

YAH-TAMAH

YAH-AMAZED

יהמזד

YAH-MAZED

THE YAH-MAZE PROJECT
PART 1A 1:1-3
THE 7 SET APART ASSEMBLIES
OF REVELATION

THE REVELATION OF



FINDING THE ARK OF PROTECTION WHILE WALKING IN YAH'S MAZE

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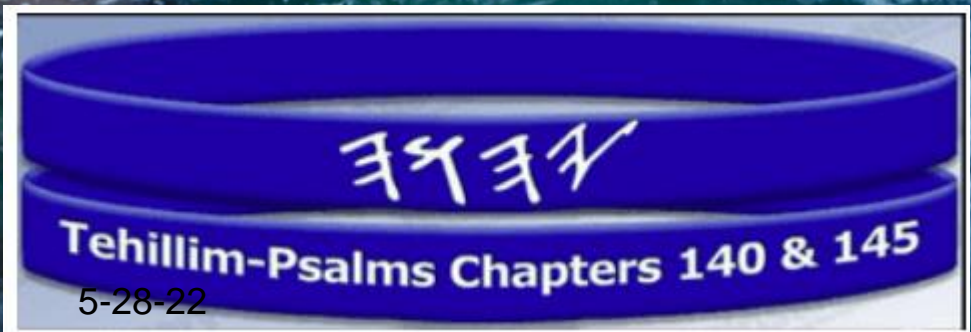
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THE COVENANT

GENESIS

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קוה **KAW-VAW**

Bound Together by Expectations

EAGERLY WAITING ON YAHUAH WITH
STRONG EXPECTATIONS OF DELIVERED
PROMISES



5-28-22

MORE...

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Yahuah's Chokmah PRO

Joined 4 years ago | United States

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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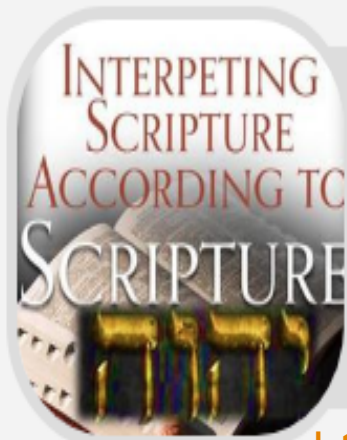
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5-28-22
2/08/2019



Studies with Scripture explaining the Covenant with Yahuah - what He expects as well as what He offers us as His children. There are chronological studies showing when they first showed up in Scripture and with amplification of Scripture one will find a whole new look for the Father of the Universe.



YAHUAH'S CHOKMAH

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Tina Helmuth

since: February 20th 2021

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Imagine if you will a "stupid tax" -- imagine also how that would pay off ALL debt, just collecting from the liberals and snowflakes. Time to get back to critical thinking!!!!

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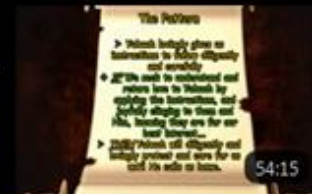
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We'd like to welcome you to our site YAH STRUCK, where we are introducing the YAH STRUCK series of books. Though they are fictional, they are based on Child Trafficking as well as real events that have happened, though they are disguised. The books have a supernatural aspect to them with the help and strong presence of our Heavenly Father and Creator YAH and a group of Covenant family members destined to take on the sheer evil itself - in all its forms. You will also find blogs and merchandise to help support us as we promote the Name and Authority of Yahuah in this world.

In the fashion of all Hebrew words YAH-STRUCK has two sides. Yahuah can strike us in Righteous Vengeance, or to wake us up and get us to turn back around to Him or the best, for us to be YAH-STRUCK in amazement of Loyal Love, kindness and sheer brilliance.





It just takes the flip of a coin to decide between good and evil!



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We invite you to download the book *Suffer the Little Children* for free – just click on this picture and it will take you to Yahuah's Oasis – go to the **End Time** tab and scroll down – this is in PDF form, if you prefer an E-Book, you can find that below.

The YAH-STRUCK series where Yahuah is the Super Hero!

FBI



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Starting in part 1A, we will look at the bounty of informational feast Yahuah and Yahusha provided- the bread- (His words) to consider what is acceptable and what is not, in order to please Yahuah and garner the protection that Yahusha's selfless act provided. He teaches us to evaluate behaviors and attitudes of ourselves and others in all circumstances. Though we may find ourselves in dangerous (to our eternity) circumstances, that will not be an acceptable excuse for letting our guard down or being slack in our convictions. This is very good advice from our advocate council and we should shama/shamar.

