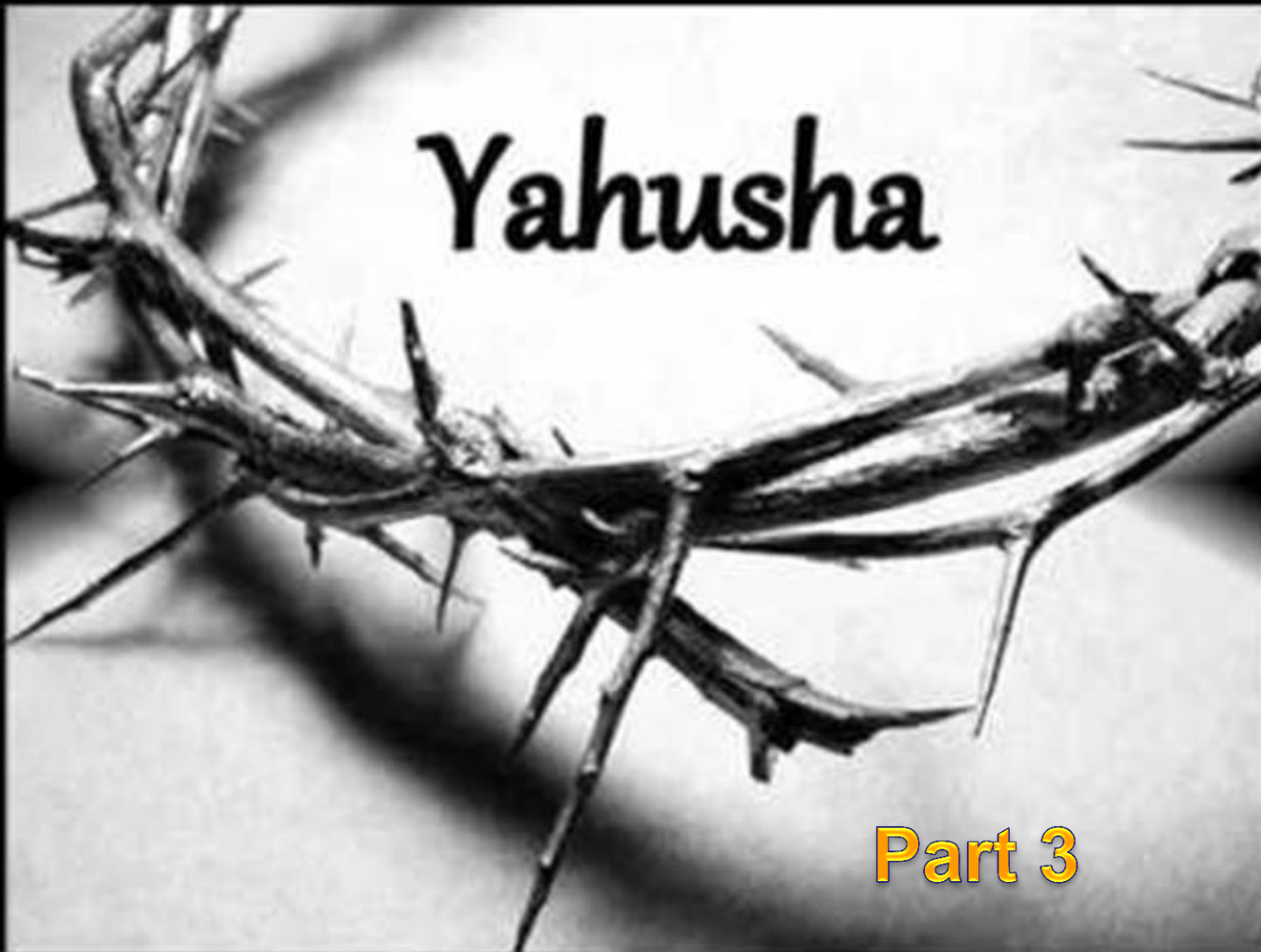


PSALMS
22:11

A LOOK
AT
PSALMS
22

BE NOT FAR FROM
ME; FOR TROUBLE IS
NEAR; FOR THERE IS
NONE TO HELP.

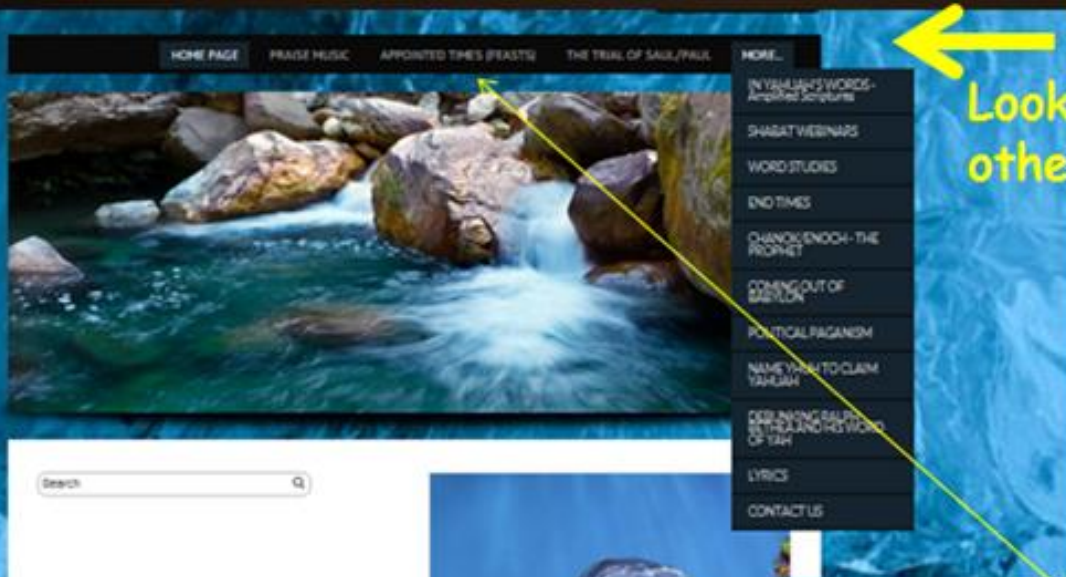


Yahusha

Part 3

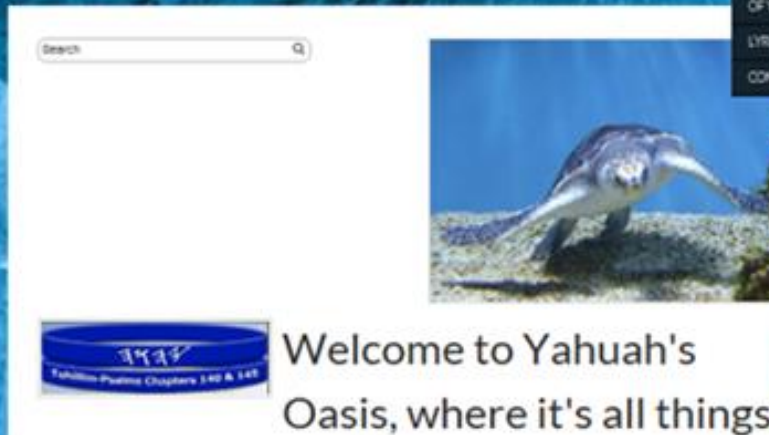
And his fulfillment of the Spring feasts

You can find the PDF for this and all webinars at [Yahuwahsoasis.com](http://www.yahuwahsoasis.com) by subject.

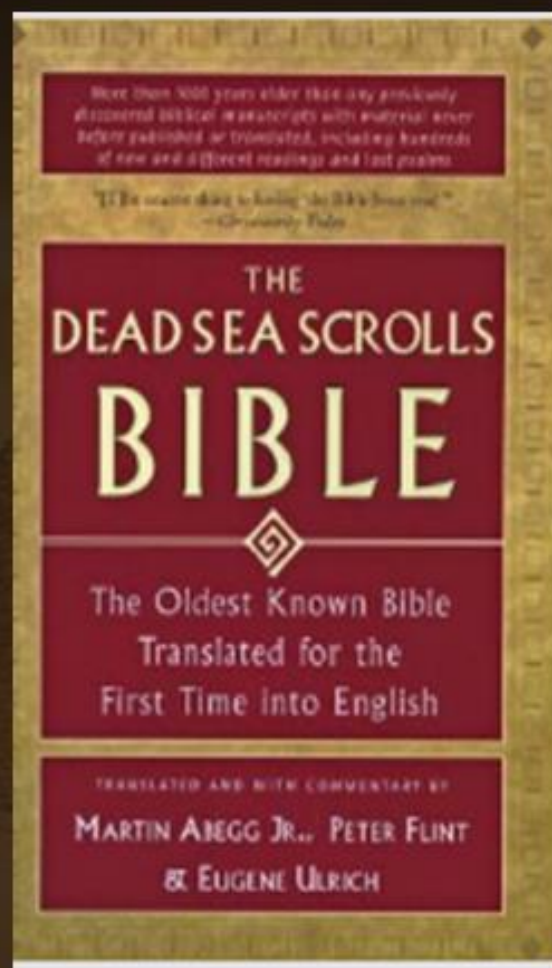
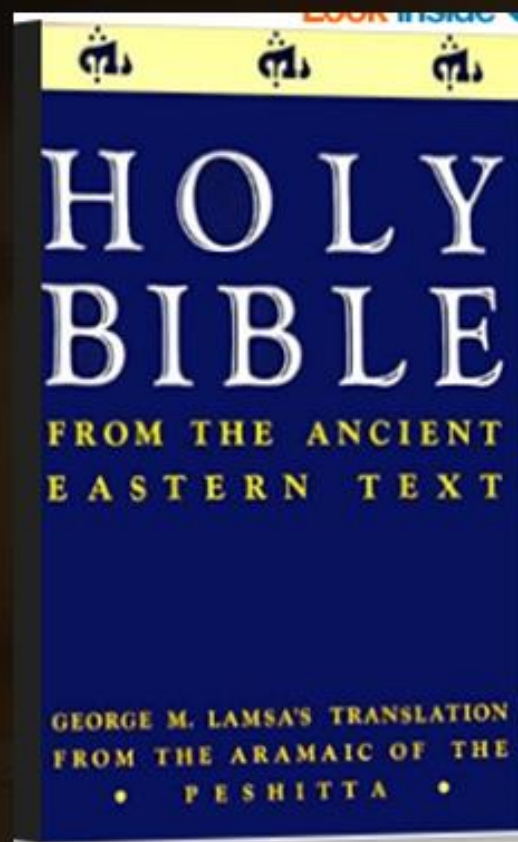


Look under the "more" Tab for other pdfs and studies.

