

X Y W E C F Y

And these names

The History of The Exodus to Pesach

The Vigil Presentation 2019 and beyond

Part 4

03/24/2019



YAHUAH'S OASIS



HOME PAGE

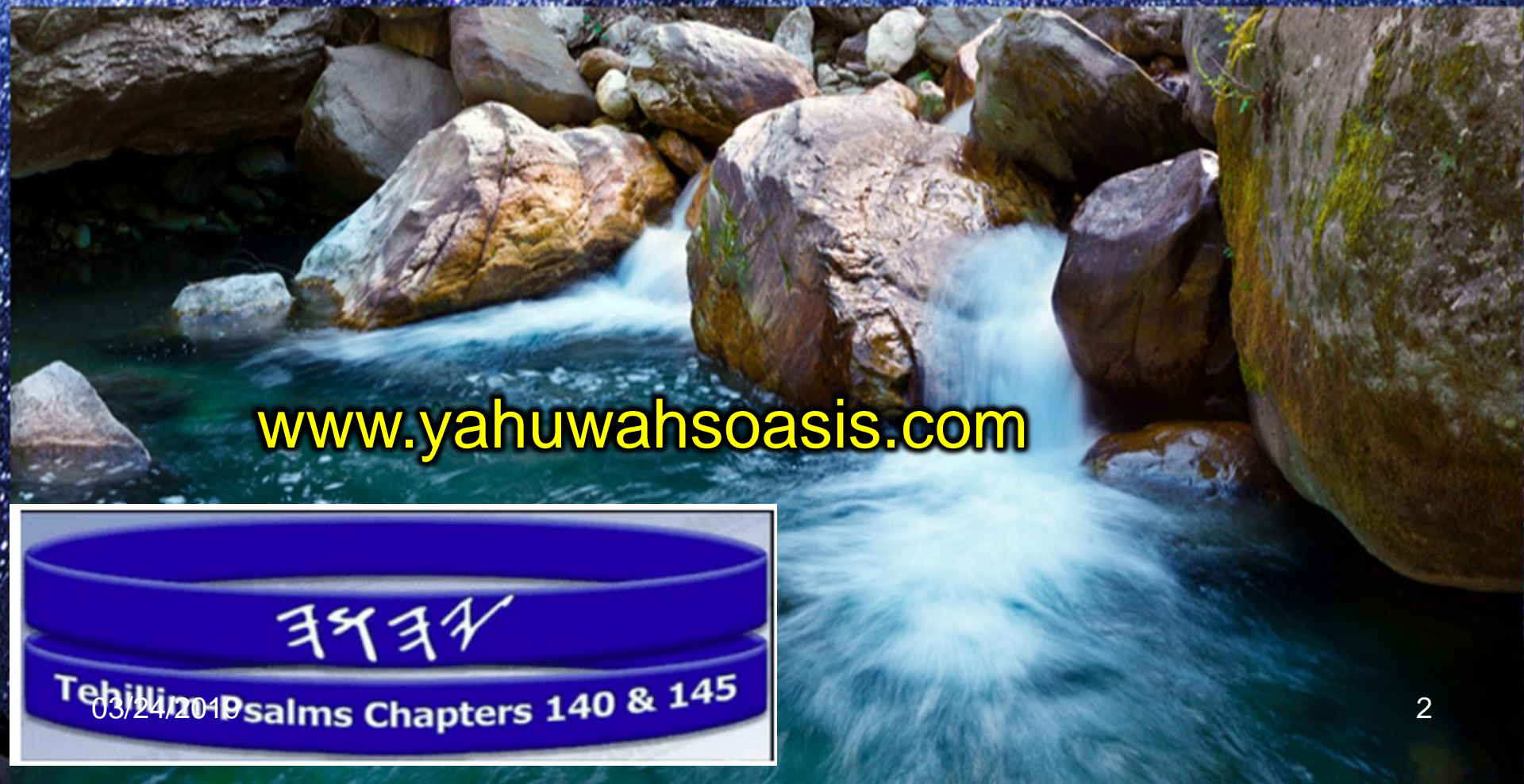
PRAISE MUSIC

APPOINTED TIMES (FEASTS)

THE COVENANT

GENESIS

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03/24/2019



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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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03/24/2019
2/08/2019

Welcome To The Retelling Of The

EXODUS

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

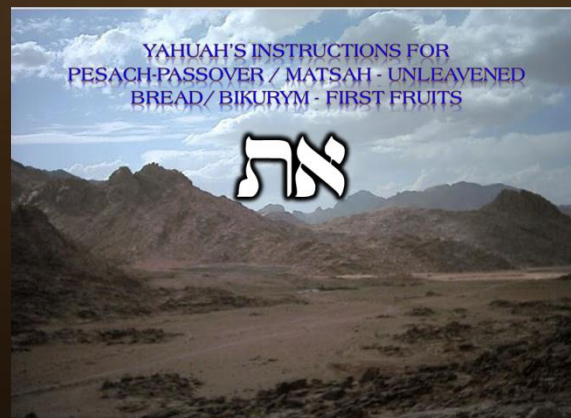
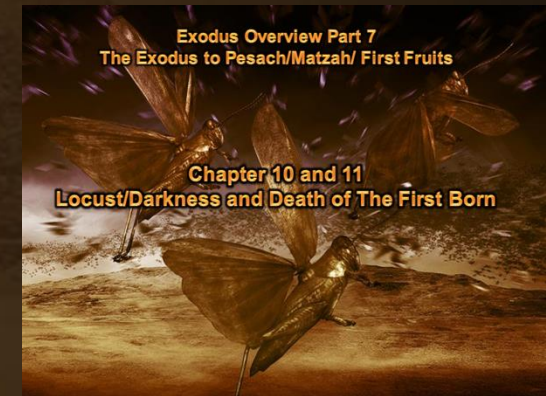
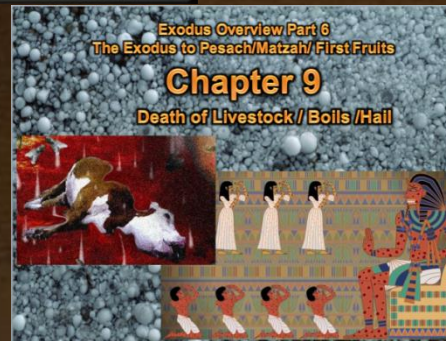
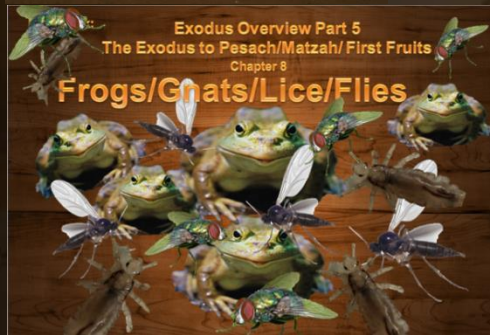
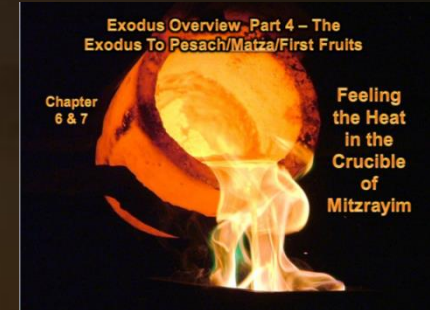
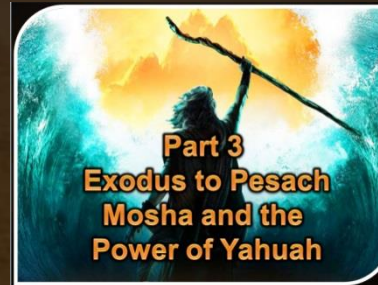
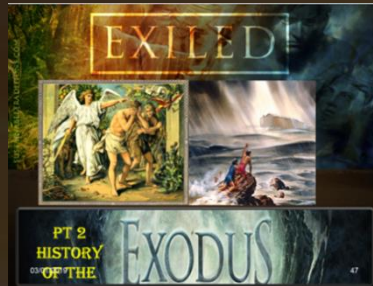
We will be looking at the calling out of Yah's people and what that meant to them on the first Pesach and to us as we engage in the re-enactment.

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 those will be in comic sans. We are using some thoughts from Craig Winn.

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 it's 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.

04/02/2016



03/24/2019

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

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

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

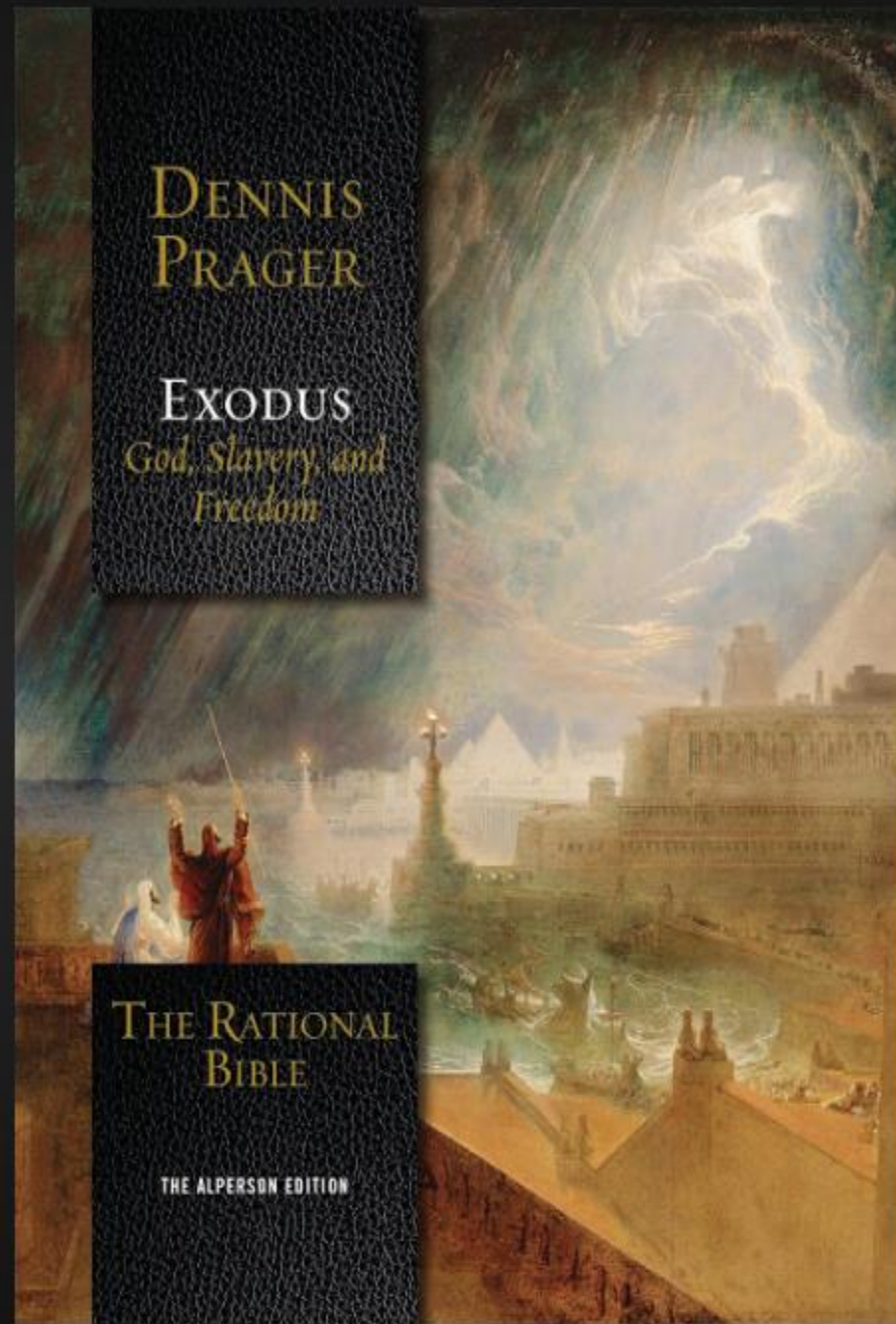
The main content area displays a document viewer for "Yada' Yah Volume 2: Invitations to Meet God ...Walking to Yahowah". The document title is "1 Qara' - An Invitation to Meet God". Below the title, the text reads: "Relationship, Not Religion..."

