal</i>	tal·tal'	<b>bushy</b> ✓

Lexicon :: Strong's H7880 - *siyach* Aa

**שִׂיחַ**

<b>Transliteration</b>	<b>Pronunciation</b>
<i>siyach</i>	sē'·akh (Key) 
<b>Part of Speech</b>	<b>Root Word (Etymology)</b>
masculine noun	From שִׂיחַ (H7878)

**Dictionary Aids**

**TWOT Reference:** 2256a

**KJV Translation Count — Total: 4x**

The KJV translates Strong's H7880 in the following manner: bush (2x), shrub (1x), plant (1x).

**Outline of Biblical Usage [?]**

*l.* bush, plant, shrub

**Strong's Definitions [?]** (Strong's Definitions Legend)

**שִׂיחַ** *siyach*, see'-akh; from H7878; a shoot (as if uttered or put forth), i.e. (generally) shrubbery: —bush, plant, shrub.

Old Testament (Hebrew) for "**thorn**"

H329	<i>'atad</i>	ā·tād'	bramble, Atad, <b>thorns</b>
H2312	<i>chedeq</i>	khā'·dek	<b>thorn</b> , brier
H2336	<i>chowach</i>	khō'·akh	thistle(s), <b>thorn</b> (s), brambles
H4534	<i>mēcuwkah</i>	mes·ū·kā'	<b>thorn</b> hedge
H5285	<i>na'atsuwts</i>	nah·ats·ūts'	<b>thorn</b>
H5518	<i>cjyr</i>	sēr	pot, caldron, <b>thorns</b> , washpot, pans, fishhooks
H5544	<i>cillown</i>	sil·lōn'	brier, <b>thorn</b>
H6791	<i>tšen</i>	tsān	<b>thorn</b>
H6796	<i>tsaniyn</i>	tsā·nēn'	<b>thorn</b>
H6975	<i>qowts</i>	kōtse	<b>thorn</b>
H7063	<i>qimmashown</i>	kim·mā·shone'	<b>thorn</b>
H7898	<i>shayith</i>	shah'·yith	<b>thorn</b>



Lexicon :: Strong's H5573 - Ceneh Aa

**סְנֵה**

Transliteration	Pronunciation
Ceneh	seh-neh' (Key)
Part of Speech	Root Word (Etymology)
proper locative noun	The same as סְנֵה (H5572)

KJV Translation Count — Total: 1x

The KJV translates Strong's H5573 in the following manner: Seneh (1x).

Outline of Biblical Usage [?]

i. Seneh = "thorny"

A. a rocky height with crags which stood in the passage of Michmash 6.5 miles (10.4 km) north of Jerusalem; Jonathan attacked the Philistine outpost on this height

Strong's Definitions [?] (Strong's Definitions Legend)

סְנֵה *Ceneh*, seh-neh'; the same as H5572; thorn; Seneh, a crag in Palestine:—Seneh.

Gesenius' Hebrew-Chaldee Lexicon

סְנֵה (perhaps i. q. שֵׁן "tooth," "crag," [*Senah*], pr. n. of a crag over against Michmash, 1 Sa. 14:4.

Lexicon :: Strong's H8129 - Shen Aa

**שֵׁן**

Transliteration	Pronunciation
Shen	shān (Key)
Part of Speech	Root Word (Etymology)
proper locative noun	The same as שֵׁן (H8127)

KJV Translation Count — Total: 1x

The KJV translates Strong's H8129 in the following manner: Shen (1x).

Outline of Biblical Usage [?]

i. Shen = "crag"

A. a place in Palestine

i. evidently somewhere in the neighbourhood of Mizpah

Strong's Definitions [?] (Strong's Definitions Legend)

שֵׁן *Shēn*, shane; the same as H8127; crag; Shen, a place in Palestine:—Shen.

Here we have the word pointing toward the rocky height with crags but notice it does not start with shin but samek! You will find that the **ס** samek and the **ש** shin over time have become interchangeable- just like alef **א** and ayin **ע**. So it is good to always double check both spots.

***Antiquities of the Jews***, bk.III, chapter III. Further on, in chapter XI, Josephus states the following: "...and when he [Moses] CAME TO THE CITY MIDIAN, which lay upon the Red Sea...he sat upon a certain well...It was not far from the city...These virgins [Jethro's daughters], who took care of their father's flocks, which sort of work it was customary and very familiar for women to do IN THE COUNTRY OF THE TROGLODYTES...." (Book II, section 1 & 2).

