

X Y W E C F Y

And these names

The History of The Exodus to Pesach

The Vigil Presentation 2019 and beyond

Part 1



YAHUAH'S OASIS



HOME PAGE

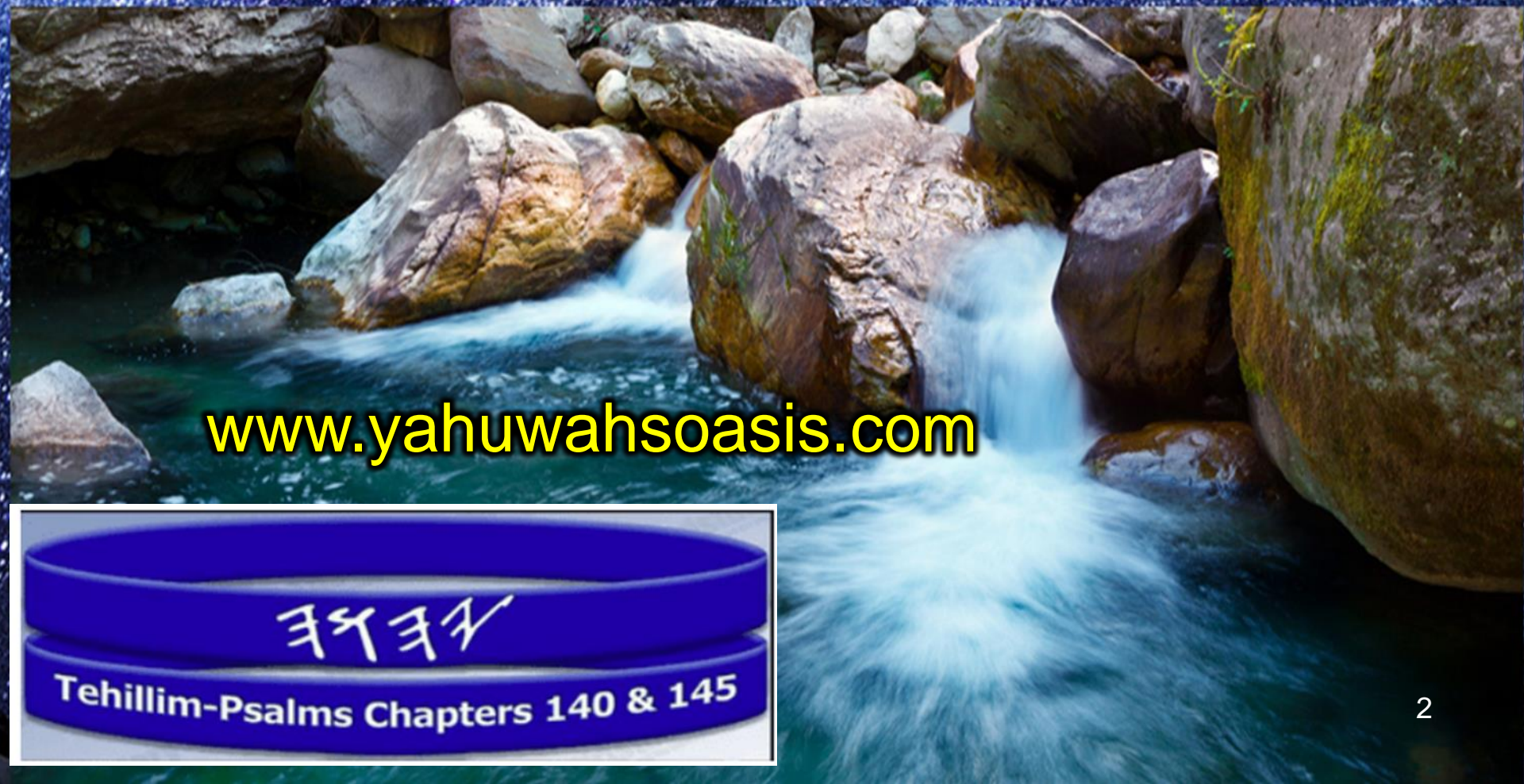
PRAISE MUSIC

APPOINTED TIMES (FEASTS)

THE COVENANT

GENESIS

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Chokmah is Hebrew for wisdom and all praise to Yahuah for leading us in our quest for that.

 Yahuah's Oasis

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03/01/2019
2/06/2019

Welcome To The Retelling Of The

EXODUS

The Story That Throughout
History Repeats For Each
Called Out Family Member

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.

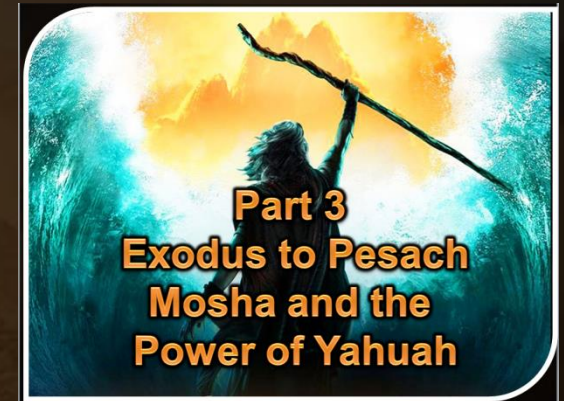
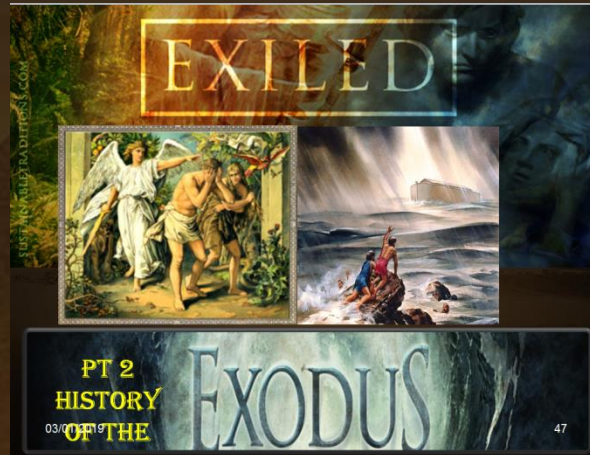
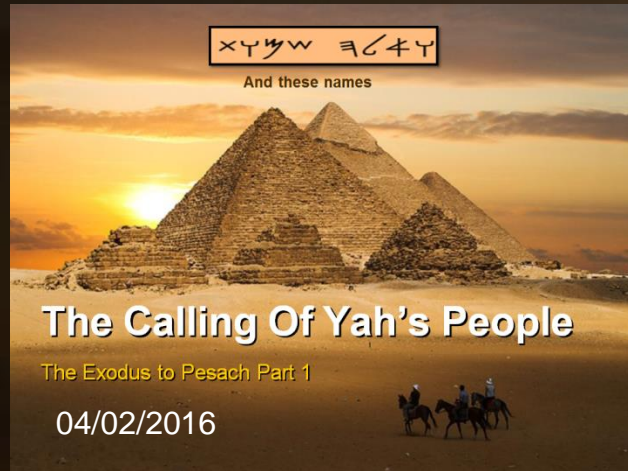
Just a reminder that anywhere other people's works are used we will be changing the false names to the proper names and titles and they will be in comic sans. We are using some thoughts from Craig Winn.

Please remember that these studies are a 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.

The original studies that this condensed version is pulled from you will find under these titles on our website and on Vimeo for the videos. That is where you will find the in-depth analysis of what is presented here.



We will be using some insights as well from Craig Winn's site - Yada Yah where Craig Winn goes through each invitation and what they mean.

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

The screenshot shows the Yada Yah website interface. At the top, there is a navigation menu with links: Genesis, Invitations, Going Astray, The Way Home, Good News, God Damn Religion, Last Days, and Forum. Below the menu is a Google Custom Search bar. On the right side, there is a YADA RADIO logo with the text 'Fridays 7:30pm EST'. The main content area displays a search result for 'Qara' - An Invitation to Meet God'. The result includes a title 'Qara' - An Invitation to Meet God' and a subtitle 'Volume 2: Invitations to Meet God ...Walking to Yahowah'. Below the title, there is a section titled '1 Qara' - An Invitation to Meet God'. The text under this section discusses the relationship between Qara' and the Towrah, and mentions the seven-step plan of salvation. On the right side of the page, there is a sidebar titled 'Invitations' with a list of 11 items: 1 Qara' (An Invitation to Meet God), 2 Salah (Freedom), 3 Pesach (Passover), 4 Matsah (Unleavened Bread), 5 Bikuwrym (FirstFruits), 6 Shabuwa' (Seven Sevens), 7 Taruw'ah (Shout for Joy), 8 Kippurym (Reconciliations), 9 Sukah (Shelters), 10 Yowbel (Yah's Lamb), and 11 Miqra'ey (Invitations to Meet God).

YADA YAH

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

Google™ Custom Search

YADA RADIO Fridays 7:30pm EST

Word (DOC) Acrobat (PDF)

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

1
Qara' - An Invitation to Meet God

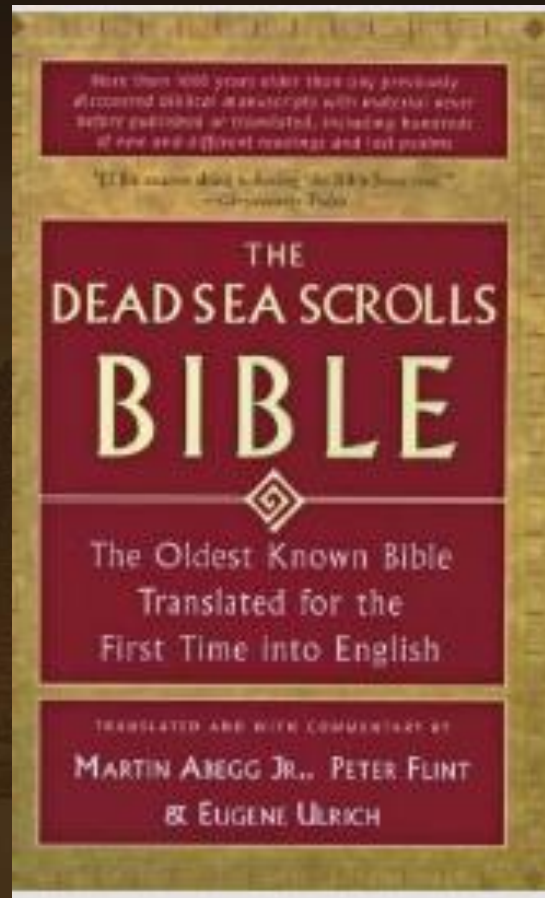
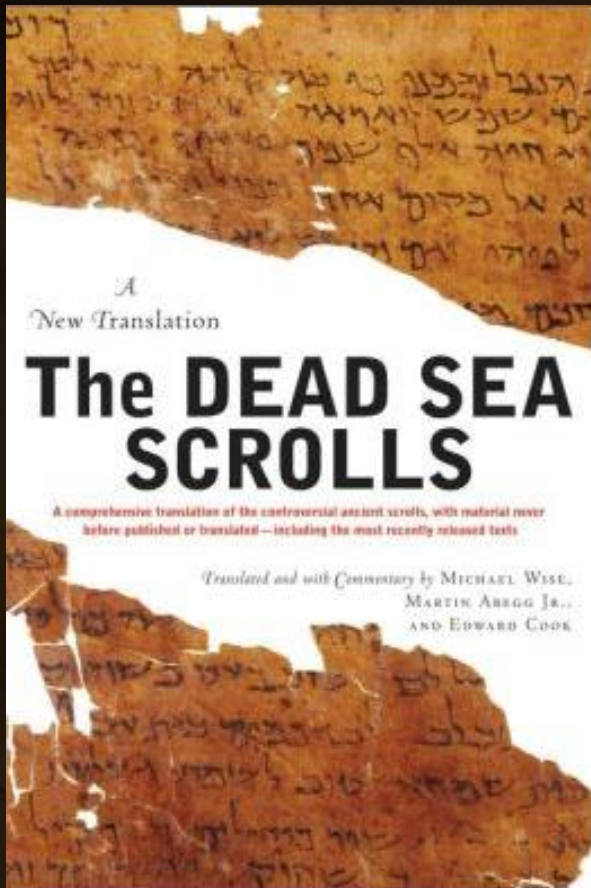
Relationship, Not Religion...

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 1st in 33 CE on our pagan calendars. He paid the penalty for our sins, voluntarily separating Himself from Yahowah, on *Matsah*, known as Unleavened Bread the following day. This, the most important date in human history, occurred on a Sabbath, the 15th of *Abyb* in Year 4000 Yah (Saturday, April 2nd, 33 CE on a Roman-Catholic calendar (Roman in the sense of Julian and Catholic in the sense of Gregorian)).

Invitations

- 1 **Qara'**
An Invitation to Meet God
- 2 **Salah**
Freedom
- 3 **Pesach**
Passover
- 4 **Matsah**
Unleavened Bread
- 5 **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 as well as Logos.

