

YAH-TAMAH

יהמאז

YAH-AMAZED

YAH-MAZED

**THE YAH-MAZE PROJECT
PART 1E 1:10-11
THE 7 SET APART ASSEMBLIES
OF REVELATION**

THE REVELATION OF



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

HOME PAGE

PRAISE MUSIC

APPOINTED TIMES (FEASTS)

THE COVENANT

GENESIS

MORE...

MORE...

MAJORING ON THE MAJORS

THE TRIAL OF SAUL/PAUL

NAME YHUH TO CLAIM YAHUAH

Name YHUH -PDFS to videos

AMPLIFIED PSALMS

ANOTHER BRICK IN THE WALL

ANCIENT HISTORY

WORD STUDIES

END TIMES

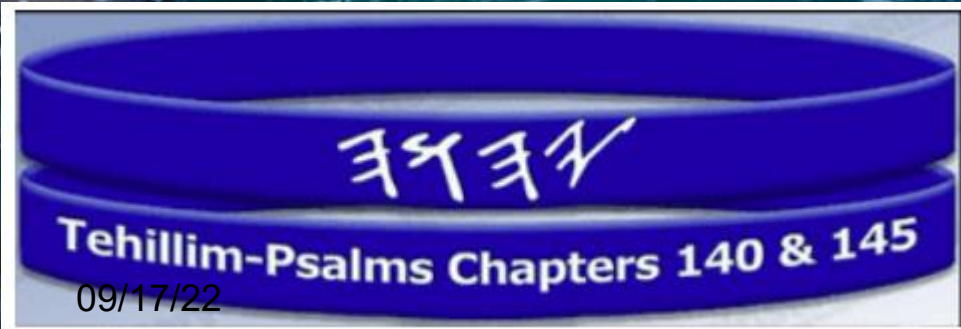
CHANOK/ENOCH - THE PROPHET

COMING OUT OF BABYLON

POLITICAL PAGANISM



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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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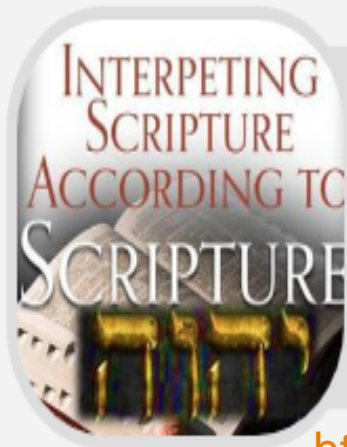
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09/17/22
2/08/2019



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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https://yahuwahsoasis.com

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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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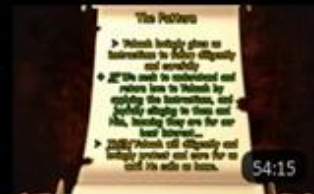
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...



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<https://yahstruck.com/>

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.



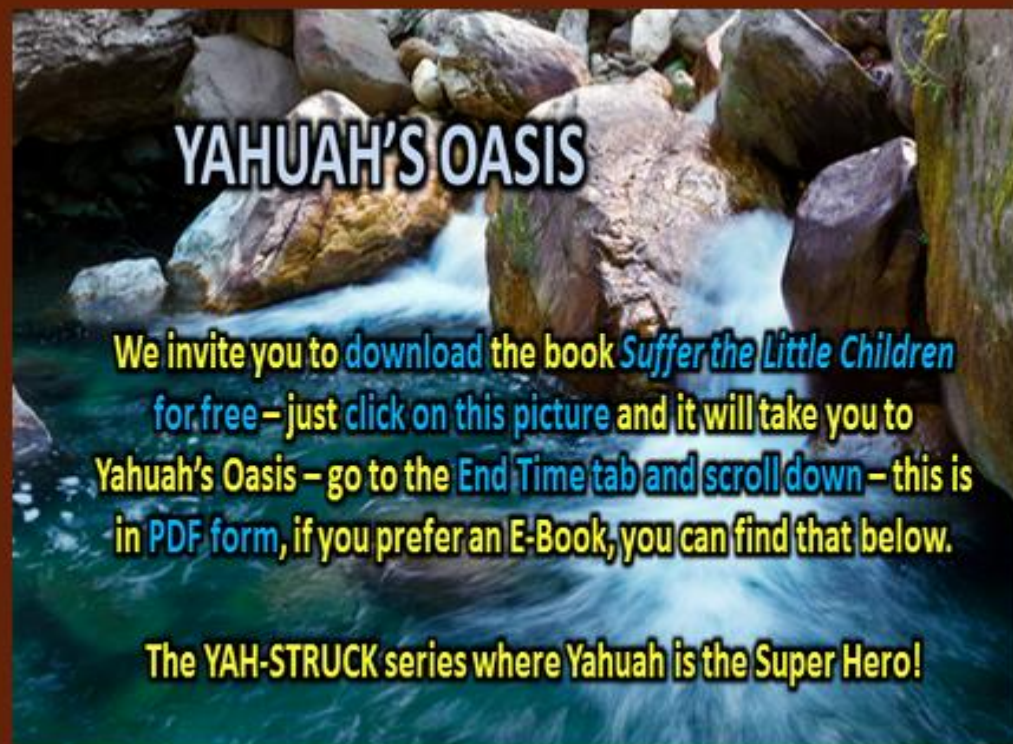


FREE DOWNLOAD OF THE FIRST BOOK IN THE YAH- STRUCK SERIES!