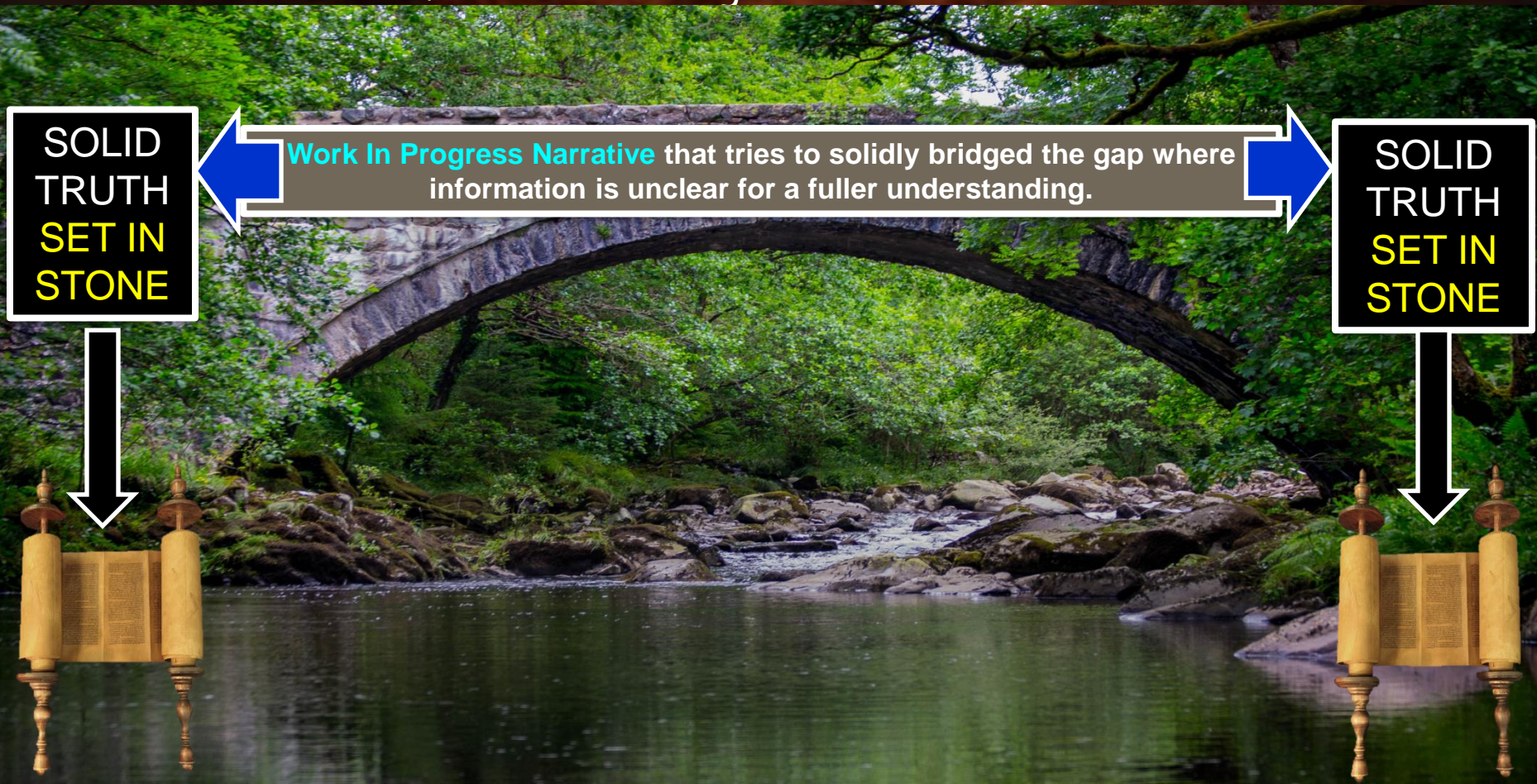
CORN MAZE

**Yahusha Teaches How To Grill
Corn**



AS A REMINDER.....

The "Work In Progress Narrative", while also drawn from Scripture and other sources most of the time does not affect our eternal destination, and does have more speculation due to pieces still missing. Thus we reason what options can be plausible. If at any time this takes us into a space that contradicts Scripture, or cannot connect the truths on either side, it can no longer be an option. Think of the WIPN as a plausible bridge from one solid truth to another but a land mass of truth is missing or unclear underneath.