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

The text continues with a paragraph stating that 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)).

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

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



DENNIS
PRAGER

EXODUS
*God, Slavery, and
Freedom*

THE RATIONAL
BIBLE

THE ALPERSON EDITION

We will be adding insights from this wonderful book that we highly recommend you add to your library.



אֵת

In our previous studies we have discovered that the ALEF TAU in our opinion should not be ignored as Biblical translators have done but per the pictograph attach the meaning of "a strong Covenant mark". As with most Hebrew words this has a dual meaning of either a strong covenant mark with the enemy or with Yahuah depending on the context of the sentence. We think this is a marker Yahuah uses to say - *pay extra attention*- it deals with Covenant issues or people. Previously we have spelled it out but going forward for space and ease of reading, we will just let you know where it is in the verse and you can add that understanding in as you read it.

The Ten Plagues of Egypt



From Dennis Prager's book page 86 we find a great insight regarding patterns much like we found patterns in the first week of Genesis. We had documented them as well but he brings added flavor.

“The plagues follow a pattern. Pharaoh would go to the Nile every morning. Perhaps he went there to bathe or perhaps to pray to the river god Hapi- who the Egyptians believed, oversaw the annual flooding of the Nile, which deposited fertile soil on its banks. In any event, Pharaoh's apparently daily visit to the Nile plays an important role in the way the plagues unfold. The events preceding each of the first 9 plagues follow a pattern. The first 9 are divided into 3 groups of 3.

The 10 Plagues-Yahuah Verses the gods of Egypt

PLAGUE	GODS OF EGYPT	INTERESTING NOTES
1 WATER TURNED TO BLOOD Exodus 7:14-25	<ul style="list-style-type: none"> • Khnum - Guardian of river's source. • Hapi - Spirit of the Nile. • Osiris - Nile was his bloodstream. 	<ul style="list-style-type: none"> • Duplicated by the Egyptians. • Occurs in Goshen where Israelites lived. • Dead fish — putrid smell
2 FROGS Exodus 8:1-15	<ul style="list-style-type: none"> • Hapi } Frog goddess to Egypt. • Heqt } Both related to fertility 	<ul style="list-style-type: none"> • Duplicated by the Egyptians • Occurs in Goshen where Israelites lived.
3 LICE Exodus 8:16-19	<ul style="list-style-type: none"> • Seb The earth god of Egypt 	<ul style="list-style-type: none"> • Not duplicated by the Egyptians • Occurs in Goshen where Israelites lived. • Attributed to the "finger of God."
4 FLIES Exodus 8:20-32	<ul style="list-style-type: none"> • Uatchit - The fly god of Egypt. 	<ul style="list-style-type: none"> • God now makes a separation between the Egyptians and the Israelites. • No more plagues will come upon the Israelites.
5 DISEASE ON CATTLE Exodus 9:1-7	<ul style="list-style-type: none"> • Ptah } Egyptian gods associated • Mnevis } bulls and cows. • Hathor } • Amon } 	<ul style="list-style-type: none"> • Affects property. • Death of livestock.
6 BOILS Exodus 9:8-12	<ul style="list-style-type: none"> • Sekhmet - Egyptian goddess of Epidemics • Serapis } Egyptian gods of healing. • Imhotep } 	<ul style="list-style-type: none"> • Affects physical bodies. • Pharaoh's magicians cannot even appear in court.
7 HAIL Exodus 9:13-35	<ul style="list-style-type: none"> • Nut - Egyptian sky goddess. • Isis & Seth - Egyptian agriculture deities. • Shu - Egyptian god of the atmosphere. 	<ul style="list-style-type: none"> • Historical uniqueness for such a storm in Egypt. • Pharaoh confesses his sin but later changes his mind.
8 LOCUSTS Exodus 10:1-20	<ul style="list-style-type: none"> • Serapia - Egyptian deity protector from Locusts 	<ul style="list-style-type: none"> • Pharaoh offers a compromise. • The compromise is rejected. • Pharaoh again confesses his sin.
9 DARKNESS Exodus 10:21-29	<ul style="list-style-type: none"> • Re } Egyptian sun gods. • Amon-re } • Aten } • Atum } • Horus } • Thoth - Egyptian moon god. 	<ul style="list-style-type: none"> • Dark in Egypt at midday. • Apparently light was still provided for the Israelites in Goshen.
10 DEATH OF FIRSTBORN Exodus 12:29-36	<p>This plague was a judgment on all of Egypt's gods, including Pharaoh himself. In Exodus 1, Pharaoh had killed the sons of Israel. Now the Lord kills the firstborn sons of the Egyptians (Exodus 11-12). Pharaoh will now let Israel go. He will later lose his army to death in the Red Sea (Exodus 14:4-31).</p>	

11
“Before the 1st, 4th and 7th plagues, (blood, insects, hail) Moshah is instructed to go in the morning and station himself where Pharaoh will be.

Before the 2nd, 5th and 8th plagues (frogs, pestilence, locusts), Moshah is instructed to go to Pharaoh's palace and confront him there and each of these plagues is executed by Aaron rather than Moshah.

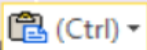
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“The 3rd, 6th and 9th plagues, (lice, boils and darkness) strike without any warning.

“This is yet another of the innumerable patterns in the Torah that seem to demonstrate a divine order in unfolding events. At the very least, great thought was put into how the plagues were executed. Nothing was random”.

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



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

YAHUAH'S INSTRUCTIONS FOR
PESACH-PASSOVER / MATSAH - UNLEAVENED
BREAD / BIKURYM - FIRST FRUITS

את

Chapter 12

Sefer Yetziat Mitsrayim / Shemot (Exodus)

Chapter 12



From the Blessyahowah.com site, he sums it nicely.

1. He redeems us from death, which is the consequence of our sin—Passover / Pesach
2. He removes our sins from us—Unleavened Bread / Matsah
3. He has our names written in the Lamb's Book of Life—First Fruits / Bikurim

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, bathed in the warm, golden light of a sunset or sunrise. The sky is filled with soft, wispy clouds, and the overall atmosphere is one of grandeur and power.

**We will pick up in
Exodus Chapter 12**

Due to time constraints we will not be doing detail word searches as this study is just to give a thumbnail version of what Yahuah has asked us to do so we can be ready. Realize that the instructions change from Exodus to Leviticus, Deuteronomy and Numbers. Now there is a good reason for some of the differences and some not so good. The good reason is that Exodus was the actual event. So they were not "observing" it they were literally doing the event. When we get to Leviticus, Deuteronomy and Numbers it is instructions on how to observe as a memorial the event. For example, when a married couple celebrates their anniversary every year, they do not get dressed up in the wedding garb and order a 3 tiered cake and invite every person who was there at the event and do an exact reenactment. They hold a memorial and remember the day. Thus the event days' activity and the memorial of it is a bit different.

The not so good news is the redaction that has taken place and so we will have to be diligent when we go back through this to make sure that all the instructions are not rabbinical in nature instead of Yahuah's nature.

Exo 12:1 And יהוה spoke to Mosheh and to Aharon in the land of Mitsrayim, saying,

The Torah interrupts the narrative of the plagues to list the instructions the Israelites must follow on the eve of the Exodus. From a dramatic perspective, this is poorly situated, since the suspense is at its peak- Yahuah is about to bring the final and most devastating plague upon Egypt. Perhaps these instructions are inserted here because Yahuah will not take the Israelites out of Egypt until they first reaffirm their connection with Him. After all, the purpose of the Exodus is not only freedom. Freedom alone gives license and results in anarchy. That's why, in Yahuah's name, Moses repeatedly demanded freedom for the Israelites so "that they may worship Me" (Exodus 9:1, 10:3,5:1) - DP

That Yahuah is primarily worshipped through moral conduct is emphasized repeatedly throughout the Bible:

- Do what is right and good in the sight of Yahuah- Deut 6:18
- The Set Apart Yahuah is made Set apart through righteousness – Isaiah 5:16
- He has told you, O Man, what is good, and what Yahuah requires of you: only to do justice, and to love goodness, and to work humbly with your Eternal- Micah 6:8
- Thus said Yahuah: Let not the wise man glory in his wisdom; Let not the strong man glory in his strength; Let not the rich man glory in his riches. But only in this should one glory: In his earnest devotion to Me. For I, Yahuah act with kindness, justice and equity in the world; for in these I delight. Jeremiah 9:22-23

This listing of instructions directing the Israelites on how to worship (serve) Yahuah is therefore, intended to remind the Israelites they are being liberated from Egypt to serve Yahuah. Almost all of the instructions of the Torah are given in the wilderness. These instructions are unique in that they are given in Egypt. DP

12:2 “This month is the beginning of months for you, it is the first month of the year for you. 3 “Speak to all the congregation of Yisra’el, saying, ‘On the tenth day of this month each one of them is to take for himself a lamb, according to the house of his father, a lamb for a household.