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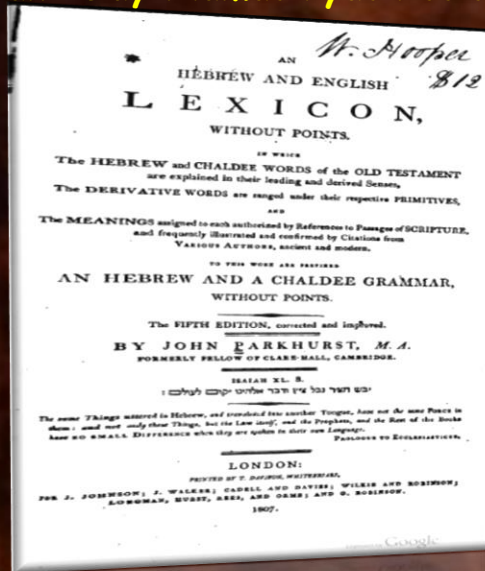
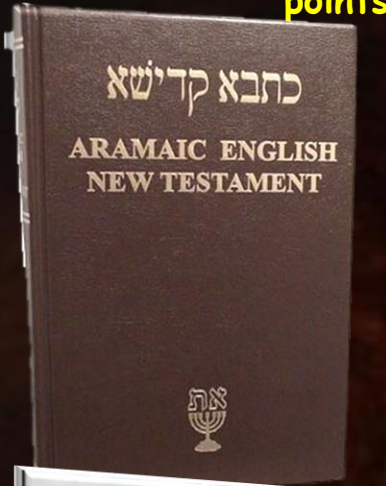
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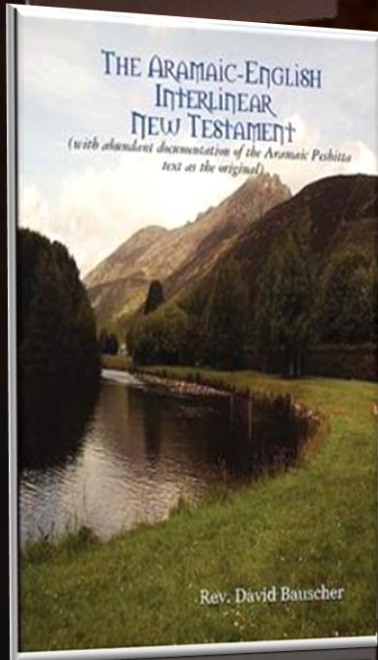
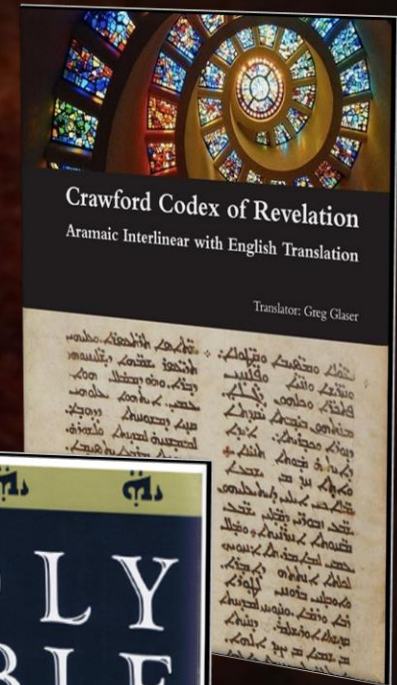
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Our Primary scripture source will be the AENT which we have used over the years. It will be much more accurate than the Greek and we will consult Blue Letter Bible on-line for confirmation. As always, we will restore Yahuah's and Yahusha's proper Name names in the texts. We will also be looking at the Crawford-Greg Glaser, the Aramaic NT interlinear by Bauscher, George Lamsa's and J.W. Etheridge's translation of the Peshitta and John Parkhurst's Hebrew To English Lexicon without points and Bayithamachiyach color coded translations to top it off.



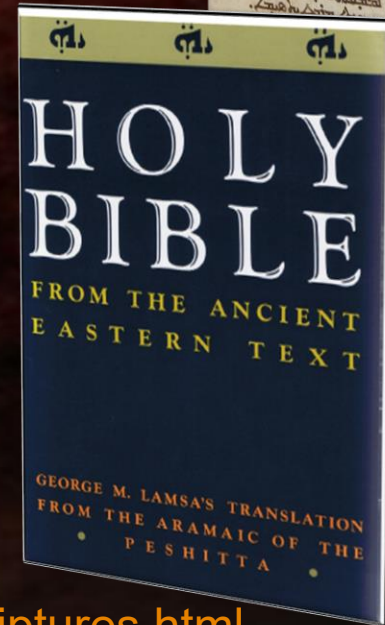
J.W. Etheridge's
Translation
of the Aramaic
Peshitta



Home Shalom Matthew 24 Mashiyach comings Book of Revelation Colored Scriptures
Torah (613 Mitzvot) Chodesh at full moon Shabbat Pesach Shavuot Sukkot

Ancient Hebrew alphabet, אָפֶרֶת, Names bearing His eternal Name listed, New Testament (B'rit haChauusuan) Hebrew-Greek Names, Elohim (El of all), Father, Son, Holy Spirit, Adonai (Master), Baptism with Repentance, Romans 10:4 & 1 Tim. 1:5, Writings of Yisrael, The Gospel of Thomas, Day one of the Shabbats in NT, Donate to BayithaMashiyach, Why evening comes first before day, Eternal Gospel vs. Rapture, Rapture like trying to uproot the tares with the wheat, Home

HaMiqraot [The Scriptures]: (Torah, Nebiim, and Chetubim)
(in downward order of each verse of its texts of the paleo-Hebrew Phoenician, modern Hebrew at right, and its Hebrew color coded transliteration, interlining with the translated color coded words mostly in English, along with the transliterated names/titles and Septuagint Greek Old Testament (Brenton) and its color coded transliterated text along with its color coded translated English text)
(with the help of Jay Green's The Interlinear Bible, Interlinear Scripture Analyzer, The Pentateuch [Linear translation into English], The Septuagint [Lancelot Brenton], Rotherham Old Testament, Septuagint-interlinear-greek-bible.com, Literal English Version, HalleluYah Scriptures English-Hebrew Parallel Edition, NASB, NRSV, NKJV, New Jerusalem Bible) edited and translated by Lanny Mebust (Benyamin benKothath)



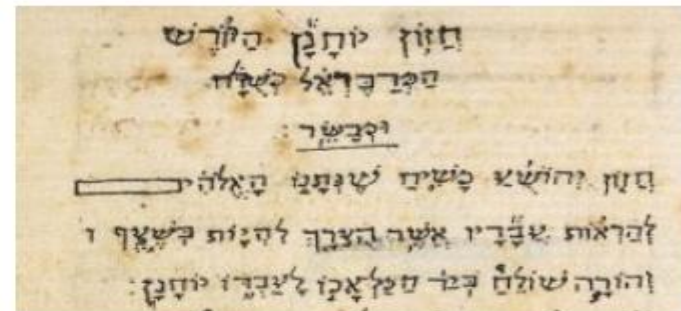
<http://www.bayithamashiyach.com/Scriptures.html>