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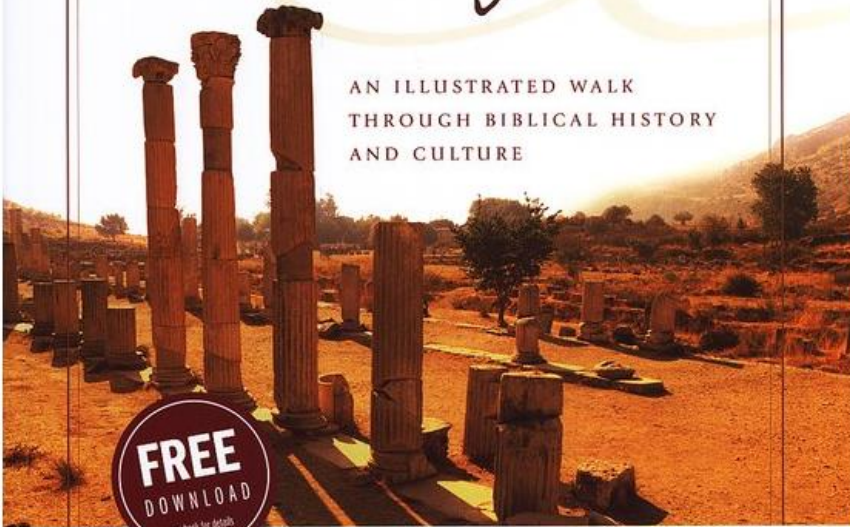
<http://www.peshitta.org/>

We will also check with these versions and we will be adding the **Samaritan in blue**-with their phonetic spelling, and will underscore where it differs with the Masoretic Text. **The Aramaic** (you can get a free copy at the website above, if it differs will be in **green**. Craig's and other authors will be in Time New Roman font and ours will be in comic sans. We will correct the names and titles we find offensive.

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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_The_Eternal-Qara'-An_Invitation_to_Meet_The_Eternal_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 'Google Custom Search' is visible. On the right, there is a 'YADA RADIO' section indicating 'Fridays 7:30pm EST'. Below the navigation, a document viewer displays a document titled 'Qara' - An Invitation to Meet God' from 'Volume 2: Invitations to Meet God ...Walking to Yahowah'. The document content includes the title 'Qara' - An Invitation to Meet God' and a sub-section 'Relationship, Not Religion...'. The text explains that 'Qara', meaning 'to invite', 'to call out', and 'to meet', represents the heart and soul of the *Towrah*. It details the seven-step plan of salvation, starting with Passover, Unleavened Bread, and FirstFruits, followed by the Feast of Seven Sabbaths. The first four *Miqra'ey* are described as prophetic and fulfilled during the sixth corporeal visit of Yahowah.

YADA YAH ...and more

Shout for Joy 12pm - 3pm EST

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

Google Custom Search

YADA RADIO Fridays 7:30pm EST

Invitations

Word (DOC) Acrobat (PDF)

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

1
Qara' - An Invitation to Meet God

Relationship, Not Religion...

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

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

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 Kippuryim
Reconciliations

9 Sukah
Shelters

10 Yowbel
Yah's Lamb

11 Miqra'ey
Invitations to Meet God

Genesis ▾ Genesis 9 ▾ Version ▾ Commentary ▾ Language ▾



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NIV NLT ESV BSB NAS KJV HCS ASV DBT DRB ERV GWT ISR ISV KJP NET OJB WEB WBT WYC YLT JPS KJ2 KJS

Parallel Sermons Topics Strong's Comment Interlinear Hebrew Lexicon Multi



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Bible Hub

We are going to be looking at Psalms or Mizmour 22 today and get the prophetic vision that must have haunted Yahusha as to his fate. We all have thought about how we will die and something tells us if we knew right down to the very detail it would lead to some very sleepless nights and a very different outlook on life up to that point.

As a song, the instructions for this to the director of the music is to accompany this piece of prophetic poetry with a tune called "The Doe of the Morning". A piece written by Daud. We can not wait to hear his music! His poetry is breathtaking in the Hebrew and we can only imagine how this will sound like when finally the music and words are reunited

But starting off with verse one, we need to shama- carefully consider and rethink how we look at this well worn verse, as it is not as it is translated. This will be the third time we have covered this verse actually. First, in our "Name Him to Claim Him" study, then again in our study of the Perils of Paul and now again in looking at Unleavened Bread. So please be patient as we revisit this amazing opening line because we have found some other items we have not found previously.

אֱלֹהֵי אֱלֹהֵי לָמָּה עָזַבְתָּנִי רְחוֹק מִיְשׁוּעָתִי
דְּבַרֵי שְׁאֲגָתִי: | LEB OT RI

My God, my God why have you forsaken me?
Why are you far from helping me, far from
the words of my groaning? | LEB

Apparently the goal has been to make Yahuah look like an monster. Tyrannical and vicious taking pleasure in the beatings of Yahusha and leaving him forsaken, broken and in agony. Turning His back on him when he needs him most, in a cruel and sadistic manner. If Yah can do this to Yahusha, then no wonder people are not jumping to the front of the line to be His kids, right? We would have to be mental to want to willingly join in this family!

If we accept this verse at face value, parrot it in sound bites and not question it, then we are publishing that same picture and magnifying that same caricature of Yahuah and this character assassination never ends. It is an unjustified attack on Yahuah and all He has ever stood for.

Think about how hurtful the words "Father why have you forsaken me" would be to Yahuah. This was agonizing enough for Him! Yahusha and He had never been fully separated before, and I can not believe that the one being (Yahusha) who knows his Father the best of anyone, would say that to Him, especially when he was doing it of his own free will, right before the most horrific time for both of them was about to occur. Do you?

אֱלֹהֵי לָמָּה עָזַבְתָּנִי רְחוּק מִיְשׁוּעָתִי My God, my God why have you forsaken me?

So we will look at the options we have as we break down the Hebrew of Psalms 22 and then look at the Greek and Aramaic as Yahusha repeated these words from the stake, fulfilling the prophecy.

La or the Lamed is a prefix on the word "mah" which starts this verse. Most use the definition of "why". But we need to look at the context of the text as we dig deeper we know Yahusha knew why this was happening.

Parkhurst page 263

לָ

A particle. It seems to be derived or abridged from לָא, and before nouns has nearly the same uses as that particle.

1. **To, unto.** Gen. xxiv. 54, & al. freq.
2. With a V. of the infinitive, **to, for to.** Gen. i. 14, & al. freq.
3. **Into.** Lev. viii. 20. Cant. iv. 16.
4. **Towards.** Isa. li. 6. Ezek. v. 10. Jon. ii. 7. With a V. infinitive, **towards, about.** Gen. xii. 15.
5. **For, because of, on account of.** Num. vi. 7. 1 K. xx. 7. Ps. cxix. 20. Comp. Gen. iv. 23.
6. **After.** Gen. vii. 10
7. With an infinitive V. **after that.** Exod. xix. 1.
8. **According to.** Gen. i. 11, & al.
9. **Of, concerning, touching.** Gen. xx. 13.
10. **As to, as for, κατά.** Lev. xi. 26. Eccles. ix. 4. Isa. xxxii. 1.
11. **In respect of, for.** Gen. iv. 1, 9.
12. **For, instead of.** Gen. xi. 3.
13. **As it were.** Josh. vii. 5. Lam. i. 17.
14. **For, for the use of.** Gen. xlvii. 12.

15. **Of time, at, about.** Gen. viii. 11. Josh. ii 7. **within.** Ezra x. 8.
16. **Of place, it denotes nearness, at, about, before, with.** Num. xi. 10. 1 K. vi. 22. Exod. xiii. 7, & al.
17. **It denotes possession or property,** Gen. xlviii. 5. מִיָּהּ לִי mihi sunt, they are **to me, i. e. they are mine,** & al. freq. Comp. Exod. ix. 4.

18. **With, together with.** Gen. xlvi. 26. Exod. xiv. 28. 1 Chron. xiii. 1.
19. **In, denoting the state.** Isa. i. 5.
20. **Of, out of,** Lat. e. Isa. liv. 12. Psal. xii. 7. Exod. xxxv. 34. Lev. vii. 26.
21. When לָ is prefixed to the infinitive mood, the expression is often elliptical, and must be supplied by such words as *began*, Ezra iii. 12. 1 Sam. xiv. 21;—*could*, Jud. i. 19;—*can*, Eccles. iii. 14. Ezra ix. 15;—*might, ought, or must*, Esth. iv. 2. 1 Chron. xv. 2. xxii. 5. Comp. Esth. i. 15. vi. 6. 2 K. iv. 13, 14.—*is, are, or were wont, use or used.* Isa. ii. 4. xxi. 1. Prov. xvi. 30. Jer. iii. 1. xlv. 19. Mic. vii. 3.
22. Redundant, or rather abridged from לָא *the.* See 1 Chron. iii. 2. v. 2. xxix. 22. 2 Sam. xvii. 16. Job v. 2. Ps. xxi. 9. Prov. xxii. 6. Jer. xxx. 12. xl. 2. Ezek. xv. 3. Mal. ii. 12.

אֱלֹהֵי אֱלֹהֵי לָמָּה עֲזַבְתָּנִי רְחוֹק מִיְשׁוּעָתִי My God, my God why have you forsaken me?

לָמָּה (lā-mā(h)')

לָּ לā My God, my God why have you forsaken me? W

לָּ / to, towards; until; for; away, from; into; of, about
preposition ± "to" (לָּ)

BDB to, for, in regard to; direction; towards; reference to

GHCLOT to Jesse; to Saul; a genitive; to do

CHALOT to, towards; to; until; at, in; of, about; into, ..