We have a "Work In Progress Narrative" that we are adding more pieces to the puzzle but keep this on the sticky side of your mind. Yahusha will be pointing us in some new directions to investigate in his evaluation of the called out assemblies.

<https://www.youtube.com/watch?v=sVEjRz0aXMU>

7 Called Out Assemblies of

Revelation

— Chapters 2-3 —

- ① Ephesus
- ② Smyrna
- ③ Pergamos
- ④ Thyatira
- ⑤ Sardis
- ⑥ Philadelphia
- ⑦ Laodicea

Island of Patmos: where John received the vision

These seven cities were all on a mail route in the first century



It is our Set In Stone logic with confirmation that the Eyewitness Accounts (NT) (at least the accounts and letters from the Original 12) were written in Aramaic or Hebrew it's sister language first. Why? It is documented this was the language Yahusha, Kepha (Peter) Yahuchanon (John) Yac'cob (James) and Yahuda (Jude) spoke. They were not speaking to the Greeks in their letters. The activities they wrote about were in their homeland. To be more precise it was probably Galilean but only a handful of people still speak it today and it was a thick accent and not as precise.

Matt 26:73. And after a little while, those who were standing by said to Keefa, "Surely you are also with them, for your speech makes you known." – Aramaic/English NT VERSION

From Gill: Not his spiritual speech, for he had not been speaking in the language of a disciple of Yahusha, like one that had been with Yahusha; nor his swearing neither, for this rather showed him to be one of them; but his country language, the brogue of his speech, the Galilean dialect which he spoke: for in Mark it is said,

Mar 14:69 And that maiden saw him again and she began telling those who were standing there that, “**This one was one of them.**” 70. But he denied it again. And after a little while again those who were standing there said to Keefa, “**Truly you are one of them, for even your speech is like theirs. You are one from Galeela.**” -

AENT



From Gill cont: for though the same language was spoken in Galilee as at Jerusalem, **yet it was not so accurate and polite in Galilee, nor so well pronounced; words of different signification were confounded together.** Hence the Talmudists say (b), that "the men of Judah, who were careful of their language, their law was confirmed in their hands; the men of Galilee, who were not careful of their language, their law was not confirmed in their hands--the men of Galilee, who do not attend to language, what is reported of them? a Galilean went and said to them, אמר למאן, they said to him foolish Galilean, חמר, "Chamor" is to ride upon, or "Chamar" is to drink, or "Hamar" is for clothing, or "Immar" is for hiding for slaughter.

By which instances it appears, that a Galilean pronounced "Chamor", an ass, and "Chamar", wine, and "Hamar", wool, and "Immar", a lamb, all one, and the same way, without any distinction; so that it was difficult to know which of these he meant. Many other instances of the like kind are given in the same place, which show the **Galilean to be a more gross, barbarous, and impolite language, than what was spoken at Jerusalem; and Peter using this dialect, was known to be a Galilean: just as the Ephraimites were known by their pronouncing Shibboleth, Sibboleth,**

(b) T. Bab. Erubin, fol. 53. 1, 2. Vid. Buxtorf. Lex. Talmud. in rad, גלל.

Set In Stone Logical Reason # 2

The Aramaic Revelation: The Presbyter's Response to a Changing World

James David Audlin

Drafts for the introduction to the restoration of the original Aramaic text of *The Revelation to John*,
to be published in 2015 by Editores Volcán Barú.

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It is all but certain that the Revelation was composed in Aramaic; the most obvious reason among others is that the Greek text is riddled with grammatical mistakes, nearly all of which turn out to be good grammar in Aramaic. This is a clear sign that the scribe who put it into Greek was so filled with piety for the holy, inspired work in front of him that he rendered it with slavish literality, preferring to translate it so exactly that his Greek syntax suffered to the point of frequent near-incomprehensibility. So verbatim is this translation that to anyone familiar with both languages it has the same clumsy clunkiness of a text translated by computer. Unfortunately, this putative original author's version in Aramaic does not survive. But the good news is that the Greek Textus Receptus must be very close to that original, and, where it is difficult to follow, the solution should be found by consulting the best and earliest Aramaic text we have, the so-called Crawford Revelation.