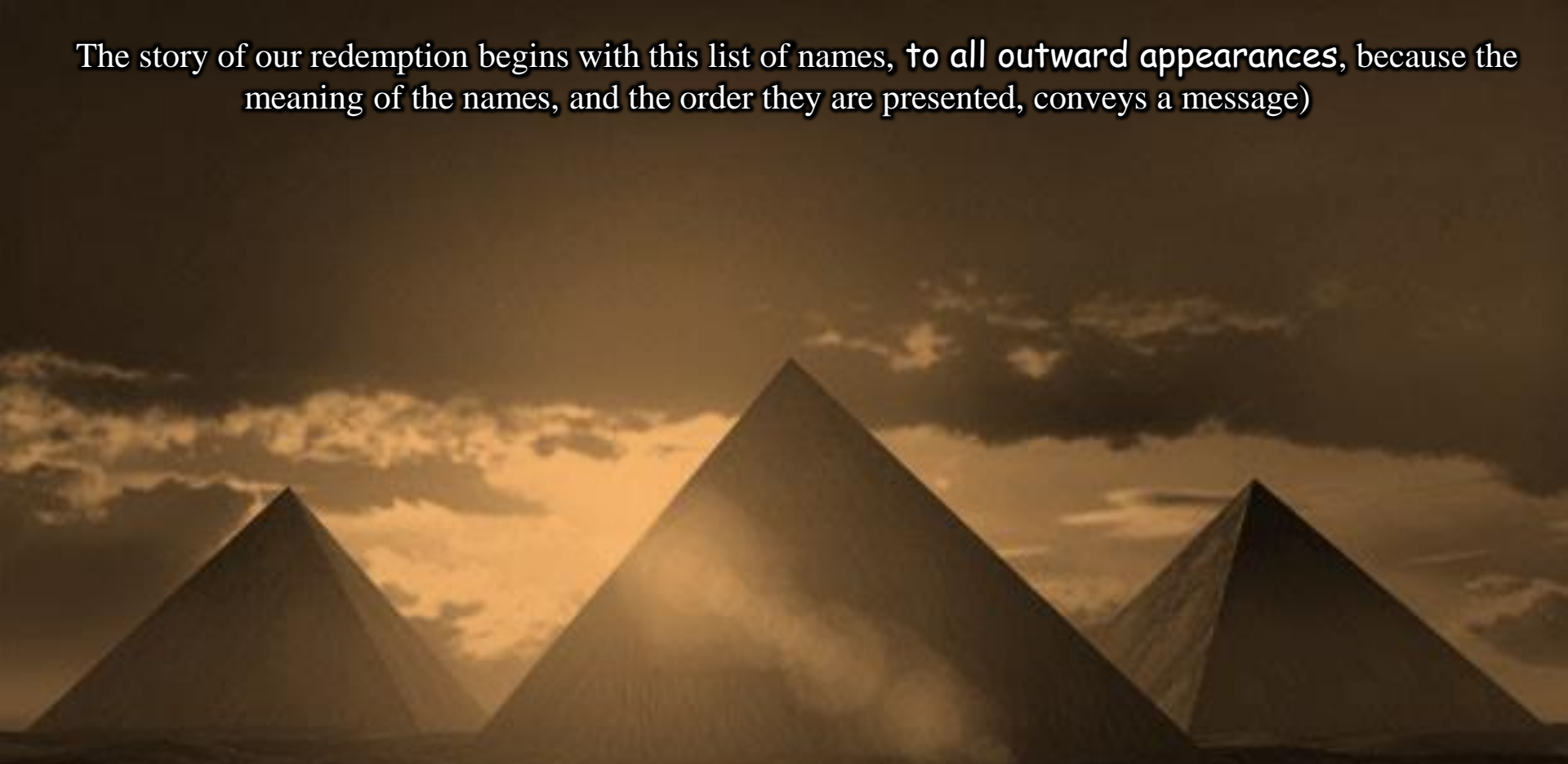
Come Out of Her My People...

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 of the children of Yisra’el (individuals who strive and struggle with, engage and endure with, who persevere with and are empowered by the Almighty) who arrived in Mitsraym (the crucible of Egypt) with אֶת as a strong Covenant mark, Ya’aqob (Ya’aqob – heal grabber), their father , each individual male and his household included: ” (*Shemowth / Names / Exodus 1:1*)

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)

The background of the slide features a photograph of the three Great Pyramids of Giza in Egypt. The pyramids are silhouetted against a dramatic sky at sunset or sunrise, with warm orange and yellow light filtering through the clouds. The pyramids are arranged in a line, with the largest one in the center and two smaller ones on either side.

Our take 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 in a blessed and happy relationship.” *Shemowth* / Names / Exodus 1:2-4

“And all the souls- the individual personality (*nepesh*) who came to exist out of the loins of Ya’aqob were **seventy-five souls- individual personality (*nepesh*).”**

(Shemowth / Names / Exodus 1:5)

Yahowah’s focus is always on **individual personality** of souls, which is why *nepesh* was used twice in this accounting.

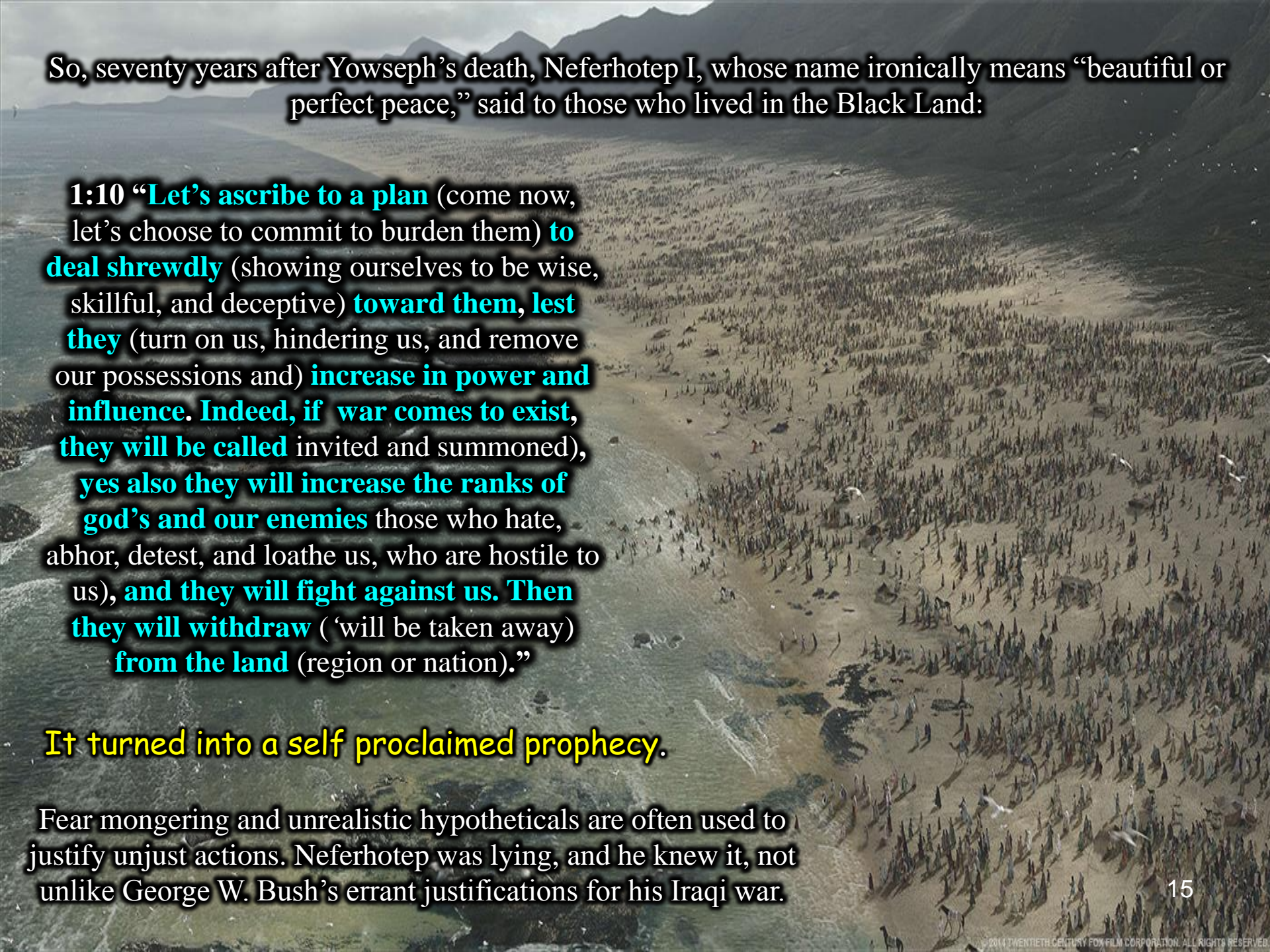
As the Exodus story continues to unfold, another king pretending to be god arose. He did not know Yowseph personally, and he had no appreciation for the role Yowseph played in saving the Egyptian people from what would have been a disastrous and prolonged famine. Pharaoh Neferhotep I considered the prosperous 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 said to his people (family), **“Behold** (look now and see) **the sons of Yisra’el** (‘ys sarah ‘el – those who strive and struggle along with, persist, engage, and endure, persevere with and are empowered by Yah) **have obtained a high status and are numerous** (great and extensive, widespread, controlling and manipulating) **and they are too powerful a multitude** (‘too strong, accomplished, vast in numbers and influential) **for us.”** (*Shemowth* / Names / Exodus 1:9)



An aerial photograph of a vast, arid, hilly landscape. In the distance, a large, dense crowd of people is visible, stretching across the valley. The terrain is dry and brownish, with some sparse vegetation. The sky is overcast, and the overall atmosphere is one of a large gathering in a desolate environment.

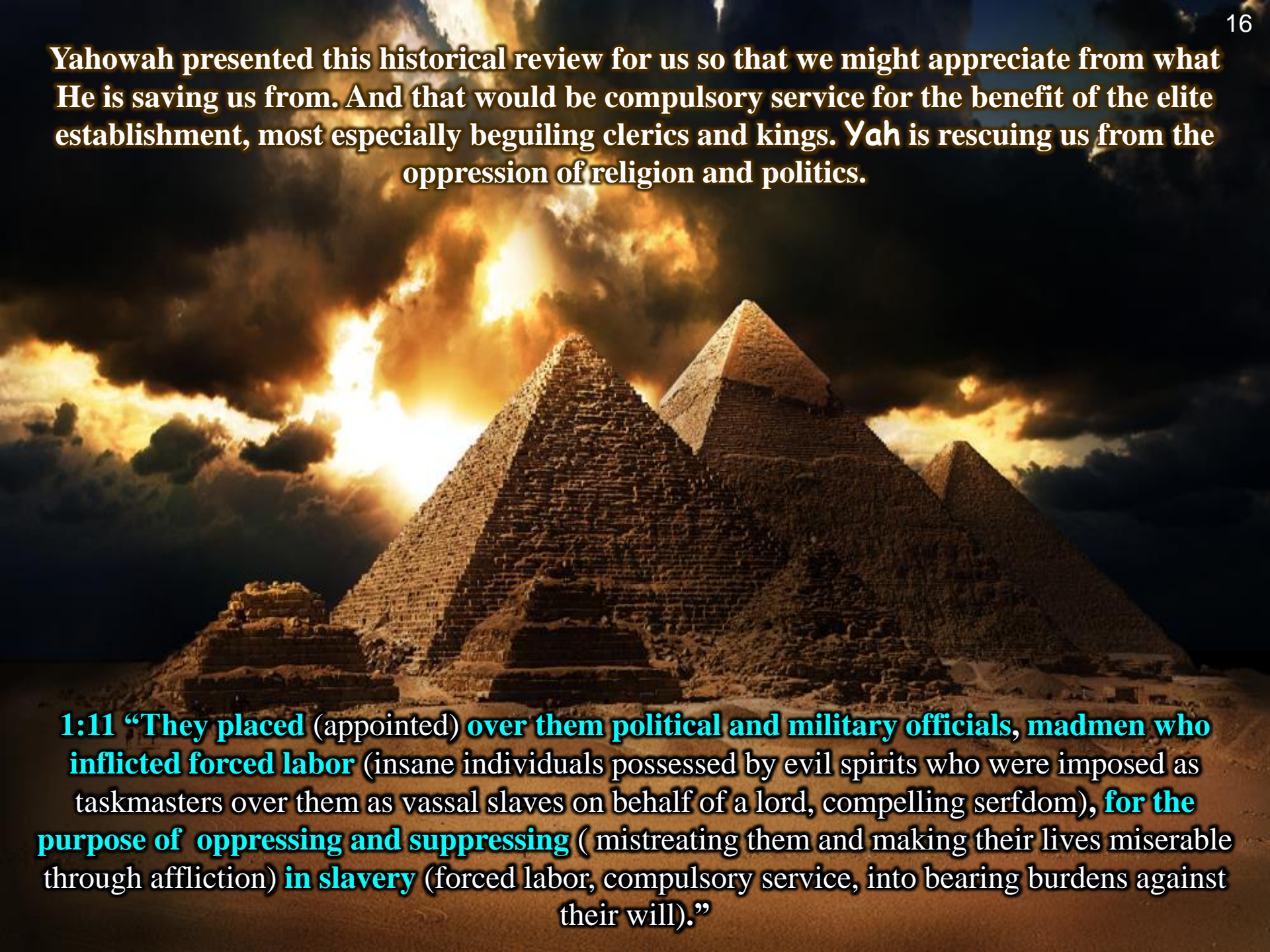
So, seventy years after Yowseph's death, Neferhotep I, whose name ironically means "beautiful or perfect peace," said to those who lived in the Black Land:

1:10 "Let's ascribe to a plan (come now, let's choose to commit to burden them) **to deal shrewdly** (showing ourselves to be wise, skillful, and deceptive) **toward them, lest they** (turn on us, hindering us, and remove our possessions and) **increase in power and influence. Indeed, if war comes to exist, they will be called** invited and summoned), **yes also they will increase the ranks of god's and our enemies** those who hate, abhor, detest, and loathe us, who are hostile to us), **and they will fight against us. Then they will withdraw** ('will be taken away) **from the land** (region or nation)."

It turned into a self proclaimed prophecy.

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 from. 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.



1:11 “They placed (appointed) over them political and military officials, madmen who inflicted forced labor (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 oppressing and suppressing (mistreating them and making their lives miserable through affliction) in slavery (forced labor, compulsory service, into bearing burdens against their will).”

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 by following His instructions, and then rely on His solution. Unlike forced labor and compulsory service, the choice is ours to make. He worked out the function of each plan. Yahusha then bore our ultimate burdens, so we wouldn't have to.