This land of the TROGLODYTES was visited by Charles Doughty when he passed through an area of northwestern Arabia called the MEDAIN. In his book he explains that the MEDAIN is the "Syrian caravaners' name for the hewn monuments in the **CRAGS OF EL-HEJR** on the Haj road, SIX REMOVES NORTH OF MEDINA." The publisher of Doughty's book notes that "Mr. Doughty found the TROGLODYTE CITIES to be sandstone cliffs with the funeral monuments sculptured in them of an antique town, and like those which are seen in the 'Valley of Moses' or Petra" (***Travels in Arabia Deserta***, pp. 136-137).



שְׁנָה

## Transliteration

shēna' (Aramaic)

## Pronunciation

shen-ä' (Key)

## Part of Speech

verb

## Root Word (Etymology)

Corresponding to שָׁנָא (H8132)

KJV Translation Count — Total: 21x

The KJV translates Strong's H8133 in the following manner: change (14x), diverse (5x), alter (2x).

## Outline of Biblical Usage [?]

- I.* to change, be altered, be changed
  - A.* (P'al) to change, be changed
  - B.* (Pael) to change, transform, frustrate
    - i.* different (participle)
  - C.* (Ithpael) to be changed
  - D.* (Aphel) to change, alter

Same spelling now except with a Shin. Something being changed and altered or transformed. Very interesting clue for us. Mt Horeb is the spot Yah brings His people back to again and again. The Mt was transformed as we are who become part of the covenant.

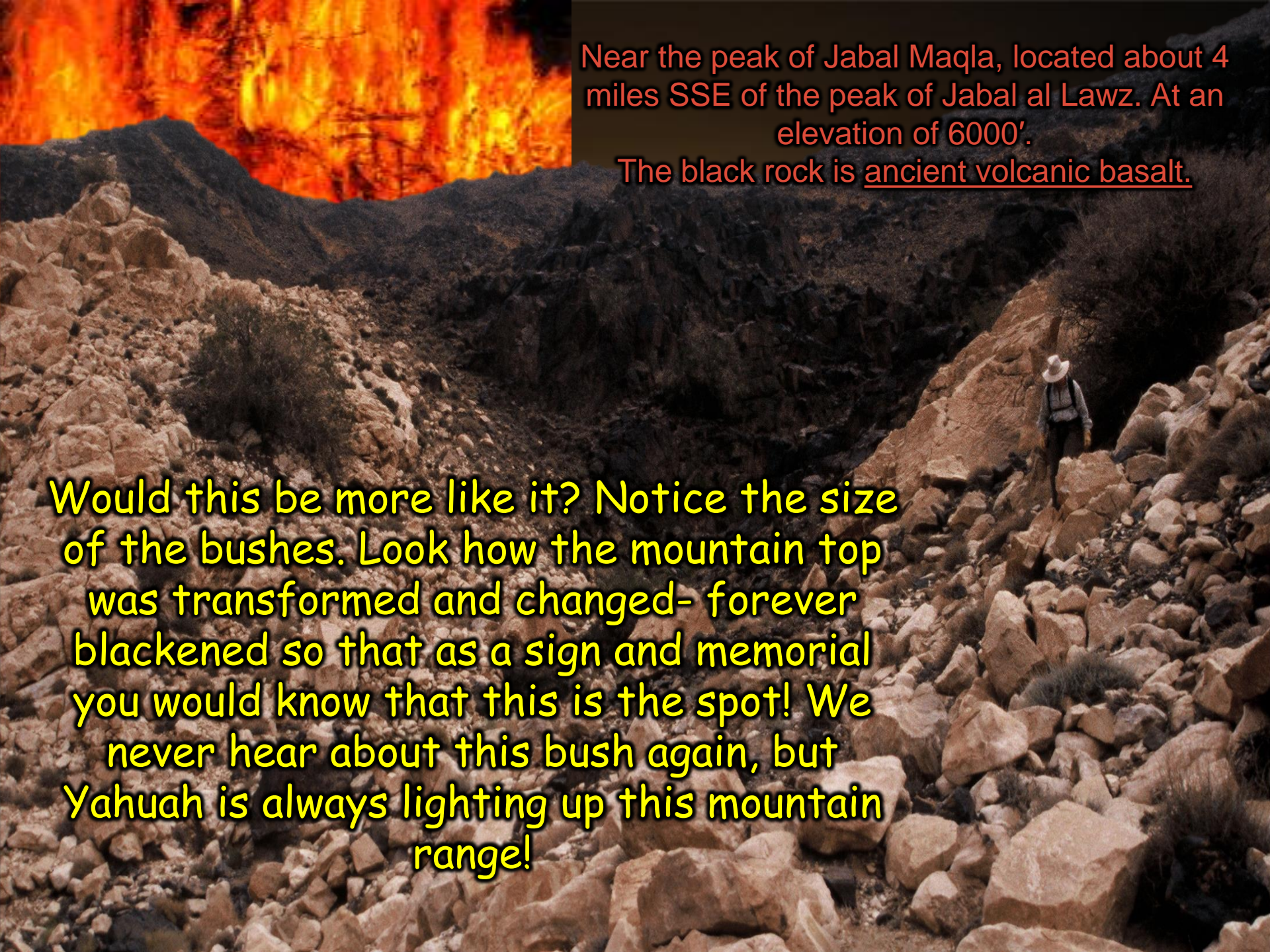
The definition of shrub or bush leads us to a vision like the picture below. Little in stature and low to the ground.