The Torah is referring to the Hebrew month of Nisan.. The spring month that includes Passover. In verses 3-13 Yahuah outlines the instructions of the paschal sacrifice offered on the eve of the Exodus. A purpose of this sacrifice, like the purpose of the plagues, is to teach Israelites- and the Egyptians- about Yahuah. The lamb was one of many animals worshipped as gods by Egyptians. The Israelites are therefore instructed to slaughter a god of their oppressors as a way of serving their own Eternal, which was exactly what Moses warned Pharaoh would so infuriate him and the Egyptians (8:22)

DP

The question of the morality of animal sacrifice is a good discussion... Suffice it to say in here the paschal sacrifice, like most of the animal sacrifices in the Torah, was eaten. Unless, one holds that all meat eating is immoral, there is no moral problem in animal sacrifice. It was simply ritual slaughter for food as opposed to secular slaughter for food. DP

12:4 'And if the household is too small for the lamb, let him and his neighbor next to his house take it according to the number of the beings, according to each man's need you make your count for the lamb. 5 'Let the lamb be a perfect one, a year old male. Take it from the sheep or from the goats. 6 'And you shall keep it until the fourteenth day of the same month. Then all the assembly of the congregation of Yisra'el shall kill it between the evenings.

21



All animals sacrificed to Yahuah had to be perfect. People were not allowed to sacrifice their least desirable animals. Then it would not be a "sacrifice". The waiting period might have been intended to test the Israelites' faith; Could they maintain a faith in Yahuah that was stronger than their fear of the Egyptians, who could attack them at any moment for preparing to slaughter one of their gods?

Sarna writes that the slaughtering of an animal sacred to the Egyptians was intended to undermine the fear imposed by hundreds of years of Egyptian bondage and thereby remove an important psychological barrier to liberation: Only when the Israelites could bring themselves to sacrifice the gods of their oppressors- before their oppressors' eyes- would the Israelites truly be ready to embrace freedom. It would be analogous to people in totalitarian states gathering to publicly smash statues of the dictator. DP

12:7 'And they shall take some of the blood and put it on the two doorposts and on the lintel of the houses where they eat it. 8 'And they shall eat אֵת the flesh on that night, roasted in fire – with unleavened bread and with bitter herbs they shall eat it. 9 'Do not eat it raw, nor boiled at all with water, but roasted in fire, its head with its legs and its inward parts. 10 'And do not leave of it until morning, and what remains of it until morning you are to burn with fire.

Sarna explains that roasting may have been the quickest way to prepare meat at the same time.

Alternatively, roasting may have been the best way of removing all the blood, which is forbidden to eat.

Yahuah may be teaching the Israelites that they must be different from animals, who kill other creatures and immediately eat the meat. *Elevating human conduct above that of animals is one of the primary aims of Torah Instructions, and should be the aim of every civilization. Indeed, humans have often acted worse than animals (in inflicting pain on other humans solely for the sake of seeing them suffer). DP*

Exo 12:11 'And this is how you eat it: **your loins girded, your sandals on your feet, and your staff in your hand.** And you shall eat it in haste. **It is the Passover of יהוה.**
12 'And I shall pass through the land of Mitsrayim on that night, and shall smite all the first-born in the land of Mitsrayim, both man and beast. **And on all the mighty ones of Mitsrayim I shall execute judgment. I am יהוה.**

Same story/theme of the Exodus - pattern is repeated! What is our take away?
GIRD UP!



23

Jer 1:7 And יהוה said to me, "Do not say, 'I am a youth,' but go to all to whom I send you, and speak whatever I instruct you. 8 "Do not fear their faces, for I am with you to deliver you," declares יהוה. 9 Then יהוה put forth His hand and touched my mouth, and יהוה said to me, "See, I have put My words in your mouth... Jer 1:15 "For look, I am calling all the clans of the reigns of the north," declares יהוה. "And they shall come and each one set his throne at the entrance of the gates of Yerushalayim, against all its walls all around, and against all the cities of Yehudah. 16 "And I shall pronounce My judgments against them concerning all their evil, because they have forsaken Me, burned incense to other mighty ones, and bowed themselves to the works of their own hands. 17 "Now, gird up your loins and arise, and speak to them all that I instruct you. Do not break down before their faces, lest I break you before them. 19 "And they shall fight against you, but not prevail against you. For I am with you," declares יהוה, "to deliver you."

“Yahuah instructs the Israelites to be ready to leave because the Egyptians are about to throw them out of Egypt. This plague serves to once again reinforce that only Yahuah is Eternal and other gods are false.



Yahuah is not even represented!



With the rush now-a-days towards a one world religion where religious leaders are saying every religion worship the same “god” Dennis makes this great point. The underlying point of the judgment on Egypt is to set it straight who Yahuah is - the only living Everlasting Creator of the Universe and beyond.

“I believe in god,” tells us nothing about a person’s beliefs or about the god in whom he or she believes. To cite an obvious example, a god in whose name believers, cut innocent people’s throats, behead them, burn them alive, and rape girls and women – as is being done at the time of this writing by Islamist terrorists in the name of “the one God” – cannot be the same god as Yahuah of the Torah, the Eternal who gave the 10 Instructions, who instructed His people to “Love the stranger”, and expects set apart and ethical conduct at all times. Likewise, those Christians who in the Middle Ages slaughtered entire Jewish communities in the name of Christ also clearly did not believe in Yahuah of the Scriptures (let alone in those Church leaders who condemned such atrocities)-as virtually every Christian today would acknowledge.

Yet, there are many people who argue that all those who say they believe in god believe in the same god. Why do people make this argument?

Because all too often they have an anti-scripture agenda. They say all those who claim to believe in god believe in the same god in order to discredit Yahuah and Torah- rooted in the Scripture.

So, then how are we to know whether any two people who say they believe in “god”, believe in the same “god”, especially Yahuah of the Torah?

We answer this by saying if they don't know His name then they do not know Him, thus they cannot “believe” in Yahuah. Because they do not know His character nor would they promote a “New Testament” that tries to replace the Torah. Dennis continues with 3 good questions that make a great point.

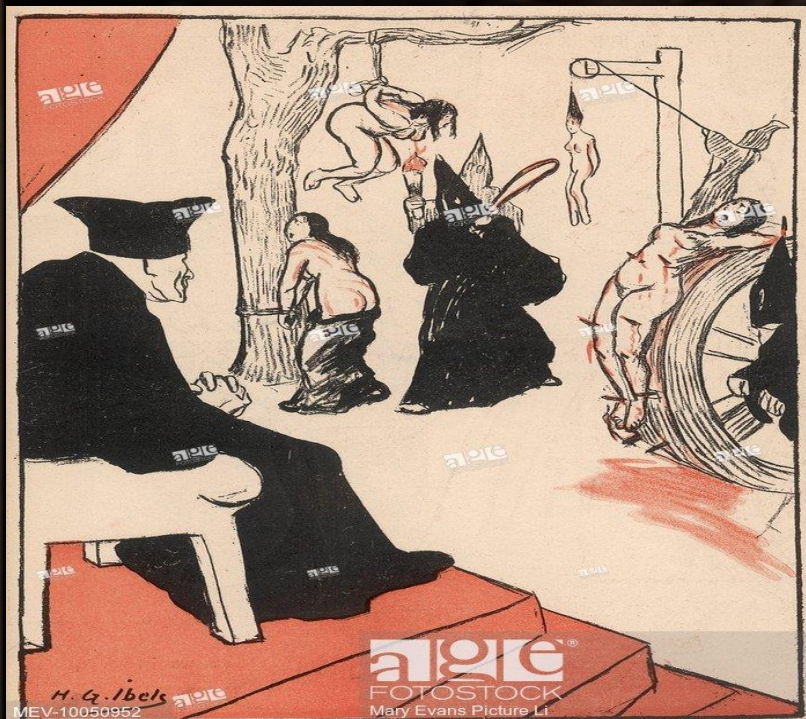
1. Do you believe in the Eternal known as the Eternal of Israel?

Before responding, some people might need to have that term defined. The “Eternal of Israel” is the Eternal introduced to the world by the Hebrews and their Scriptures. This is the Eternal Who created the world, Who revealed Himself to the Hebrews and Who made His Moral will known through the Ten Instructions and the Hebrew prophets. Obviously, all believing Hebrews would answer in the affirmative, The great majority of religious Christians would as well. DP This may pass Dennis' first test but fails miserably our first test. Our first question would be- What is His Name? Yahuah did not just reveal Himself to Hebrews or (Jews) as Adam, Enoch, Noah and Abraham just to name a few were not “Jews”. Religious Christians are just delusional as to who their god is. Proof is that they make JC the creator god. If the individual does not know Yahuah has a proper name that He has asked us to use it (no matter the pronunciation) then they are serving another god than the one in the Torah.

2. Does the god you believe in judge the moral behavior of every human being- and by the same moral standard?

There are many people today who do not believe in a god that judges people's actions. These people are generally to be found among those who affirm no specific religion. For them, "god", is an entirely personal thing. Often, they will say "god is within me." But of course, if god is only within them, who outside of them will ever judge them? They can be fine people but, people who do not believe in an Eternal who does not morally judge them and all other people, do not believe in Yahuah of the Torah.