DBL Hebrew to, toward; into; on; among; in order to; so t

4200 I. לָּ (l): prep.; = TWOT 1063—1. LN 84.16–84.28 to, toward, i.e., a marker of a spatial extension toward a goal (Ps 74:3); 2. LN 84.16–84.28 into, i.e., a marker of a spatial extension toward a goal which is inside an area (Jdg 9:21); 3. LN 83.46–83.47 on, i.e., a position on the surface of an area (Ex 25:7); 4. LN 83.9–83.17 among, i.e., a position within an area determined by other objects (Isa 4:3); 5. LN 89.55–89.64 in order to, i.e., a marker of intent often with the implication of an expected result (1Sa 15:21); 6. LN 89.39–89.54 so that, i.e., a marker of a result, implying a preceding process (Ex 13:21); 7. LN 89.76–89.78 by, by means, through, i.e., a marker of the means by which one event makes another event possible (Ge 34:7); 8. LN 90.21–90.28 concerning, about, with respect to, i.e., a marker of content as a means of specifying a particular referent (Jer 23:9); 9. LN 78.51–78.53 to the point, i.e., a marker of a degree extending to a particular point (2Sa 13:2); 10. LN 90.36–90.42 on behalf of, for, i.e., a marker of persons benefited by an event (1Sa 14:6); 11. LN 90.56–90.84 to, for, i.e., a marker of an involved experiencer (Ge 42:6); 12. LN 67.78–67.117 for, i.e., a marker of an extent of time (Est 4:14); 13. LN 67.142–67.162 at, on, for, i.e., a marker of a unit of time (2Ki 13:7); 14. LN 67.118–67.135 until, up to, i.e., a duration of time up to a certain point of time (Ex 34:25); 15. LN 89.8–89.11 according to, i.e., a marker of relation involving correspondence (Ge 1:11); 16. LN 89.4–89.7 namely, that is, specifically, i.e., a marker of a specific element bearing a relation to something else (Jer 1:18), note: further study may yield more domains

We would use the word "for"-as a marker or question of an extent of time.

אֱלֹהֵי אֱלֹהֵי לָמָּה עָזַבְתָּנִי רְחוּק מִיְשׁוּעָתִי My God, my God why have you forsaken me?

Parkhurst Page 281

מָה

- I. 1. As a pron. *who, which, what*, without an interrogation. Gen. ii. 19. Exod. ii. 4. Num. xxiii. 3.—with an interrogation. Gen. iii. 11. iv. 10. Zech. i. 9. *whatsoever*. See Num. xxiii. 3. Job xiii. 13. Prov. ix. 13.
- 2. As a particle, *how? how much?* Gen. xxviii. 17. Ps. cxxxiii. 1. Prov. xvi. 16.
- 3. *How? by what means? in what manner?* Gen. xlv. 16. Exod. x. 26.
- 4. *Wherefore? why?* Exod. xiv. 5. Psal. xlii. 12.
- II. With ב *in, by, for*, prefixed, במה
 - 1. *In or by what, how*. Jud. xvi. 5. 1 Sam. vi. 2.
 - 2. *For what, wherefore, why?* 2 Chron. vii. 21.
- III. With כ *as, according*, prefixed, כמה
 - 1. *How many? quot?* Gen. xlvi. 8. 1 K. xxii. 16.
 - 2. *So many, tot.* Zech. vii. 3.
 - 3. *How long?* Ps. xxxv. 17.
 - 4. *How often?* Ps. lxxviii. 40. Job xxi. 17; where see Mr Scott's note.
 - 5. Chald. *how?* Dan. iii. 33.
- IV. With ל *for*, prefixed, למה
 - For what, wherefore, why.* See Gen. iv. 6. xxvii. 45. Ruth i. 11. Exod. v. 4.
- V. With עַד *unto, until*, prefixed, עד מָה
 - 1. *How long.* Ps. lxxiv. 9.
 - 2. *Until.* Num. xxiv. 22.

מָה mā(h)'

My God, my God why have you forsaken me?

מָה mā(h) what?; which, that; how
interrogative ± adverbial, "what?" (מָה)

BDB	what? how? aught
GHCLOT	WHAT
CHALOT	what; that which; whatever; how; how much; why; in w
DBL Hebrew	What?; Why?; How many?; what; how
NASB Dictionaries	
BYBHV	(; interrog.; ; pron.;) what?

4537 מָה (mā(h)): adv.; = Str 4078, 4100; TWOT 425—1. LN 92.11-92.25 **What?, Who?**

i.e., a marker of a question, referring to a person or thing (Ge 20:10; Ex 16:7); 2. LN 89.15-89.38 **Why?**, i.e., an interrogative marker of cause or reason (Ge 4:6); 3. LN 59.1-59.10 **How many?**, i.e., an interrogative marker of a quantity of objects, events, or entities (2Sa 19:35[EB 34]); 4. LN 92.11-92.25 **what**, who, whoever, whatever, anything, i.e., a marker referring to a person or thing being written about, definite or indefinite (1Sa 25:17); 5. **how**, i.e., a marker of a relatively high degree on a scale (Ge 28:17); see also domain LN 91.6-91.12; 6. LN 89.81-89.86 **how**, i.e., a marker of manner (Jdg 13:8), note: further study may yield more domains

We are choosing the "how long" definition which is an option with the Lamed prefix.

Psalm 22:1

“For how long”

אֱלֹהֵי אֱלֹהֵי לָמָּה עֲזַבְתָּנִי רַחוּק מִיְשׁוּעָתִי My God, my God why have you forsaken me?

Next word we will question is

עֲזַבְתָּנִי ‘āzāb-tā’-nî

עֲזַבְתָּנִי ‘āzāb-tā’-nî

עֲזַבְתָּנִי ‘āzāb-tā’-nî God, my God why have you forsaken me? Why are you

עֲזַבְתָּנִי ‘āzāb-tā’-nî **עֲזַב** *zb* to leave; to leave behind, leave over, let go, give up, abandon verb, Qal, second person, masculine, singular ± qātal (perfect), active, suffixed (perfect)

Sense: to abandon – to forsake or leave behind.

- BDB leave, forsake, loose
- GHCLLOT TO LOOSEN BANDS; TO LET GO; to leave; to desert; to c.
- CHALOT leave, abandon; leave behind; leave; over, leave; remai.
- DBL Hebrew abandon; abandoned; leave; leave behind; release; free
- TLOT to abandon
- NASB Dictionaries
- BYBHV to leave, leave behind or over; let go; (; Ni.;) to be aban.

Notice the Qal stem does not point to “forsake”. In fact “forsake” is not even a definition listed for “azab”.

6440 I. **עֲזַב** (‘ā-zāb): v.; = Str 5800; TWOT 1594, 1595—1. LN 34.22-34.30 (qal) **abandon**, reject, desert, i.e., to leave a former association (1Ki 18:18); (qal pass.) **abandoned**, deserted, forsaken (Isa 6:12; 10:14; 17:2, 9; 54:6; 60:15; 62:4; Jer 4:29; Zep 2:4+); (nif) **abandoned**, be forsaken, be neglected (Lev 26:43; Ne 13:11; Job 18:4; Ps 37:25; Isa 7:16; 18:6; 27:10; 62:12; Eze 36:4+); (pual) **abandoned**, be deserted (Isa 32:14; Jer 49:25+); 2. LN 15.34-15.74 (qal) **leave**, i.e., to depart from an area with linear motion, implying a continuing state or condition (Jos 8:17); 3. LN 85.65-85.66 (qal) **leave behind**, abandon, i.e., cause an object to stay in a place while the participant leaves (Ge 39:6); 4. LN 87.76-87.86 (qal) **release**, i.e., free one from a prison or condition of servitude (2Ch 28:14), see also domain LN 37.127-37.138; (qal pass.) **freed** (Dt 32:36; 1Ki 14:10; 21:21; 2Ki 9:8; 14:26+), note: for another interp, see 6441; note: further study may yield more domains

6441 II. **עֲזַב** (‘ā-zāb): v.; = Str 5800; TWOT 1594—1. LN 13.48-13.68 (qal) **restore**, i.e., bring something back to an original condition, implying effort to accomplish the goal (Ne 3:8, 34[EB 4:2]+); (qal) **help restore**, i.e., bring something back to an original state with a focus on the energy needed to restore the condition (Ex 23:5^(2x)+); 2. LN 45 (qal) **pave**, i.e., lay down a layer of solid material (even bricks) as a pavement floor in a city or possibly a wall surface (Ne 3:8, 34[EB 4:2]+), note: some parse all these verses as 6440

6440 I. **זָבַח** ('ā-zāb): v.; = Str 5800; TWOT 1594, 1595—1. LN 34.22-34.30 (qal) **abandon**, reject, desert, i.e., to leave a former association (1Ki 18:18); (qal pass.) **abandoned**, deserted, forsaken (Isa 6:12; 10:14; 17:2, 9; 54:6; 60:15; 62:4; Jer 4:29; Zep 2:4+); (nif) **abandoned**, be forsaken, be neglected (Lev 26:43; Ne 13:11; Job 18:4; Ps 37:25; Isa 7:16; 18:6; 27:10; 62:12; Eze 36:4+); (pual) **abandoned**, be deserted (Isa 32:14; Jer 49:25+); 2. LN 15.34-15.74 (qal) **leave**, i.e., to depart from an area with linear motion, implying a continuing state or condition (Jos 8:17); 3. LN 85.65-85.66 (qal) **leave behind**, abandon, i.e., cause an object to stay in a place while the participant leaves (Ge 39:6); 4. LN 87.76-87.86 (qal) **release**, i.e., free one from a prison or condition of servitude (2Ch 28:14), see also domain LN 37.127-37.138; (qal pass.) **freed** (Dt 32:36; 1Ki 14:10; 21:21; 2Ki 9:8; 14:26+), note: for another interp, see 6441; note: further study may yield more domains

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If we look at the Qal stem we get 'leave- or depart an area', -In this case Yahusha. 'Leave-where an object (Yahusha) stays in place while the participant (Yahuah) leaves. 'Release'-free one from a condition of servitude. These we think, are the definitions that are pertinent by the text and context.

The Qal Perfect stem means that is a one time event and is not ongoing.

The first Qal stem meaning abandoned means "to leave a former association-meaning Yahuah. They point to 1 Kings 18:18 to see if it would relate to the text and context of our verse.

(LITV) And he answered, I have not disturbed Israel, but you and the house of your father, in that you have **NEGLECTED-BE APOSTATE TO** the Miztwah of Yahuah, and you have gone after the Ba als.

Psalm 22:1

“For how long”

אֱלֹהֵי אֱלֹהֵי לָמָּה עָזַבְתָּנִי רְחוּק מִיְשׁוּעָתִי My God, my God why have you forsaken me?

Was Yahusha neglecting or being apostate to the Torah? Or was he waiting to fulfill them completely by being “released” from his earthly body so he could go into Sheol-to achieve victory of it and then fulfill Bakurim- being Yahuah’s first fruits and we believe bringing home the first group of ancestors who previously had “been asleep”.