Question: As a Shepard would not your first instinct be to put it out for the safety of your flock?

Yahuah the creator of the universe sets a bush on fire and speaks from it as a sign of His majesty? Or.....





A volcanic landscape featuring a bright orange and red lava flow in the upper left background. The foreground and middle ground consist of dark, jagged volcanic rock formations and a rocky, light-colored slope. A hiker wearing a white hat and a backpack is visible on the right side of the rocky slope. The overall scene is dramatic and highlights the power of volcanic activity.

Near the peak of Jabal Maqla, located about 4 miles SSE of the peak of Jabal al Lawz. At an elevation of 6000'.

The black rock is ancient volcanic basalt.

Would this be more like it? Notice the size of the bushes. Look how the mountain top was transformed and changed- forever blackened so that as a sign and memorial you would know that this is the spot! We never hear about this bush again, but Yahuah is always lighting up this mountain range!



So I got curious as to the Greek word they used for bush when they were talking about this story.

Strong's G942 - <i>batos</i>	
βάτος	
Transliteration	Pronunciation
<i>batos</i>	ba'-tos (Key)
Part of Speech	Root Word (Etymology)
masculine noun	Of Hebrew origin בַּת (H1324)
TDNT Reference	Vines
n/a	View Entry
Outline of Biblical Usage	
1) a thorn or bramble bush	
Authorized Version (KJV) Translation Count — Total: 5	
AV — bush 4, bramble bush 1	
Thayer's Lexicon (Help)	
<p><b>βάτος</b>, -ου, ἡ and (in Mk. xii. 26 G L T Tr WH) <b>ὄ</b>, (the latter acc. to Moeris, Attie; the former Hellenistic; cf. Fritzsche on Mk. p. 582; W. 63 (62) [cf. 36; B. 12 (11)]); [fr. Hom. down], a thorn or bramble-bush [cf. B. D. s. v. Bush]: Lk. vi. 44; Acts vii. 30, 35; ἐπὶ τοῦ (ῥῆς) <b>βάτου</b> at the Bush, i. e. where it tells about the Bush, Mk. xii. 26; Lk. xx. 37; cf. Fritzsche on Ro. xi. 2; [B. D. s. v. Bible IV. 1].*</p>	

So here they are saying this word for thorn or bramble bush comes from H1324! Hey!! That is not either one of the words that was used in the Original Covenant! Lets look that up. Ok This is clearly not right! This means a liquid measure! What does this have to do with a mountain or a Bush.. but wait what is this??

Strong's H1324 - <i>bath</i>	
בַּת	
Transliteration	Pronunciation
<i>bath</i>	bath (Key)
Part of Speech	Root Word (Etymology)
masculine/feminine noun	Probably from the same as בַּתָּהּ (H1327)
TWOT Reference	
298a	
Outline of Biblical Usage	
1) bath, a unit of liquid measure, equal to dry measure ephah (about 9 imperial gallons or 40 litres, rabbinical writings give sizes of one-half this amount)	
Authorized Version (KJV) Translation Count — Total: 13	
AV — bath 13	
Gesenius's Lexicon (Help)	
<p>II. בַּת (from the root בָּתַת No. 1), pl. בָּתִּים comm. (m. Eze. 45:10; f. Isa. 5:10), a measure of fluids, as of wine and oil, of the same content as הִפְסִיס of any thing dry. It may be called in Lat. <i>amphora</i>. Ten baths made a homer (מִקְרָה, see Eze. 45:11, 14); the tenth part of a bath was called עֶקֶר 1 Ki. 7:26, 38; 2 Chron. 2:9; 4:5; Eze. 45:10, seq.; Isa. loc. cit. Joseph. Arch. viii. 2, § 9, ὁ δὲ βάτος δύναται χωρηῆσαι ξέστας ἰβδομήκοντα δόο.</p>	

From the Name Him to Claim Him Study Part 3 on our website.