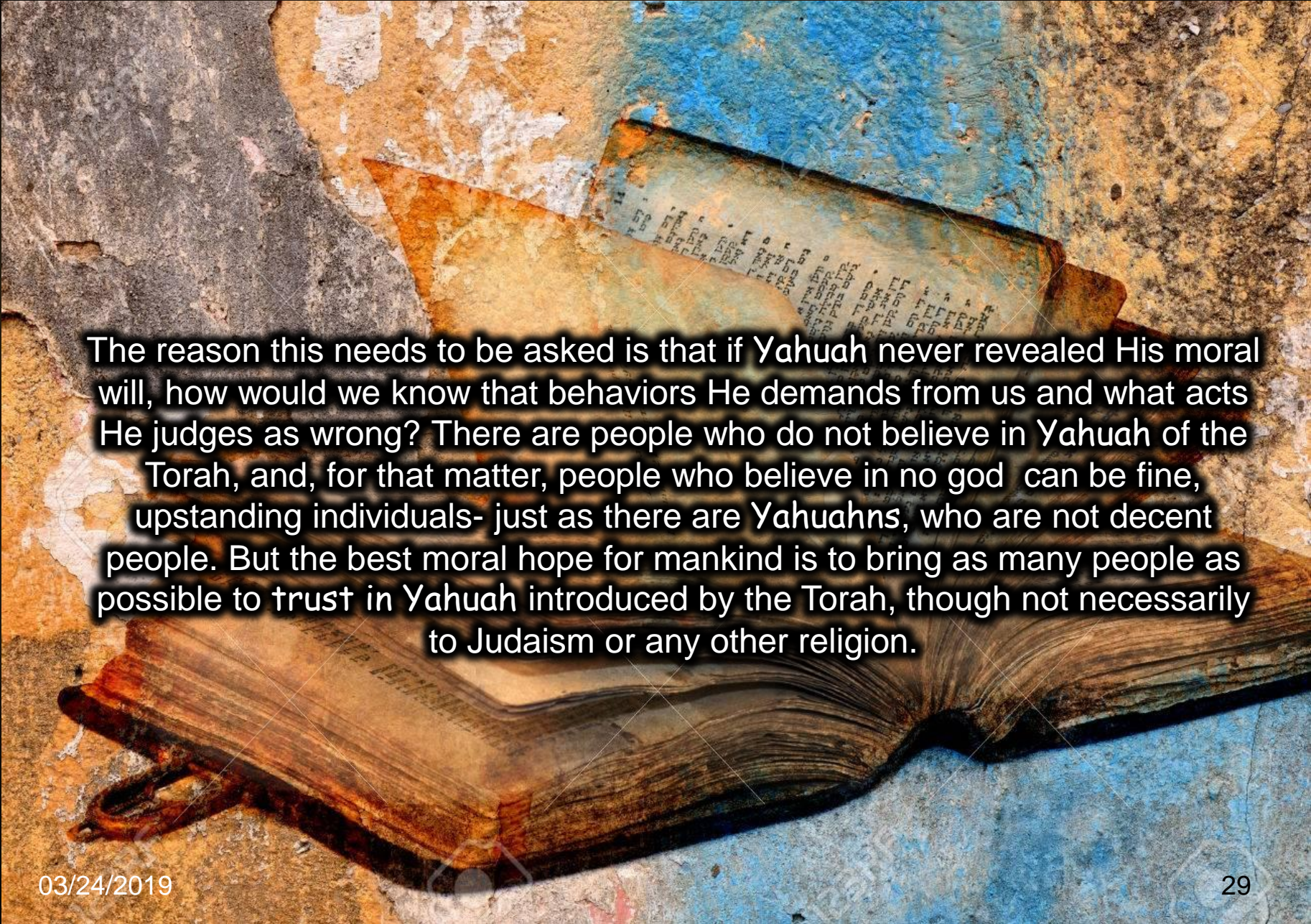
Now, one might argue Islamist terrorists also believe in a judging god, as did **Tomas de Torquemada**, the infamous Catholic head of the Spanish Inquisition. But this argument is not pertinent, because such individuals believe god judges people by their faith alone, not by their moral behavior- and believers can therefore torture and kill non-believers. **This is not Yahuah of the Torah.**



It should be clear, that one need not be a Jew, (Hebrew) or a Christian, or a member of any faith to believe in Yahuah of the Torah. While the Torah's aim that all humans believe in Yahuah who is revealed in the Torah, there is not the slightest suggestion anyone needs to become a Jew to do so. Indeed the purpose of the Hebrew people- the purpose of being Chosen- was to bring humanity to Yahuah of the Torah, which, by definition, also means accepting Yahuah's moral instructions.

Unfortunately the Jews- Hebrews failed to introduce Yahuah to humanity by the act of hiding His name 7,000 times in Scripture. Yes they were chosen to do this but they failed. What they succeeded in doing was to keep the Hebrew Torah intact so we could find it in spite of them.

3. Do you believe in Eternal who gave the 10 Instructions?



The reason this needs to be asked is that if Yahuah never revealed His moral will, how would we know that behaviors He demands from us and what acts He judges as wrong? There are people who do not believe in Yahuah of the Torah, and, for that matter, people who believe in no god can be fine, upstanding individuals- just as there are Yahuahns, who are not decent people. But the best moral hope for mankind is to bring as many people as possible to trust in Yahuah introduced by the Torah, though not necessarily to Judaism or any other religion.

TESTING THE FAITH

BUSH: ALL RELIGIONS PRAY TO 'SAME GOD'

'That's what I believe. I believe Islam is a great religion that preaches peace'

Published: 10/07/2007 at 1:00 AM

President George Bush has repeated his belief all religions, "whether they be Muslim, Christian, or any other religion, prays to the same God" – an assertion that caused outrage among evangelical leaders when he said it in November 2003.

Bush made the statement Friday in an interview with Al Arabiya reporter Elie Nakouzi.



"Well, first of all, I believe in an Almighty God, and I believe that all the world, whether they be Muslim, Christian, or any other religion, prays to the same God. That's what I believe. I believe that Islam is a great religion that preaches peace. And I believe people who murder the innocent to achieve political objectives aren't religious people, whether they be a Christian who does that – we had a person blow up our – blow up a federal building in Oklahoma City who professed to be a Christian, but that's not a Christian act to kill innocent people.

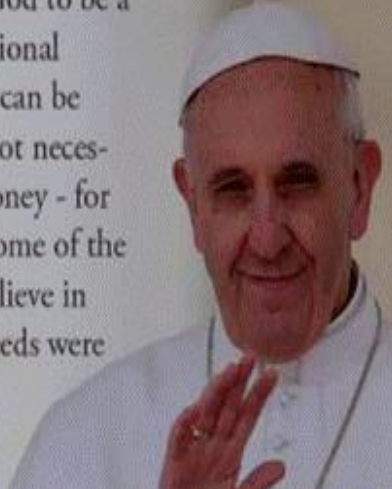
Francis J. Beckwith

THURSDAY, DECEMBER 17, 2015



It is not necessary to believe in God to be a good person. In a way, the traditional notion of God is outdated. One can be spiritual but not religious. It is not necessary to go to church and give money - for many, nature can be a church. Some of the best people in history did not believe in God, while some of the worst deeds were done in His name.

-POPE FRANCIS



Now on to the big question: Do Muslims and Christians worship the same God? To answer it well, we have to make some important philosophical distinctions. First, what does it mean for two terms to refer to the same thing? Take, for example, the names “Muhammed Ali” and “Cassius Clay.” Although they are different terms, they refer to the same thing, for each has identical properties. Whatever is true of Ali is true of Clay and vice versa. (By the way, you can do the same with “Robert Zimmerman” and “Bob Dylan,” or “Norma Jean Baker” and “Marilyn Monroe”).

So the fact that Christians may call God “Yahweh” and Muslims call God “Allah” makes no difference if both “Gods” have identical properties. In fact, what is known as classical theism was embraced by the greatest thinkers of the Abrahamic religions: St. Thomas Aquinas (Christian), Moses Maimonides (Jewish), and Avicenna (Muslim). Because, according to the classical theist, there can only in principle be one God, Christians, Jews, and Muslims who embrace classical theism must be worshipping the same God. It simply cannot be otherwise.

But doesn't Christianity affirm that God is a Trinity while Muslims deny it? Wouldn't this mean that they indeed worship different “Gods”? Not necessarily. Consider this example. Imagine that Fred believes that the evidence is convincing that Thomas Jefferson (TJ) sired several children with his slave Sally Hemings (SH), and thus Fred believes that TJ has the property of “being a father to several of SHs children.” On the other hand, suppose Bob does not find the evidence convincing and thus believes that TJ does not have the property of “being a father to several of SHs children.”

Would it follow from this that Fred and Bob do not believe that the Third President of the United States was the same man? Of course not. In the same way, Abraham and Moses did not believe that God is a Trinity, but St. Augustine, St. Thomas Aquinas, and Billy Graham do. Does that mean that Augustine, Aquinas, and Graham do not worship the same God as Abraham and Moses? Again, of course not. The fact that one may have incomplete knowledge or hold a false belief about another person – whether human or divine – does not mean that someone who has better or truer knowledge about that person is not thinking about the same person.

HOLY BIBLE PROPHECY

THE TESTIMONY OF JESUS IS THE SPIRIT OF PROPHECY

Rick Warren acknowledges Christians and Muslims worship same God

FEBRUARY 28, 2012 BY ELLIOTT NESCH



Yesterday's article in the Life section from the Orange County Register (the same county where Rick Warren's Saddleback Church is located), is entitled "Rick Warren builds bridge to Muslims." It describes how Warren is a part of an effort named King's Way that is attempting to bring evangelical Christians and Muslims together. It goes on to state:

“The Rev. Rick Warren, pastor of Saddleback Church in Lake Forest and one of America's most influential Christian leaders, has embarked on an effort to heal divisions between evangelical Christians and Muslims by partnering with Southern California mosques and proposing a set of theological principles that includes acknowledging that Christians and Muslims worship the same God” [1]



Berlin Germany builds the first chrislam worship center.

BEWARE OF CHRISLAM!

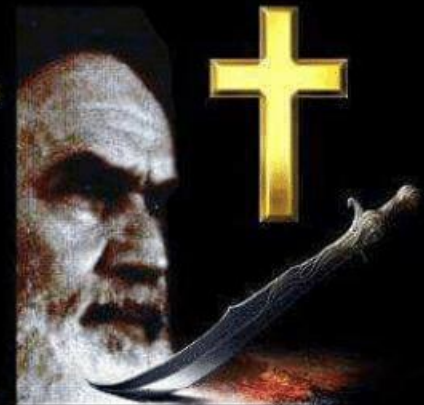
Christianity and Islam are totally incompatible!

Muslims don't believe:

- Jesus is God's Son
- Jesus is the Savior
- Jesus died on the Cross
- Jesus was resurrected

Muslims do believe:

- God has no sons
- Jesus was a prophet
- Muhammad is greater
- Jews are infidels
- Christians are infidels
- Infidels should be killed



www.endtimeprophecy.net/Articles/muslim-1.html

13 ‘And the blood shall be **a sign for you** on the houses where you are. And when I see the blood, I shall **pass over** you, and let the plague not come on you to destroy you when I smite the land of Mitsrayim. 14 ‘And this day shall become to you **a remembrance**. And you shall observe it as a festival to יהוה throughout your generations – observe it as a festival, an everlasting Instruction.

The sign is for “**you**”, the Israelites, not for Yahuah, Who does not need signs. The sign functions to assure the Israelites that they will be spared in spite of all the death that will be take place around them. The word pasachtı means “I will pass over.” The Torah affirms the central importance of remembering.





There are six instructions of remembrance in the Torah.

1. The Sabbath

2. The Exodus

3. Receiving the Instructions at Sinai

4. Amalek – “remember what Amalek did to you on your journey after you left Egypt how, undeterred by reverence of Yahuah he ... cut down all the stragglers in your rear?

Det 25:17-19

5. The Golden Calf and other incidents in which the Israelites disrespected Yahuah.

6. Yahuah’s punishment of Miriam for speaking ill of Moses.

REMEMBER

Dennis's list:

1. Remembering endows history with meaning and significance
2. Remembering enables us to learn from history
3. Remembering leads to wisdom
4. Remembering makes the moral progress of civilization possible
5. Remembering links us with those who came before us and reminds us we are part of an ongoing people and or ideal.
6. Remembering ensures that those who have suffered and perished are not forgotten.

Still remember

7. Remembering ensures that evil is not forgotten and allowed to disappear into the "ash heap of history"
8. Remembering is the only way to avoid repeating the mistakes of the past.
9. Remembering – by ensuring that goodness and good people are not forgotten- makes enduring gratitude possible.