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

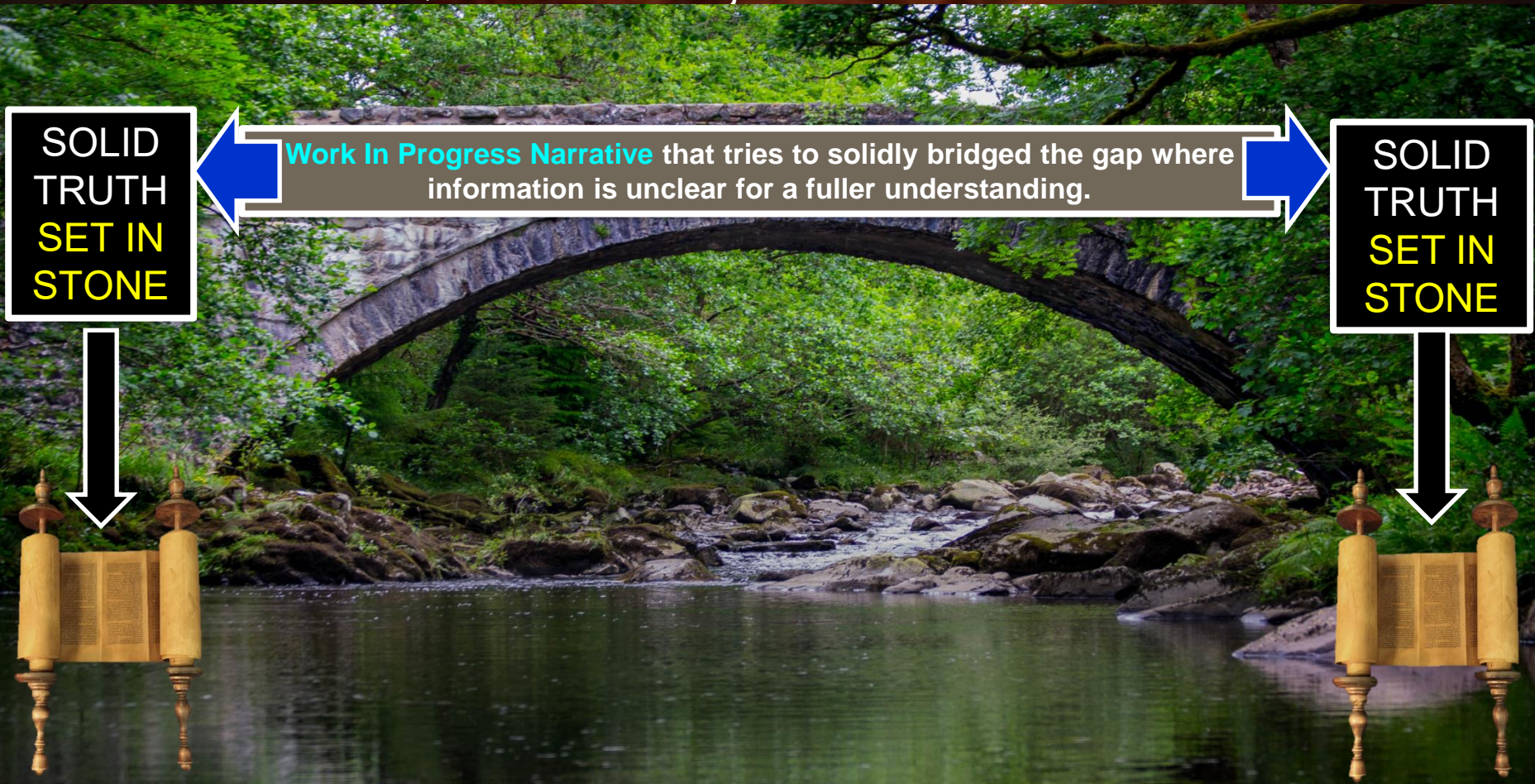


This episode of *Hebrew Voices* is one of the most exciting things I have ever discovered: **A Hebrew Manuscript of the Book of Revelation!** This 17th century manuscript in the British Library contains the name Yehovah with full vowels and refers to "Yehoshua Mashiach". Torah-loving Methodist pastor 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.



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.



THE REVELATION OF



Chapter 1:10-11



In part 1E, we are now presented with one very controversial passage and introduced to whom these messages were to be given to. The 7 called out assemblies.

CORN MAZE

**Yahusha Teaches How To Grill
Corn**



THE REVELATION OF



Chapter 1:10

Rev 1:10

10. I was in the Spirit on the day of our Master YHWH;⁵ and I heard behind me a great voice, as of a shofar,⁶ which said:

Aramaic/English NT VERSION

GEORGE M. LAMSA'S TRANSLATION
FROM THE ARAMAIC OF THE
● P E S H I T T A ●

1:10 The Spirit of prophecy came upon me on the Lord's day, and I heard behind me a great voice, as of a trumpet, saying

Text is color-encoded for ease of reading

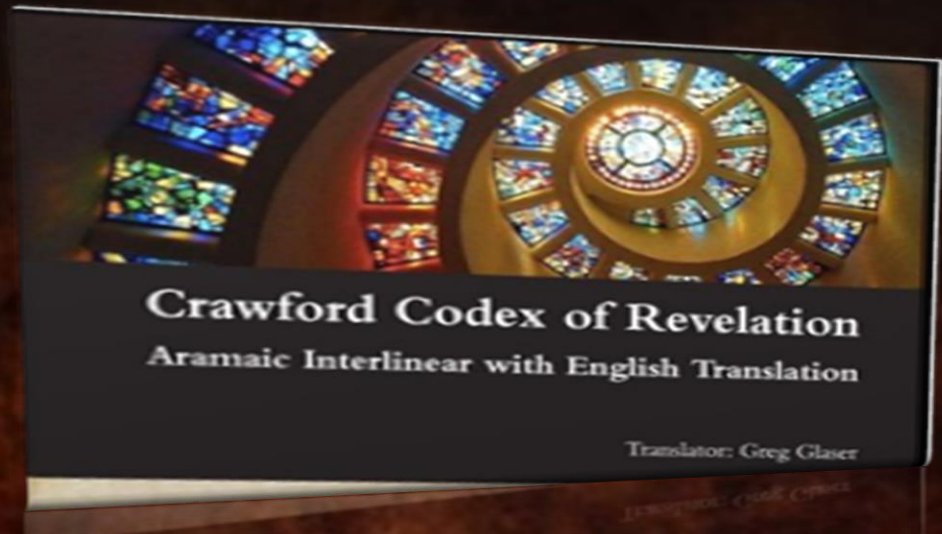
Crawford's uniqueness

Blue = Unique to Crawford

Red = Illegible in Crawford

Purple = Red + Blue

Black = Consistent with SP
Samaritan Pentateuch



The Crawford

Revelation 1:10.