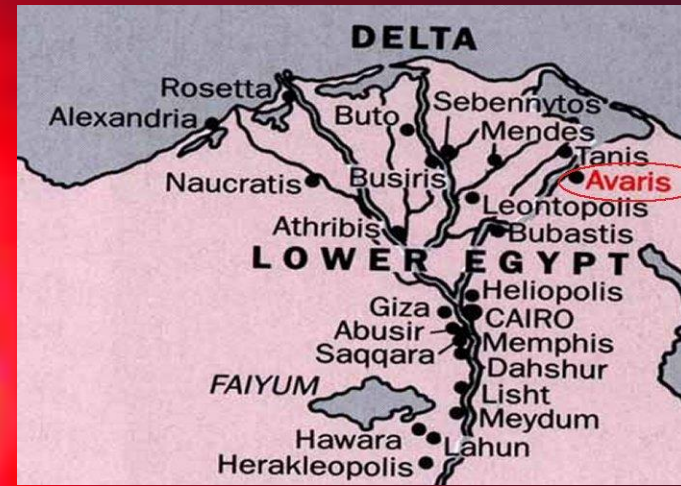
Oppression and suppression are the opposite of freedom and freewill. They are therefore, mankind's greatest foe. They serve to keep people from knowing Yahowah, from choosing to trust and rely upon Him, from being free to live eternally with Him.

And since love requires the freedom to choose, oppression, which suppresses freewill, is especially vulgar to Yahuah.

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 Yahwah. Under man's political and religious yoke however ... (CW)

1:11 “**They built** (constructed and established) **on behalf of Pharaoh’s** “Great House”, **inhabitants and cities and warehouses** (usually for grain, precious metals, and weapons) **אֵת** as a strong Covenant mark **near Pithom and אֵת** as a strong Covenant mark, **Ra'meses .”**

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. CW



1:12 “But as is the nature of oppression and suppression (mistreatment and affliction), נס as a strong Covenant mark this, actually made them [the Yisra’elites] stronger and more numerous. And they [the Egyptians] began to detest and fear – loathe, abhor, and dread) the presence (the faces) of the children of Yisra’el.”



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 serve by free-will Yah by following His instructions and become His Covenant Family Member.

1:13 “And so the Egyptians (the people of the crucible) ruthlessly through tyranny and oppression (violently and harshly, cruelly through slavery and suppression) worked - reduced to servitude **אס as a strong Covenant mark, the children of Yisra’el. He [pharaoh] made **אס** as a strong Covenant mark their lives bitter (to the point of despair in suffering and anguish) through hard, unyielding (harsh and difficult) work churning clay, mortar, mud and bricks, and in all kinds of labor work, as a slave) in the fields.**

1: 14 And in all their related duties **אס as a strong Covenant mark (for Pharaoh), they [the Egyptian slave drivers] worked them ruthlessly 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.”**

Exo 1:15 Then the sovereign of Mitsrayim spoke to the Hebrew midwives, of whom the name of one was Shiphrah (meaning brightness) and the name of the other Pu'ah (meaning brilliancy glitter), 16 and he said, “When you deliver **אֱלֹהִים as a strong Covenant mark** the Hebrew women, and see them on the birthstools, if it is a son, then you shall put him to death, but if it is a daughter, then she shall live.” 17 But the midwives feared/revered **אֱלֹהִים as a strong Covenant mark** Eternal, and did not do as the sovereign of Mitsrayim commanded them, and **אֱלֹהִים as a strong Covenant mark** kept the male children alive. 18 So the sovereign of Mitsrayim called for the midwives and said to them, “Why have you done this, and kept **אֱלֹהִים as a strong Covenant mark** the male children alive?” 19 And the midwives said to Pharaoh, “Because the Hebrew women are not like the Mitsrite women. For they are lively and give birth before the midwives come to them.” 20 So Eternal was good to the midwives, and the people increased and became very numerous. 21 And it came to be, because the midwives **אֱלֹהִים as a strong Covenant mark** feared/revered Eternal, that He provided households for them.



**Stand your
ground and Yah
will provide!**



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.


1: 22 “Then Pharaoh commanded all his people , saying to them, ‘All the sons born to the ‘Ibry (‘ybry – from ‘Eber, Shem’s great grandson, meaning Hebrews) throw (hurl) into the River Nile , letting the daughters live .”

This very powerful Pharaoh, the twenty-third king of the 13th 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 / Uniter / Levite, because their primary purpose was to serve Yah's family during the seven Miqra'ey/Called-Out Assembly Meetings.

Keep in mind ..With new data - dates are subject to change..

2:1 “**Now a man from the household of Lowy** (“one who unites” “Levite”) **went to choose** (select, grasp hold of) **אס** **as a strong Covenant mark, a Lowy** (*lowy*) **woman.**”

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. 2:2

2:3 “So she made a papyrus boat -an ark and covered- sealed it in tar (waterproofing it with bitumen) and pitch –(a natural resin-asphalt) and then placed  as a strong Covenant mark her baby boy inside.”

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.

2:4 And his sister (Mariam) stood at a distance, to know what would be done to him. 5 The child of promise was placed into the river just as Pharaoh's daughter was approaching to bathe. “**she saw אֵת as a strong Covenant mark the ark among the reddish reeds - reddish bank where the land ends and river begins and sent אֵת as a strong Covenant mark one of her servants down.**”



2:6“**She opened it** -released and freed him, drawing him out **and saw that he was a male child. While gazing upon and considering the young boy being tossed about he cried and began to weep mournfully and Pharaoh’s daughter showed mercy** -demonstrated kindness to someone in an unfavorable, difficult, or dangerous situation, delivering them from distress and was compassionately sparing **toward him. She said, this** **אֶת** **as a strong Covenant mark baby boy is from** part of the ‘**Ibry** (*‘ibry – eber, meaning Hebrews*).”



Exo 2:7 And his sister (Mariam) said to Pharaoh's daughter, "Shall I go and call a nurse for you from the Hebrew women **את as a strong Covenant mark** to nurse the child for you?" 8 And Pharaoh's daughter said to her, "Go." And the girl went and called the child's **את as a strong Covenant mark** mother. 9 And Pharaoh's daughter said to her, "Take this child away and **את as a strong Covenant mark** nurse him for me, then I shall pay **את as a strong Covenant mark** your wages." So the woman took the child and nursed him. 10 And the child grew, and she brought him to Pharaoh's daughter, and he became her son. And she called his name Mosheh, saying, "Because I have drawn him out of the water."

Mariam as a child played a big role in returning Moshe to his mom to be nursed and financially taken care of !



2:11 “**Now in the many days in which he had become great** (exalted, obtaining a high status and state of honor), **Moseh went out to his brothers and saw** and witnessed **the burden of their forced labor**, hard and difficult. **Then he witnessed אַתְּ as a strong Covenant mark a Mitsry** (*mitsry* – singular of *Mitsraym*) **individual** (man) **striking and beating** -wounding to the point of death **an Ibry** (Hebrew) **man , one of his brothers.**”

2:12 “**He turned and saw no one , so he struck the Mitsry and concealed** -buried **him in the sand .**” 13 And he went out the second day and saw two Hebrew men fighting, and he said to the one who did the wrong, “Why do you smite your neighbor?” 14 And he said, “Who made you a head and a judge over us? Do you intend to אַתְּ as a strong Covenant mark slay me as you slew the Mitsrite?” And Mosheh feared and said, “Truly, the matter is known!” 15 “**When Pharaoh heard of this, he sought to kill אַתְּ as a strong Covenant mark Moseh. But Moseh fled** -escaped **from the presence of Pharaoh and settled in the land of the Midyan** (*Midyan* – tribe living in northwestern Arabia), **living near a well.**”

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...

16 And the priest of Midyan had seven daughters. And they came and drew water, and they filled **תא as a strong Covenant mark** the troughs to water their father’s flock, 17 “and **shepherds came and drove away תא as a strong Covenant mark their sheep. But Moseh took a stand,** rose up, stood upright, and restored things to their prior state, **rescuing,** saving and delivering **them, and gave תא as a strong Covenant mark the sheep a drink** – refreshing them with water.”

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.


2:18 And they came to Re'uw'el their father, and he said, "How is it that you have come so soon today?" 19 And they said, "A Mitsrite rescued us from the hand of the shepherds, and he also drew enough water for us and watered **אס** as a strong Covenant mark the flock."

2: 20 "he asked, "Why did you abandon, neglect, and leave **אס** as a strong Covenant mark this man? Invite and call out to him to eat some bread."

21 "Moseh agreed, and was pleased and willingly accepted the invitation to live with and stay with, restoring, renewing and establishing a home with **אס** as a strong Covenant mark the man."

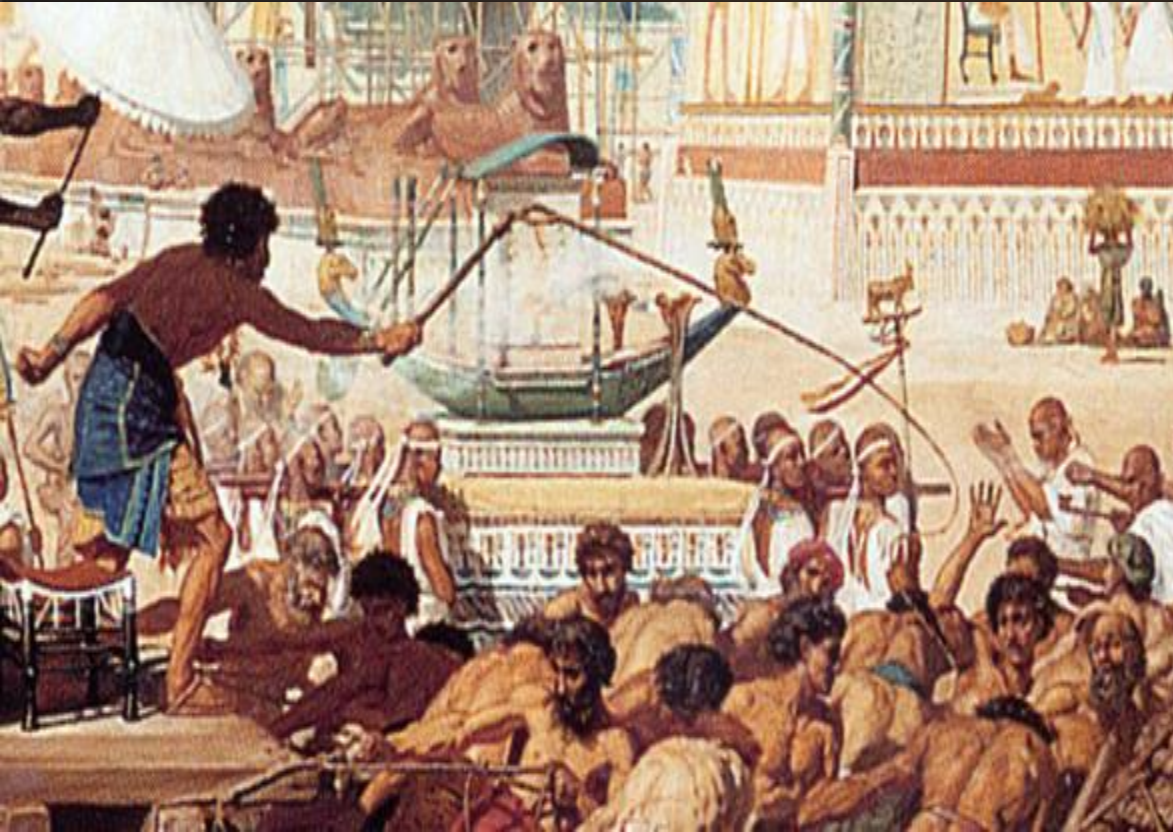
22 "Ra'u'el -This friend of G (ra'uw'el) gave Moseh his daughter **אס** as a strong Covenant mark Zipporah (bird) and she gave birth to a son named Gerashom (one who has been driven out), because she said he was an alien (foreigner) existing in someone else's land (realm)."





Exodus 2:23-24

The Reason for the Passover and Covenant



2:23 “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 the sighs of physical and emotional pain because of their labors . And they cried out and made a weeping appeal in agony. They rose up and lifted up their voices and cried for help unto the Mighty One because of their labor .”

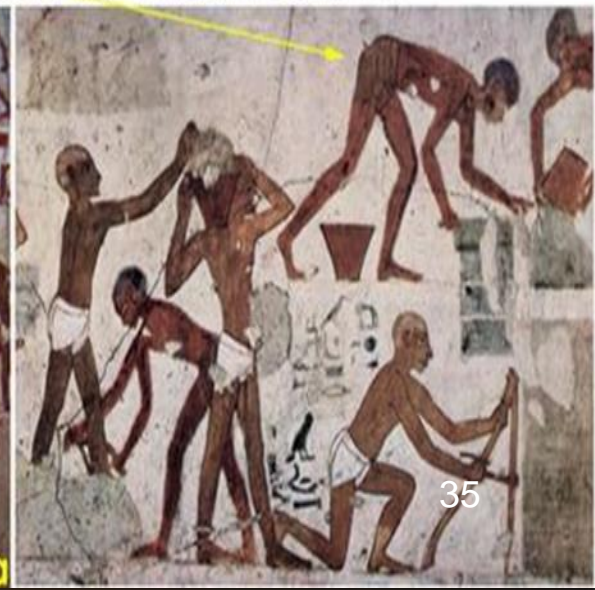
These four short sentences convey the purpose of the Covenant.

2:24 **“And The Almighty heard** listened to and took heed of **their groaning** . **And The Eternal remembered** אֱלֹהִים as a strong **Covenant mark His Covenant with אֱלֹהִים as a strong Covenant mark ‘Abraham** “merciful father of the abundantly enriched), אֱלֹהִים as a strong **Covenant mark Yitschaq** (Yitschaq – laughter), **and אֱלֹהִים as a strong Covenant mark 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



03/01/2019

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2:25 The Eternal saw and witnessed the children of Yisra'el . And the Eternal recognized, acknowledged, respected, and understood, relationally knew and was familiar and acquainted with **them.**”

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 cannot make a difference. What kind of difference will you make in your life for others that will come behind you?