SINCE 1828 MENU

Full Definition of FORSAKE

forsook \-ˈsuk\ forsaken \-ˈsā-kən\ forsaking

transitive verb

: to **renounce** or **turn away from entirely** <friends have *forsaken* her> <*forsook* the theater for politics>

Synonym Discussion of FORSAKE

ABANDON, **DESERT**, **FORSAKE** mean to leave without intending to return. **ABANDON** suggests that the thing or person left may be **helpless without protection** <*abandoned* children>. **DESERT** implies that the object left may be weakened but not destroyed by one’s absence <a *deserted* town>. **FORSAKE** suggests an action more likely to bring impoverishment or bereavement to that which is forsaken than its exposure to physical dangers <a *forsaken* lover>.

Parkhurst on page 375 shows to leave, forsake, leave off, dismiss, let go. All the same action but quite a different emotion behind each of them. But “forsaken” as we will see is not an accurate choice when you look at the evidence.

Yah never left Yahusha with the intention of never returning or left him with out protection and trust of resurrection!

This is the question that could have been meant, “For how long will you leave me (here)”. As we will see, from both Mizmour 22 and Yahusha on the stake, this was after hours of agony.

עִזַּב fut. יִעֲזֹב.—(1) **TO LOOSEN BANDS, and TO LET GO** a beast from its bonds. (As to this use of the Arabic verb **عزب** see Sypkens in Diss. Lugd. ii. p. 930, seqq.) Thus in the difficult passage, Ex. 23:5, “if thou see the ass of thy enemy lying down under its burden, **וְחָרַלְתָּ מֵעִזֹּב לוֹ עִזֹּב תִּעֲזֹב עִמוֹ** beware that thou leave him not, but that thou loose his (the ass's) bonds with him.” There is a play of the words in the double use of the verb **עִזַּב** which stands first in the common signification of forsaking, then in the primary one of loosing. It is applied to a servant set free; whence is the proverbial expression **עֲצוּר וְעִזֹּב** shut up and set free, i. e. the slave and the free man, or all men of every sort, Deu. 32:36; 1 Ki. 14:10; 21:21; 2 Ki. 9:8; 14:26. (Lud. de Dieu interprets

(3) **to leave off, to cease from any thing**; followed by an acc. Ezek. 23:8; followed by a gerund, Hos. 4:10; *to remit*, cease from, wrath, Psalm 37:8; **עִזַּב חֶסְדוֹ מִעַם בְּ** to remit, i. e. to take away his favour from any one, Gen. 24:27; Ruth 2:20.

NIPHAL, *to be left*, forsaken, Neh. 13:11; often used of a country which has been forsaken by its inhabitants and lies desert, Lev. 26:43; Isa. 7:16; Job 18:4; followed by **לְ** *to be left* to any one, i. e. committed to him, Isa. 18:6.

PUAL **עִזַּב** i. q. Niph. Isa. 32:14.

Derived nouns, **עִזְבָּה** and—

עִזַּב

Transliteration

'azab

Pronunciation

ä-zav' (Key)

Part of Speech

verb

Root Word (Etymology)

A primitive root

Dictionary Aids

TWOT Reference: 1594,1595

KJV Translation Count — Total: 215x

The KJV translates Strong's H5800 in the following manner: forsake (129x), leave (72x), leave off (4x), faileth (2x), fortify (2x), help (2x), committeth (1x), destitute (1x), refuseth (1x), surely (1x).

Outline of Biblical Usage [?]

- I. to leave, loose, forsake
 - A. (Qal) to leave
 - i. to depart from, leave behind, leave, let alone
 - ii. to leave, abandon, forsake, neglect, apostatise
 - iii. to let loose, set free, let go, free
 - B. (Niphal)
 - i. to be left to
 - ii. to be forsaken
 - C. (Pual) to be deserted
- II. to restore, repair
 - A. (Qal) to repair

Strong's Definitions [?]

(Strong's Definitions Legend)

עִזַּב 'āzab, aw-zab': a primitive root; to loosen, i. e. relinquish, permit, etc.—commit self, fail, forsake, fortify, help, leave (destitute, off), refuse, x surely.

'To leave' makes much more sense. Let's take a look at the Greek with Andrew Gabriel Roth - Author of the AENT- Aramaic -English NT. Yahusha would have been speaking Aramaic or a Galilean dialect slurring his words from the abuse he was suffering.

(2) **to leave a person**, Gen. 2:24; a place, Jerem. 25:38; Eze. 8:12; also, *to desert*, as the wretched, the poor, Job 20:19; Ps. 27:10; Eze. 23:29; God, a people, Isa. 42:16; 49:14; 54:7; Ps. 9:11; 22:2; 71:11; and *vice versa*, a people, God, Judges 2:12; Deu. 31:16; Jer. 5:19; Eze. 24:21; the law of God, Isaiah 58:2; Ezra 9:10; godliness, Job 6:14, etc. Strength, or mind, also are said to desert any one, Ps. 38:11; 40:13. **Specially**—(a) **to leave any one any where**, Gen. 50:8; followed by בָּיַד in any one's hand (of one departing), ib. 39:12, 13; sometimes said for *to commit* to any one, **leave in his charge** (überlassen, anvertrauen), Gen. 39:6; **sometimes for to leave to any one's will**, 2 Ch. 12:5. And in the signification of committing, it is construed also followed by אֶל Job 39:11; and אֶל Ps. 10:14 (intrans.), עָלֶיךָ יַעֲזֹב הַלְּבָבָה “the poor committeth himself to thee.”—(b) of a person dying; to leave anything to heirs; followed by לְ Ps. 49:11.—(c) to leave anything to any one, so as not to take it away; followed by לְ Mal. 3:19. Part. pass. עֲזוּבָה *left, deserted*, applied to houses, which being forsaken by their inhabitants now lie deserted, i. q. *ruins*, Isa. 6:12; 17:9, בְּעֲזוּבֹתָּהּ הַחֲרָשׁ וְהָאֲמִיר אֲשֶׁר עָזְבוּ מִפְּנֵי בְּנֵי יִשְׂרָאֵל “like ruins in the woods and summits (of Palestine), which (the Canaanites) left desert (fleeing) before the Israelites;” compare Isa. 17:2; Jer. 4:29.

עָזַב

Transliteration

'azab

Pronunciation

ä-zav' (Key)

Part of Speech

verb

Root Word (Etymology)

A primitive root

Dictionary Aids

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עָזַב 'ázab, aw-zab; a primitive root; to loosen, i. e. relinquish, permit, etc.—commit self, fail, forsake, fortify, help, leave (destitute, off), refuse, ✕ surely.

Let us take a look
at the Greek first,
then the Aramaic.

Greek versions attempt to translate the
Psalm as Eli, Eli lama sabacthani.
However, the Aramaic Peshitta NE reads:
Eli, Eli, LEMANA SHABAKTHANI. The
Hebrew Psalms reads: "Eli, "Eli, LAMA
AZBATANI.



Andrew Gabriel Roth-Aramaic scholar and creator of the
AENT

Blue Letter Bible

Lexicon :: Strong's G4518 - *sabachthani*

σαβαχθάνι

Transliteration: *sabachthani*

Pronunciation: *sä-bäkh-thä'-nē* (Key)

Part of Speech: Root Word (Etymology)

Aramaism: Of Aramaic or שָׁבַק (H7662) with pronominal suffix

Vine's Expository Dictionary: View Entry

KJV Translation Count — Total: 2x

The KJV translates Strong's G4518 in the following manner: *sabachthani* (2x).

Outline of Biblical Usage [?]

1. thou hast forsaken me

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

σαβαχθάνι *sabachthāni*, sab-akh-than-ee': of Chaldee or (H7662 with pronominal suffix); thou hast left me; *sabachthani* (i.e. *shebakthani*), a cry of distress:—*sabachthani*.

Thayer's Greek Lexicon

σαβαχθάνι, -νεí T Tr WH [see *WH*. App. p. 155, and s. v. *εí*, *ι*], -*κθάνι* Lchm. [in Mt. only], (שָׁבַקְתָּנִי, fr. the Chald. שָׁבַק), *thou hast forsaken me*: Mt. xxvii. 46; Mk. xv. 34 (fr. Ps. xxi. (xxii.) 2, for the Hebr. עָזַבְתָּנִי, which is so rendered also by the Chaldee paraphrast). [See *Kautzsch*, *Gram. d. Bibl.-Aram.* (Leipzig 1884) p. 11.]*

Here is the root word in Aramaic and again we find to leave to be left. Must less harsh than 'forsaken'.

Lexicon Results

Strong's H7662 - *shēbaq* (Aramaic)

שָׁבַק

Transliteration	Pronunciation
<i>shēbaq</i> (Aramaic)	shev·ak' (Key)
Part of Speech	Root Word (Etymology)
verb	Corresponding to the root of שָׁבַק (H7733)
TWOT Reference	
3018	

Outline of Biblical Usage

- to leave, let alone
 - (P'al) to leave, let alone
 - (Ithpael) to be left

Authorized Version (KJV) Translation Count — Total: 5

AV — leave 4, let alone 1

Gesenius's Lexicon (Help)

שָׁבַק Chald., TO LEAVE, Daniel 4:12; 20:23. (Syr. id.)

ITHPEAL, to be left, Dan. 2:44.

Hence נִשְׁבַּק יִשְׂרָאֵל Hebr. נִשְׁבַּק יִשְׂרָאֵל

◦ **σαβαχθάνι** *sabachthani* ng, "Eli, Eli, lema **sabachthani**?" (that is, "My **σαβαχθάνι** «) *sabachthani* *sabachthani* verb, aorist, active, indicative, second person, singular | finite verb Sense: to reject (Aramaic) – to reject, conceived of as leaving (Aramaic); includes an Aramaic object marker, 'me'.

אֱלֹהֵי אֱלֹהֵי לָמָּה עֲזַבְתָּנִי רְחוּק מִיִּשׁוּעָתִי My God, my God why have you forsaken me?