from	and I heard	of one in seven	in the day	in spirit	and I was
𐤓	𐤀𐤓𐤁𐤁𐤀	𐤀𐤓𐤁𐤁𐤀	𐤓𐤁𐤁	𐤓𐤁𐤁	𐤀𐤓𐤁𐤁𐤀
	a trumpet / shophar	like	loud/great	a voice/sound	behind me
	𐤓𐤁𐤁	𐤓𐤁𐤁	𐤓𐤁𐤁	𐤓𐤁𐤁	𐤓𐤁𐤁

The Peshitta Aramaic-English New Testament An Interlinear Translation

10 והוית (& I was) ברוח (in spirit) ביומא (in the day) דחרבשכא (first of the week)
ושמעתי (& I heard) מן (from) בסתרִי (behind me) קלא (a voice) רבא (great) אִךְ (like) שיפורא (a trumpet)

J.W.Etheridge's
Translation
of the Aramaic
Peshitta

Full disclosure we are editing the KJVish words like
cometh and saith and the Lord.

v.10 I was in the Spirit on the **Lord's day**; and I heard behind me a great voice as
a trumpet, saying,

NEHEMIA'S WALL

Uncovering Ancient Hebrew Sources of Faith
with NEHEMIA GORDON



Nehemia has from the Sloan MS 237.

(10) I was in the spirit on the lordly ⁶ day	יְהִיטִי [10] בְּרוּחַ בַּיּוֹם
and I heard a great voice behind me like a trumpet,	אֲדַנִּי וְשָׁמַעְתִּי קוֹל-גָּדוֹל אַחֲרַי כְּמוֹ-חֲצֹצְרָה

⁵ Should be וְאֵלָה.

⁶ The unique form אֲדַנִּי is apparently an adjective derived from אֲדַנִּי or אֲדַנִּי.

“Verse 10, “Hayiti beruach baYom Adoni’i veshamati kol gadol acharai kemo chatzotzra.”
“I was in the spirit on the Lordly Day and I heard a great voice behind me like a trumpet.”

Ancient Hebrew alphabet, אָבְגְדְהּ , Names bearing His eternal Name listed,
New Testament (B'rit haChaiasim) Hebrew-Greek Names, Elohim (El of all),
Father, Son, Holy Spirit, Adonai (Master), Baptism with Repentance, Romans 10:4 & 1 Tim. 1:5,
Writings of Yisrael, The Gospel of Thomas, Day one of the Shabbats in NT
Donate to BayithaMashiyach, Why evening comes first before day, Eternal Gospel vs. Rapture,
Rapture like trying to uproot the tares with the wheat, Home

HaMiqraot [The Scriptures]: (Torah, Nebiim, and Chetubim)
(in downward order of each verse of its texts of the paleo-Hebrew Phoenician,
modern Hebrew at right, and its Hebrew color coded transliteration,
interlining with the translated color coded words mostly in English,
along with the transliterated names/titles
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along with its color coded translated English text)
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Septuagint-interlinear-greek-bible.com, Literal English Version,
HalleluYah Scriptures English-Hebrew Parallel Edition, NASB, NRSV, NKJV, New Jerusalem Bible)
edited and translated by Lanny Mebust (Benyamin benKohath)

וַיְהִי עָלַי רוּחַ בְּיוֹם הָאָדוֹן
וַאֲשָׁמַע אַחֲרַי קוֹל גָּדוֹל כְּקוֹל שׁוֹפָר:

10. wat'hi `alay Ruach b'yom ha'Adon wa'esh'ma`'acharay qol gadol k'qol shophar.

Rev1:10 I was in the Spirit on the Adon's day,
and I heard behind me a great voice as the sound of a trumpet,

<10> ἐγενόμην ἐν πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ
καὶ ἤκουσα ὀπίσω μου φωνὴν μεγάλην ὡς σάλπιγγος

10 egenomēn en pneumatī en tē kyriakē hēmera

I was in Spirit in the Master's day

kai ēkousa opisō mou phōnēn megalēn hōs salpiggos

and I heard behind me a great sound as of a trumpet

None of our translations agree completely. We have 2 that leave out whose day it was, and two that specifically point to it being on a Sunday - the first of the week. This passage has been used to prop up a Sunday Sabbath being the "Lord's Day" i.e the day Yahusha rose. Also striking is that Lamsa paints a picture that Yahuchannon was not in the spirit, but a Spirit of prophecy came to him. Also 3 leave out the "saying or which said".

1 In the spirit on day of our Master YHWH..which said
1 Spirit of prophecy came upon me on the Lord's day ..saying
1 In the spirit the day of one in seven
1 In the spirit in the day first of the week
1 In the spirit on the Lord's day ...saying
1 In the spirit on the lordly day
1 In the spirit on the Adon's day

1:10. I was in the Spirit on the day of our Master YHWH;⁵ and I heard behind me a great voice, as of a shofar,⁶ which said: **AENT VERSION**

1:10 The Spirit of prophecy came upon me on the Lord's day, and I heard behind me a great voice, as of a trumpet, saying : **George Lamsa's Aramaic**

1:10 And I was in spirit in the day of one in seven and I heard from behind me a voice/sound loud/great like a trumpet/shophar. **Glasser's Crawford**


1:10 And I was in the spirit in the day first of the week and I heard from behind me a voice great like a trumpet. -**Bauscher Interlinear Aramaic**

1:10 I was in the Spirit on the Lord's day; and I heard behind me a great voice as a trumpet, saying,- **Etheridge's Aramaic**

1:10 "I was in the spirit on the Lordly Day and I heard a great voice behind me like a trumpet."- **Gordon's Hebrew Revelation**

1:10 "I was in the Spirit on the Adon's day, and I heard behind me a great voice as the sound of a trumpet. -**bayithamashiyach.com**

09/17/22



Before we go on,
we need to try and
answer this question.

I was in the Spirit on _____,
and I heard behind me a great sound like
a trumpet

The Lord's Day

Sunday or Saturday?

AENT Notes-Andrew Gabriel Roth

Aramaic reads “b’yoma’MaranaYah” or “day of our Master YHWH” (The Aramaic New Covenant Peshitta Text with Hebrew Translation Second Edition Aramaic Scriptures Research Society in Israel, 2005) and (Ktaba D’Dtiqua Khadata d’Maran Eshoa Meshikha Joint COE/SOC Edition, 1982).