A photograph of the Great Pyramids of Giza in Egypt at sunset. The sun is low on the horizon, casting a warm, golden glow over the scene. The pyramids are silhouetted against the bright sky. In the foreground, three people are riding horses across the desert sand. The overall atmosphere is serene and historical.

Exodus 3:1-10

And Craig Winn's translation from Yada
Yah in Green

03/01/2019

37



Gold Hill Mine



Silver Mine

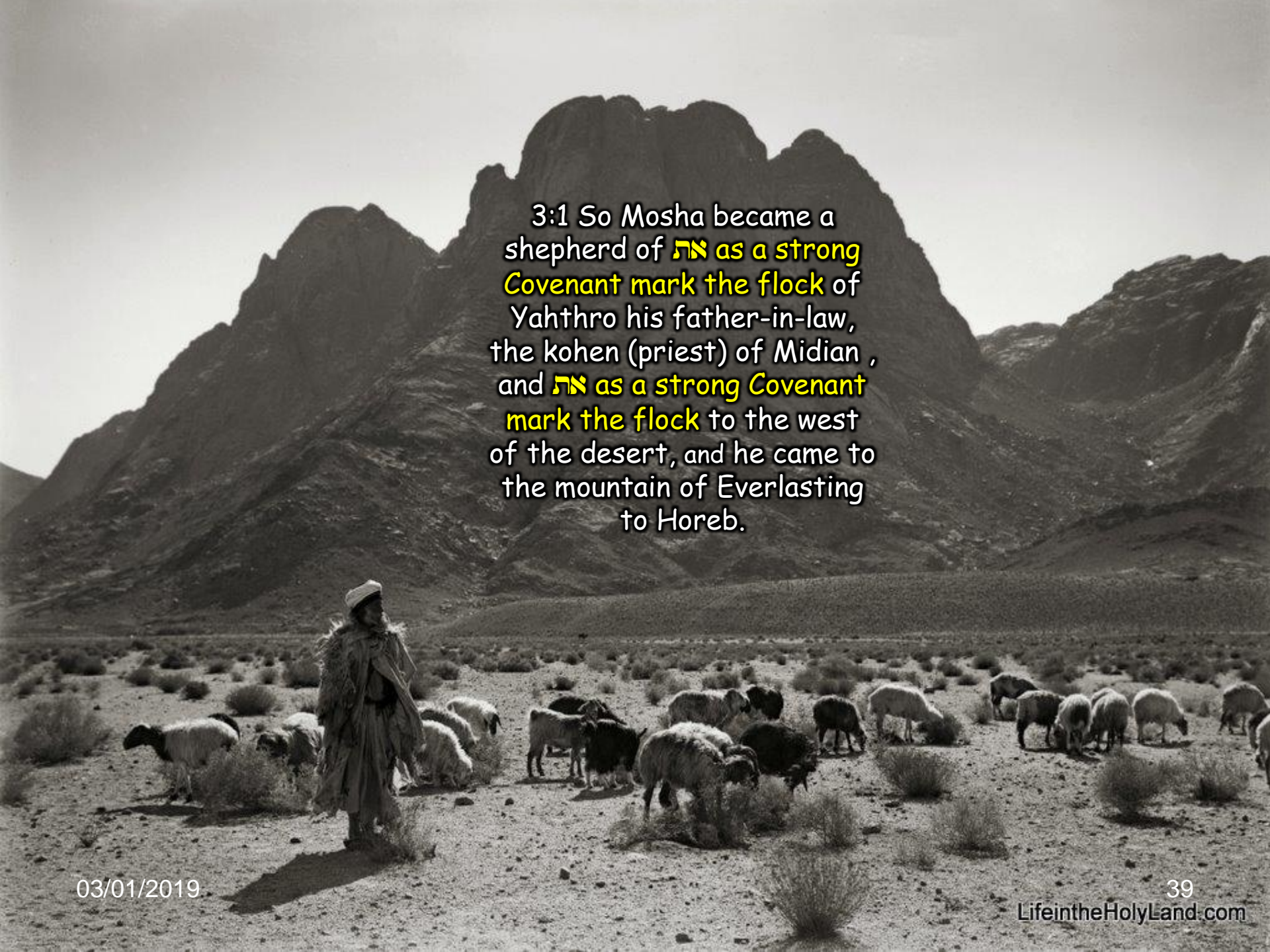


Mountain Peak

03/01/2019

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Image Landsat
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Google 38 earth

A black and white photograph of a shepherd standing in a desert landscape. The shepherd is on the left, wearing a long, heavy robe and a hat, looking towards a flock of sheep. The sheep are scattered across the dry, rocky ground, some grazing. In the background, there are large, jagged mountains under a clear sky. The text is overlaid on the right side of the image.

3:1 So Mosha became a shepherd of **אֶת** as a strong Covenant mark the flock of Yahthro his father-in-law, the kohen (priest) of Midian, and **אֶת** as a strong Covenant mark the flock to the west of the desert, and he came to the mountain of Everlasting to Horeb.

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

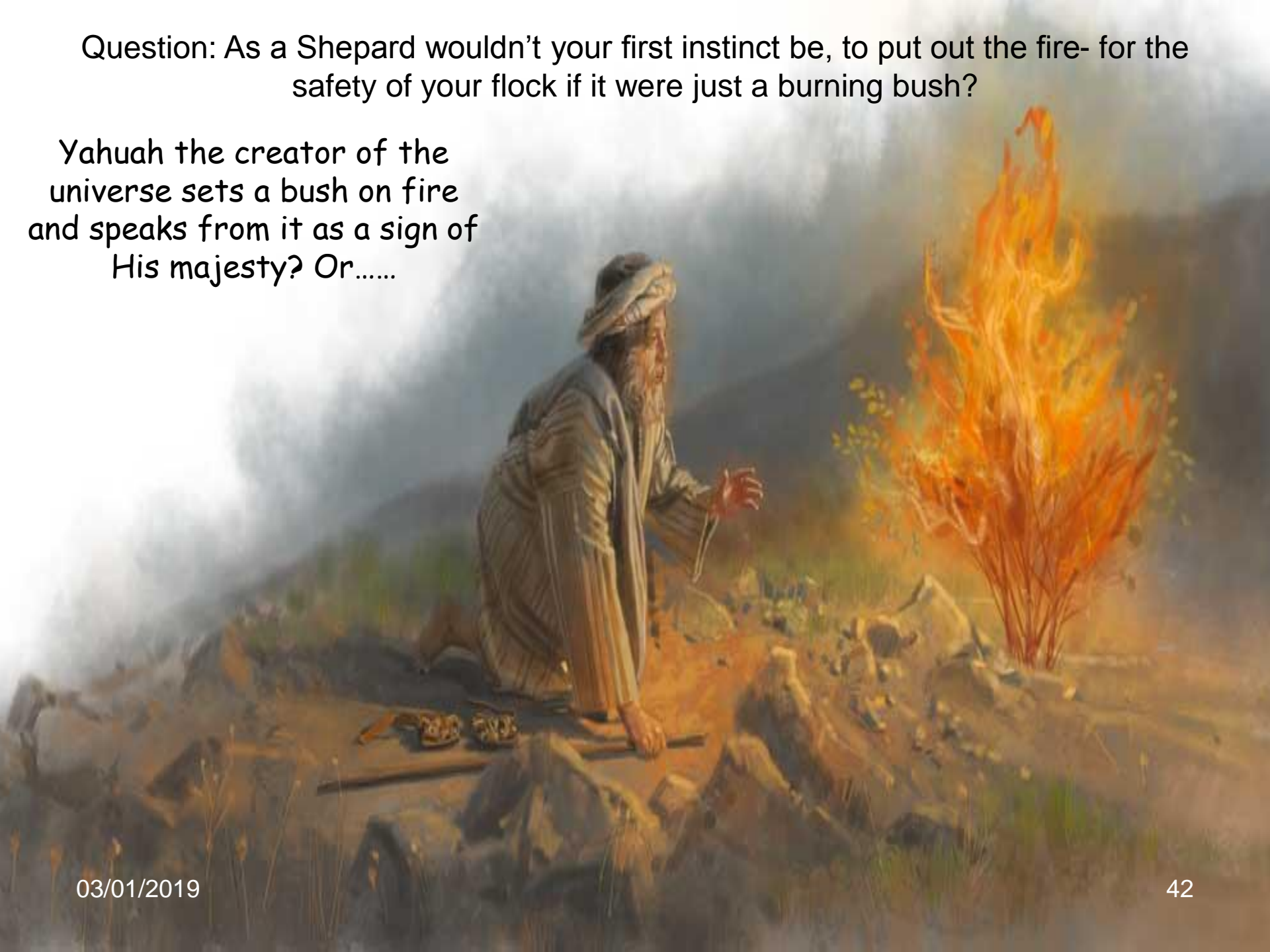


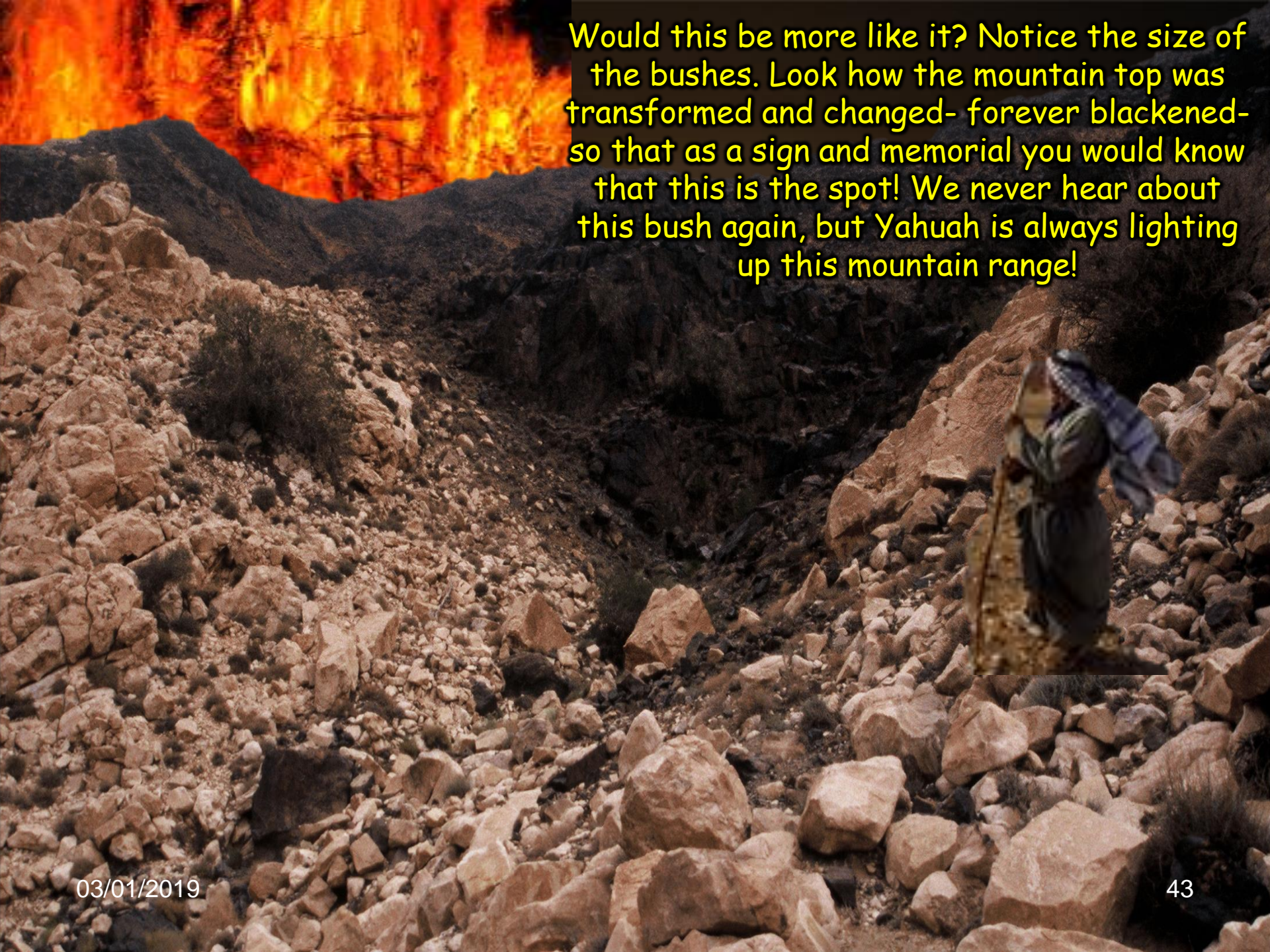
Note it was an
messenger of
Yahuah that got
his attention.

3:2 And he appeared a messenger of Yahuah to him in the heart of fire out of middle of the **crag** and he directed his gaze towards and look! The **crag** blazed up the fire but the **crag**, nothing was consumed on it. Amplified

Question: As a Shepard wouldn't your first instinct be, to put out the fire- for the safety of your flock if it were just a burning bush?