Why would anyone name their child 'forsaking'? Here it means free. We learn a lot by the definition of

Lexicon Results	
Strong's H7662 - <i>shēbaq</i> (Aramaic)	
שְׁבַק	
Transliteration	Pronunciation
<i>shēbaq</i> (Aramaic)	shev-ak' (Key)
Part of Speech	Root Word (Etymology)
verb	Corresponding to the root of שׁוּבַק (H7733)
TWOT Reference	
3018	
Outline of Biblical Usage	
<ol style="list-style-type: none"> to leave, let alone <ol style="list-style-type: none"> (P'al) to leave, let alone (Ithpael) to be left 	
Authorized Version (KJV) Translation Count – Total: 5	
AV – leave 4, let alone 1	
Gesenius's Lexicon (Help)	
<p>שְׁבַק Chald., TO LEAVE, Daniel 4:12; 20:23. (Syr. id.)</p> <p>ITHPEAL, <i>to be left</i>, Dan. 2:44.</p> <p>Hence pr. n. Hebr. שׁוּבַק יִשְׁבַק</p>	

Lexicon Results	
Strong's H7733 - <i>Showbeq</i>	
שׁוּבַק	
Transliteration	Pronunciation
<i>Showbeq</i>	shō-vāk' (Key)
Part of Speech	Root Word (Etymology)
proper masculine noun	Act part from a primitive root meaning to leave (compare שְׁבַק (H7662))
TWOT Reference	
n/a	
Outline of Biblical Usage	
<ol style="list-style-type: none"> Shobek = "free" <ol style="list-style-type: none"> one of the heads of the people who sealed the covenant with Nehemiah 	
Authorized Version (KJV) Translation Count – Total: 1	
AV – Shobek 1	
Gesenius's Lexicon (Help)	
<p>שׁוּבַק ("forsaking"), [<i>Shobek</i>], pr. n. m., Neh. 10:25.</p>	

WORD STUDY by Chaim Bentorah – ELI ELI LAMA SABACHTHANI PART I – איל איל למנא שבקתני

www.chaimbentorah.com/2015/04/word-study-eli-eli-lama-sabachthani-part-i

It is curious that Matthew transliterated this into the Greek as the Hebrew *Eli* and Mark transliterated this as Aramaic *Eloi*. *Lama* is Hebrew, *Lema* is Aramaic and is shown as that in both Eyewitness Accounts in the Greek, but translators will render it as *lama* (Hebrew) for whatever reason. Secondly, why did they transliterate (make a word sound the same in another language) into Greek at all, why not just write out in Greek *my G my G why hast thou forsaken me?* As for the word **Sabachthani** well, we are not sure, it appears to be from the Aramaic word *sbq* which means to abandon for a purpose. The Aramaic word for just simply to abandon to forsake because it is unwanted is *taatani*. However, it can be argued that the root word is really *shwaq* which means to be kept, spared or allowed or to fulfill an end. If Yahusha had really meant that Yahuah had abandoned him or forgot him he would have used the word *taatani* (forsake) or *nashatani* (forget).

Something even more curious is that the passage suggests that Yahusha is quoting Psalms 22:1 **yet in Hebrew that phrase is *eli, eli lama 'azabethni* not *sabachthani***. However the Jewish Targum (Aramaic translation of the Hebrew Bible) **does use the Aramaic word *sbq* in Psalms 22:1**, which is probably why the scribes added the footnote *which being interpreted means....* This is in accordance with the Eastern Church which teaches that the **scribes who wrote this out in Greek really did not understand what the phrase really meant**, so they merely transliterated it into the Greek rather than translate it and then put in a short commentary or their own opinion and indicated this by the words *that is to say...* **In other words they were not sure they had correctly quoted Yahusha so they assumed he was speaking Psalms 22:1 and put in a little commentary to offer their opinion as to what he really said.**

Indeed Yahusha could have been misquoted from scribes or witnesses at the crucifixion if they were from Judea, for the Judeans spoke a Southern dialect of **Aramaic but Yahusha and his disciples were from the Northern part of Israel, Galilee, where they spoke a Northern dialect of Aramaic**. So Yahusha would have spoken with a Northern accent and sometimes what he said might not be clear to the people speaking a Southern dialect. Not to mention the fact this was **towards the end of the day and he was losing all strength-as Daud puts it his tongue sticking to roof of his mouth**. This is probably why some thought he was **calling for Elijah**.

My studies have been in the middle dialect of Aramaic, more commonly known as the Jewish Babylonian Aramaic or Talmudic Aramaic. This is closely related to the Eastern Aramaic like the Mandaic and the Eastern Syriac of the Assyrian Church. So I claim no expertise on the Old Galilean or Northern dialect of Aramaic. However, from my research into the Old Galilean I find that the study of the Old Galilean is a relatively new discovery. It was felt that the Northern dialect of Aramaic or the Old Galilean dialect was a dead language, however, linguist have found a tribe in Northern Iraq that still speaks this dialect and scholars from Oxford have descended upon these people to learn some of the finer points of this dialect.

This now brings us to the word *Eli*. In the Southern dialect this would mean my G. However, in the Northern dialect, which is more colloquial, the word *el* would be used for more than just the word *god*, it was sometimes used in a descriptive sense. A god is someone or something that has control over you. People are, for instance, controlled by their hearts desires. Thus Yahusha could have been saying, “*my heart.*” In the Semitic languages when a word is repeated twice it is done to show emphasis. Hence in the Old Galilean when Yahusha said *Eli Eli* he could have been saying “*listen to my heart.*” The word *lama* (Hebrew) or *lema* (Aramaic) generally is used as an interrogative, but this is not necessarily set in stone.

To use *lema* as a question, *why am I forsaken* or *why have I been kept* suggest that Yahusha did not understand what was happening to him. This can not be right. In that context we could properly and linguistically render this not as a question but as a declaration, *this is why*. In the Old Galilean *lema Sabachthani* means, *this is why I have been kept or this is my destiny*. IN FACT SCHOLARS HAVE DISCOVERED THIS PHRASE STILL IN USE IN THAT TRIBE THAT STILL USES THE OLD GALILEAN. They use it in the context of *this is my destiny*. In other words, one context could be Yahusha was not speaking to Yah but to the people who were mourning his death, those who could understand his dialect and in his last breath what he could have been saying is, *"Listen to my heart, this is my destiny."* Yahusha was telling those who were in sorrow over his death, *"Listen to my heart, this is why I came to earth in the first place, this is my purpose, to die for you."*

...one of many understandings of the words from the lips of Yahusha in his adopted native language of the Old Galilean Aramaic, *Eloi Eloi Lema Sabachthani* which being interpreted means, *"Listen to my heart, this is my destiny This is why I came to earth in human form and that is to die to give you eternal life."*

Yahusha did not sweat drops of blood out of fear, but out of something else. Taking on the sins of his Covenant family as well as suffering the feelings of guilt that we feel when we sin. Yahusha could not know what the burden of guilt felt like, but once he took on the sins of the Covenant Family, he understood it better than anyone could.

Of course he knew why he was there- more proof..

"And from that time onward, Yahusha began to make known to his disciples that he must go to Yahrushalom and suffer much from the elders and from the chief priests, and scribes. And he would be killed, and on the third day would rise up" Matt 16:21.

"Behold, we are going up to Yahrushalom , and the son of man will be delivered to the chief priests and to the scribes. And they will condemn him to death. And they will deliver him to the Gentiles, and they will mock him, and they will beat him, and they will execute him on a stake. And he will rise on the third day." Matt 20:18-19

When Peter prepared to fight Yahusha replied, ".. Don't you think that I am able to ask my Father to raise up twelve legions of Messengers? How then could the Scriptures be fulfilled. Thus say that it must be. Matt 26:53-54

Yahusha informed his disciples that his death was inevitable, and that it would be fulfilled according to Scripture. Anyone who tried to prevent his death, even a loyal disciple like Peter , was referred to as being of HaShatan!

Yahusha knows that he is laying down his life as a voluntary offering according to John 10:11-18, but he can take it back..... "it is a key requirement of the Mashiyah according to Isaiah 53:7.

Isa 53:7 It hath been exacted, and he has answered, And he opens not his mouth, As a lamb to the slaughter he is brought, And as a sheep before its shearers is dumb, And he opens not his mouth.

AENT page 912-913 "My El! My El! Why have you spared me? Mat 27:46

Therefore, when Yahusha is suffering on the stake, he is fulfilling the very reason he came into this world- the suffering he could end in the blink of an eye, according to John 10.

Joh 10:17 `Because of this does the Father love me, because I lay down my life, that again I may take it;

Joh 10:18 no one does take it from me, but I lay it down of myself; authority I have to lay it down, and authority I have again to take it; this mitzwah I received from my Father.'



In this context then, with full power in him, the blessing of the Father, and Yahuah's Messengers with him, he could not have even for a second been forsaken.

On Shabua, Peter (Kepa) emphasized that Yahusha was NOT abandoned to the grave or in hell (*eis hades*, Acts 2:31). He suffered hell on the pole before his death. Yahusha said Yahuah has not left him because he always does His will (John 8:28-29). In first century theology, the forsakenness of Yahusha was not front and center. Emphasis on his abandonment came later.

When Yahusha was praying in the garden just before being betrayed, his prayer was immediately answered by ܐܝܢܐ sending a messenger, in Luke 22:43..” *a messenger appeared to him from heaven to strengthen him.*” This being the case, we must look at the final words that came out of Yahusha’s mouth; let’s examine the Aramaic word SHBAKTHANI. While it shares the meaning “forsake”, the root of the word SHBAK has several other meanings including : 1) reserve 2) keep 3) spare 4) forgive.

While we will not be able to confirm the absolute translation at this time, we can confirm it is not “forsake.”

ἐγκαταλείπω

Transliteration	Pronunciation
egkataleipō	en-kā-tā-lā'-pō (Key)  
Part of Speech	Root Word (Etymology)
verb	From ἐν (G1722) and καταλείπω (G2641)

Dictionary Aids

Vine's Expository Dictionary: [View Entry](#)

KJV Translation Count — Total: 9x

The KJV translates Strong's G1459 in the following manner: forsake (7x), leave (2x).

Outline of Biblical Usage [?]

- I. abandon, desert
 - A. **leave in straits, leave helpless**
 - B. totally abandoned, utterly forsaken
- II. **to leave behind among, to leave surviving**

Strong's Definitions [?]

(Strong's Definitions Leger)

ἐγκαταλείπω *enkataleipō*, eng-kat-al-i'-po; from G1722 and G2641; to leave behind in some place, i. e. (in a good sense) let remain over, or (in a bad sense) to desert.—forsake, leave.