<http://www.yahuwahsoasis.com/name-yhuh-to-claim-yahuah.html>

Let's dig a little deeper and look at H1327.

Strong's H1327 - *battah*

בַּתָּה

Transliteration	Pronunciation
<i>battah</i>	bat-tä' (Key)
Part of Speech	Root Word (Etymology)
feminine noun	From an unused root (meaning to break in pieces)
TWOT Reference	
298b	
Outline of Biblical Usage	
1) cliff, precipice, steep	
Authorized Version (KJV) Translation Count — Total: 1	
AV — desolate 1	
Gesenius's Lexicon (Help)	
<p>בַּתָּה fem. <i>desolation</i> (from the root בָּתַת No. 2. Isa. 7:19, נְחָלֵי הַבְּתוֹת “desolated (desert) vallies,” or “abrupt vallies” (comp. בָּצוּר broken off, abrupt, headlong, and <i>παράς</i> from <i>ρήγνυμι</i>); but the former meaning is preferable. It does not appear that we should read differently the ἀπαξ λεγόμενον —</p>	

So here we have it! This was the real word and a perfect description of what this place represents. Also remember this?

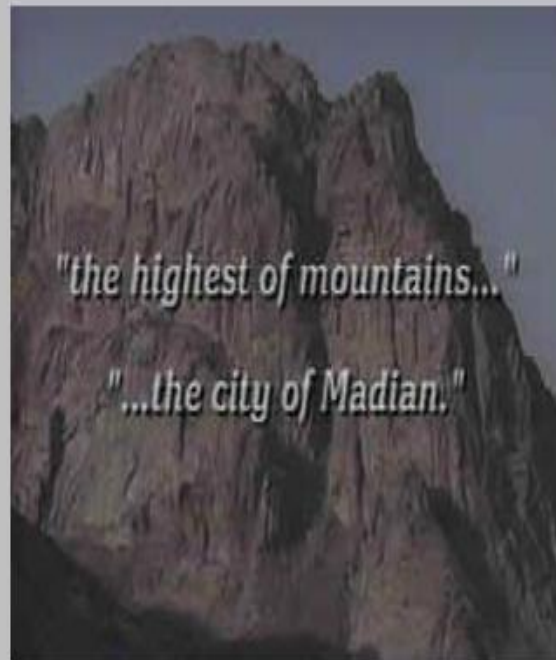
1Ki 19:11 And he said, <sup>H559</sup> Go forth, <sup>H3318</sup> and stand <sup>H5975</sup> upon the mount <sup>H2022</sup> before <sup>H6440</sup> the LORD <sup>H3068</sup> אֲנִי. <sup>H2009</sup> And, behold, <sup>H3068</sup> the LORD <sup>H3068</sup> אֲנִי passed by, <sup>H5674</sup> and a great <sup>H1419</sup> and <sup>H2389</sup> strong <sup>H7307</sup> wind <sup>H6561</sup> rent <sup>H2022</sup> the mountains, <sup>H7665</sup> and brake in pieces <sup>H5553</sup> the rocks <sup>H6440</sup> before <sup>H3068</sup> the LORD <sup>H3068</sup> אֲנִי; <sup>H3068</sup> but the LORD <sup>H3068</sup> אֲנִי was not <sup>H3808</sup> in the wind: <sup>H7307</sup> and after <sup>H310</sup> the wind <sup>H7307</sup> an earthquake: <sup>H7494</sup> but the LORD <sup>H3068</sup> אֲנִי was not <sup>H3808</sup> in the earthquake: <sup>H7494</sup>

Cliff-Precipice- Steep- broken off in pieces- in the Desert! WOW! This totally describes where they were. This is high level translation tampering to the max! Here the Greek helped us find where “the body was buried” within the Massoretic text. From this we learned we can find truth in the Greek as well.

What is really curious is, that there is a wonderful Hebrew word Strong's H7880 Shin/Yod/Chet or שִׁיַח “Shiyach” that means bush, plant or shrub-that they could have used.



## Josephus Said It Was the Highest Mountain



*"the highest of mountains..."*

*"...the city of Madian."*

Josephus said that Mt. Sinai **"was the highest of mountains in the city of Madian"** which is just outside the town of Al Bad. Jebel el Lawz is the highest mountain in the upper two thirds of the country. Also, Philo said Mt. Sinai was located east of the Sinai Peninsula and south of Palestine.



Fig. 22. Long Distance View of Split Rock. Moller, 244. Photo, courtesy of Jim and Penny Caldwell.