Based on the Mosul Text, the 1905 British and Foreign Bible Society transcription reads; hawyit b’rukha b’yaoma Maranaya, or “and I was in the spirit on the Day of our Master YHWH” referring to both Judgment Day and sacred occasions in Israel, which were/are marked with the blowing of the shofar as mentioned later in this same verse.

However, the United Bible Society Syrian Orthodox Church 1979 Edition uses the reading in Crawford Revelation here; w’hawyit b’rukha b’yaoma b’khabd’shba, or “and I was in the spirit on the day in the first of the week” a.k.a. Sunday. The introduction of b’khabd’shba in latter versions is a Western-Christian interpolation; nowhere in the most ancient Greek copies of Revelation is there an actual day of the week being stated; however, it is easy to see how a false assumption arose to suggest that it refers to the day of the resurrection. By contrast, the original reading, while seemingly vague to a Gentile audience, is nonetheless perfect in its Semitic context.

We don't give them a pass. They left out Yahuah's name so it would confuse the gentiles since they were being taught "Jesus" is the creator. You can't just add in words and be held innocent if they are not in the meaning of the words written for clarity. Yahusha is amazing but he is not the master or lord of the Shabbat. Yahuah is.

This in combination with the use of the Greek kurios (which can refer to either YHWH or Y'shua as "Master"), (Wrong!!! - They intentionally used it interchangeably, but it was propaganda for a new religion and a lie. It is putting a false god in front of Yahuah's face and saying Yahusha is the Alaph Tau).

and the transition from "Day of YHWH" to "Resurrection Day" became even more plausible to a Greek mind. The revision of the text has produced an extremely bad and awkward Aramaic construction, both grammatically and from a scribal perspective. In every other occurrence in the NT, Sunday is referred to as khad b'shaba, or "first of the week." The word "day" never appears but is always implied, as Torah only refers to all days (except Shabbat) by their numerical relationship to Shabbat, or b'shaba. The redactor of Crawford retained b'yaoma, but deleted Maranaya and replaced it with the very cumbersome b'khadb'shaba. The error is particularly glaring, since this "single" term is really four separate words (including two prepositional prefixes, or proclitics) jammed together!

1:10 And I was in spirit in the day of one in seven and I heard from behind me a voice/sound loud/great like a trumpet/shophar.
Glasser's Crawford



Nehemia: I know in the English they usually say, “The Lord’s Day”, which is understood as Sunday. And AJ, you are actually a pastor of a United Methodist Church, which I assume meets on Sunday, right?

AJ Bernard: We do, yes.

Nehemia: So, as a UMC pastor, can you tell me, is it true that Yeshua Mashiach, as He’s called here, that He changed Shabbat from Saturday to Sunday?

AJ Bernard: No, it’s absolutely not true. Yeshua said, “Not one jot or one tittle shall pass from the law until all will be fulfilled.” And the Shabbat is a law that predates Moses, because the Lord rested on the Sabbath. So, as a Christian - and I’m not speaking for the entire United Methodist Church, of course. Nobody would ever dare do that - but as a Christian, I observe Shabbat from sundown Friday night to sundown Saturday.

Nehemia: Amen.

AJ Bernard: And then I go to Church on Sunday morning. And so, for me, there’s a very big distinction between Shabbat, or the Sabbath, and the Lord’s Day. We worship on Sunday because that was the first day of the week, and the Gospels tell us that’s the day Yeshua left the tomb.

Nehemia: What I do think is interesting is this phrase, “The Lordly Day”, and you would expect this to say, “beYom Adonai,” or “beYom Adon,” and it says, “beYom Adoni’ee”, and Adoni’ee has been turned into an adjective. We’re going to see a similar adjective later with the word “Yehudi’im”, which is very interesting. So, what does he mean here by “the Lord’s Day” or “the Lordly Day”? Do you think he means Sunday? And I really don’t know the answer.



AJ Bernard: I've taught the Revelation. I have listened to the Revelation taught many times. Most people will take that to mean one of two things. Either it means Sunday, and if this is John the Apostle, then by the time he's writing, the Christian Church was meeting on Sunday. They were still observing Shabbat, but they were meeting on Sunday and they called it "the Lord's Day" to differentiate it from Shabbat. Or it could mean, "I was in the spirit on the great and terrible day of the Lord" that Joel speaks of.

Nehemia: Aha, nice.

AJ Bernard: That God takes John out of his time in Patmos in like 95 AD and moves him forward in time to see these things that he's about to do.

Nehemia: Or maybe it just means Shabbat. [laughing]

AJ Bernard: Or maybe it means Shabbat, you know.



DOCTRINES OF MEN RESOLVED

We found this video and thought it summed up nicely some good information. We had to edit it though because they think Yahusha created the world. Yikes.

A large circular logo on the left side of the title. It features the text "the GOD culture" in a light blue font, with the Hebrew word "יהוה" (YHWH) below it. The logo is set against a dark background within a white circular border.

DOCTRINES OF MEN
RESOLVED

(Revelation 1:10) What About “the Lord’s Day” and the Observance of Sunday by the Early Christian Church? Posted Jul 09, 2021 by Kevin J. Mullins

The Second Century A.D.

At the time of the second century, just after the close of the book of Revelation, a Jewish revolt sprung up in the year 115 A.D. This revolt invaded Cyrene, Egypt and Cyprus and caused the deaths of more than 220,000 Greeks and Romans. After the Romans would cease each revolt they would tighten their hatred against the Jews.



At this time the Roman Emperor Hadrian (see left) insisted on rebuilding the Jewish temple, but it would be dedicated to the Roman-pagan god Jupiter. During the years of 132-135 A.D. a Jew named Bar Kochba, who claimed himself to be the long-awaited Messiah, began another revolt in the land of Palestine. In one year alone the Romans were forced out of more than fifty cities.

As a result of this Julius Severus, the governor of Britain, was brought in by Emperor Hadrian to lead the defense troops and after three years the revolt was destroyed and Bar Kochba was killed. The hatred for the Jews exploded and the Jews were not allowed to enter Jerusalem. Emperor Hadrian outlawed Judaism, circumcision, the study of the Torah (the Law of Moses) and the Biblical Feasts outlined in Leviticus 23, which includes the seventh-day Sabbath!