ἐγ-κατα-λείπω [Acts ii. 27, 31, T WH *ἐνκ.*; T also in Ro. ix. 29, see his note and cf. *ἐν*, III. 3]; [impf. *ἐγκατέλειπον* (WH txt. in 2 Tim. iv. 10, 16)]; fut. *ἐγκαταλείψω*; 2 aor. *ἐγκατελειπον*; Pass., [pres. *ἐγκαταλείπομαι*]; 1 aor. *ἐγκατελείφθην*; **Sept. for נָּזַק** ; **1. to abandon, desert**, (*ἐν* equiv. to *ἐν τινι*, in some place or condition), i. e. *to leave in straits, leave helpless*, (colloq. *leave in the lurch*): *τινά*, Mt. xxvii. 46 and Mk. xv. 34 fr. Ps. xxi. (xxii.) 2; Heb. xiii. 5; pass. 2 Co. iv. 9; after the Hebr. נָּזַק with ל , *τινά εἰς ᾗδου* [or *ᾗδην*], by forsaking one to let him go into Hades, abandon unto Hades, Acts ii. 27, 31 (not R). *to desert, forsake*: *τινά*, 2 Tim. iv. 10, 16; *τὴν ἐπισυναγωγὴν*, Heb. x. 25. **2. to leave behind among, to leave surviving**: *ἡμῖν σπέρμα*, Ro. ix. 29 fr. Is. i. 9. (Hes. opp. 376; Thuc., sqq.)*

Mat 27:46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken **G1459** me?

Mar 15:34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken **G1459** me?

Act 2:27 Because thou wilt **G1459** not leave **G1459** my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

This multiplicity of meaning in Aramaic, naturally groups related concepts under the umbrella of the same word. In this case, **reserve, keep and spare** are all variations from the same concept of setting aside. The same can be said idiomatically of forgive, where offenses are metaphorically also “set aside”. Conversely, the rabbis throughout the centuries have always translated the Hebrew AZBATANI in Psalms 22 exclusively as “forsaken.” That is not to say the other meanings of SHBAK does not exist also in its Hebrew equivalent, because they do in other verses of Scripture. In the end only one solution reveals itself, which is that another meaning of SHBAKTHANI is intended.. The context safely eliminates forgive as a possibility as it makes no sense; therefore, the highly similar concepts of reserve, keep or spare are left to investigate.

Some scholars have suggested that LEMANA could be interpreted as a statement and that would allow the first two definitions as possibilities with readings like, *“My El, My EL, for this you have reserved/kept me”.*

However, traditional understanding of this verse has always affirmed LEMANA only as a question.

Therefore, what remains as the most viable reading is "My El, my EL why have you reserved/kept/spared me?" While all these possibilities will clearly work, the choice of Paul Younan (an Aramaic scholar) is the wording, "why have you spared me?" because reserve or kept has a connotation of a wider question that Yahusha is clearly not asking. Furthermore and in concordance with the other Scriptures mentioned, Yahusha is clearly aware of the reasons for his death, and therefore to use the other options would allow for inadequate options like, "why have you kept me around" or "why have you reserved me for this purpose".

Who is my family?

My mother,
my sisters,
my brothers
are those hearing the
Word of YAHUAH
and doing it;
those who are doing the desire
of my Father who is in the shamayim

Luke
8: 21
Matt.
12: 49, 50

3937

Since he fully knows the reasons for his suffering, the preferred choice is "why have you spared me" or "I've been here for six hours and will die for this cause, but how much more time will this take?"

In response to this question Scripture tells us that Yahusha lets go shortly thereafter, thus validating the context.

The exciting thing is that if he did speak Aramaic, he would still be saying the same thing as what **one** of the meanings are in Hebrew.

In George M Lamsa's Translation from the Aramaic of the Peshitta for Matt 27:46 is "...Eli, Eli, lemana shabakthani! My G, my G, for this I was spared." Psalms 22 he has "My G, My G, Why have you let me live? And yet you have delayed salvation from me because of the words of my folly.

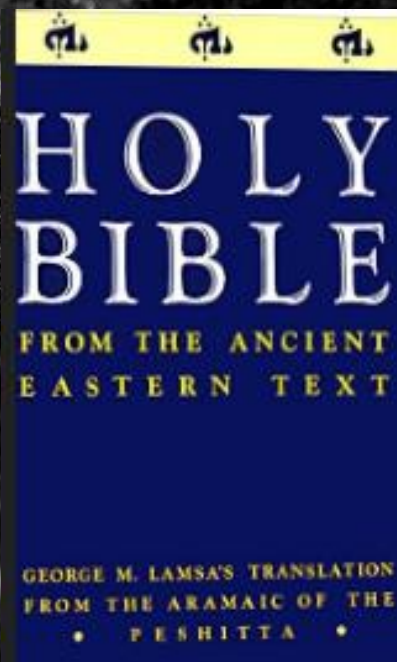
So you need to decided what you think the real translation is. We can state without a doubt it is not "forsake" for either Psalms 22:2 or the fulfillment.

For the Psalms verse we are leaning towards,

1. why have you left me (so long).
2. Why have you spared me. (why am I still alive?)
3. How much longer will you spare me?

For the Fulfillment:

4. Listen to my heart, this is my destiny. (This is why I came to earth in human form and that is to die to give you eternal life.)



The reason why we can look at two different meanings for the what appears to be the same line from Psalms 22 this. In Psalms this is the opening line that then goes on to describe everything Yahusha is feeling. It is a bit out of order from the actual fulfilment- which is not a problem. But in the fulfilment it can be shown that it could also be Yahusha not only talking to the mourners but also answering the mockers. It is not necessary for these two lines to mean the same thing. In the fulfillment Yahusha, true is about to give up his Nephesh but also look at what is just prior to this line.

Mat 27:39-50 and those passing by were speaking evil of him, wagging their heads, 40 and saying, 'You that is throwing down the sanctuary, and in three days building *it*, save yourself; if you are the son of Yah, come down from the pole.' 41 And in like manner also the chief priests mocking, with the scribes and elders, said, 42 'Others he saved; himself he is not able to save! If he is the King of Israel, let him come down now from the pole, and we will believe him; 43 he has trusted on Yahuah, let Him now deliver him, if He wish him, because he said—I am the son of Yahuah;' 44 with the same also the robbers, who were crucified with him, were reproaching him. 45 And from the sixth hour darkness came over all the land unto the ninth hour, 46 and about the ninth hour Yahusha cried out with a great voice, saying, 'Eli, Eli, lama sabachthani?' that is, 'My heart, This is my destiny !' 47 And certain of those standing there having heard, said-- 'Elijah he doth call;' 48 and immediately, one of them having run, and having taken a sponge, having filled *it* with vinegar, and having put *it* on a reed, was giving him to drink, 49 but the rest said, 'Let alone, let us see if Elijah doth come--about to save him.' 50 And Yahusha having again cried with a great voice, yielded the spirit;

We have one more option which is also in the same line.

The Meaning Of Eli, Eli, lama sabachthani?

<http://www.messiah-study.net/sabachthani.htm>

Most expositors evade the difference between the cry of Daud and Yahusha in Ps 22:1 and Matt 27:46, the first part of the cry is the same (Eli, Eli lama..); the last word differs. Daud said “lama azavthani” (why have you left me?) and Yahusha said “lama sabachthani” (why have you killed me. Both Matthew and Mark (in both Byzantine and Alexandrian texts) have Yahusha saying sabachthani, not azavthani or shebakthani. In no way can we get rid of SABACHTHANI. The suffix “thani” means: “you do this to me”. Zabach is a well known word in Hebrew Scripture. זבח (zabach) H5800 and the word אָזַב (azav) H2076-77.

It is also highly improbable that Yahusha would start with Hebrew (Eli, Eli, lama...) and then borrow a foreign word from a foreign country.

If we agree with this and use “lama” as a statement, Yahusha would be saying, “**For this reason, you are killing me**”. Otherwise as a question we are back to issue of Yahusha not knowing why he is being killed. Again it could be that he is telling those at the base of the pole that this is the fulfillment. This should be considered. Also this Zabach was the name of a person and it meant “deprived of protection” which makes sense (**For this reason you have deprived me of protection**) as he was answering those who said “why hasn’t Yah saved him”, which was in verse 42-44. Then this response in verse 46. So we will leave the Eyewitness Account lay as we are dealing today with Psalms 22 but keep this in the sticky side of your mind.

זבח

To slay in general. 2 Kings xxiii. 20. Ezek. xxxix. 17, 19. Sometimes for food, as 1 Sa. xxviii. 24. 1 Kings xix. 21 ; but most frequently for sacrifice, Gen. xxxi. 54. xlv. 1, & al. freq. ; so it may be rendered *to sacrifice*. As a N. זבח, pl. זבחים, and once (Hos. iv. 19.) fem. זבחה, *a sacrifice, victim, the creature slain*. Gen. xxxi. 54. Exod. xviii. 12, & al. freq. מזבח pl. מזבחות *an altar, a place or instrument for sacrifice*. Gen. viii. 20. Num. xxiii. 1, & al. freq. On Exod. xxi. 14, see under זבח U.

Lexicon :: Strong's H2078 - Zebach

Aa

זָבַח

Transliteration

Zebach

Pronunciation

zeh'-vakh (Key)

Part of Speech

proper masculine noun

Root Word (Etymology)

The same as זָבַח (H2077)

KJV Translation Count — Total: 12x

The KJV translates Strong's H2078 in the following manner: Zebah (12x).

Outline of Biblical Usage [?]

I. Zebah = "deprived of protection"

A. one of the two kings of Midian who commanded the great invasion of Palestine and finally were defeated by Gideon

**** Eternal, Eternal, (A/, A/) For how long will you leave me or why have you left me (meaning so long). 2. For how long will you spare me or Why have you spared me. (meaning why am I still alive? 3. How much longer will you spare me?**

“My Yahuah (‘el –Mighty One, singular), my Yahuah (‘el), why (*mah* – by what means, for how long, and to what end) have You forsaken (‘*azab* – abandoned and relinquished Me, left Me desolate, separated from Me and departed from Me, damned and deserted) Me?” (Mizmowr / Song / Psalm 22:1)

Psalm 22:1

אֱלֹהֵי אֱלֹהֵי לָמָּה עֲזַבְתָּנִי רְחוֹק מִיִּשְׁוֹעָתִי

My God, my God why have you forsaken me?
Why are you far from helping me, far from
the words of my groaning? | LEB

דְּבַרֵּי שְׁאֲגָתִי: | LEB OT RI

My G, my G, why have you let me to live? – Lamsa’s Aramaic

David’s words-eye-view of the crucifixion will explain the means by which Yahowsha’ was able to redeem us from our sins; how he was able to take the penalty upon himself, and why he was willing to do it. He will explain the nature of the separation as well as the ends it achieved. From Daud’s perspective/prophecy we get a bird’s eye view of how desperate Yahusha’s nephesh felt being separated from Yahuah before going into Sheol.