It is also a near certainty that this best and earliest Aramaic text is not a direct translation from the Greek. The Crawford manuscript (so named for a previous owner) is the oldest complete New Testament in Aramaic; by "complete" I mean that it includes the Antilegomena (II Peter, II and III John, and Jude) and the Revelation, works which for centuries were not part of the New Testament in Eastern Christianity. In fact, the Crawford includes the earliest extant Aramaic version of the Revelation. In its entirety, especially in the Revelation, this Syriac manuscript displays an eloquent, literary, often explicitly poetic, and virtually flawless Aramaic. Moreover, when the Crawford New Testament quotes the Tanakh (the Jewish Bible, which Christians call the Old Testament), the wording clearly comes from a Semitic original, either the Hebrew Bible or the Aramaic Targum, and not from the Greek version, the Septuagint. And also, no Greek text or combination of Greek texts could possibly be the original behind the Crawford Revelation. Thus it overstrains credulity to believe that an Aramaic original of presumably high literary quality was translated into inferior Greek, which was then back-translated into beautiful Aramaic.

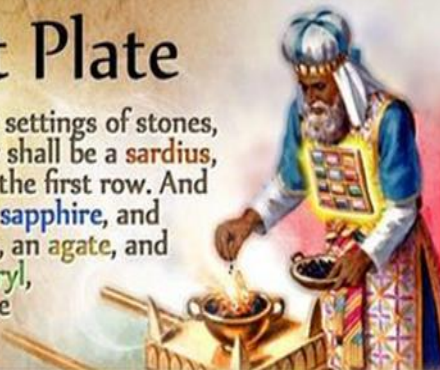
For the most part the Crawford and the standard Greek text of Revelation agree in meaning, and that is an important consideration; the latter, as a direct translation of the lost Aramaic original, must be consulted in any effort to establish that original. Still, there are many significant differences between the two that strongly suggest the Crawford does not rely on the Greek. Indeed, when compared to the Crawford, the Textus Receptus displays another fault: the translator's decision to mirror the Aramaic in the Greek ran into a problem when he came upon Aramaic words that had no exact Greek equivalent, and so he was forced to make up some kind of approximation in Greek.

For instance, in the very first chapter, in verse 13, the Crawford says the figure is wearing an ܐܦܘܕܐ (*ʾāpūdā*), an *ephod*, the breastplate traditionally worn by the high priests in the Temple, but the Greek incorrectly says instead that the figure is *ενδεδυμενον ποδηρη*, “clothed to the feet”. If the scribe responsible for the Crawford had been basing it on the Greek, he would have simply translated “clothed to the feet” into Aramaic, for there is nothing in that phrase that even hints at the *ephod*. Only if he were endowed with the most astonishing parapsychological powers could he have known to put down ܐܦܘܕܐ for *ενδεδυμενον ποδηρη*.

What is *not* clear is the relationship between these two Aramaic texts, the lost original and the Crawford. The author’s draft of the Revelation was written down in the year 68, and the Crawford manuscript dates to the twelfth century, more than a millennium later. It would thus be foolish to say it is a faithful copy of the Presbyter’s original text, or something close to it, or that it is the source for the Greek Textus Receptus, as does one Crawford translator, David Bauscher.

Ephod Breast Plate

Exodus 28:17 - And thou shalt set in it settings of stones, even four rows of stones: the first row shall be a sardius, a topaz, and a carbuncle: this shall be the first row. And the second row shall be an emerald, a sapphire, and a diamond. And the third row a ligure, an agate, and an amethyst. And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their inclosings.



1 Sardius Reuben	2 Topaz Simeon	3 Carbuncle Levi
------------------------	----------------------	------------------------

4 Emerald Judah	5 Sapphire Issachar	6 Diamond Zebulun
7 Ligure Nephtali	8 Agate Gad	9 Amethyst Asher
10 Beryl Manassah	11 Onyx Ephram	12 Jasper Benjamin