Exodus 3:4

וַיֵּרָא יְהוָה בְּכִי סֹר לְרֵאזוֹת וַיִּקְרָא אֵלָיו  
אֱלֹהִים מִתּוֹךְ הַסִּנֶּה וַיֹּאמֶר מֹשֶׁה מֹשֶׁה

וַיֹּאמֶר הִנְנִי:

And Yahweh saw that he turned aside to see,  
and God called to him from the midst of the  
bush, and he said, "Moses, Moses." And he  
said, "Here I am." | LEB

**4Yahowah saw** (*ra'ah* - noticed) **that indeed**  
(*kiy*) **he had turned away and retreated**  
(*suwr*) **to** (*la*) **see** (*ra'ah* - to gain a  
perspective), **so G** (*'elohym*) **called out and**  
**summoned** (*qara'* - invited) **him from** (*min*)  
**the midst** (*tawek* - middle) **of the rocky**  
**heights** (*sanah/saneh* - or thorn bush) **and said**  
(*'amar* - responded), **'Moseh, Moseh.'** **And he**  
**said** (*'amar* - responded and answered),  
**'Indeed** (*hineh* - look and see), **I am here**  
(*'any*). **CW**

And when Eloowwem saw that he turned aside to look, Eloowwem called to him from the midst of the crag/bush and said, Mooshe, Mooshe. And he said "here I am." SP

The last thing in the world Yahowah wanted was for Moseh to turn away and retreat. That is why Yahowah summoned Moseh by name.

Then saw Yahuah that he retreated and departed to examine and inspect, and called in the direction of him the Eternal out of the center of the crag/bush and said "Mosha, Mosha". And he said "I am here!"







Exodus 3:5

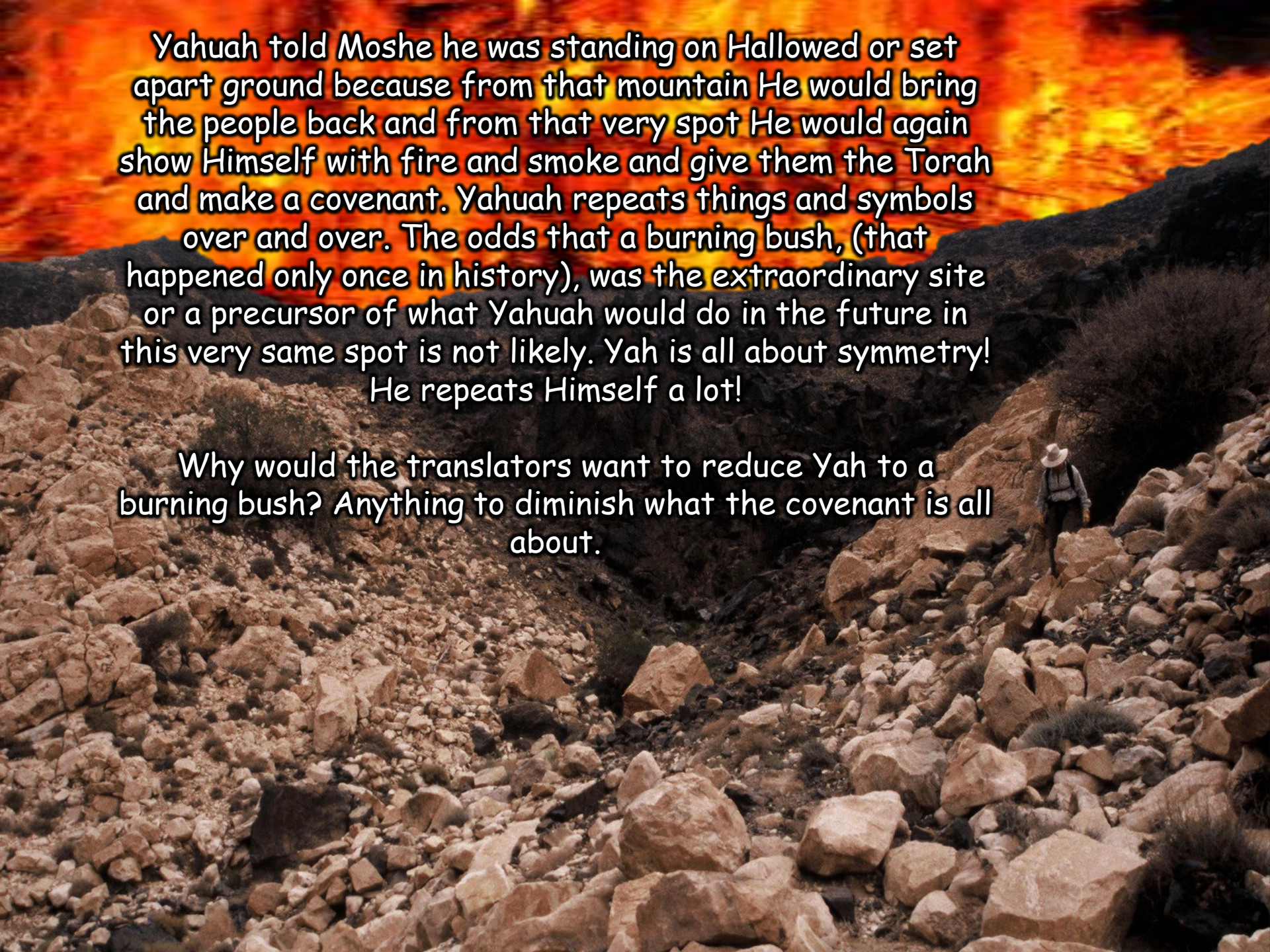
וַיֹּאמֶר אֶל־תִּקְרַב הָלֶם שֶׁל־נִעְלִיךָ מֵעַל  
רַגְלֶיךָ כִּי הַמָּקוֹם אֲשֶׁר אַתָּה עוֹמֵד עָלָיו  
אֲדָמַת־קֹדֶשׁ הוּא: | LEB OT RI