Did Daud will actually point to Yahusha as the future subject with this play on words which Hebrew is famous for?

Distant, remote, no longer in close association, separated from my (*Yahshuah*) salvation-rescue-deliverance, (*and*) my roaring anguish words.

Distant, remote, no longer in close association, separated from my (*yahshuah*) cries, (*and*) my groaning, roaring anguish words.

“Far (*rachowq* – remote in distance and time, separated in space; alienated and no longer in a state of close association; from *rachaq*, meaning to be removed and distant, to be sent off and to go far) away from (*min* – out of and separated from) **Yahowsha’, My salvation** (*yashuw’ah* (**יְשׁוּעָה**) – Yahowsha’; a compound name derived from Yahowah and *yasha’* to save, salvation, and Savior) are the words of my groaning (*sheagah* – roaring anguish).

What isn't there for sure is the 2nd “far from the”.

Psalm 22:1

אֱלֹהֵי אֱלֹהֵי לָמָּה עָזַבְתָּנִי רְחוֹק
LEB OT RI | דְּבַרְיָ שְׂאֵגְתִּי: מִיְשׁוּעָתִי
My God, my God why have you forsaken me? Why are you far from helping me, far from the words of my groaning? | LEB

... And yet You have delayed my salvation from me. Lamsa's Aramaic

יְשׁוּעָה yšû·'āt e? Why are you far from **helping** me, far from th

יְשׁוּעָה yēšû·'ā(h) **help, salvation; acts of salvation, help**
noun, feminine, singular ± common, construct, suffixed

Sense: **salvation (physical)** – a means of preserving from harm or unpleasantness.

BDB salvation

You could divide this word up several ways and get a different meaning.

With the Yod as a prefix hints to Yah. The grammar is "my or me".

Or as below looking at Shuah as the full word crying for help with the prefix of the Yod would be "my cry for help.."

Lexicon :: Strong's H3444 - yēshuw'ah Aa

יְשׁוּעָה

Transliteration	Pronunciation
yēshuw'ah	yesh-û-'ā (Key)
Part of Speech	Root Word (Etymology)
feminine noun	Passive participle of יָשַׁעַ (H3467)

Dictionary Aids

TWOT Reference: 929b

KJV Translation Count — Total: 78x

The KJV translates Strong's H3444 in the following manner: salvation (65x), help (4x), deliverance (3x), health (3x), save (1x), saving (1x), welfare (1x).

Outline of Biblical Usage [?]

- I. salvation, deliverance
 - A. welfare, prosperity
 - B. deliverance
 - C. salvation (by God)
 - D. victory

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

יְשׁוּעָה yēshûw'âh, yesh-oo'-aw; feminine passive participle of H3467; something saved, i.e. (abstractly) deliverance; hence, aid, victory, prosperity:—deliverance, health, help(-ing), salvation, save, saving (health), welfare.

Lexicon :: Strong's H7775 - shav'ah Aa

שׁוּעָה

Transliteration	Pronunciation
shav'ah	shav-'ā (Key)
Part of Speech	Root Word (Etymology)
feminine noun	From שָׁעַ (H7773)

Dictionary Aids

TWOT Reference: 2348c

KJV Translation Count — Total: 11x

The KJV translates Strong's H7775 in the following manner: cry (11x).

Outline of Biblical Usage [?]

- I. cry for help

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

שׁוּעָה shav'âh, shav-aw'; feminine of H7773; a hallooing:—crying.

Gesenius' Hebrew-Chaldee Lexicon

שָׁוַע

Transliteration

sheva'

Pronunciation

sheh'-vah (Key)

Part of Speech

infinitive verb

Root Word (Etymology)

From שָׁוַע (H7768)

Dictionary Aids

TWOT Reference: 2348a

KJV Translation Count — Total: 1x

The KJV translates Strong's H7773 in the following manner: cry (1x).

Outline of Biblical Usage [?]

i. to cry

Strong's Definitions [?]

(Strong's Definitions Legend)

שָׁוַע sheva', sheh'-vah; from H7768; a halloo;—cry.

Gesenius' Hebrew-Chaldee Lexicon

שָׁוַע m. outcry, cry for help, Ps. 5:3.

יָשַׁע

Transliteration

yasha'

Pronunciation

yā-shah' (Key)

Part of Speech

verb

Root Word (Etymology)

A primitive root

Dictionary Aids

TWOT Reference: 929

KJV Translation Count — Total: 205x

The KJV translates Strong's H3467 in the following manner: save (149x), saviour (15x), deliver (13x), help (12x), preserved (5x), salvation (3x), avenging (2x), at all (1x), avenged (1x), defend (1x), rescue (1x), safe (1x), victory (1x).

Outline of Biblical Usage [?]

i. to save, be saved, be delivered

A. (Niphal)

- i. to be liberated, be saved, be delivered
- ii. to be saved (in battle), be victorious

B. (Hiphil)

- i. to save, deliver
- ii. to save from moral troubles
- iii. to give victory to

Strong's Definitions [?]

(Strong's Definitions Legend)

יָשַׁע yasha', yaw-shah'; a primitive root; properly, to be open, wide or free, i.e. (by implication) to be safe; causatively, to free or succor.—X at all, avenging, defend, deliver(-er), help, preserve, rescue, be safe, bring (having) salvation, save(-iour), get victory.

יֵשָׁע

Transliteration

yesha'

Pronunciation

yeh'-shah (Key)

Part of Speech

masculine noun

Root Word (Etymology)

From יָשַׁע (H3467)

Dictionary Aids

TWOT Reference: 829a

KJV Translation Count — Total: 36x

The KJV translates Strong's H3468 in the following manner: salvation (32x), safety (3x), saving (1x).

Outline of Biblical Usage [?]

- I. deliverance, salvation, rescue, safety, welfare
 - A. safety, welfare, prosperity
 - B. salvation
 - C. victory

Strong's Definitions [?]

(Strong's Definitions Legend)

יֵשָׁע *yēsha'*, yeh'-shah; or יָשַׁע *yāsha'*; from H3467; liberty, deliverance, prosperity;—safety, salvation, saving.

יֵשׁוּעַ

Transliteration

Yeshuwa'

Pronunciation

yā-shū'-ah (Key)

Part of Speech

proper locative noun, proper masculine noun

Root Word (Etymology)

For יְהוֹשֻׁעַ (H3091)

KJV Translation Count — Total: 29x

The KJV translates Strong's H3442 in the following manner: Jeshus (29x).

Outline of Biblical Usage [?]

I. Jeshua = "he is saved"

n pr m

- A. son of Nun of the tribe of Ephraim and successor to Moses as the leader of the children of Israel; led the conquest of Canaan
- B. son of Jehozadak and high priest after the restoration
- C. a priest in the time of David who had charge of the 9th course
- D. a Levite in the reign of Hezekiah
- E. head of a Levitical house which returned from captivity in Babylon
- F. father of a builder of the wall of Jerusalem in the time of Nehemiah

n pr loc

- G. a town in southern Judah reinhabited by the people of Judah after the return from captivity

Strong's Definitions [?]

(Strong's Definitions Legend)

יֵשׁוּעַ *Yēshūwa'*, yay-shoo'-ah; for H3091; he will save; Jeshus, the name of ten Israelites, also of a place in Palestine;—Jeshus.

ישוע

Transliteration

Yeshuwa' (Aramaic)

Pronunciation

yā-shū'-ah (Key)

Part of Speech

proper masculine noun

Root Word (Etymology)

Corresponding to יִשׁוּעַ (H3442)

KJV Translation Count — Total: 1x

The KJV translates Strong's H3443 in the following manner: Jeshua (1x).

Outline of Biblical Usage [?]

- I. Jeshua = "he is saved"
 - A. an exilic priest who returned with Zerubbabel

Strong's Definitions [?]

(Strong's Definitions Legend)

ישוע Yêshûwâ', yay-shoo'-ah; (Aramaic) corresponding to H3442:—Jeshua.

Either way we see that Daud is saying Yahusha knows Yahuah is either far away from rescuing him and for sure acting upon hearing his anguished words.

O my Yahuah (*'elohym*), I call out (*qara'* – *summon*) in the daytime (*yowmam*), but You do not answer (*'anah* – *respond*); and by night (*layl*) but I have no rest (*dumyah* – *silence or relief; repose from laying down in death*).” (*Mizmowr / Song / Psalm 22:2*)

My Eternal, I call (Qara) by day no answer, response from You and by night I am without stone -silence-(like the rest of death.)

Oh my G, I call you in the daytime but you answer me not; and in the night session you abide not with me. 22-2 Lamas's Aramaic

Psalm 22:2

אלהי אקרא יומם ולא תענה ולילה
O my God, I call by day and you do not answer, and by night but I have no rest. | LEB
ולא־דומיה לי: | LEB OT RI

1876 דִּמְמָם (*dû-mām*): n.masc. [oth adj.] [see also 1876.5]; = Str 1748; TWOT 415c—LN 23.98 **lifelessness**, i.e., not having life with the attributes of being dumb or silent, as the feature of an inanimate object (Hab 2:19+), see also domain LN 79

Daud shows here death will come at night so he can get off the pole and on to the next phase- asking how much longer is this going on. And in the fulfillment, it wasn't too long after this that Yahusha actually died. He asked and did receive relief from this life, but the torment was not over.

Yashow'ah (יִשׁוּעָה) with the addition of an “h” at the end appears 77 times in the Covenant Scriptures—almost always in the context of Messianic prophecies like this one. *Yashuw'ah* is based upon the Hebrew verb: *yasha'*, Savior and salvation, and **Yahuah's** name, Yahowah. The use of day and night in this verse confirms that the pain Yahowsha' endured during the *day*, occurred on Passover in 33 CE, before the sun had set. It also demonstrates that the torment that his soul bore in the darkness of the long *night* depicted his fulfillment of Unleavened Bread as the Sabbath dawned at sundown. The Hebrew word translated “night,” *layl*, actually defines She'owl— “the adversity of being away from light.” There would be no rest for Yahowsha's soul as it descended into the darkness of the pit—the one place **Yahuah's** Spirit cannot go. This Pit, which is transformed into the Abyss, is a lightless place. Yahowsha's soul would suffer there, as his body had suffered on the upright pillar. The soul sentenced to suffer in our stead, said of the Father:

“You are the Set-Apart One (*‘attah qodesh*). You live and remain (*yashab* – dwell throughout time; inhabit and establish a home and restore, settle). You are the praise (*tahillah* – songs of adoration and thanksgiving) of Yisra’el (*yisra’el* – those who engage and endure with Yahuah).