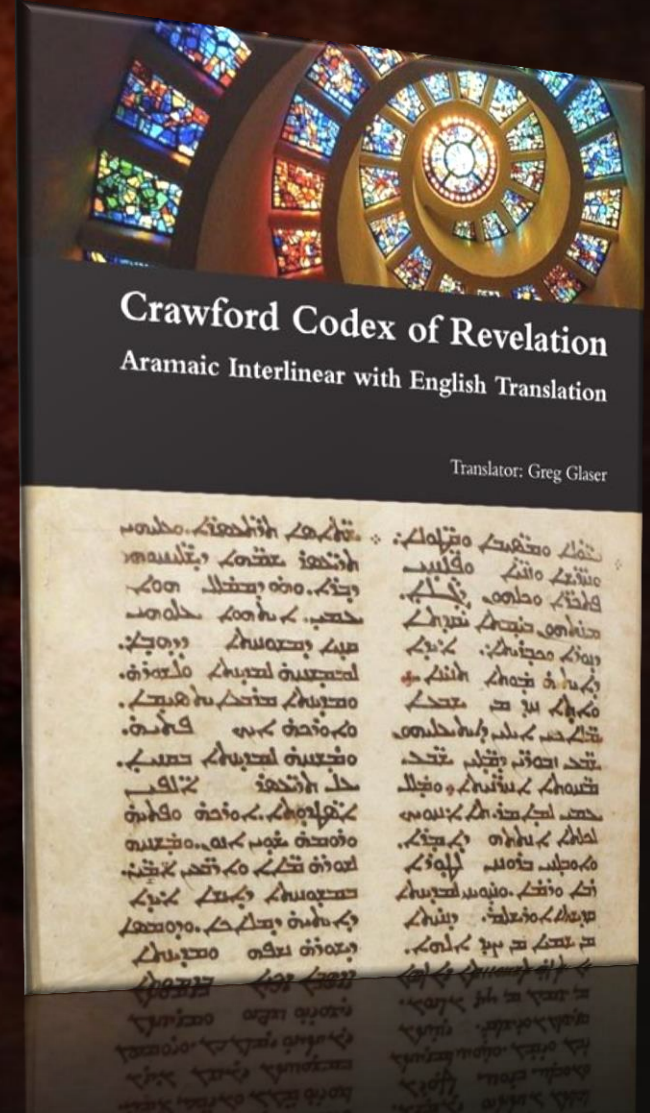
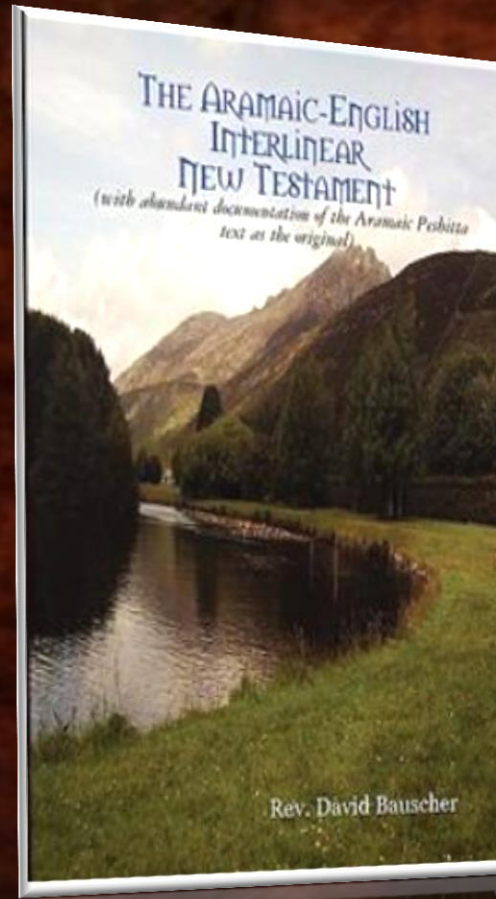
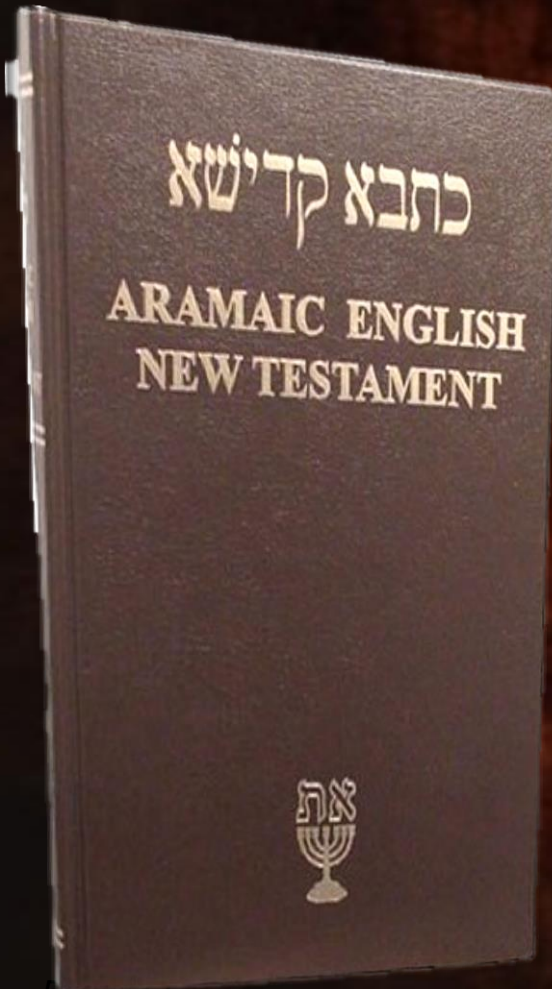
First, we must remember that during those twelve hundred years Eastern Christianity had virtually no interest in the Revelation: it was for that communion not even part of the New Testament canon, and so no wonder that, though a plethora of Eastern theological texts and hymns survive, there is very little that even *might* be based on the apocalyptic imagery of the Revelation.