15 'Seven days you shall eat unleavened bread. Indeed on the first day you cause leaven to cease from your houses. For whoever eats leavened bread from the first day until the seventh day, **that being shall be cut off** from Yisra'el. 16 'And on the first day is a set-apart gathering, and on the seventh day you have a set-apart gathering. No work at all is done on them, only that which is eaten by every being, that alone is prepared by you.



YOU'RE
CUT OFF!

The Hebrew term for “cut off” is *karet*, one of the most severe punishments in the Torah. The Torah never makes fully clear what *karet* means, and there are 3 different ways the Talmud explains this term.

1. **Premature death.** This does not mean all premature death in this life was a punishment for some grave sin. Many who would have been *karet*, lived long lives. So we don't think this pertains to premature death in THIS LIFE. Remember, Yahuah is Eternal. He wants us to be Eternal, so anything short of that or endangers our ability to be granted that in His mind would be a premature death.

CUT

3. Being "cut off" from life in the world to come. This is what makes the most sense, since being cut off from Yahuah and His Covenant family members here, will ultimately cut you off from Eternity.

2. The Eventual ending of a sinner's family line. Again, only if you look at it from the perspective of people not following Torah, or Pasach and do not teach it to the children, yes they are cut off from this and thus this family line does not progress into Eternal life because of it.

OFF

This is more of the literal view of the definition of karet and may well be the best. Those who do not observe the instructions for which the punishment is karet do indeed “cut themselves off” from Yahuah and from His people. Many of the Torah’s most severe punishments, like karet, exist to teach the severity of the offense (to Yahuah) and to deter people from engaging in that action. That karet is a punishment/ consequence of eating leaven on Passover show how important the Torah and Yahuah considers refraining from it. Covenant Family members who trust in the moral and intellectual greatness of the Torah, not to mention its divine origins, will therefore honor this request. Others will regard the prohibition as a quaint ritual or as simply pointless. But for such people, that is true of most of the Torah. The Torah is so uniquely wise that when it specifies an instruction to be observed and guarded forever, one ought- at the very least- to consider doing so and at the most consider the consequences of not doing so.



Exo 12:17 'And you shall **guard** אִתָּךְ the *Festival of Unleavened Bread*, for on this same day I brought your divisions אִתָּךְ out of the land of Mitsrayim. And you shall guard אִתָּךְ this day throughout your generations, an everlasting Instruction. 18 'In the first *month*, on the fourteenth day of the month, in the evening, you shall eat unleavened bread until the twenty-first day of the month in the evening. 19 'For seven days no leaven is to be found in your houses, for if anyone eats what is leavened, that same being shall be cut off from the congregation of Yisra'el, whether sojourner or native of the land.



IF YOU LOVE ME;
GUARD MY TORAH

Leavening, a process believed to have been invented in Egypt about 500 years before the Exodus, involves the fermentation of dough. Fermentation is a form of decomposition, thereby represents decay and death. ..In Leviticus, the Torah regards that which represents death as *tameh*, a word usually translated (imprecisely) as “unclean” or “impure”. Perhaps it should be translated as “death-related”. The prohibition of Hebrew priests from coming into contact with the dead, because they are to be preoccupied only with life. Thus the avoidance of leaven on Passover may be seen as a symbolic rejection of the Egyptian preoccupation with death. Much of the Torah instructions and teaching is a rejection of the values of Egypt, most particularly the emphasis on death and worship of nature. DP



Exo 12:20 ‘Do not eat that which is leavened – in all your dwellings you are to eat unleavened bread.’ ” 21 And Mosheh called for all the elders of Yisra’el and said to them, “Go out and take lambs for yourselves according to your clans, and slaughter the Passover lamb. 22 “And you shall take a bunch of **hyssop**, and dip it in the blood that is in the basin, and strike the lintel and the two doorposts with the blood that is in the basin,



The hyssop plant has sponge- like branches that absorb liquid so was well suited for this task.

Hyssop

A bitter herb.

After this, Yahusha knowing that all things were now accomplished, that the scripture might be fulfilled, said I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon **HYSSOP**, and put it to his mouth. When Yahusha therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up his Ruach. (John 19:28-30)

Psa 51:6 See, You have desired truth in the inward parts, And in the hidden part You make me know wisdom. **7** Cleanse me with **hyssop**, and I am clean; Wash me, and I am whiter than snow.



Psalm 51 is David's prayer of repentance after he sins with Bathsheba. Within this prayer, David expresses his supreme confidence in the faithfulness of Yahuah to forgive. However, when we come to Psalm 51:7, David mentions a plant called "hyssop." It seems like an odd request to ask Yahuah to use a hyssop plant to wipe away David's sin. So it raises a question worth asking, "What does the hyssop represent in the Bible?"

Now what the heck is this “hyssop” all about [Psalm 51:7](#)? To really appreciate what David is saying, you have to understand the significance of the hyssop branch in the Tanak. In [Exodus 12:22](#) the hyssop is used at the first Passover to spread the blood around the door frames. In [Leviticus 14:4-7](#) the hyssop and the blood are used in the ceremonial cleansing of the leper. In [Numbers 19:1](#) hyssop is used for cleansing someone who has touched a dead body.

Basically the hyssop branch is a means by which the blood of the sacrifice was transferred to the sinner as a cleansing covering of forgiveness.



It's crazy how much symbolism is going on here. Yahusha is drinking the wine vinegar. Psalm 75:8 states, “For in the hand of Yahuah there is a cup with foaming wine, well mixed, and he pours out from it, and all the wicked of the earth shall drain it down to the dregs.” Yahusha prayed in Matthew 26:42 (NIV), “My Father, if it is not possible for this cup to be taken away unless I drink it, may your will be done.”

Therefore it's safe to conclude that the cup of sour wine Yahusha drinks at the crucifixion is representing the cup of Yahuah's wrath which we all deserve to drink because of our sins. The cup could be taken away from Yahusha even if he didn't drink it. But the cup of Yahuah's wrath could not be taken away from us **unless Yahusha drank it on our behalf.**

Notice, however, that this wine representing Yahuah's wrath was transferred to Yahusha on the hyssop branch. The hyssop plant and the wine vinegar are symbolizing the substitutionary death of Yahusha on our behalf. Yahusha died in our place. Yahusha drank the cup of Yahuah's wrath that we were supposed to drink. And it was as if Yahuah ordained the hyssop branch to show up right at the crucifixion to remind everyone who was watching that all those symbolic rituals in the Tanak were symbolizing this moment.



What Does the Hyssop Represent in Scripture? The Hyssop Represents the Freedom and Forgiveness by YAHUAH

David fully understood what he was saying, when he prayed in Psalm 51:7 that Yahuah would “purge me with the hyssop,” it was if he was praying that Yahuah would release him of the judicial, emotional, physical, and spiritual burden he was under because of his sin.

<https://applygodsword.com/what-does-hyssop-represent-in-the-bible/>

Notice what Psalms 22 describes what we understand to be what Yahusha was going through at the crucifixion. We will see that Hyssop is good for many of these ailments.

AROMA HUT INSTITUTE

HYSSOP
BIBLICAL
HISTORY

Psa 22:6 **But I am a worm**, and no man; A reproach of men, and despised by the people.

Psa 22:14 I have been **poured out like water**, And all **My bones have been spread apart**; **My heart has become like wax**; **It has melted in the midst of My inward parts**.

"**I am poured out like water.**" The dominant sensation was pain, especially the pain caused by the nails piercing his hands and feet. The continuing battle between the upward pull of the nails and the downward pull of gravity gave Him an unrelieved sense of falling, of being poured out. It was natural to compare himself to water, because his ordeal had reduced him to total exhaustion, and he felt watery. Yet the imagery is complex. The pouring of water is also a figure for the spilling of his blood.

"**All my bones are out of joint.**" "Out of joint" is better translated "spread apart" (4). The grotesque stretching of his arms and cramping of his legs as Yahusha hung on the cross must truly have produced a sensation of extreme pressure on his joints. It is possible that in a typical crucifixion, the victim's arms were attached to the *patibulum* before it was lifted onto the *stipes* (5). Perhaps the pull on Yahushas' arms as he was yanked off the ground actually dislocated his shoulders.

My heart is like wax; it is melted in the midst of my bowels." He became conscious that He was on the brink of heart failure. Overexertion and lack of oxygen had so weakened his heart that it had become more like soft wax than hard muscle. Moreover, the wax was melting. The wall of the heart had ruptured, and blood had begun to seep into the heart cavity.

Psa 22:15 **My strength is dried** like a potsherd, And **my tongue is cleaving to my jaws**; And to the dust of death You are appointing me.

"My strength is dried up like a potsherd." The long hours of bleeding and unbearable pain had completely sapped his strength. He was now aware that his body was no longer stronger than death.

"My tongue cleaves to my jaws." From loss of blood and other causes of diminished blood flow in his upper body, he was suffering from acute physiological shock, a life-threatening condition. One symptom of the condition is a profound thirst. These words from Psalm 22 may have prompted Yahusha to utter his fifth saying on the cross, "I thirst."

Psa 22:16 For dogs have surrounded me; A crowd of evil ones have encircle me, **Piercing my hands and my feet**; 17 I count all my bones. They look, they stare at me.

Hyssop Oil: Uses and Benefits



What is hyssop good for? Some of the common hyssop benefits are listed as follows:

- First and foremost, hyssop herb is diuretic in action. **It helps in removal of waste materials from the body** by promoting excretion and frequent urination. This helps in detoxifying the body.
- **its ability to cure wounds and prevent infections.** It is anti-microbial in action and prevents the septic infection of wounds, thereby serving as an excellent antiseptic agent.
- helps promote digestion by catalyzing the synthesis of digestive juices and enzymes. As such, it assists in the digestion of food and absorption and assimilation of nutrients. It also helps prevent various digestive ailments like constipation.
- **ability to relieve spasms of stomach and respiratory system.** This is because hyssop herb is anti-spasmodic in action.
- it causes the blood vessels to contract, which, in turn, prevents sagging of the skin. Thus, the hyssop plant helps in preventing signs of aging such as fine lines and wrinkles; this can be attributed to its astringent like properties.