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

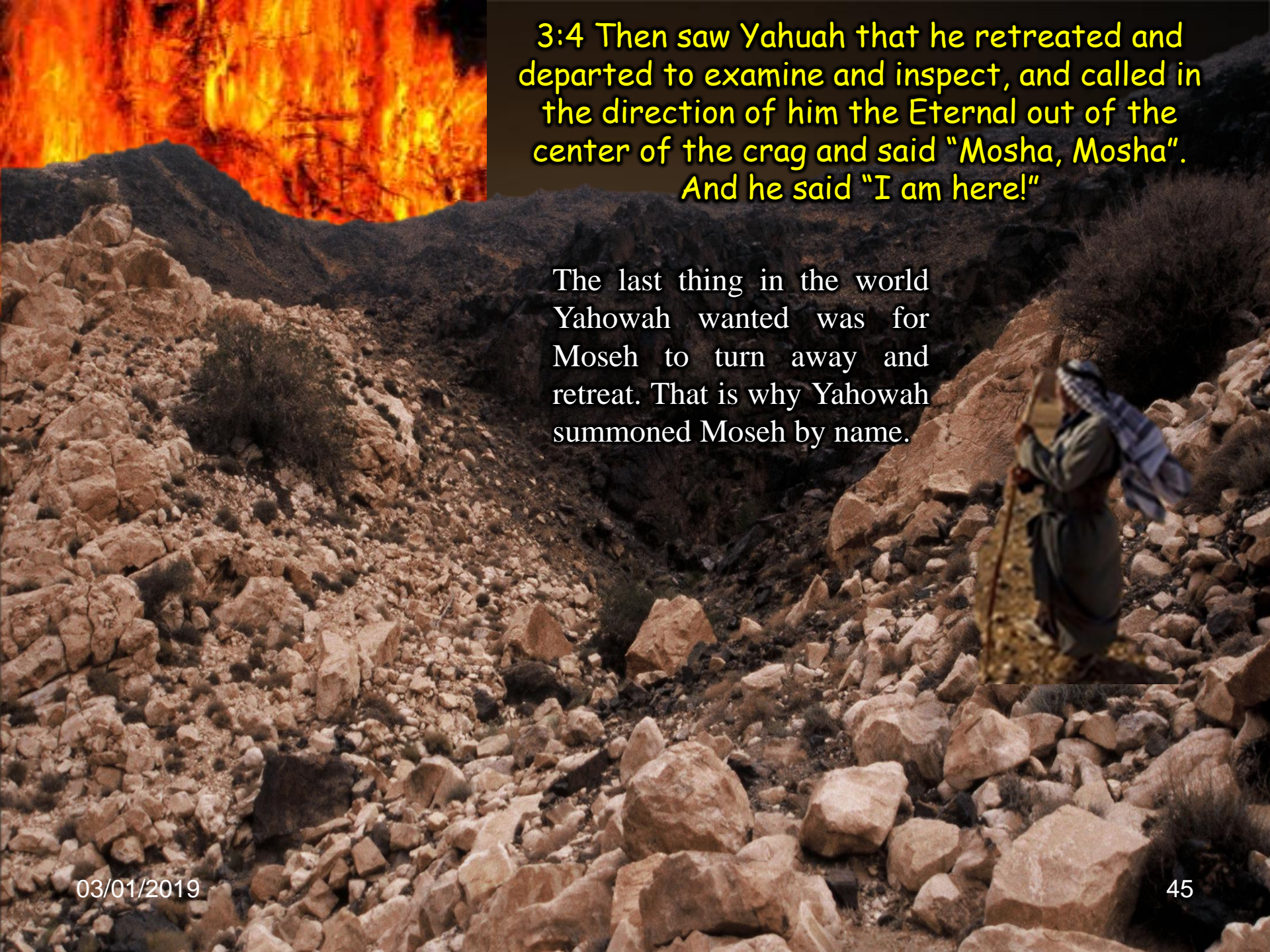


A photograph of a volcanic landscape. In the background, a bright orange and red lava flow is visible against a dark sky. The foreground and middle ground consist of a rocky, brownish terrain with scattered dark, charred bushes. A person wearing a blue and white striped hat and a dark jacket is standing on the right side of the rocky path, looking towards the lava flow. The overall scene is desolate and dramatic.

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!


3:3 Then said Moseh, just let me depart and retreat and examine and understand **אֵל** as a strong **Covenant mark** the sight this great magnitude is here. Why doesn't it consume, burn up the Crag?

The enormous magnitude of this majestic spectacle caused Moseh to turn away and retreat so as to take it all in. This bodes well for Yahowah manifesting Himself as brilliant light emanating from the summit of Mount Horeb. CW



3:4 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 and said "Mosha, Mosha".
And he said "I am here!"

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



3:5 And Eternal said , ‘Approach and draw near this place toward here. Take off, loosen and detach your sandals from your feet because this place where you are standing up, being validated, and enduring; this location and source of your confirmation and power where you are **אנ as a strong Covenant mark standing upright -are present is set-apart (*qodesh* - cleansing and purifying ground.’ CW**



Yahuah told Moshe he was standing on Hallowed or set-apart ground because from that mountain He would bring the people back and to 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, (which 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!

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.

CW.

EXILED



PT 2 HISTORY OF THE

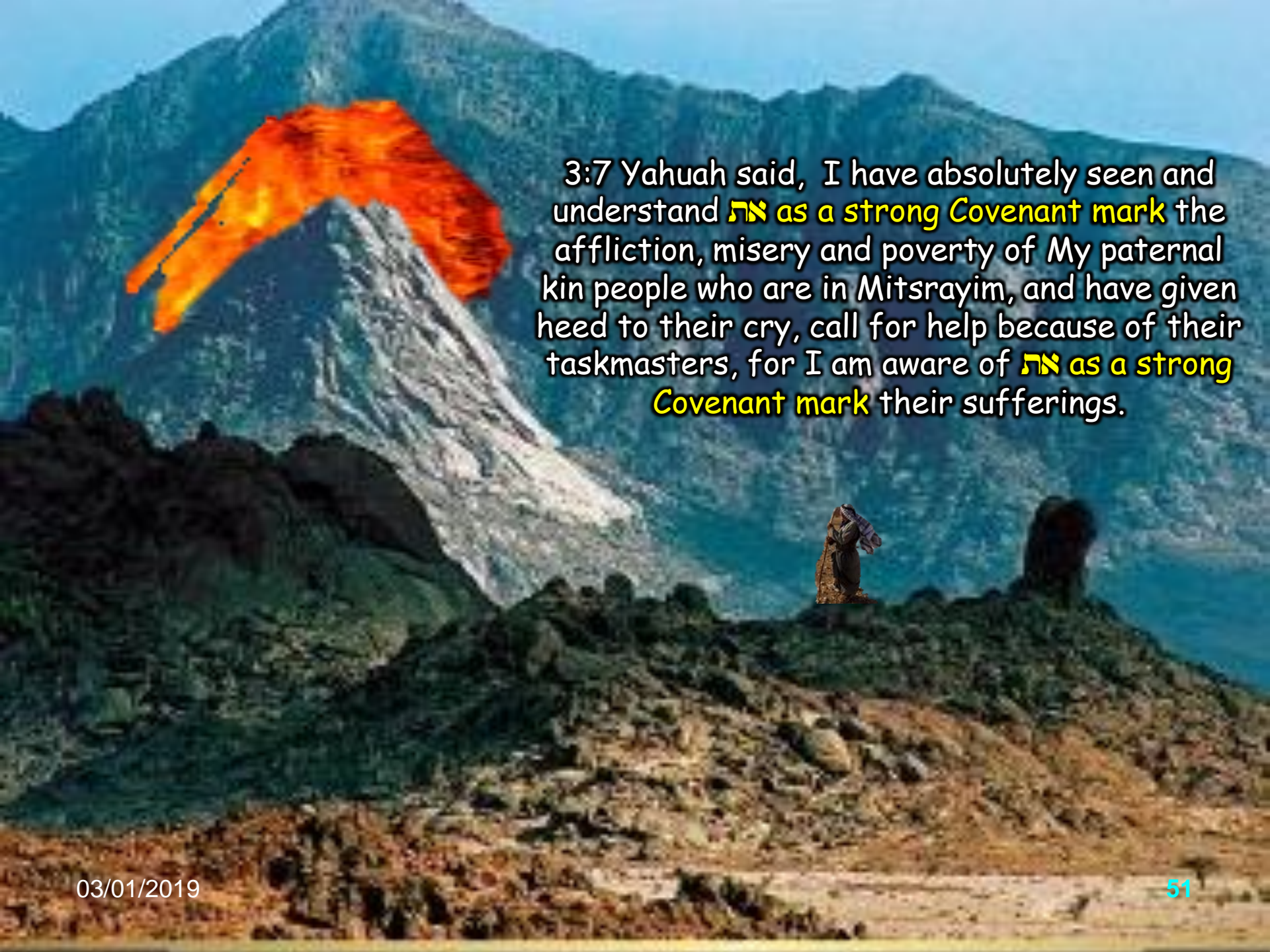
03/01/2019

EXODUS

3:6 He said, 'I am the Eternal of your father , The Eternal of Abraham, The Eternal of Yishaq, and The Eternal of Ya'aqob.' But Moseh concealed and hid his face presence, because he was too awestruck -too respectful and intimidated to look at The Eternal .

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






3:7 Yahuah said, I have absolutely seen and understand **תָּנָא** as a strong **Covenant mark** the affliction, misery and poverty of My paternal kin people who are in Mitsrayim, and have given heed to their cry, call for help because of their taskmasters, for I am aware of **תָּנָא** as a strong **Covenant mark** their sufferings.

3:8 So I have come down to deliver, rescue, save and draw him out from the controlling power, the possession of the Mitzrim, and to bring and lift him up, exalted, from that land to a good, beautiful friendly land, spacious, to a land gushing with milk and honey, to the place of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites.

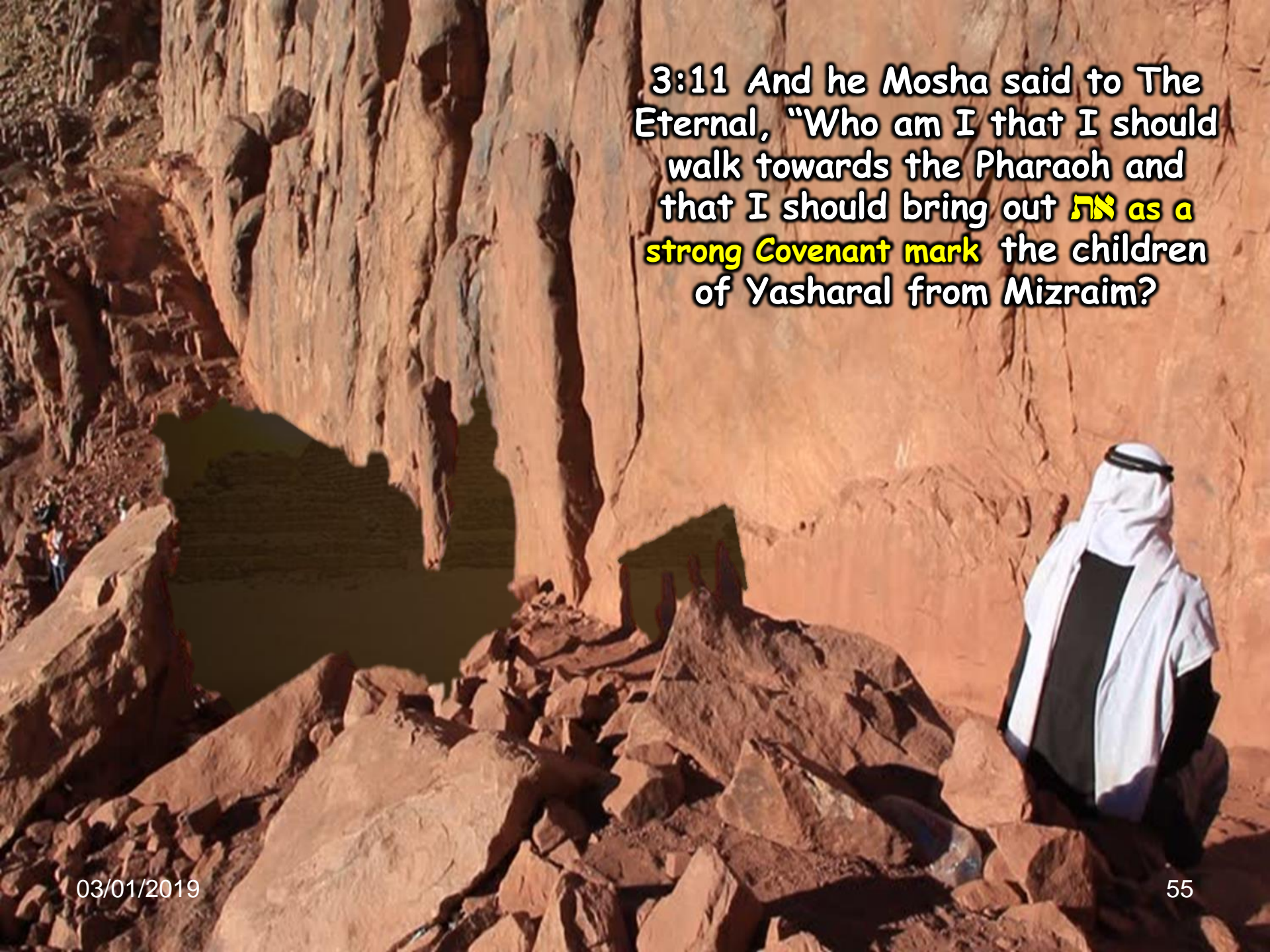


3:9 Now, behold, the cry, the call for help of the children of YAsra'al has come to Me; furthermore, I have seen **אֶת** as a strong Covenant mark the oppression, affliction and distresses because the Mitzraim are oppressing and tormenting them **אֶת** as a strong Covenant mark.





3:10 So now walk towards (Me) and I will send you out as a messenger to Pharaoh and you will bring out **אֶתְךָ** as a strong **Covenant mark**. My Paternal kin-the children of Yahsharal, out of Mizraim.

A person wearing a white thobe and ghutra stands on a rocky ledge, looking out over a deep canyon. The canyon walls are made of reddish-brown rock, and a river is visible at the bottom. The scene is brightly lit, suggesting a sunny day.

3:11 And he Mosha said to The
Eternal, "Who am I that I should
walk towards the Pharaoh and
that I should bring out **אֶתְּךָ** as a
strong Covenant mark the children
of Yasharal from Mizraim?"

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

He also had personal connections to the royal household - albeit not on great terms. But his Egyptian mother still had influence as well.

3:12 And He said, indeed because I am communing with you, this is in regard to you, the **אֵל** as a strong Covenant mark, that I have sent you out, when you bring out the **אֵל** as a strong Covenant mark paternal kin from Mizraim, you will serve **אֵל** as a strong Covenant mark The Eternal on this very mountain range, here.