In turn, the small chance of variant readings in the Syriac Aramaic Revelation over these twelve centuries maximizes the possibility of the Crawford being reasonably faithful to its predecessors.

Put another way, the fact that we have not even a single stepping stone of textual evidence between the original manuscript of Revelation and the Crawford Revelation actually is far from a fatal blow to any theory that the two are related. In fact, it tells us something extremely important: that the number of generations of copies between them –

each of which could easily result in some straying here and there from the original text; indeed, even a lot of straying – is decidedly small. There is always that chance, be it great or small, that the Crawford was copied directly from the autograph or an early and faithful copy thereof.

Our Primary scripture source will be the AENT which we have used over the years. It will be much more accurate than Greek and we will consult Blue Letter Bible on line for confirmation. As always we will restore Yahuah's and Yahusha's proper names in the texts. We will also be looking at the Crawford and the Aramaic NT interlinear.

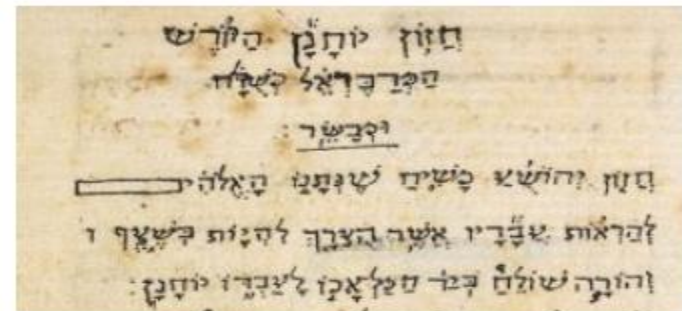


We also have a gem from the 17th century- a Hebrew manuscript of Revelation! Not the whole book but it is in the British Library under Sloane MS 237.

http://www.bl.uk/manuscripts/Viewer.aspx?ref=sloane_ms_237_fs001r



This episode of *Hebrew Voices* is one of the most exciting things I have ever discovered: **A Hebrew Manuscript of the Book of Revelation!** This 17th century manuscript in the British Library contains the name Yehovah with full vowels and refers to "Yehoshua Mashiach". Torah-loving Methodist pastor AJ Bernard and the mysterious "T-Bone" joined me for a lively discussion of the Hebrew text and English translation. We unpacked topics such as the "Aleph Tav", the Jewish understanding of the Messiah coming on the clouds, and the meaning of Yehovah's holy Name.



THE REVELATION OF



Chapter 1:1



The tradition of the Churches of Syria, preserved to this day in the title of the Syriac Version of the Apocalypse, which title is this:

The Revelation which was made to John the Evangelist by Yahuah in the Island Patmos, into which he was banished by Nero the Caesar.

1. The Revelation of Yahusha the Mashiyach, which Yahuah gave to him (Yahusha) to show to his (Yahusha's) servants the things that must shortly occur: and he (Yahusha) **signified-symbolized** (it) by sending, through his (Yahusha's) messenger to his servant Yochanan; AENT

A couple of things to keep in mind. This revelation of information came from Yahuah-passed to Yahusha-passed to Yahusha's angel to give to Yahuchanon (John) which he was to pass on to the 7 called out assemblies. A divine game of telephone with no errors! In Scripture when a message is given to someone else to pass on that messenger speaks with the authority of the one who gave the message. I think that is why it sounds like Yahuah and Yahusha are both talking- in fact this is the case through the messenger. Unfortunately, it does confuse people into thinking Yahusha is "god".

5-28-22



Another confusing thing is the revelation **OF** Yahusha. This information to be sure plots out Yahusha's role in the end but it is not a revealing of Yahusha. That cat has been out of the bag for over 2,000 years!