- its ability to tighten the gums and keep the mouth clean and hygienic. As such, it is vital for oral and dental health.
- Hyssop oil benefits the body by improving and enhancing blood circulation. This property of hyssop oil helps prevent various infections including arthritis, rheumatism, and gout.
- is a potent carminative, helping in clearing gas from the stomach and relieving afflictions of stomach, including heaviness in stomach, stomachache, nausea, vomiting, loss of appetite, and indigestion.
- **its ability to bring down fever**, thereby serving as a potent febrifuge. **It helps fight infections and removes toxins from the body that are the major causes of fever.**
- is an excellent cicatrisant, **promoting the healing of deep wounds. It also helps in removing scars and marks on skin**, especially caused by boils, insect bites, pox, and infections.
 - Hyssop herb uses also include clearing mucous and other deposits in the respiratory tract. As such, **hyssop herb is a potent expectorant.**

- is hypertensive in action, which helps raise blood pressure. Hence, it is beneficial to those suffering from hypotension. It relieves the symptoms of low blood pressure, which are headache, nausea, and vomiting.
- is a potent nervine that helps maintain the health of nervous system; it especially helps in cases of nervousness, convulsions, and vertigo.
 - is sudorific in action. It promotes perspiration causing the secretion of sweat, which, in turn, helps remove toxins and excess water from the body. This helps improve skin tone and texture and also prevents the body from a variety of diseases.
- is an excellent stimulant. It stimulates the endocrine gland that secretes a variety of hormones, which, in turn, stimulates all the physiological systems including the circulatory, digestive, nervous, and respiratory systems.
- is also a potent vermifuge, or in other words, an agent that kills worms. As such, it helps kill worms in the intestines, thereby leading to absorption and assimilation of nutrients in the body. Moreover, it promotes normal growth and development in children by killing worms in their digestive system.

- You can also prepare hyssop herb tea. One of the benefits of hyssop tea is its ability to prevent and cure infectious diseases like cholera and diphtheria, among others. It also promotes quick healing of infections, thereby serving as a powerful vulnerary.
- hyssop oil ability to cure skin diseases. It prevents and cures a variety of skin diseases including eczema, dermatitis, and psoriasis. It also moisturizes the skin, making it smooth and supple.
- is anti-inflammatory in action, and as such, it helps prevent diseases including cold, flu, cough, and fever. In order to cure a cold, hyssop herb can be used as an infusion.
- its effectiveness against a variety of **diseases of the respiratory tract** including tonsillitis and bronchitis.
- Hyssop health therapy **helps in curing pains in the joints**. It regulates the skeletal system of the body, thereby maintaining the level of synovial fluid. As such, it helps prevent diseases related to the joints and bones.
- **helps in regulating the nervous system, it subsequently helps to maintain emotional balance. It enhances the feeling of elation and alleviates anger, stress, and depression.** It also helps relieve insomnia.
 - One of the other hyssop herbal uses is **ability to cure a sore throat**.

22...and you, **none of you shall go out of the door of his house until morning.** 23 “And יהוה shall pass on to smite את the Mitsrites, and shall see the blood את on the lintel and on the two doorposts, and יהוה shall pass over the door and not allow the destroyer to come into your houses to smite you. 24 “And you shall guard this word as a law for you and your sons, forever.

We are not told why the Israelites are instructed to stay indoors, but the reason is most likely safety. It was only in a home with blood on the doorposts where they were assured protection from the plague that would kill all the first born of Egypt. -DP



Exo 12:25 “And it shall be, when you come to the land which יהוה gives you, as He promised, that you shall guard את this service. 26 “**And it shall be, when your children say to you, ‘What does this service mean to you?’** 27 then you shall say, ‘It is the Passover slaughtering of יהוה, who passed over the houses of the children of Yisra’el in Mitsrayim when He smote את the Mitsrites and delivered our households.’ ” And the people bowed their heads and did obeisance. 28 And the children of Yisra’el went away and did so – as יהוה had commanded Mosheh and Aharon, so they did.

EXODUS

This is one of 4 verses in Torah dealing with the instruction to educate children about the Exodus. It has been said that the question being asked here by the child can indicate that this child is excluding himself from the community, as if he is above it all since he is asking what does it mean **to you**, not to us or simply what does this mean. The answer given focuses on Yahuah’s powers both to destroy and save, is intended to make an impression on the child by instilling reverence and fear of consequences. Fear of a good and moral Eternal is the basis of morality and a moral education. Psalm 111:10 “Wisdom begins with fear/ reverence of Yahuah.

Exo 12:29 And it came to be at midnight that יהוה smote all the first-born in the land of Mitsrayim, from the first-born of Pharaoh who sat on his throne to the first-born of the captive who was in the dungeon, and all the first-born of livestock. 30 And Pharaoh rose up in the night, he and all his servants, and all the Mitsrites. And there was a great cry in Mitsrayim, for there was not a house where there was not a dead one. 31 Then he called for Mosheh and Aharon by night, and said, “Arise, go out from the midst of my people, both you and the children of Yisra’el. And go, serve את יהוה as you have said.

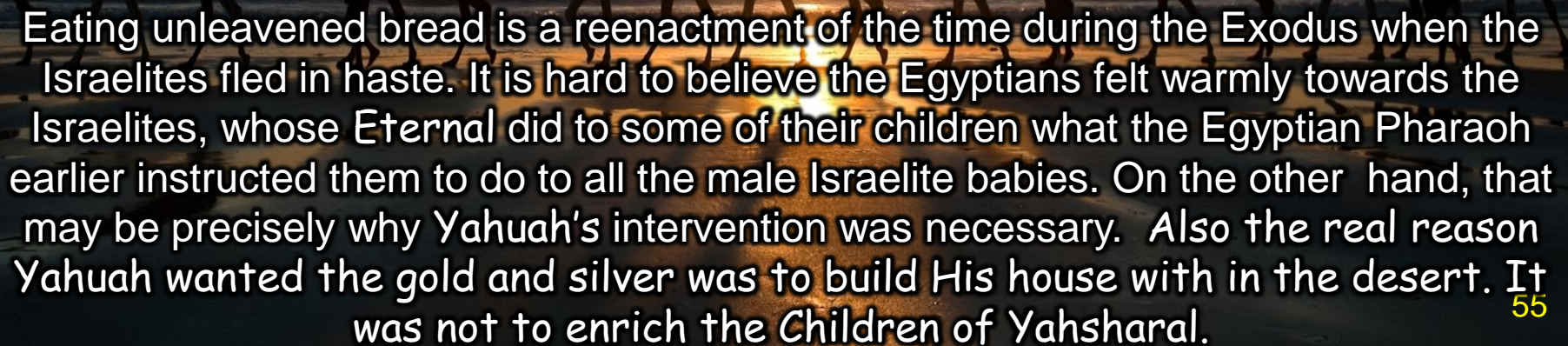


The Torah spends several verses on the paschal sacrifice and commandment to eat unleavened bread, but only 1 verse on the killing of the 1st born. It is as if the 10th plague is too painful to relate, as the Egyptians, too, are Yahuah’s creatures, and many of the firstborn are innocents. The Torah in no way revels in the Egyptians’ punishment. In fact, take a look at Deuteronomy 28:7-8:

Deu 23:7 “Do not loathe an Edomite, for he is your brother. **Do not loathe a Mitsrite, because you were a stranger in his land.** 8 “The children of the third generation born to them do enter the assembly of יהוה.

32 “Take both your flocks and your herds, as you have said, and go. Then you shall bless me too.” 33 And the Mitsrites urged the people, to hasten to send them away out of the land. For they said, “We are all dying!” 34 And the people took **אֶת** their dough before it was leavened, having their kneading bowls bound up in their garments on their shoulders. 35 And the children of Yisra’el had done according to the word of Mosheh, and they had asked from the Mitsrites objects of silver, and objects of gold, and garments. 36 And יהוה gave the people **אֶת** favour in the eyes of the Mitsrites, so that they gave them what they asked, and they stripped **אֶת** the Mitsrites.

Pharaoh, a little too late in the game, finally grants the Israelites everything they previously requested. He also asks Moses and Aaron to save him, because now he believes his life might be in danger as well. The Torah instruction regarding eating unleavened bread is now infused with national symbolic significance:

A silhouette of a caravan of people riding camels across a desert landscape at sunset. The sun is low on the horizon, creating a bright glow and long shadows. The camels and riders are dark against the bright sky.

Eating unleavened bread is a reenactment of the time during the Exodus when the Israelites fled in haste. It is hard to believe the Egyptians felt warmly towards the Israelites, whose Eternal did to some of their children what the Egyptian Pharaoh earlier instructed them to do to all the male Israelite babies. On the other hand, that may be precisely why Yahuah’s intervention was necessary. Also the real reason Yahuah wanted the gold and silver was to build His house with in the desert. It was not to enrich the Children of Yahsharal.

Exo 12:37 And the children of Yisra'el set out from Ra'meses to Sukkoth, about six hundred thousand men on foot, besides the little ones. 38 **And a mixed multitude went up with them too, also flocks and herds, very much livestock.** 39 And they baked unleavened cakes of **אֵץ** the dough which they had brought out of Mitsrayim, for it was not leavened, since they were driven out of Mitsrayim, and had not been able to delay, nor had they prepared food for themselves.

The Israelites left Egypt along with members of several other nations who comprised the lowest classes of Egyptian society. Yahuah could have easily instructed the Israelites not to let the mixed multitude join them. But neither Yahuah nor Moses raised any objection to rescuing other nations and having them join them. These people were also Yahuah's children and therefore equally valuable, and wanted to be free of their oppressors. The Torah is not interested in blood lines nearly as much as it is in values.

A mixed multitude also went up with them...

(Ex. 12:38)



Exo 12:40 And the sojourn of the children of Yisra'el who lived in Mitsrayim was four hundred and thirty years. 12:41 And it came to be at the end of the four hundred and thirty years, on that same day it came to be that all the divisions of יהוה went out from the land of Mitsrayim. 42 **It is a night to be observed unto יהוה for bringing them out of the land of Mitsrayim. This night is unto יהוה, to be observed by all the children of Yisra'el throughout their generations.**

Exo 12:43 And יהוה said to Mosheh and Aharon, “This is the instruction of the Passover: No son of a stranger is to eat of it, 44 but any servant a man has bought for silver, when you have circumcised him, then let him eat of it. 45 “A sojourner and a hired servant does not eat of it. 46 “It is eaten in one house, you are not to take any of the flesh outside the house, nor are you to break any bone of it. 47 “All the congregation of Yisra’el are to perform it.



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Exo 12:48 “And when a stranger sojourns with you and shall perform the Passover to יהוה, let all his males be circumcised, and then let him come near and perform it, and he shall be as a native of the land. But let no uncircumcised eat of it. 49 “**There is one Torah for the native-born and for the stranger who sojourns among you.**” 50 And all the children of Yisra’el did as יהוה commanded אֵת Mosheh and Aharon, so they did. 51 And it came to be on that same day that יהוה brought אֵת the children of Yisra’el out of the land of Mitsrayim according to their divisions.

This one Torah for all – is one of the most important and morally sublime instruction in the Torah, given to the Israelites as soon as they left Egypt, a society in which there wasn't the same consideration. As in many contemporary societies, in the ancient world there was no legal protection at all for the stranger. This Torah instruction, to the best of our knowledge, was unique in the ancient Near East- and, one presumes, in the world.