3:13 And said Mosha to The Almighty, look if I go into the children of Yahsharalites and I say to them, The Almighty of your fathers has sent me out to you (**נח** as a **strong Covenant mark**) and they say to me, what is His name and reputation? What shall I say to them?

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

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

3:14 And said
the Eternal to
Moshé, I have
always existed,
I will continue
to always exist.
So you must say
to the children
of Yahsharal -
The One who
Eternally Exists
sent me אלה as
**a strong
Covenant mark**
to you.

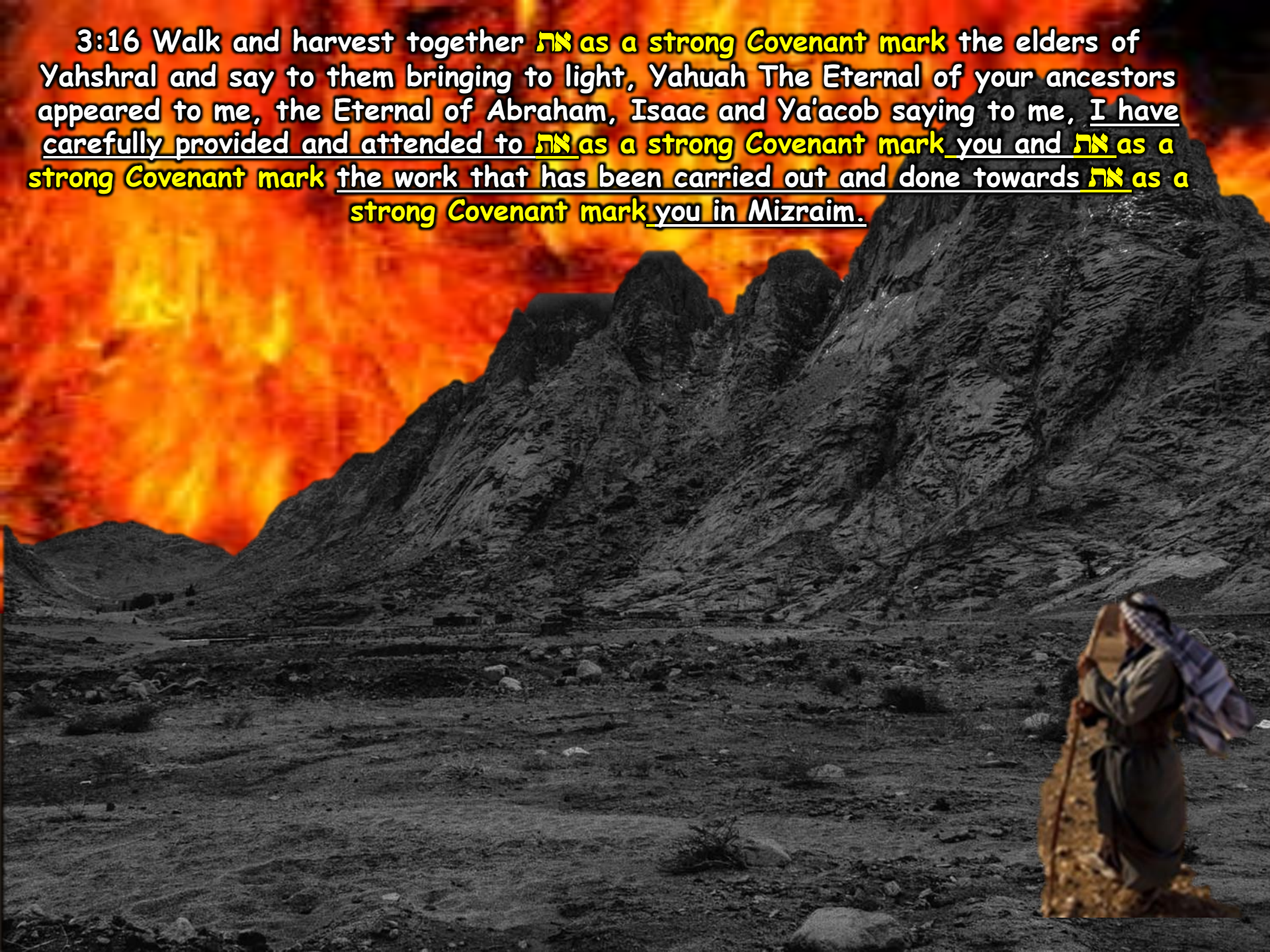




There may be no more profound a statement, no more important a mission, no higher authority. The source of our existence, the one and only **Almighty** who actually exists, was going to go from Arabia to the Nile Delta with an eighty - year - old shepherd to rescue His wayward and oppressed children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

3:15 And repeating again, said Eternal to Mosha, in this manner say to the children of Yahsharal, **Yahuah** the Eternal of your forefathers, the Eternal of Abraham, the Eternal of Isaac and the Eternal of Ya'aqab has sent me to you. This My exact same name and authority for forever and this is My memorial from generation to generation.

3:16 Walk and harvest together **את** as a strong Covenant mark the elders of Yahshral and say to them bringing to light, Yahuah The Eternal of your ancestors appeared to me, the Eternal of Abraham, Isaac and Ya'acob saying to me, I have carefully provided and attended to **את** as a strong Covenant mark you and **את** as a strong Covenant mark the work that has been carried out and done towards **את** as a strong Covenant mark you in Mizraim.



3:17 And I said "I will increase, become strong and overcome leading **אֶתְכֶם** as a strong Covenant mark_you up away from the affliction and poverty and misery of Mizraim, in the direction of territory of the Canaanites and the Hittites and the Amorites and the Perizites and the Hivites and the Jebusites in the direction of land flowing and gushing with milk and honey. And they will (shama) carefully consider and pay close attention to your voice.



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

3:18 And you will go and lead in **אֶתְכֶם** as a strong **Covenant mark**, you and the elders of Yahsharal to the king of Mizraim, and you will say and bring to light to him, **YAHUAH**, the Almighty of the Ebrem (Hebrews) has met for a specific purpose with us and now Let us go and walk please, on a journey (derek) three days in the desert wilderness and let us **serve** towards **YAHUAH** our Eternal.

3:19 “But I know have had personal knowledge and am aware that the king of Egypt will not permit or freely release those in accord with you to go , except by the strong hand of power, influence, and authority”.

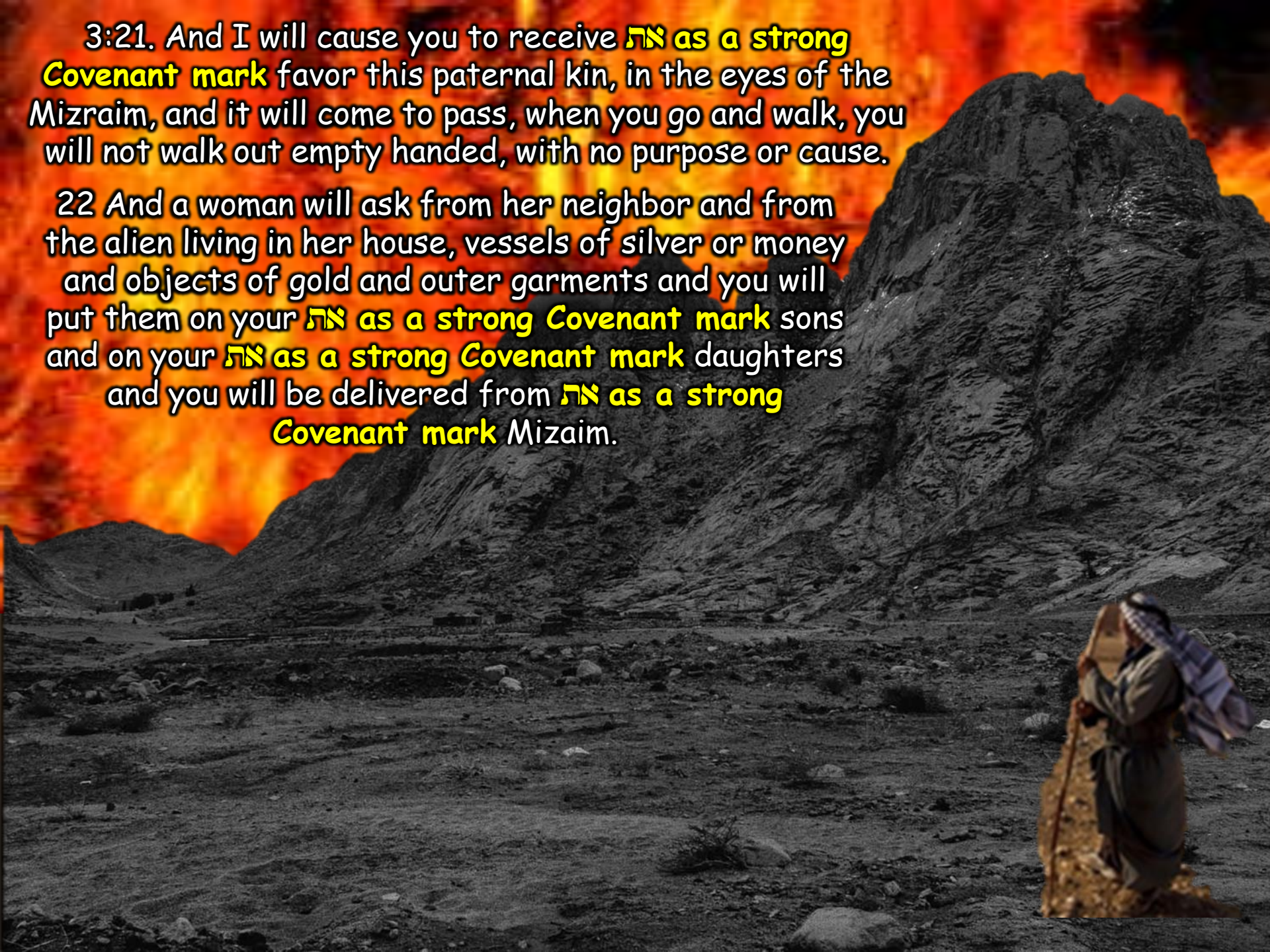


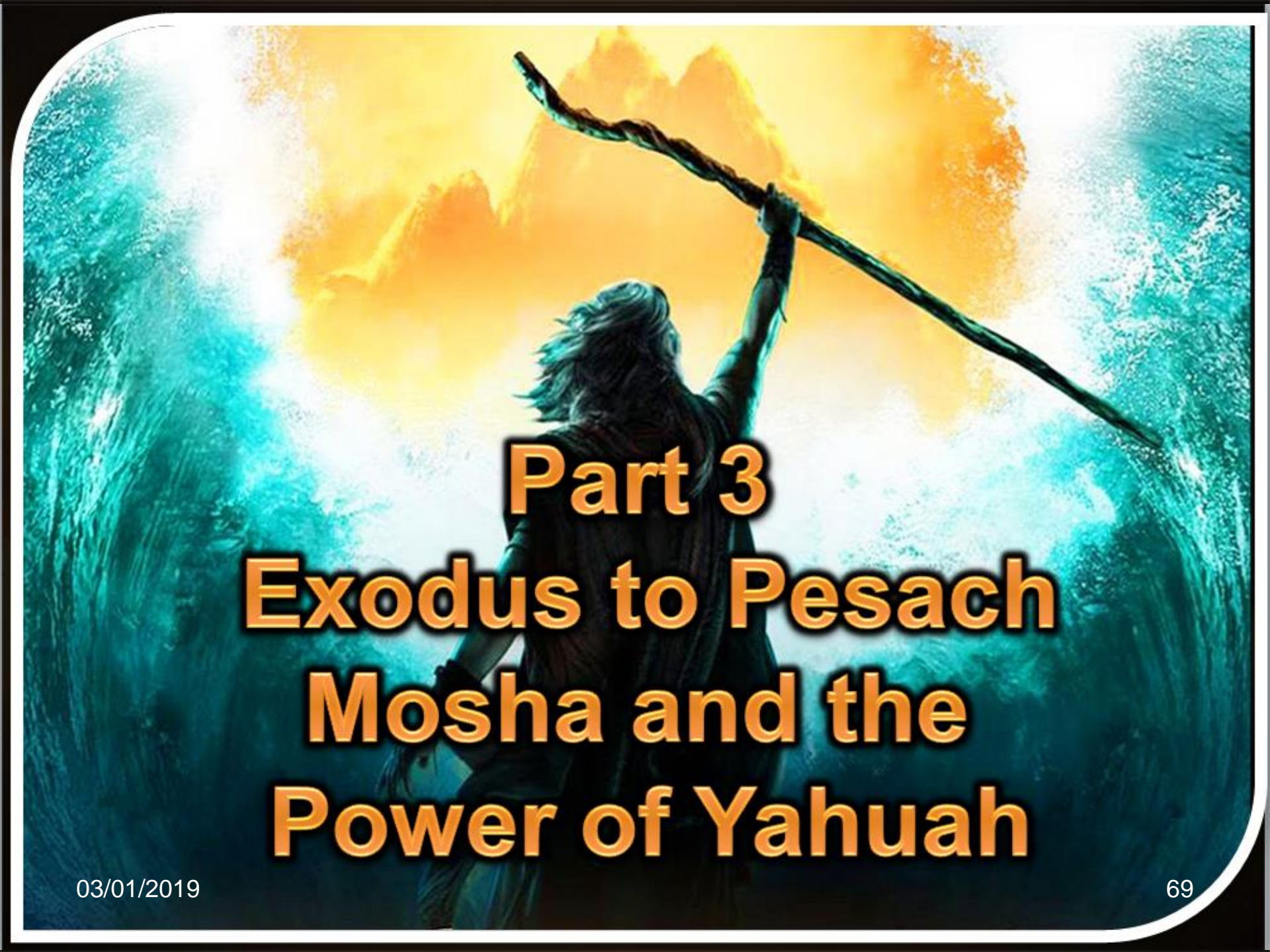


3:20 and I will stretch out My **אֶת** as a strong **Covenant mark** fore arm and hand and strike **אֶת** as a strong **Covenant mark** Mizraim in all of My extraordinary acts inspiring awe that I will carry out and perform in its midst. And in the same manner afterwards he will release **אֶת** as a strong **Covenant mark** you.