He is not the big secret reveal. He already told his taught ones in Matthew 24 that he would be coming back and the circumstances surrounding this time. So a revealing of Yahusha is not a logical conclusion.

This is specific information Yahuah gave **TO** Yahusha. This decrees the authority of who gave it, not who it is about. We think the **OF** was put in more for religious doctrine

Revelation 1:1.		Crawford	
he	the messiah	that Yahshua	revelations / visions
𐤇𐤏𐤃	𐤌𐤍𐤁𐤏𐤃	𐤏𐤃𐤍𐤁𐤏𐤃	𐤌𐤍𐤁𐤏𐤃

2860 are not endangered

What is a revelation. Looking at the Greek - G602

Lexicon :: Strong's G602 - <i>apokalypsis</i>	
ἀποκάλυψις	
Transliteration	Pronunciation
<i>apokalypsis</i> (Key)	ap-ok-al'-oop-sis
Part of Speech	Root Word (Etymology)
feminine noun	From ἀποκαλύπτω (G601)

Thayer's Greek Lexicon points to the Hebrew understanding of a laying bare-making naked- an uncovering. Yahuah is now authorizing Yahusha to disclose more details of what is to come for clarity, a warning, full disclosure.

Thayer's Greek Lexicon [?]	(Jump to Sc
STRONGS G602:	
ἀποκάλυψις, -εως, ἡ, (ἀποκαλύπτω, which see), an uncovering;	
1. properly, a laying bare, making naked (1 Samuel 20:30).	

- I. laying bare, making naked
- II. a disclosure of truth, instruction
 - A. concerning things before unknown
 - B. used of events by which things or states or persons hitherto withdrawn from view are made visible to all
- III. manifestation, appearance

Yahuah is laying His cards on the table. As always, He has been transparent in what the consequences are and how to avoid the wrath to come but now the vivid imagery of the good and bad will be on full display for a last warning and a golden rope of expectation for those who cling to Him. We are not dangled over the abyss but are secured by the tassels of His garment to His heart.



Rev1b :and he (Yahusha) **signified-symbolised** (it) by sending, through his (Yahusha's) messenger to his **servant** Yochanan;

The Peshitta Aramaic-English Interlinear
New Testament

* “He symbolized” – “Shooda” is an important key for unlocking the meaning of Revelation. **Symbolic language and imagery is used throughout to represent eternal realities and future events**, very similar to the prophecies of Daniel and Ezekiel and the visions Joseph had interpreted in Genesis.

Here is Smith's Syriac Dictionary entry for the word – edws -"Shooda" in the Shaphel mode:

acknowledged. SHAPHEL ܫܘܘܕܐ to make clear, explain, teach; to mean, notify, indicate, signify esp. symbolically, to symbolize, typify, prefigure,

Hebrew manuscript of Revelation- Sloane MS 237 offers up some amazing information to be considered-translated by Nehemia Gordon. We are changing Elohim to Eternal or Yahuah fyi.

1:1"Chazon Yehoshua Mashiach she natano haElohim leharot avadav asher hutzrach lihiyot beshetzuf, **vehora** shole'ach beyad hamalacho le'avdo Yochanan."

"The vision of Yehoshua Mashiach that the Eternal gave him to show His servants **that which was necessary to be with wrath**, and **He taught sending by the hand** of His angels to His servant, Yochanan."

We wish Nehemia would have focused on the “that which was necessary to be done with wrath” section but he didn't. Other translations have things that must shortly occur or the things which will quickly take place. Those translations never made sense due to the long wait ahead unless you considered it was in Yahuah's time frame - outside of time and everything might be very quick. But Yahuah is revealing something that would clarify things for us. It makes much more sense that He would be giving the explanation as to why the death and destruction has to occur not that it was coming soon.

The vision of Yehoshua Mashiach that the Eternal gave him to show His servants **that which was necessary to be with wrath**, and **He taught sending by the hand** of His angels to His servant, Yochanan.”

Nehemia: Okay, so what's interesting here is we have the word “*vehora*”, which means, “and He taught”, and it's from the same root as the word “Torah.” So, you could translate that and it sometimes is translated as, “And He taught Torah, sending in the hand of His angel to His servant, John,” [laughing] which is pretty cool. **So, that's the kind of thing that could easily be lost in translation, because you have this term which is charged with meaning.** It's the same word as in Isaiah 2, where they're talking about going to Jerusalem.