TORAH

DOING THINGS HIS WAY.

“Whatever I command you, be careful to observe it; you shall not add to it nor take away from it.” -Deuteronomy 12:32

Clearly, there have been many times since the Exodus when Hebrews wished Yahuah had intervened on their behalf as He did in Egypt. The fact that they did not hold up their side of the Covenant is somehow lost on most people so Yahuah was not obligated to. However, there is something powerful that can happen when people assemble to express gratitude for something that happened- not to them or to their parents or 2 generations back, - but to the ancestors who lived thousands of years earlier. By maintaining and expressing their gratitude, Covenant family members can keep this trust in Yahuah alive for the times they need it most in their lives.

If people are only grateful when something good happens to *them*, they may never be grateful (or will be grateful only for the briefest of times). Alternatively, they will be grateful only if such good is done to them repeatedly, as epitomized in the question long associated with ingrates: “What have you done for me lately?”



*I know he used to do nice stuff for you,
but what has he done for you lately?*

We are instructed to remember and celebrate the Exodus both as a statement of our trust in Yahuah and in order to maintain our trust in Him.

Chapter 13



Exo 13:1 And יהוה spoke to Mosheh, saying, 2 **“Set apart to Me all the first-born, the one opening the womb among the children of Yisra’el, among man and among beast, it is Mine.”** 3 And Mosheh said to the people, “Remember את this day in which you went out of Mitsrayim, out of the house of slavery. For by strength of hand יהוה brought you out את of this place, and whatever is leavened shall not be eaten. Exo 13:4 “Today you are going out, in the month Abib. 5 “And it shall be, when יהוה brings you into the land of the Kena’anites, and the Hittites, and the Amorites, and the Hivvites, and the Yebusites, which He swore to your fathers to give you, a land flowing with milk and honey, that you shall keep את this service in this month.

Originally, before the Levites- and a sub-group within the Levites, the priests who carried out all the rituals involving animal sacrifice- were designated for temple service, firstborns of all tribes were consecrated to working for Yahuah. A son who was his mother’s first child was supposed to be dedicated to Yahuah’s service, and to perform the religious rites subsequently assigned to the priests.

In remembrance and recognition of this earlier tradition that firstborn children were consecrated to working for Yahuah, a later Torah instruction designates that 31 days after the child is born, the father can pay a priest 5 silver shekels (Num 18:16) to “redeem” the child from temple work. Today, a father gives the priest 5 silver dollars, indicating it was never intended to be a large sum of money, and therefore not a burden for poor people.



Exo 13:6 “Seven days you eat unleavened bread, and on the seventh day is a festival to יהוה. 7 “Unleavened bread is to be eaten אַתְּ the seven days, and whatever is leavened is not to be seen with you, and leaven is not to be seen with you within all your border. 8 “**And you shall inform your son in that day, saying, ‘It is because of what יהוה did for me when I came up from Mitsrayim.’** 9 “**And it shall be as a sign to you on your hand and as a reminder between your eyes, that the Torah of יהוה is to be in your mouth, for with a strong hand יהוה has brought you out of Mitsrayim.**



The tefillin is usually translated as “Phylacteries” which is Greek for “amulet” or “charm”, neither of which properly describes tefillin. Tefillin is etymologically related to the word “tefilla”, the Hebrew word for prayer. Torah does not mention the word tefillin nor does it specify that this “sign” must be an actual physical object, let alone what that object should be. “On your forehead”, should be translated between your eyes. Thus a prayer in your mind and your actions you do with your hands are an outward sign that we remember what the Exodus was all about. Why? Yah explains it - we remember it, and the Torah between our eyes because of the strong hand of Yahuah! Yahuah does not want us wearing charms or amulets.

Exo 13:10 “And you shall guard **את** this instructions at its appointed time from year to year. 11 “And it shall be, when יהוה brings you into the land of the Kena’anites, as He swore to you and your fathers, and gives it to you, 12 that you shall pass over to יהוה every one opening the womb, and every first-born that comes from your livestock, the males belong to יהוה. 13 “But **every first-born of a donkey you are to ransom with a lamb. And if you do not ransom it, then you shall break its neck.** And every first-born of man among your sons you are to ransom.

According to the medieval commentator Ibn Ezra, “since the donkey was the only Israelite animal unfit for sacrifice – (unclean), no other species had to be redeemed in this way.” Therefore, given that the priest had no use for an animal unfit for sacrifice, the owner of the donkey had to give the priest a lamb instead. Only if the owner gives the priest a sheep in place of the donkey, is he permitted to keep the donkey. But if the owner does not bring a sheep, the donkey had to be killed so as not to be used. This instruction guaranteed Israelites paid their dues to the priests.



Exo 13:14 “And it shall be, when your son asks you in time to come, saying, ‘What is this?’ then you shall say to him, ‘By strength of hand יהוה brought us out of Mitsrayim, out of the house of bondage. 15 ‘And it came to be, when Pharaoh was too hardened to let us go, that יהוה killed every first-born in the land of Mitsrayim, both the first-born of man and the first-born of beast. Therefore I am slaughtering to יהוה every male that open the womb, but every first-born of my sons I ransom.’ 16 “And it shall be as a sign on your hand and as frontlets between your eyes, for by strength of hand יהוה brought us out of Mitsrayim.”



Exo 13:17 And it came to be, when Pharaoh had let אֱת the people go, that Eternal did not lead them by way of the land of the Philistines, though that was nearer, for Eternal said, “Lest the people regret when they see fighting, and return to Mitsrayim.” 18 So Eternal led the people around אֱת by way of the wilderness of the Sea of Reeds. And the children of Yisra’el went up armed from the land of Mitsrayim. 19 And Mosheh took אֱת the bones of Yosēph with him, for he certainly made אֱת the children of Yisra’el swear, saying, “Eternal shall certainly visit you, and you shall bring my bones from here אֱת with you.” 20 And they departed from Sukkoth and camped in Ĕtham at the edge of the wilderness.

Exo 13:21 And יהוה went before them by day in a column of cloud to lead the way, and by night in a column of fire to give them light, so as to go by day and night. 22 The column of cloud did not cease by day, nor the column of fire by night, before the people.



We feel that Yahuah is making several standout declarations with this story. First and foremost He is Yahuah and there is nothing else like Him that ever was or ever will be. Only He is in control of everything that is and ever will be. His will, will be done to His righteous, moral, loving and dependable standard. If you want eternal life, you must follow Him and leave behind all that causes death, that which is unclean, tahmeh.

The second point is that this story is a case study of two polar opposites, Mosha who was the most humble man to have lived vs Pharaoh who was the most arrogant. Pharaoh who's reputation was so utterly annihilated by Yahuah, that no one now knows his name. In his height of his arrogance he asked Mosha, Who is this Yahuah that I should listen to Him?

Yahuah chose the most unlikely of heroes to not only facilitate the destruction upon an out of control nation with as many gods as creatures on the planet, but did this with a man who the Pharaoh was unable to kill even as a young baby against his own law. When Yahuah's hand is upon you, all that is left to say to Him is , "Here I am" !

But even with this defeat the Pharaoh could not just let it go. Blinded by believing his own press so to speak, Yahuah used his darkness to show the great contrast of His light and power. Many have questions about the free will of Pharaoh and that maybe Yahuah unfairly hardened his heart in order to show how much greater He is. There is never a shortage of evil in this world so Yahuah would never have to do that, and besides that would not be righteous. We found this article we would like to end with that we think explains this whole matter rather well.



HARDENED
HEARTS

WHERE IS YAHUAH IN A HARDENED HEART?

Posted on January 13, 2016 by Rabbi Jessica K. Shimberg

The opening line not only gives us the name of the parsha, **Bo**, but also speaks to us of a central theme of the narrative:

And Yahuah said unto Moses: **Go (Come)** to Pharaoh, for I have hardened his heart and the hearts of his servants, that I might show these, my signs, in their midst.

The translation of the word “hichbad’ti” is most often “hardened.” This is one of 19 times in Exodus in which this word (Hebrew root: כבד, used to describe the condition of Pharaoh’s heart and one of 9 times that Yahuah says that Yahuah has created this condition. What are we to learn from this? From a “literal” reading of the text, I have always wondered why Yahuah would cause a condition that would further enslave the Israelites and reek further havoc on the inhabitants of Egypt.

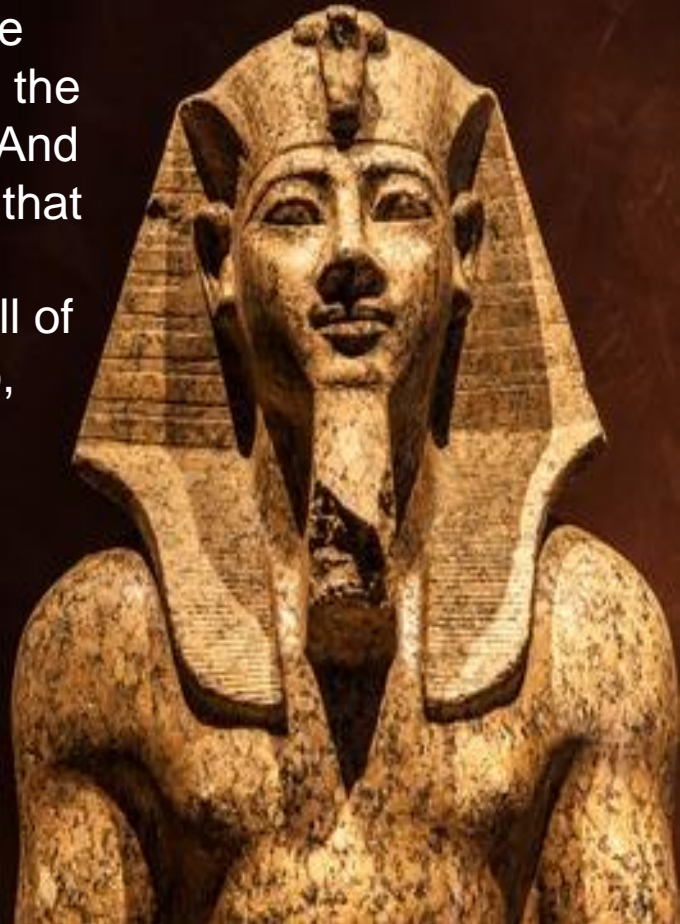


<https://www.littleminyan.org/2016/01/13/where-is-god-in-a-hardened-heart/>

What does it mean to have a heart that is hardened, or stiffened, or made heavy, ⁷¹ burdensome, unwieldy, onerous? (Hebrew is a rich language with many interpretations of a single lingual root.) Is Yahuah taking responsibility for creating the condition of Pharaoh's hard-heartedness? Or are we being warned of the condition that comes to exist when a person is so full of himself and his glory that his heart becomes hard and heavy, leaving no room for Yahuah's set apart presence.