A Profession Of [the Christian] Faith From The Church Of Constantinople in the year 325 A.D. Under The Emperor Constantine: “I renounce all customs, rites, legalisms, unleavened breads & sacrifices of lambs of the Hebrews, and all other feasts of the Hebrews, sacrifices, prayers, aspersions, purifications, sanctifications and propitiations and fasts, and new moons, and Sabbaths, and superstitions, and hymns and chants and observances and Synagogues, and the food and drink of The Hebrews; in one word, I renounce everything Jewish, every law, rite and custom ...” (Cited in: *The Conflict Of The Church And The Synagogue*, pp. 397-398, by James Parks)

At the same time, Christianity was caught right in the middle of all this, and as a result, some professed Christians began to back off from the Feasts and Sabbaths so they would appear different from the Jews. **However, at this time, no one was observing Sunday as a holy day. In fact, there is evidence that both Saturday and Sunday began to be kept which we will see shortly. The act of the Christians wanting to appear different from anything that seemed Jewish was an early warning sign to the coming change of the Sabbath.**

Along with their attempts to “prove” that the Sabbath has been replaced by Sunday modern teachers also refer to some early writings made by professed Christians during the second and third centuries. They reveal how these writers often used the title “the Lord’s day” in reference to Sunday. These writings fulfill volumes of material and are usually quoted second or third hand and with this, comes misquotations and mistranslations. Let’s look at some of these quotations.

The Writings of Ignatius

One of the most-often used quotes was made by Ignatius, who lived during the second century A.D., in his *Epistle to the Magnesians, 9:1*. Here’s how his statement is most-often quoted:

“If then those who had walked in ancient practices attained unto newness of hope, no longer observing sabbaths but fashioning their lives after the Lord’s day, on which our life also arose through Him and through His death which some men deny ...”



Ignatius of Antioch (30–110)

Keep in mind, it has well been established that the writings of Ignatius are mostly misquotations and mere forgeries at best! In his book, *History of the Christian Church*, Philip Schaff writes that the letters of Ignatius are “so interpolated, curtailed, and mutilated by pious fraud, that it is today almost impossible to discover with certainty the genuine Ignatius of history.” (Vol. 2, p. 660). And, as you will see, this quote concerning “the Lord’s Day” is nothing but “pious fraud.”

Most teachers refer to this quote to prove that the early Christians must have had some awareness of the change of the Sabbath. It is also used as an early reference to the term “Lord’s day” which they say applies to the first day of the week. However, a careful examination of this quote not only shows that Ignatius does not refer to Sunday as the Lord’s Day, but also shows the early Christians’ desire to repel from anything that seemed Jewish.

It is interesting to note that the word Day in the title "Lord's Day" is not to be found in Ignatius' original Greek manuscript. In fact, there is no word found after the word "Lord's" at all! In 1642 a British scholar named Bishop James Ussher, prepared a Latin edition of this quote. In his edition he translated the phrase, "fashioning their lives after the Lord's Day," like this: "Living according to the Lord's in which also our life sprang up." There is no word after "Lord's." In the English language there is a necessity for a word there. Living according to the Lord's what? However, this type of phrase is not uncommon in the Latin language. The language permits the omission of a noun following an adjective as long as that noun is used shortly afterwards. So, here's what we have to work with:

"Living according to the Lord's [?] in which also our *life* sprang up."

There it is. It is the noun "life." Now the sentence makes perfect sense: "living according to the Lord's life, in which also our life sprang up."

In fact, the Jacobson (1838) and Minge (1894) editions of this quote both use the word *life* instead of *day*. In 1647 Bishop James Ussher actually prepared another edition of this which reads, "according to the Lord's life living." Thus, we clearly see that Ignatius didn't even use the term "Lord's Day." So, the teaching that this quote is an early reference to the title "Lord's Day" has no warrant.

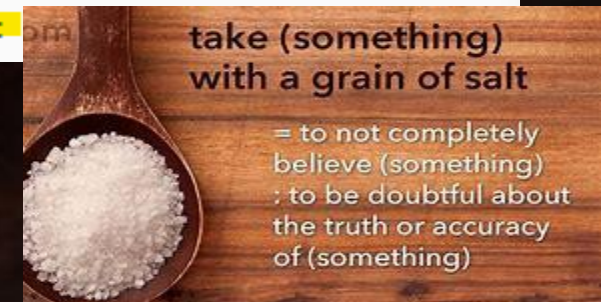
But what about the phrase, "If, then, those who walk in ancient practices attain unto newness of hope, no longer observing the Sabbath..."? Was Ignatius relating the missing text concerning the change of the Sabbath? Some believe so. However, the literal translation of this phrase from the Greek is, "no longer sabbatizing." It's hard to tell what Ignatius means by this due to the fact that this word does not appear in any other writings. There is, however, a longer version of the Ignatian letters. This is the understanding of what Ignatius meant:

“Let us therefore **no longer keep the Sabbath after the Jewish manner**, and rejoice in days of idleness; for ‘he that does not work, let him not eat.’ For say the holy oracles, ‘In the sweat of thy face shalt thou eat thy bread.’ [Genesis 3:19]. But **let every one of you keep the Sabbath after a spiritual manner**, rejoicing in the workmanship of God, and not eating things prepared the day before, not using lukewarm drinks, and walking within a prescribed space, not finding delight in dancing and plaudits which have no sense in them.”

Even though Ignatius is wrongly mixing up some direct Sabbath instructions from God with added traditions from the religious leaders, **it is clear that Ignatius is NOT teaching the replacement of the Sabbath with Sunday, but teaching against observing Sabbaths after the Jewish way of life (manner), and not according to the Lord's way of life (manner).**

We have discussed the great pressure that the hatred between the Jews and the Romans had forced upon Christians leading up to the final decision to ease away from **“Jewish” customs. Thus, the word sabbatizing could roughly mean Judaizing.** If the Christians could somehow show the Romans that they were not like the Jews maybe, just maybe, **they would ease up on the persecution.**

Never, in all of Scripture, is the Sabbath referred to as being “the Jewish Sabbath.” It is called **“the Sabbath of the LORD thy God”** (Exodus 20:10). Jesus said, **“the Sabbath was made for man”** (Mark 2:27). The word *man* here can only mean one thing - mankind! **God created the Sabbath on the seventh day of creation week. This would be nearly 2,000 years before a Jew ever existed!** Therefore, when people begin to try to separate themselves from anything **“Jewish”** by not observing the seventh-day Sabbath, they are not separating themselves from the Jews but instead from ~~Jesus~~—**“the Lord of the Sabbath.”** God, through the prophet Isaiah, says anyone who chooses to observe the Sabbath, **joins themselves to “the LORD”, not to Judaism:**



**take (something)
with a grain of salt**

= to not completely
believe (something)
: to be doubtful about
the truth or accuracy
of (something)

So close! Yahusha is not the “Lord of the Sabbath”
YIKES! This is a long article with some outstanding
history- A must read, but please be careful and keep the
saltshaker out.