AJ Bernard: Isaiah 2 verse 3, “And many people shall come and say, ‘Come, let us go to the mountain of YAHUAH, to the house of the Eternal of Jacob, that He may teach us His ways and that we may walk in His paths. For out of Zion shall go forth the Torah and the word of Yahuah from Jerusalem. HalleluYah.’”

Same word that is up here in this Hebrew version, which is interesting, it's not from the Greek. The Greek doesn't have that. So, where did he get that? And again, I don't know. Is this a translation from Greek or from some other version?

But it has something here that we're not finding in the Greek. It's just very interesting. It has this root to teach Torah in 1 verse 1.

Torah = Forever

תָּרָה

Mizmor/Psalm 119:160
Mattithyah/Matthew 5:17-18

Set-Times = Forever

מַלְעָד

Vayikra/Leviticus 23
Mattithyah/Matthew 26:18

Covenant = Forever

בְּרִית

Yirmeyah/Jeremiah 32:40
1Yahchanan/1John 2:3-4

His Word = Forever

דְּבָר

Yeshayah/Isaiah 40:8
1Kepha/1Peter 1:25

When did "forever" become replaceable?

THE REVELATION OF



Chapter 1:2

1:2 Who (Yahuchanon- John) bore witness to the Word of Yahuah, and to the testimony of Yahusha the Mashiyach, as to all that he saw. AENT

Here the Crawford text adds to Yahuchanon credibility in that he witnessed the life and death of Yahusha so he would be intimately familiar with whom this message is being passed from. Yahuchanon would know if it was coming from an imposter.

Revelation 1:2.

of Yahshua

אנתא

and to his
witness/martyr

אנתא אנתא

of Alha

אלהא

to the word

אנתא

who witnesses

אנתא

he

אנתא

of the vision

אנתא

these

אלהא

all of them

אלהא

the messiah

אנתא

THE REVELATION OF



Chapter 1:3

1:3. Blessed is he that reads, and they who hear the words of this prophecy, and keep the things that are written in it; for the time is near.
AENT

The Peshitta Aramaic-English Interlinear New Testament

This adds to our understanding who is blessing us- very important!

\$867,016

3 טובוהי (his blessing) למן (to the one) דקרא (who reads) ולאילין (& to those) דשמעין (who hear) מלא (the words)
דנביותא (of prophecy) הדא (this) ונטרין (& they keep) אילין (those things) דכתובן (that are written) בה (in it)
זכנא (the time) גיר (for) קרב (is near)

The Crawford gives us some wonderful details. The Hebrew word quara or H7123 means to call out and read as well as to be summoned which is consistent with Yahuah calling out His people. Also the guarding aspect which would be shamar in Hebrew. So wonderful! Yahuah talking to His people with terms of the Torah Covenant missed by the Greek!

Revelation 1:3.

of hearing (plural)	and those	who was called	he	him	bles
שמעו	ואלו	קראו	הוא	הוא	ברכה
that written	to themselves	and guarding / keeping (plural)	this	of the prophecy	the word / fullness
הכתוב	לפני	שמרו	זה	הנבואה	הדבר
	approaches	the time	for	it	in it
	קרב	זמן	ל	הוא	בה

Outline of Biblical Usage [?]

I. to call, read aloud, read out, shout

A. (P'al)

i. to call, proclaim

ii. to read aloud, read out

B. (lthp'el) to be summoned, be called

THE REVELATION OF



1. The revelation to Yahusha the Mashiyach, which Yahuah gave to him (Yahusha) to show to his (Yahusha's) servants the things that must shortly occur **and by necessity be done with wrath**: and he (Yahusha) **signified and symbolized it to make clear, explain, notify, and which is consistently taught by Torah** by sending it, through his (Yahusha's) messenger to his servant Yahuchanon;
2. Who (Yahuchanon- John) bore witness to the Word of Yahuah, and to the testimony and martyrdom of Yahusha the Mashiyach, as to all and whatever that he saw.
3. His (Yahuah's) **blessings** to the **ones that are called** that reads aloud, and those who hear the words of this prophecy, and **guarding** for themselves the things that are written in it; for the time is near.

Yahuah's wisdom and bounty is overflowing and never ending to those who love Him in like manner. We cling to Him as the most precious gift we have ever received, never wanting to be away from Him. We listen for His voice. We watch for His kindness. We wait on Him for our expected salvation from a hostile environment created by those who do not know Him. We pray to be found worthy of His continued loyal love. So be it!



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יהושע



**It's not hard- it is universal. It's not done away with, it is what brings everlasting life.
One Yahuah, One Yahusha, One Torah
One People.**