And he said, “You must not come near to here. Take off your sandals from on your feet, because the place on which you are standing, it is holy ground.” | LEB

' **5And** (*wa*) **G** (*'el*) **said** (*'amar*), '**Approach and draw near** (*qarab* - come) **this place** (*halom* - toward here). **Take off** (*nasal* - slip off and clear away, loosen and detach) **your** (*'atah*) **sandals** (*na'al* - shoes) **from** (*min*) **your feet** (*regel*) **because** (*kiy* - for the reason) **this place where you are** (*'asher 'atah maqowm* - from quwm, this home which facilitates you rising up, standing up, being validated, and enduring; this location and source of your confirmation and power where you are) **standing upright** (*'amad* - are present) **is set-apart** (*qodesh* - cleansing and purifying) **ground** (*'adamah*).' CW

And He said, Do not come near here, remove your shoe from your feet, from the place on which you are standing is \*qaadesh\* ground. SP





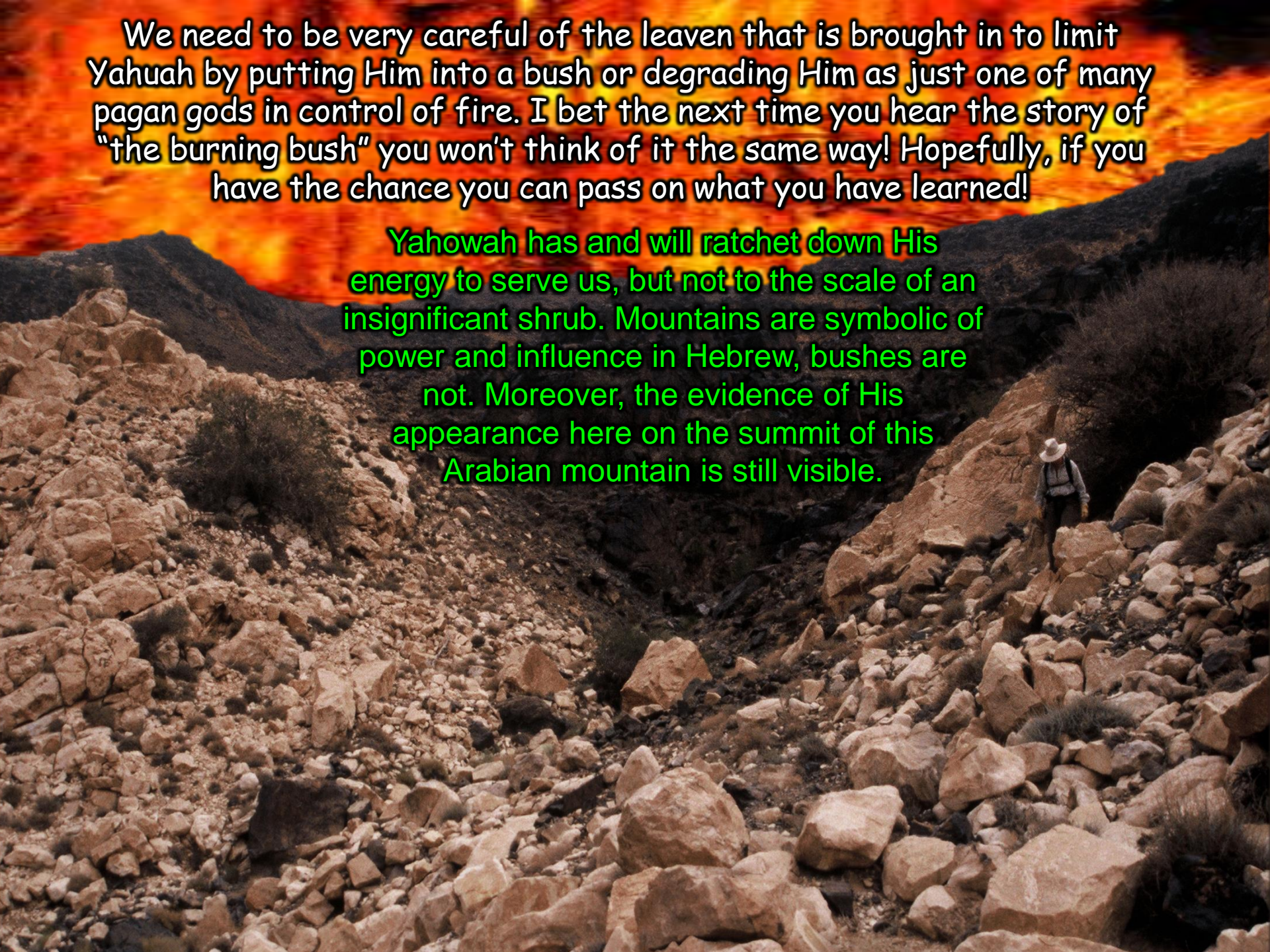
Yahuah told Moshe he was standing on Hallowed or set apart ground because from that mountain He would bring the people back and from that very spot He would again show Himself with fire and smoke and give them the Torah and make a covenant. Yahuah repeats things and symbols over and over. The odds that a burning bush, (that happened only once in history), was the extraordinary site or a precursor of what Yahuah would do in the future in this very same spot is not likely. Yah is all about symmetry! He repeats Himself a lot!