- We gather together on the first rather than the seventh day of the week because redemption is even a greater work than creation and more worthy of commemoration and because the rest which followed creation is far outdone by the rest which ensues upon the completion of redemption. Like the Apostles, we meet on the first day of the week and hope that Jesus may stand in our midst and say, "Peace be unto you." Our Lord has lifted the Sabbath from the old and rusty hinges where on the law had placed it long before and set it on the new golden hinges which His love has fashioned. He has placed our rest day not at the end of a week of toil but at the beginning of the rest which remains for the people of God. Every first day of the week we should meditate on the rising of our Lord and seek to enter into the fellowship with Him in His risen life. ~ Charles Spurgeon

It is a shame what Paul's writing did to the minds of men. His putrid soul waffles up from the depth of deception and permeates most teachings. Why is it so easy for us to disregard what Yahuah and Yahusha said? - Just disgusting.



**If Yahusha rose on
the first day of the
week we gotta ask**

.....

**Man does not have the
authority to change the
Sabbath based on that!
Yahuah would have had to
instruct Yahusha to do
that.**

**There is only one "Lord"
and that is Yahuah! His
day is the 7th day Sabbath.
Period.**

3
4

SO WHAT?

09/17/22



**Until the End John Kept the True
Sabbath Day**

End of the Age. Bible Prophecy

**The Book of Revelation
Was given to John on the true
Sabbath Day**

Rev 1:10

I was in the Spirit on the Lord's day,
and heard behind me a great voice, as of a trumpet,
Saying, I am Alpha and Omega,
the first and the last: and, What thou seest, write in a book

THE REVELATION OF



Chapter 1:11

11. "That which you see, write in a book, and send to the seven assemblies; to Ephesus, and to Smyrna, and to Pergamos, and to Thyratira, and to Sardis, and to Philadelphia, and to Laodicea." **Aramaic/English NT VERSION**

GEORGE M. LAMSA'S TRANSLATION
FROM THE ARAMAIC OF THE
• P E S H I T T A •

11 What you see, write in a book and send it to the seven churches, to Ephesus and to Smyrna and to Pergamos and to Thyatira and to Sardis and to Philadelphia and to Laodicea

Text is color-encoded for ease of reading

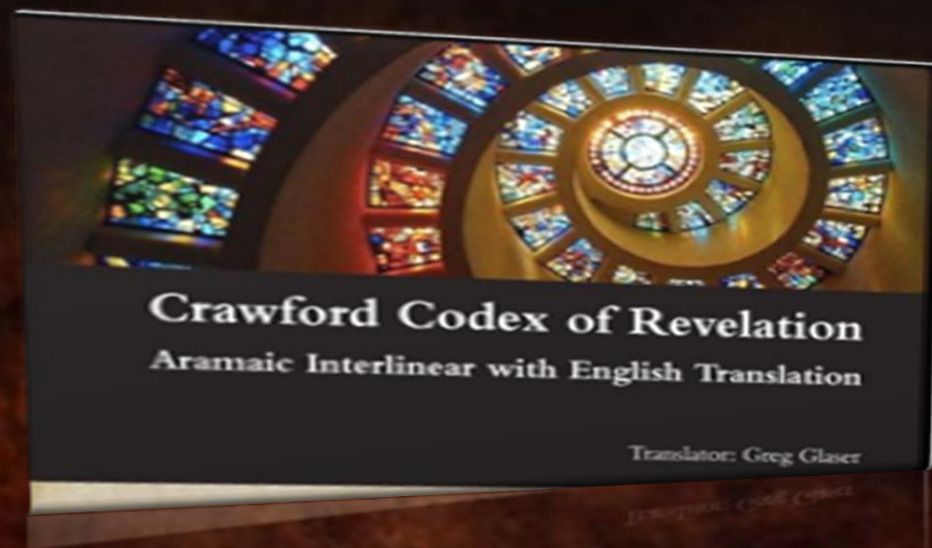
Crawford's uniqueness

Blue = Unique to Crawford

Red = Illegible in Crawford

Purple = Red + Blue

Black = Consistent with SP
Samaritan Pentateuch



Revelation 1:11.

and send

ܐܘܨܪܐ

in a writing/book

ܟܬܒܐ

write

ܟܬܒܐ

that you see

ܕܚܘܨܐ

those

ܟܬܒܐ

who says

ܐܘܨܪܐ

and to Tautira

ܟܬܒܐ ܬܘܬܝܪܐ

and to Purgmus

ܟܬܒܐ ܦܘܪܓܡܘܨ

and to Zmurna

ܟܬܒܐ ܙܡܘܪܢܐ

to Apsus

ܟܬܒܐ ܐܦܨܘܨ

assemblies

ܟܬܒܐ

to seven

ܟܬܒܐ

and to Ladiqia

ܟܬܒܐ ܠܕܝܩܝܐ

and to Piledelpia

ܟܬܒܐ ܦܝܠܕܝܠܦܝܐ

and to Sardis

ܟܬܒܐ ܫܪܕܝܫ

The Peshitta Aramaic-English New Testament An Interlinear Translation

11 דאמר (which said) אילין (those things) דחזית (which you have seen) כתוב (write) בכתבא (in a book)
 ושדר (send) לשבע (to seven) עדתא (assemblies) לאפסוס (to Ephesus) ולזמורנא (& to Zmurna)
 ולפרגמוס (& to Pergamos) ולתאושירא (& to Thautyra) ולסרדיס (& to Sardis)
 ולפילדלפיא (& to Philadelphia) וללדיקיא (& to Ladiqia)

J.W.Etheridge's
 Translation
 of the Aramaic
 Peshitta

Full disclosure we are editing the KJVish words like
 cometh and saith and the Lord.

v.11 What thou seest, write in a book; and send to the seven churches, at
 Ephesos, and at Smurna, and at Pergamos, and at Thiatira, and at Sardis, and at
 Philidaphia, and at Laodikia

NEHEMIA'S WALL

Uncovering Ancient Hebrew Sources of Faith
with NEHEMIA GORDON



(11) that says, That which you see, write	[11] יא האמר שחזה אתה כתוב ב
in a book, and send to the seven congregations,	בספר ושלח אל-שבעה המקהלים
to Ephesus, and to Smyrna, and to	אל אפשוס ואל-סמרנה ואל
Pergamus, and to Thyatira, and to Sardis,	פרגמוש ואל-תיאטירה ואל סרדש ו
and to Philadelphia, and to Laodicea.	ואל-פילדלפיאה ואל- לאודיקיאה

This is verse 11, 1:11. “Ha’omer shechozeh ata khtov basefer ushlach el shiva hamakelim el Ephesus v’el Smyrna ve’el Pergamus ve’el Tyatira v’el Sardis v’el Philadelphia v’el Lardekea.”