3:21. And I will cause you to receive **אֶת** as a strong **Covenant mark** favor this paternal kin, in the eyes of the Mizraim, and it will come to pass, when you go and walk, you will not walk out empty handed, with no purpose or cause.

22 And a woman will ask from her neighbor and from the alien living in her house, vessels of silver or money and objects of gold and outer garments and you will put them on your **אֶת** as a strong **Covenant mark** sons and on your **אֶת** as a strong **Covenant mark** daughters and you will be delivered from **אֶת** as a strong **Covenant mark** Mizaim.



A dramatic illustration of Moses standing in a storm, holding a staff high in his right hand. The background is a turbulent sea with large, curling waves in shades of blue and green. In the distance, a bright, golden light emanates from behind jagged, mountain-like peaks, creating a powerful, divine atmosphere. The overall scene is one of awe and divine power.

Part 3
Exodus to Pesach
Mosha and the
Power of Yahuah

03/01/2019

69

Knowing the disbelieving and skeptical disposition of the Hebrews, especially as slaves under the unrelenting yoke of their Egyptian taskmasters, the hesitant shepherd posed a classical “but what if ... CW

1 Then Moseh answered, and said, ‘But what if they do not listen ,carefully considering and pay attention to receive or heed the sound of my voice or trust or support me consider what I say to be accurate and truthful, but rather say , “Yahowah did not reveal Himself and appear and reveal and was not seen by you.”’



4:2 Yahowah said to him, ‘What is that in your hand?’ He answered, ‘A staff - a branch, scepter, rod.

With the “shepherd’s staff, branch, and scepter” held firmly in his hand, Moseh carried the promise and power of Yahuah the Savior. But without this relationship, the situation would be as dire as when Satan, depicted as a *nahas*/serpent slithered out of the garden on his belly, and was forced to eat dirt. Therefore...

4:3 And He [*Yahowah*] said, ‘Throw cast that –(him) on the ground now.’

And so he cast him down and away toward the dirt, and it came to exist as a serpent *poisonous snake or viper*). And Moseh fled away from his presence.



4:4 Yahowah said to Moseh, ‘Stretch out your hand -symbol of power and authority and take hold of him. Be persistent and grow strong by constantly and earnestly holding fast to that which renews and restores - paying close, careful, and unremitting attention to that which strengthens and establishes, be devoted and resolute, become adopted and be empowered and he (the sperpent) came to exist as a staff, branch, and scepter in his palm.



4:5 so that they may see and become aware that Yahowah, the Everlasting of their fathers, the Everlasting of 'Abraham, Everlasting of Yishaq, and Everlasting of Ya'aqob, is trustworthy and reliable, verifiable and true, consistent and enduring, faithful to support, nourish, be concerned about, attend to as a parent would care for a child, confirm and uphold.



6And then continuing on , Yahowah said to him , ‘Please place your hand inside your garment beside your bosom within your robe by your heart.’

And he moved his hand inside his robe and pulled it out from his chest and behold his hand was diseased and leprous , looking like snow .




4:7 Now He said, 'Return turn around, change, come back, and restore your hand to your bosom to your garment.'

So he returned his hand to his robe near his chest , and when he brought it out from his garment , behold it had been restored – repaired, changed and renewed to being like his flesh.

4:8 So that if it happens that they don't trust and rely upon you , don't listen to hear, understand, and heed the sound of your voice, or trust the initial first and primary sign, miracle, example and illustration, then they will come to recognize as verifiable, trustworthy and reliable the following and subsequent - final sign miraculous undertaking and illustrative example.



4:9 If it happens that they don't trust and rely upon- recognize as verifiable and true these two signs and don't listen to hear, understand, and heed the sound of your voice , then you shall obtain, grasp hold of water from the River Nile and pour it out on that which is withered and dried up - desolate and lifeless, forsaken. And the water which relationally you obtain, grasp hold of from the River Nile shall come to exist blood in and among that which is withered and dried - desolate and lifeless, forsaken.

A dramatic illustration of Moses on Mount Sinai. He is shown in profile, wearing a red and black robe, with his right hand raised towards a stormy sky where lightning is visible. The background features jagged, dark mountains and a massive, intense fire or lava flow on the left side. A semi-transparent black box with white text is overlaid on the scene.


4:10“Then Moseh said to Yahowah (יהוה), ‘Please – excuse me, I am not a man of words who makes statements or delivers messages). Neither yesterday nor the days before, nor from the time You spoke communicated words to Your) servant. Indeed , my mouth is thick and unresponsive it is heavy and suffers from inertia and my tongue is difficult and slow to move .”

4:11“Yahowah said to him, ‘Who made – created and placed the mouth of the man/‘Adam? Or who could have made him mute– unable to speak or deaf– unable to hear, sighted– able to see or blind– incapable of being observant? Is it not Me, Yahowah (יְהוָה)?’”

Loosely translated: If I made it: I can make it work. If I hadn't wanted man to speak, listen, or see, you'd be mute, deaf, and blind.

4:12“**So now— straight away, while we are talking let’s go let’s start walking. I Myself will be will exist and reside alongside your mouth – the source of your speech. I will guide and direct -I will be the source from which teaching and instruction flow, to lead and to express that which you say– the words you speak.**”

Yahowah plays favorites. He picks and chooses who He wants to work with. And once He decides, He is ready to engage. Moseh’s response had to hurt.

A dramatic scene depicting Moses, an elderly man with a grey beard, wearing a red robe with black stripes. He stands in profile, his right hand raised towards a sky filled with dark, stormy clouds and a bright light source. In his left hand, he holds a long, dark staff. The background is a rugged, rocky landscape with jagged peaks. A large, intense fire, resembling a volcanic eruption or a divine fire, consumes the upper left portion of the scene, with bright orange and yellow flames and smoke rising. The overall atmosphere is one of awe and divine power.

13“**But he said ,
Yahuah, ‘Please, I beg you,
release my hand . Please
send out someone else –
dispatch another.’”**

Yahuah could not compel Moseh into going without infringing upon his freewill. So, after showing His frustration, Yah came up with an accommodation.

4:14 “Indeed Yahowah (יהוה) was unhappy was displeased and grieved, vexed and agitated with Moseh.

But He said , ‘What about the light of freewill – ‘Aharown אהרן as a strong Covenant mark, the Lewy – Uniter is he not your brother ? I actually know – because I am aware of the fact he speaks many big words– he articulates a great many words, he conveys the most words, and he can communicate the ultimate Word “And see, he is also coming out to meet you. And when he sees you, he shall be glad in his heart..”’



4:15“And you will communicate the Word of **Everlasting** to him. And you will accordingly place - put the words in his mouth , and I , Myself, will be present with and exist alongside your mouth, and in association with his mouth, his capacity to communicate. I will be the source teaching and directing – I will flow forth instruction to inform and guide you both accordingly, **אֵל** as a strong **Covenant mark** that which you should act upon and do by your own volition, actually and continually actively engage in, perform and accomplish, that this mission is real, -this work will be ongoing, consistently continuing to unfold throughout time, -a desire and preference to accomplish this task.”

4:16. And will speak he -(Aaron)- for you toward the Paternal kin, and will come to exist as to you a mouth, and you, will come to exist to him as a elohim -a mighty one of authority.

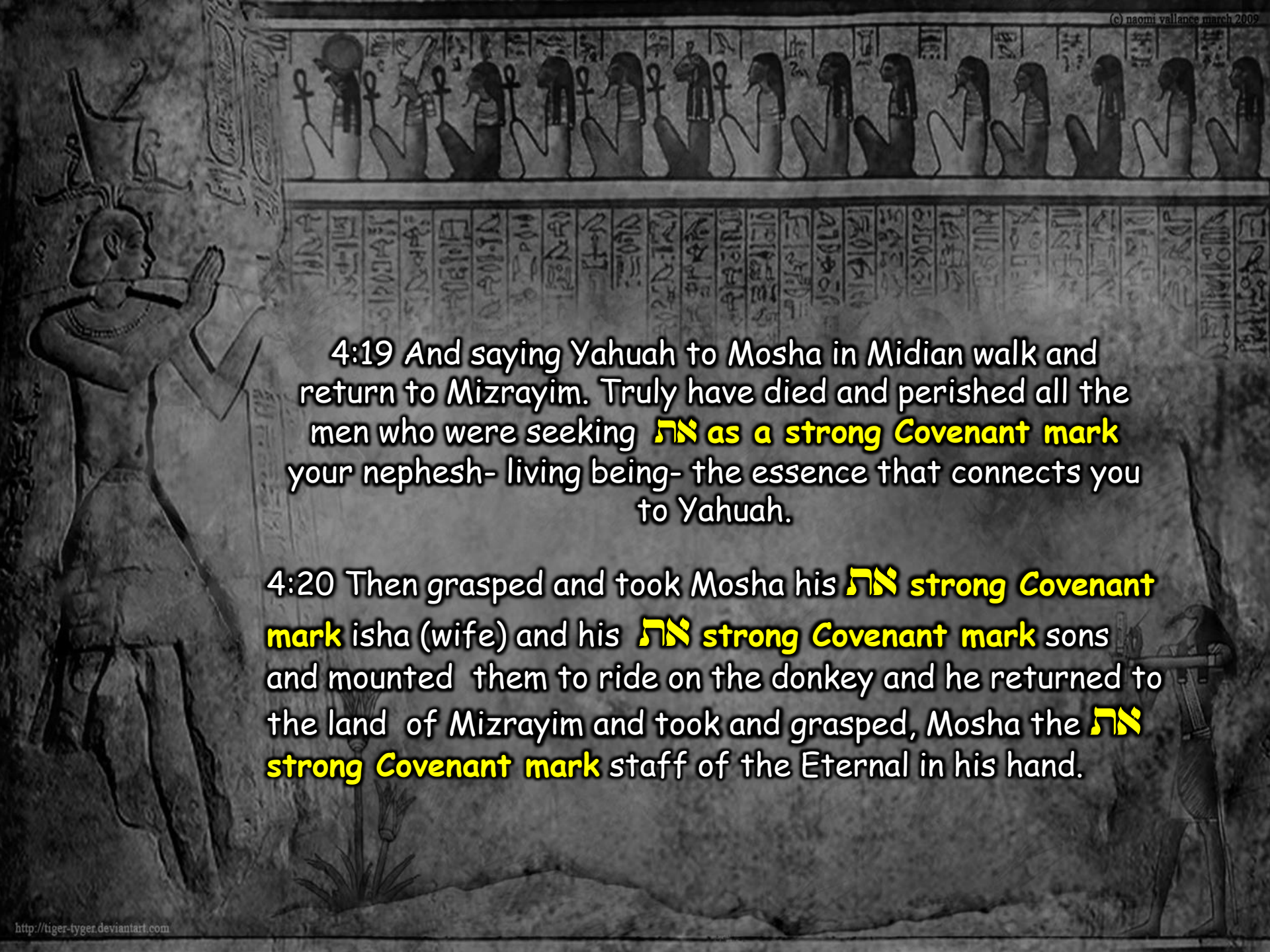


4:17 And **אֵת** as a strong Covenant mark the staff this exact one, grasp and take away in your hand **אֵת** as a strong Covenant mark, which relationally you will manufacture with it, **אֵת** as a strong Covenant mark signs-banner and warnings.



4:18 And walked Mosha and he returned to Yethro, his father-in-law. And he said to him, "Let me walk, please, and turn back- return to my brothers- countrymen, relationally in Misrayim and let me see and investigate whether yet they are alive. And said Yethro to Mosha, "Go walk in Shalom".





4:19 And saying Yahuah to Mosha in Midian walk and return to Mizrayim. Truly have died and perished all the men who were seeking **אֵל** as a strong Covenant mark your nephesh- living being- the essence that connects you to Yahuah.

4:20 Then grasped and took Mosha his **אֵל** strong Covenant mark isha (wife) and his **אֵל** strong Covenant mark sons and mounted them to ride on the donkey and he returned to the land of Mizrayim and took and grasped, Mosha the **אֵל** strong Covenant mark staff of the Eternal in his hand.


21: And said Yahuah to Mosha, "When you walk and return to Mizrayim, see and understand all of the signs and omens relationally I have put in the power of your hand and you manufacture and perform them before the face of Pharaoh and I will bind and squeeze and be harsh and severe **ⲚⲚ** as a strong Covenant mark in his conscience-volition, emotions, and knowledge of right from wrong. And he will not grant freedom to the **ⲚⲚ strong Covenant mark** paternal kin.





4:22-Say to Pharaoh, 'Thus says
Yahowah, "My as a marker of
association firstborn - first fruit
and first to rise child is Yisra'el,

4:23 and I am telling you, 'Let my **אֵל as a strong Covenant mark**_son go, releasing him - let him loose and send him off to work with Me. If you are defiant and refuse - rebel and are unwilling to set him free, be aware, I will cause to die intentionally kill your **אֵל as a strong Covenant mark**_firstborn - child who inherits birthrights, first fruits.'"

A close-up photograph of a lioness sitting in a grassy field. A small lion cub is sitting in front of her, between her front legs. The cub is looking directly at the camera with a serious expression. The lioness's head is visible behind the cub, and her tail is on the left side of the frame. The background is a field of dry and green grass.

We think this is an accurate statement from Yahuah- He wanted His children to serve Him not to sacrifice to Him.

Out of the blue this verse that makes no sense... (the way it is normally translated). We have put what we think it should be.