Why would the translators want to reduce Yah to a burning bush? Anything to diminish what the covenant is all about.



We need to be very careful of the leaven that is brought in to limit Yahuah by putting Him into a bush or degrading Him as just one of many pagan gods in control of fire. I bet the next time you hear the story of "the burning bush" you won't think of it the same way! Hopefully, if you have the chance you can pass on what you have learned!

Yahowah has and will ratchet down His energy to serve us, but not to the scale of an insignificant shrub. Mountains are symbolic of power and influence in Hebrew, bushes are not. Moreover, the evidence of His appearance here on the summit of this Arabian mountain is still visible.





# EXILED

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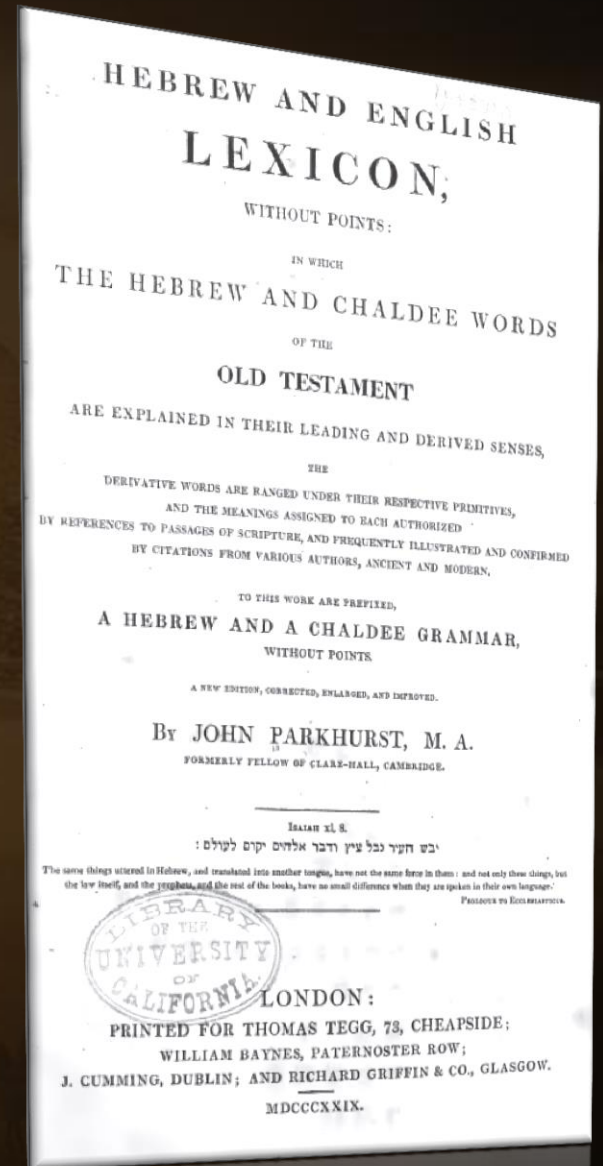
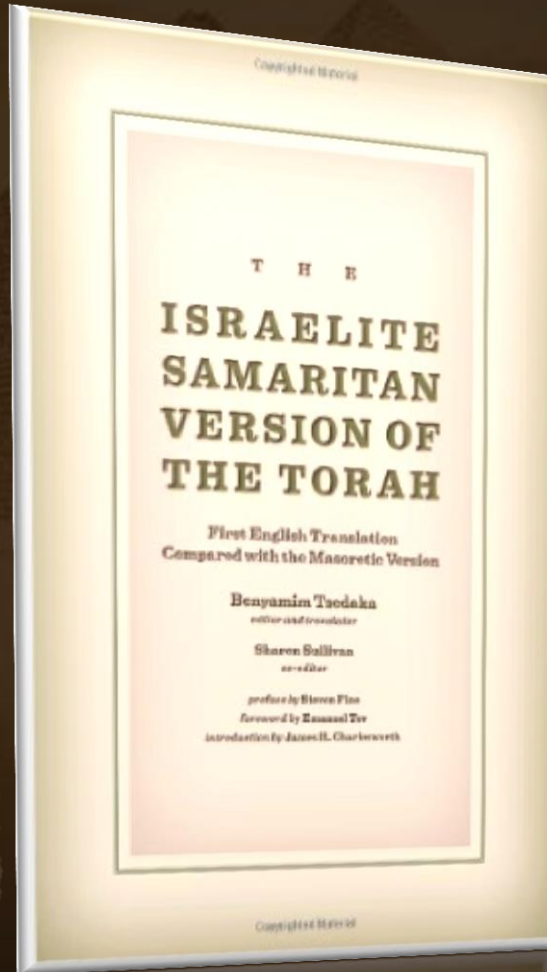
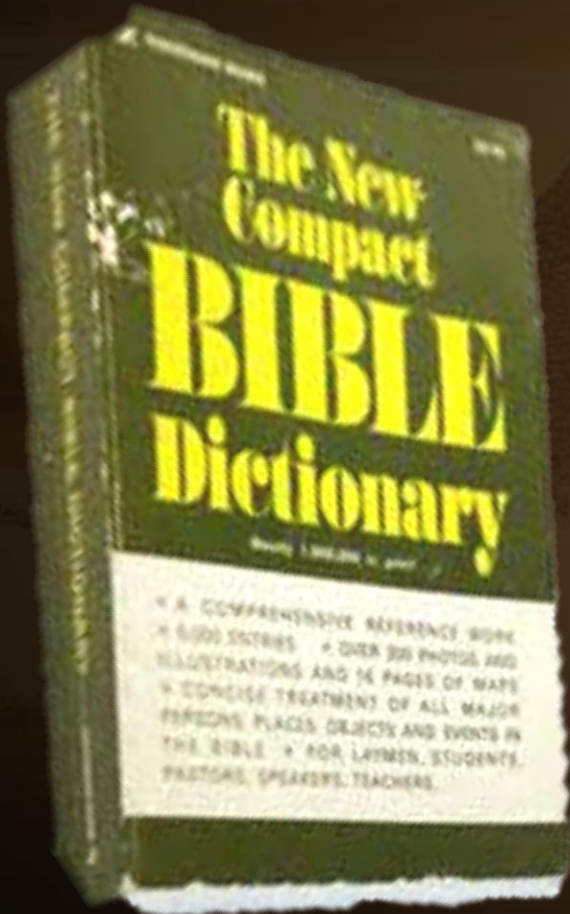


PT 2  
HISTORY  
OF THE

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# References





# References

The screenshot shows the qBible website interface. At the top, there's a browser window with the address bar showing 'http://qbible.com/'. Below that, there are navigation buttons for '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 include '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'.

- Use all Bible Resources:**
- NASB (1995)
  - D-R (1750)
  - DBY (1890)
  - WEB (1833)
  - YLT (1898)
  - EBR (1902)
  - KJV (1850) [NEW!]
  - KJV (1769)
  - KJV (1611)
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    - 1611
    - modernized
  - KJV Parallel
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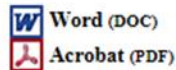
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**Bibles:** King James Version (Red-Letter KJV; 1769); KJV 1611; KJV 1850; KJV Apocrypha (1611/1769); American Standard Version (ASV; 1901); Holy Name & Divine Titles KJV; Full Hebrew Names KJV; Hebrew Bible/Old Testament (OT; Massoretic Text); Greek 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