That says...meaning this is the voice he heard saying, that says, “That which you see write in the book and send it to seven congregations to Ephesus and to Smyrna and to Pergamus and to Thyatira and to Sardis and to Philadelphia and to Larodicea.”

Ancient Hebrew alphabet, אבגדה, Names bearing His eternal Name listed, New Testament (B'rit haChaiyasit) Hebrew-Greek Names, Elohim (El of all), Father, Son, Holy Spirit, Adonai (Master), Baptism with Repentance, Romans 10:4 & 1 Tim. 1:5, Writings of Yisrael, The Gospel of Thomas, Day one of the Shabbats in NT
Donate to BayithaMashiyach, Why evening comes first before day, Eternal Gospel vs. Rapture, Rapture like trying to uproot the tares with the wheat, Home

יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ 11
אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ
אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ
אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ

וְאֵת אֲשֶׁר אַתָּה רֹאֶה כָּתוּב עַל-סֵפֶר וְנִשְׁלַחְהוּ אֶל-הַקְּהָלוֹת
אֲשֶׁר בְּאַסְיָא לְאַפְּסוֹס וְלִזְמִירְנָא וּלְפָרְגָמוֹס
וּלְתִיַּאטִירָא וּלְסַרְדִּיס וּלְפִילָדֶלְפִיָּא וּלְלוּדִקְיָא:

11. wayo'mer 'ani ha'Aleph wa'ani haTau hari'shon w'ha'acharon w'eth
'asher 'atah ro'eh k'thob `al-sepher ush'lachehu 'el-haq'hiloth 'asher b'As'ya' l'Eph'sos
w'liZ'mir'na' ul'Phar'g'mos ul'Thi'atira' ul'Sar'dis ul'Philadel'phia' ul'Lud'q'ya'.

Rev1:11 saying, "I am the Aleph and I am the Tau, the beginning and the ending,
Write in a scroll what you see, and send it to the seven assemblies which are in Asya:
to Ephesus and to Zemirna and to Phargamos and to Thiatira
and to Sardis and to Philadelphia and to Ludeqeya."

<11> λεγούσης, "Ὁ βλέπεις γράψον εἰς βιβλίον καὶ πέμψον ταῖς ἑπτὰ ἐκκλησίαις,
εἰς Ἔφεσον καὶ εἰς Σμύρναν καὶ εἰς Πέργαμον καὶ εἰς Θυάτειρα
καὶ εἰς Σάρδεις καὶ εἰς Φιλαδέλφειαν καὶ εἰς Λαοδίκειαν.

11 legousēs, Ho blepeis grapson eis biblion kai pempson tais hepta ekklēsiais,
saying, What you see write in a scroll and send it to the seven assemblies,
eis Ephesus kai eis Smyrnan kai eis Pergamon kai eis Thuateira
to Epesus and to Smyrna and to Pergamum and to Thyatira
kai eis Sardeis kai eis Philadelphian kai eis Laodikeian.
and to Sardis and to Philadelphia and to Laodicea.

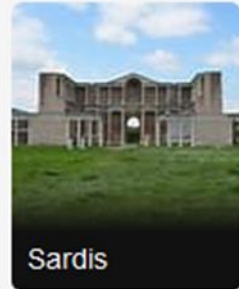
SEVEN CHURCHES OF REVELATION



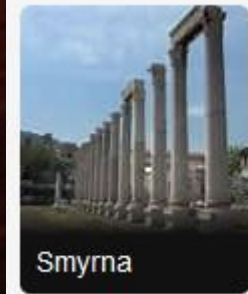
Ephesus



Thyatira



Sardis



Smyrna



Pergamon




Philadelphia



Laodicea on the Lycus

Yahuah- Please keep reminding us to stay on the path! You are easy to love and cherish. We cling to You only. As we make our

TO DO LIST

1. Endure to the end!!
 2. Endure to the end!!!
 3. Endure to the
- 

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.

THE REVELATION OF



1:4. (From) Yochanan to the seven called out **assemblies** which are in Asia: **Favor?** to you and peace, from Him who is, and who was, and who is to come, **and** from the seven living creatures which are before His throne;

5. **and** from Yahusha the Mashiyach, the Witness and **martyr**, the Faithful, the First-born of the dead, and the **head ruler** of the kings of the earth; who has loved us, and **washed** us from our sins by his blood;

6. and has made us a **Kingdom of priests to Eternal the Father:** to whom be esteem and power, for ever and ever. **So be it.**

7. Behold, he comes with clouds; and all eyes will see him, and also they who pierced Him; and all the tribes of the earth will mourn on account of him. **Yes: So Be It.**

THE REVELATION OF



Rev 1:8 “I am Aleph, also Taw,” says the Master YHWH, Eternal; **who is existing, and He who has always existed, and He who is coming,** (Ehyeh Asher Ehyeh) the Omnipotent- unlimited power, authority and influence Al Shaddai- He **who holds all.**

Rev 1:9 I Yahuchanan, your brother and companion with you in the tribulation and **vexing by a female rival of Yahuah,** causing affliction and suffering, being gathered together in patient steadfast endurance and in the cheerful hope and expectation of Yahusha the Anointed, was in the island called Patmos because of the Word of Yahuah and because of the testimony and witness of Yahusha the Mashiyach (Anointed).

Rev 1:10 I was in the Spirit on the day of our Master YHWH; and I heard behind me a great voice, as of a shofar, which said:

11. “That which you see, write in a book, and send to the seven assemblies; to Ephesus, and to Smyrna, and to Pergamos, and to Thyratira, and to Sardis, and to Philadelphia, and to Laodicea.”.

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יהוה

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.**