4:24: And it came to pass on the road in the place of shelter. Then encountered and confronted him, Yahuah made an attempt to kill him (Gershom) 25: But Zipporah grasp took hold of a flint and she cut and removed **כַּף** as a strong Covenant mark the foreskin of her son and she touched toward his feet and she said, "Yes, as one bound (in Covenant) of blood, (who undergoes circumcision-one who enjoys protection by being related to the family) to me. 26 So then He (Yahuah) left on account of him (Gershom). Because at that time she said "one Bound" of blood because of circumcision.

We see that Zipporah and the kids were a **כַּף** and where did Yahuah tell Mosha to circumcise them before going to Mitzryim? Immediately Zipporah knows why her first born son was in danger. Why would Yahuah seek to kill him? Most translations say Yah was trying to kill Mosha.

There is a fascinating discussion about this incident in the Original study that won't all be repeated here for time, but what is pointed out is the warning seems to be contextually and chronologically out of place. It occurs right before Yahuah seeks to kill someone in Moses' family. **It only makes sense if the threat is directed at Moses' family.** True, this is a warning to Pharaoh, as verse 22 makes clear. But it is also a message to Moses who, similarly to Pharaoh' 10 refusals delaying Israel's release from bondage:

- Moses also avoided, or delayed, carrying out his mission 10 times.
- The ninth delay occurred just as Moses embarked on his journey. Instead of rushing to Egypt, he took his whole family along, obviously slowing him down. We know this was an error because he ultimately sent them back to Midian (18:1-6).
- After nine delays and evasions by Moses, Yahuah said to him, ***“You shall say to Pharaoh, So said Yahuah, My firstborn son is Israel. And I say to you, Send My son that he may serve Me—but you refused to send him out; behold I shall kill your firstborn son” (4:22-23).***
- It is interesting that Moses didn't repeat what Yahuah told him to say (vv. 22-23) to Pharaoh at their first meeting. At least, the Scriptures don't record it. One might even expect those words to be said right before the tenth plague, the slaying of the Egyptian firstborn. But they are not mentioned there either. **Note also that Yahuah said, “but you refused to send him out,” before Moses had even met Pharaoh and had a chance to refuse.** The phrase in Hebrew is in the past tense (*va-tema'en*, with the “vav-consecutive”), even though most Christian translations incorrectly use the conditional future (“if you *will* refuse...then...”).

- It is clearly a message to Pharaoh. But it can *also* be read as applying to Moses. It is as if Yahuah directs verse 22 to Pharaoh, then turns to Moses and directs verse 23 at him, saying “*And I say to you [Moses], Send My son...but you [Moses] refused...I shall kill your firstborn son.*” In fact, the Hebrew text can be read just like that, as a message to both.
- Moses’ repeated evasions, his lack of faith in himself and even in Yahuah as Guarantor of his mission prefigured Pharaoh’s 10 rejections of Yahuah’s plan. He even faced the same threat as Pharaoh: his firstborn’s death. *It’s the biblical principle of *midah k’neged midah*, measure for measure, or what you sow you shall reap. If Moses or Pharaoh trifle with Yahuah’s firstborn son, Israel, He will trifle with their firstborn.*
- We come to the tenth and potentially fatal delay. On the way to Egypt, Moses stopped to spend the night at an inn. That the family needed to rest is understandable. But it was wrong to take them in the first place *and now the mission was delayed again.* It is here Yahuah tries to kill not Moses, but Gershom his *firstborn* son. *We can now understand why the warning to Pharaoh about the killing of the firstborn was placed before Moses’ tenth delay and not elsewhere, such as before the tenth plague a few chapters later. This is the perfect place. There is no incongruity.*

In conclusion, a question of identity has been resolved and a curious passage has become clear. We have seen how translations can misdirect our understanding. Does it matter whether we know whom Yahuah is trying to kill? Absolutely. The fact that Gershom the firstborn son was the intended victim, and not Moses, emphasizes Israel's status as Yahuah's *firstborn son*. A transitory incident that seemed a mere digression now stands as a banner over the entire Exodus story. CW

A message to Moses, a message to us

If Yahuah punished the king of Egypt for preventing Israel from achieving its destiny, and would even have punished Moses, the future religious and political leader of Israel, for delaying it, what does that bode for leaders in our days?

27: And speaking Yahuah to Aaron, "Walk to meet Mosha in the desert wilderness pastures, and he walked and encountered him at the mountain of the Eternal, and kissed him. 28: Then announced Mosha to Aaron **אֵל** as a strong **Covenant mark** all the words Yahuah who relationally had caused him to go -and **אֵל** as a strong **Covenant mark** the signs and warnings that He appointed and directed him.



29. Then walked Mosha and Aaron and they gathered and harvested **את** as a **strong Covenant mark** All the elders of the children of the Yahshral.




03/01/2019

30-Aharown אהרן spoke all of the words statements and messages which by way of relationship Yahowah had spoken to Moseh. And then he performed the signs in the sight of the people –paternal kin.

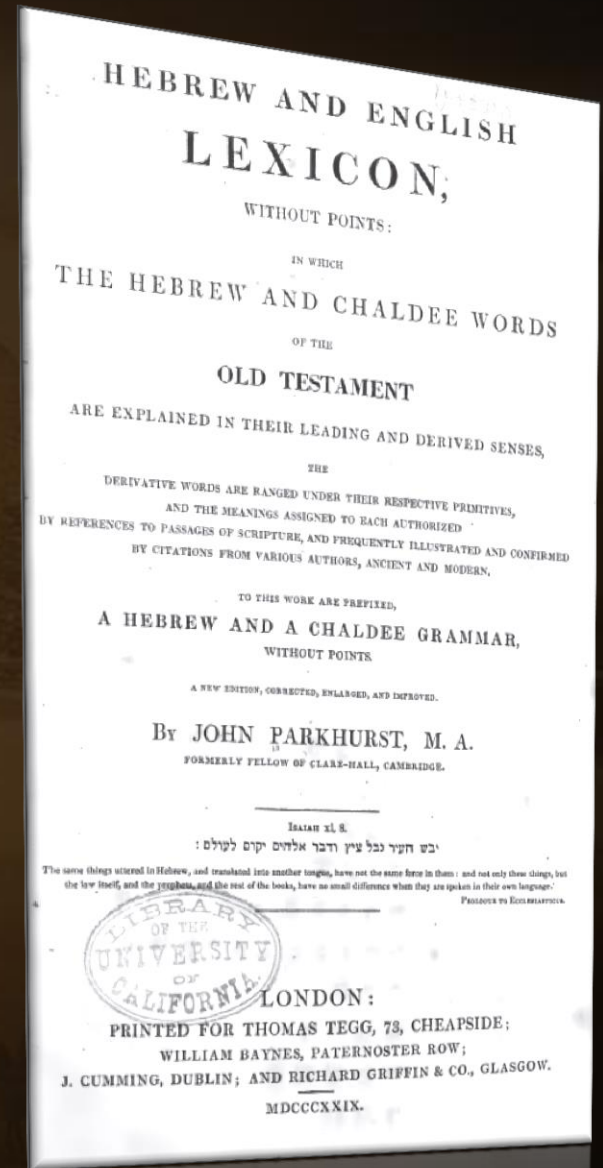
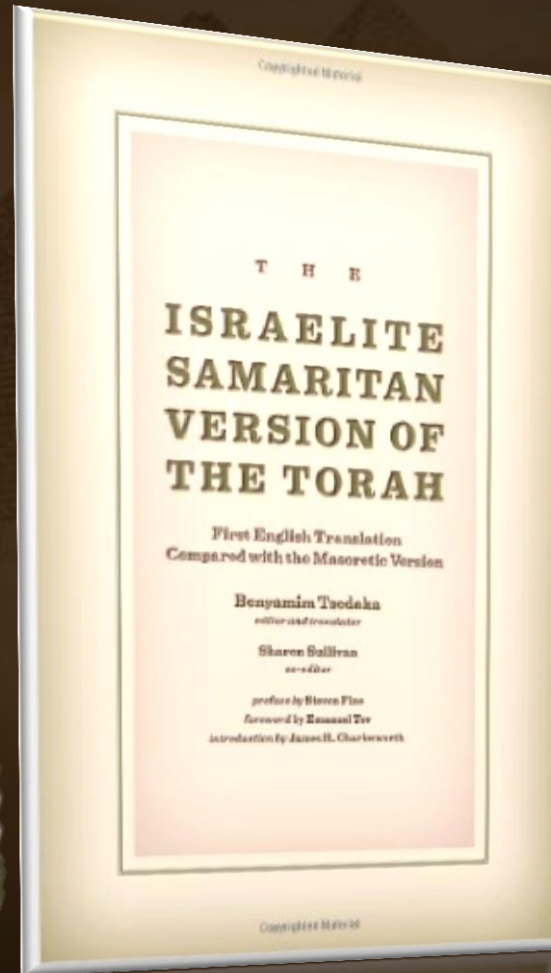
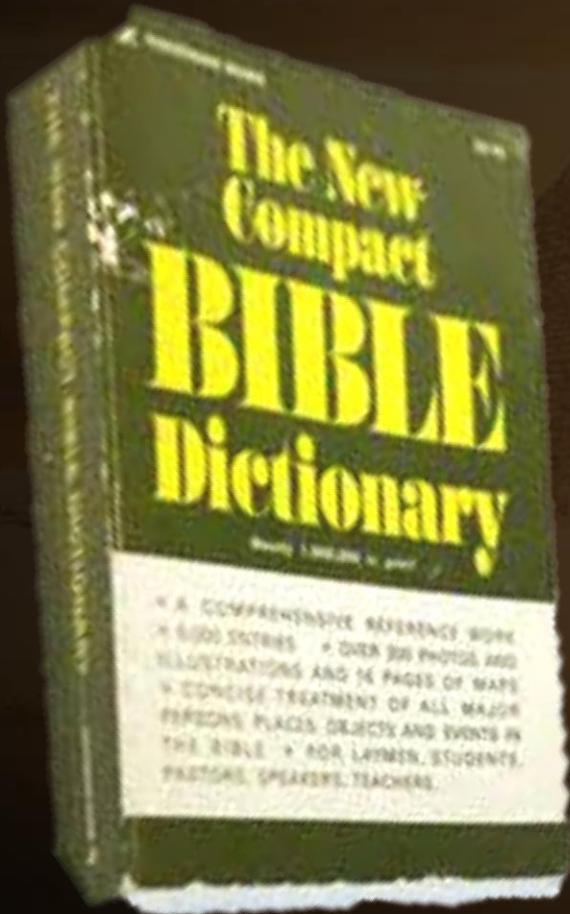
31 So the paternal kin trusted and relied upon considered it to be verifiable and true that indeed Yahowah had received the news - had listened to, had seen - considered, become acquainted with, and would attend to and sought out and inspected the circumstances associated with the אהרן miserable oppression and persecution, harassment and suffering, affliction and poverty, suppression of the אהרן Children of Yisra'el. And they knelt down and fell prostrate.



A majestic lion with a thick, golden-brown mane is perched on a dark, jagged rock. The lion's mouth is wide open in a powerful roar, showing its teeth and tongue. The background is a vast, hazy landscape of rolling hills and mountains under a dramatic, golden sunset sky. The overall tone is warm and epic.

**Next Time we will
pick up in Exodus
Chapter 5**

References



References

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

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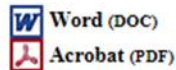
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Bibles: King James Version (Red-Letter KJV; 1769); KJV 1611; KJV 1850; KJV Apocrypha (1611/1769); American Standard Version (ASV; 1901); Holy Name & Divine Titles KJV; Full Hebrew Names KJV; Hebrew Bible/Old Testament (OT; Massoretic Text); Greek New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

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

References



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

1

Qara' – An Invitation to Meet God

Relationship, Not Religion...

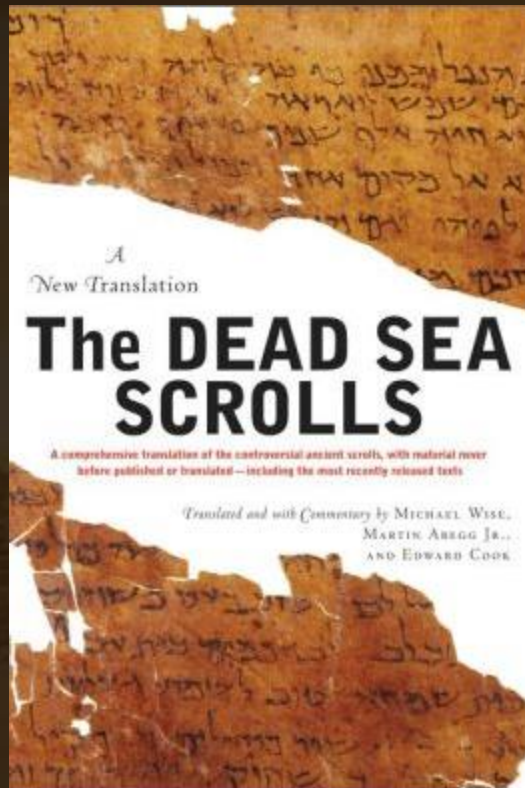
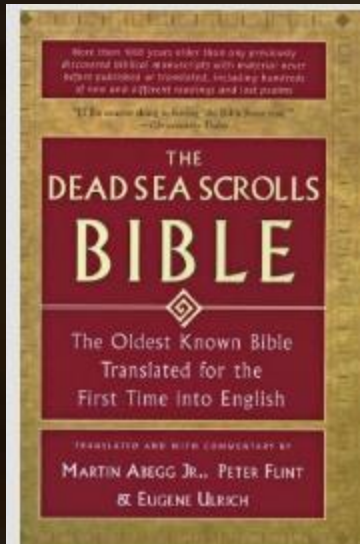
Qara', which means “to invite,” “to call out,” and “to meet,” represents the heart and soul of the *Towrah*. Yahowah has “*qara'* – invited” us to “*qara'* – meet” Him. And that is why *qara'* serves as the basis of *Miqra'* (plural: *Miqra'ey*), the title God chose to convey the purpose of His seven-step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

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

Invitations

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

References



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