Did Yahuah withdraw from Pharaoh's heart because there was no more room for Yahuah to dwell amongst the hubris and abusiveness within Pharaoh's cold heart? And what about the Israelites who have been so enslaved that they have become devoid of hope and desire for freedom. Is there space for Yahuah in those hearts full of fear, anguish, and deep sadness, or have they, too, closed themselves to the flow of sacred energy?

Pharaoh never knew Yahuah. There was no relationship there. He valued a culture of death, the opposite of Yahuah - the giver of Eternal life. They had nothing in common. There was nothing the Ruach could do to spark a love for Yahuah in Pharaoh's heart. There was no wick and no oil.



Another possible translation that helps me see this statement as Yahuah's resignation, even heartache, comes from the root shared by the words hichbad'ti (I will harden) and a word we know well ~ kavod (honor). If Yahuah is saying, "I will honor Pharaoh's heart," this heart-torah suggests Yahuah that creates but does not meddle in the behavioral choices of humanity, co-creators of the human condition. Thus, Yahuah offers signs in our midst to remind us of how we can soften our hardened hearts and create a different reality for ourselves.

And what of the word "Bo?" It means come, not go as it is so often translated. In many other places in this story the word "leich" (go) is used to instruct Moshe to go to Pharaoh, but here, "bo" (come). Our sages have many explanations for this anomaly, among them the sense that at this point the plagues have become so severe and Pharaoh has begun to fear Yahuah. Formerly, he was only frightened when a plague struck, but now he becomes frightened as they are announced. Thus Yahuah assures Moshe that Yahuah will be with him ~ "Come [with Me] to Pharaoh..." (Abarbanel)



Is it possible that these two parts of the same sentence are an enigmatic teaching ... at once telling us that Yahuah is present with Pharaoh and the Israelites and, in the same moment, that there is no place for Yahuah in a hardened heart? This is the beauty of our Living Torah ~ throughout the generations, we are forever searching the words for meaning and finding in the scroll and in our hearts new ways to learn.

Through study we renew Torah and revitalize teachings to open and soften and strengthen our hearts.



He restores my soul ...

Psalm 23:3

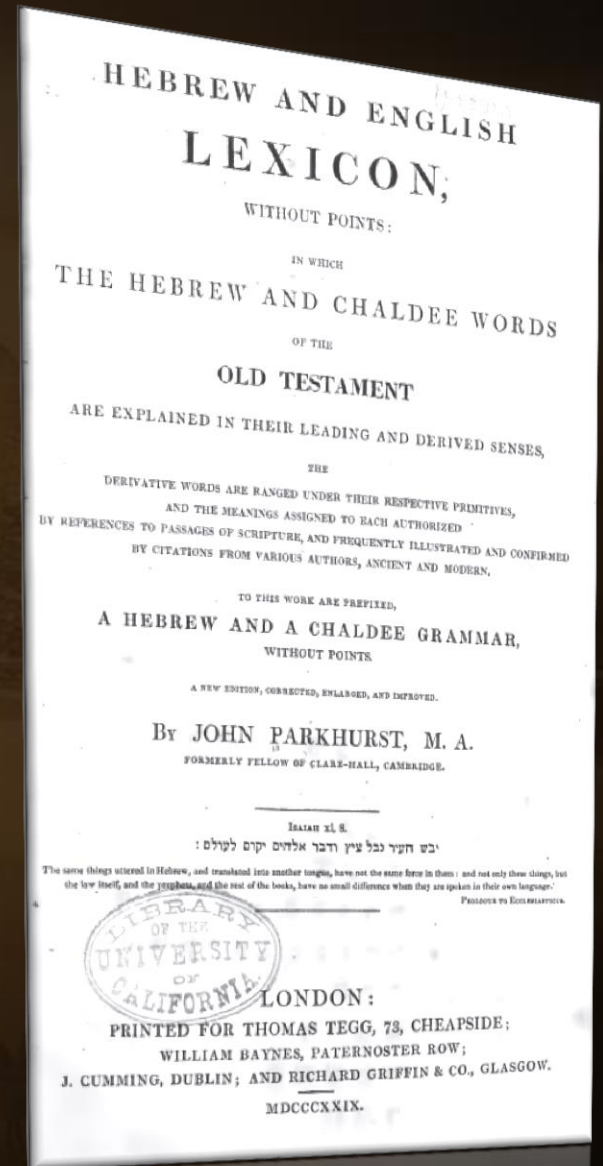
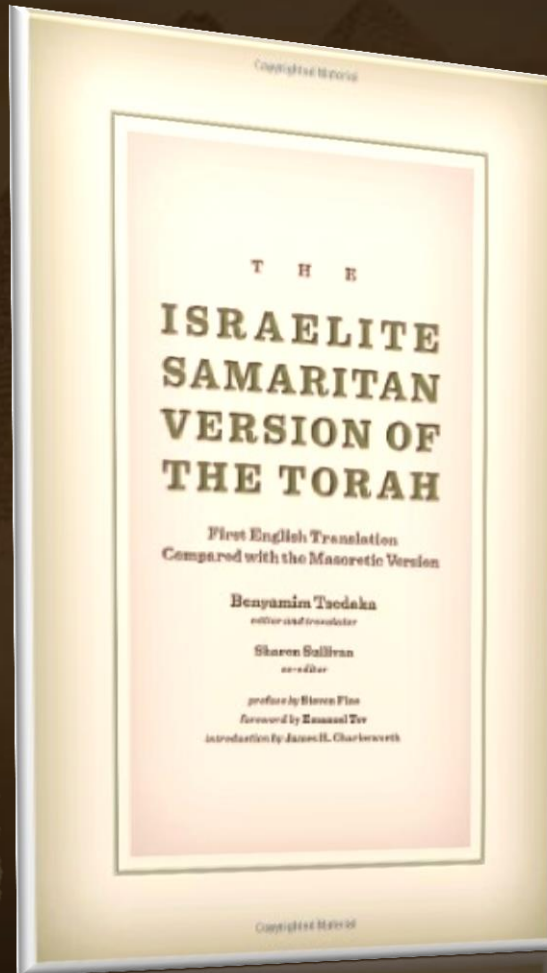
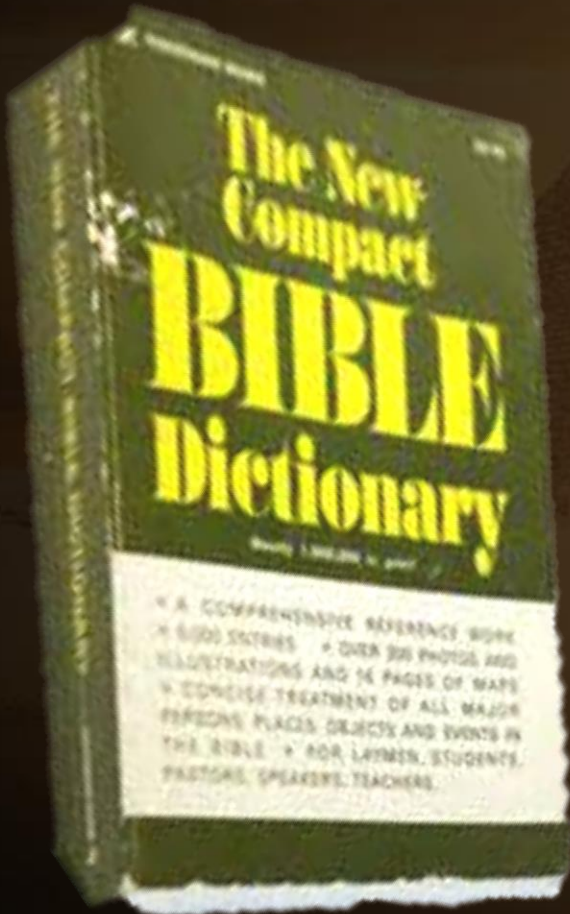




03/24/2019

74

References



References

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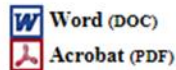
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Bibles: King James Version (Red-Letter KJV; 1769); KJV 1611; KJV 1850; KJV Apocrypha (1611/1769); American Standard Version (ASV; 1901); Holy Name & Divine Titles KJV; Full Hebrew Names KJV; Hebrew Bible/Old Testament (OT; Massoretic Text); Greek New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

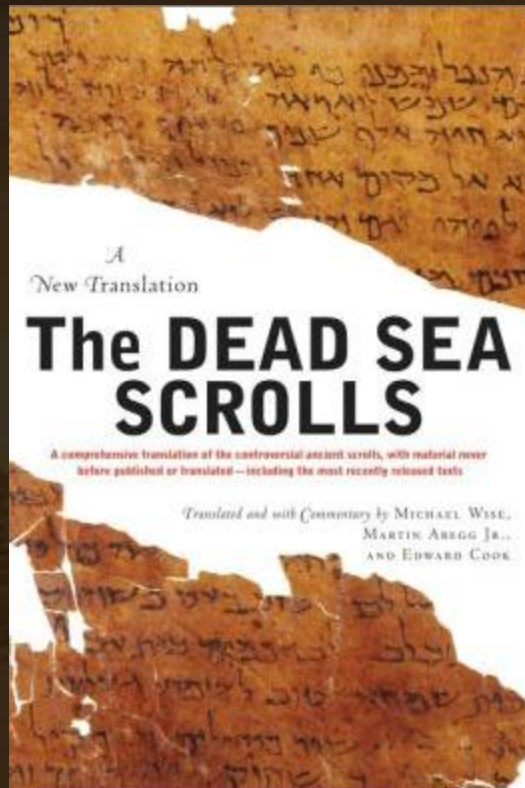
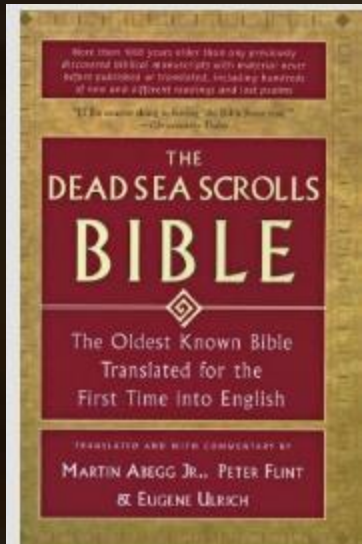
Qara', which means “to invite,” “to call out,” and “to meet,” represents the heart and soul of the *Towrah*. Yahowah has “*qara'* – invited” us to “*qara'* – meet” Him. And that is why *qara'* serves as the basis of *Miqra'* (plural: *Miqra'ey*), the title God chose to convey the purpose of His seven-step 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

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