Psalm 22:3

LEB | וְאַתָּה קָדוֹשׁ יוֹשֵׁב תְהִלּוֹת יִשְׂרָאֵל: | Yet you are holy, enthroned on the praises of Israel. | LEB
OT RI

3 But you are the **[holy one]**, who inhabits the praises of Israel. DSS

For you are set-apart, and Yahsharal dwells under you splendor. Psalms 22:3 Lamas’s Aramaic

In You, our fathers trusted (*batach* – relied upon, were confident and secure in). They trusted (*batach* – and relied); You delivered them (*palat* – brought them into a place of security and safety; rescued them, helping them escape and survive). Psalms 22:4

Psalm 22:4

LEB | אֲבוֹתֵינוּ בָטְחוּ וְתַפְלִטְמוּ: בָּךְ בָּטְחוּ אֲבוֹתֵינוּ וְאַתָּה הַלַּחֲטָם אֹתָם. | LEB
OT RI

Our fathers trusted in you; they trusted, and you did deliver them. 22:4
Lamsa's Aramaic

4 Our ancestors put their trust in you; they trusted; *you delivered* them. * DSS *5/6HevPs. **and you delivered them MT LXX.**

To You, they cried out (*za'aq* – called for help, assembled together, and were summoned) and were spared (*malat* – delivered, rescued, and saved-fleed to safety, free from harm or evil). In You, they trusted and relied (*batach*) and were not disappointed (*buwsh* – put to shame, suffering emotional distress and despair, or humiliated).” (*Mizmowr* / Song / Psalm 22:5)

5 They cried to you, and were saved; they trusted in you, and were not put to shame. DSS

They cried to you and were delivered; they trusted in you and were not confounded. Psalm 22:5

Psalm 22:5

אֱלֹהִים זָעַקוּ וְנִמְלְטוּ בְּךָ בְּטַחָו וְלֹא־בֹשׁוּ׃ | They cried to you and were saved; they trusted you and were not ashamed. | LEB
LEB OT RI

Trust, not faith, reliance, not belief, is the essence of salvation. *Batach* is repeated three times so that we would not miss the message.

Before Yahusha was nailed to the death stake, He was beaten to a bloody pulp.

“I am but a crimson grub (*towla'* – a bloodied scarlet pulp), and not extant, present as a person (*'iysh* – a man, husband, or champion [i.e., I'm now less than human]), rebuked and reproached (*cherpah* – scorned and taunted, disgraced and dishonored as contemptible, insulted with slurs) by man (*'adam* - humankind), and despised (*bazah* – disregarded, held in contempt, and ridiculed; seen as worthless, lightly regarded, and considered of little value) by the family (*'am* – kin).”
(Mizmowr / Song / Psalm 22:6)

Psalm 22:6

וְאֲנֹכִי תוֹלַעַת וְלֹא-אִישׁ תְּרַפָּת אָדָם וּבְזוּי - But I am a worm and not a man, scorned by humankind and despised by people. | LEB

עַם: | LEB OT RI

6 But [**as for me**], I am a worm, and not human, scorned by others and despised by the people. DSS

But I am a worm, and not a man; a reproach of men, and despised of the people. Lamsa's Aramaic

www.insectman.us/articles/biblical/crimson-worm.htm

The Hebrew word for worm in Psalm 22.6 is *towla'* which has two meanings, "worm" and "scarlet/crimson."

The connection between the worm and the color red has to do with the fact that this particular worm was the "scarlet worm" (*Kermes ilicis* or *Coccus ilicis*). The Kermes worm is where we get the word crimson because this was the worm that was used to create red dye around the ancient Mediterranean. The worm isn't really a worm but a scale insect that attaches itself to trees, generally oaks, to feed off the sap. Yahusha would have seen the Kermes worm on Palestine Oaks (*Quercus calliprino*).



The ancients would collect these dead bodies and the eggs to make a crimson dye.

There are different kinds of worms, different varieties, but this is a particular worm. It means more than just he is not a man. Isaiah 52 says, "his visage was so marred more than any man, and his form more than the sons of men." He didn't even look like a man there on the pole; it is talking about more than that here. He says "I am a worm and no man." This scarlet worm is the same word for "scarlet" in Scripture.

The Crimson worm [coccus ilicis] looks more like a grub than a worm. When it is time for the female or mother Crimson worm to have babies (which she does only one time in her life), she finds the trunk of a tree, a wooden fencepost or a stick. She then attaches her body to that wood and makes a hard crimson shell. She is so strongly and permanently stuck to the wood that the shell can never be removed without tearing her body completely apart and killing her.



During the birthing process, she secretes a crimson fluid or gel. The scarlet fluid covers her entire body and all the eggs she lays. It also leaves a stain on the tree, which will never fade away with the passing of time!

This is an interesting birthing metaphor! Because of what Yahusha did on the pole, was a once in an eternity gift, attaching his body to it never to come down alive again, as he was dying, he was actually giving us the chance to have eternal life.



The Crimson worm lays her eggs under her body and the protective shell. When the baby worms (or larvae) hatch, they stay under the shell. Not only does the mother's body give protection for her babies, but it also provides them with food – the babies feed on the **LIVING** body of the mother!

After just a few days, when the young worms grow to the point that they are able to take care of themselves, the mother dies. As the mother Crimson worm dies, she oozes a crimson or scarlet red dye which not only stains the wood she is attached to, but also her young children. They are colored scarlet red for the rest of their lives.



Yahusha has provide protection for his new family in the manifestation of a living body and by being the living word of Yahuah- He nourished us with the true Torah. It was his life that compelled people to listen to the message. Drink the living water that he offered. Did he not make the connection for us of being like a mother hen wanting to taking Yahrushalom under his wings? He had no issue displaying his nurturing side for his family. It is through his body that we are protected.

In Yahuah's perfect timing, when it was time for Yahusha to leave his taught ones on their own, because they could take care of themselves and teach others, it was time for Yahusha to seal the deal and pass from this life. He oozed the crimson stain of blood from his beatings on to the pole. His death not only got him back home with Yahuah but also covered us as well. By becoming his family we are forever colored and in debt by his life and death fulfilling the Torah promises.

After three days, the dead mother
Crimson worm's body loses its crimson
color and turns into a white wax which
falls to the ground like snow.

Does this should familiar? Isaiah 1:18

After 3 days Yahusha rose as first
fruits-paying our debt making us white
as snow.



Even more incredible both words
for scarlet and crimson point back
to this worm! In fact crimson in
this verse is the very same word!
Let's take a peek at H8144 shaniy
for 'scarlet'.

English (KJV) [?]		Strong's	Root Form (Hebrew)
Come now	PHR	H3212	יָלַךְ <i>yalak</i>
and let us reason together	PHR	H3198	יָכַח <i>yakach</i>
saith		H559	אָמַר <i>'amar</i>
Yahuah	PHR	H3068	יְהוָה <i>Yĕhovah</i>
though your sins	PHR	H2399	חֵטָא <i>chet'</i>
be as scarlet	PHR	H8144	שָׁנִי <i>shaniy</i>
they shall be as white	PHR	H3835	לָבָן <i>laban</i>
as snow	PHR	H7950	שֶׁלֶג <i>sheleg</i>
though they be red	PHR	H119	אָדָם <i>'adam</i>
like crimson	PHR	H8438	תּוֹלַע <i>towla'</i>
they shall be as wool	PHR	H6785	צֶמֶר <i>tsemer</i>

שָׁנִי

Transliteration

shaniy

Pronunciation

shā-nē' (Key)

Part of Speech

masculine noun

Root Word (Etymology)

Of uncertain derivation

Dictionary Aids

TWOT Reference: 2420a

KJV Translation Count — Total: 42x

The KJV translates Strong's H8144 in the following manner: scarlet (34x), scarlet (with H8438) (5x), scarlet thread (2x), crimson (1x).

Outline of Biblical Usage [?]

I. scarlet, crimson

- A. properly, the insect 'coccus ilicis', the dried body of the female yielding colouring matter from which is made the dye used for cloth to colour it scarlet or crimson

Strong's Definitions [?]

(Strong's Definitions Legend)

שָׁנִי *shāniy*, shaw-nee'; of uncertain derivation; crimson, properly, the insect or its color, also stuff dyed with it.—crimson, scarlet (thread).

This word is used 42 times mostly in being the color used in Exodus to make the one of the colors of the tabernacle and also the priestly garments.

Also Rahab was instructed to use a scarlet cord to save her family in Joshua chapter 2

OTHER INTERESTING FACTS ABOUT THE CRIMSON WORM:

- The Crimson worm is common to the region of old Israel.
- In ancient days the dead bodies of the female Crimson worms were scraped from the tree, dried, and then ground into a powder that was used to dye their cloth and garments a scarlet or red color.
- They are round, about the size of a pea. Because they don't look like a worm, some people thought they were part of a plant.
- The crushed worm was also used to make medicine that helps the heart beat smoothly.
- The white wax body was used to make shellac, a preservative of wood.

Because of Yahusha's crushed nephesh, it acts as a medicine that helps our hearts beat forever.

Because we are now white as snow due to losing the crimson color of being eternally separated from Yahuah and we have a spiritual shellac coating.

The word *Tolaath* was specifically used to illustrate what was actually happening in this mournful cry. Yes there is death; yes, there is sorrow; yes, blood is shed; but through it all, new life in abundance is born.

Lexicon :: Strong's H8438 - towla' Aa

תולע

Transliteration	Pronunciation
towla'	tō-lā' (Key)
Part of Speech	Root Word (Etymology)
masculine noun	From ילע (H3216)

Isa 66:24 And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

Lexicon :: Strong's H3216 - yala'

יָלַע

Transliteration	Pronunciation
yala'	yā-lah' (Key)
Part of Speech	Root Word (Etymology)
verb	A primitive root

Dictionary Aids

TWOT Reference: 1098

Variant Spellings

The following spelling is supported by Strongs and Gesenius: ילע.

KJV Translation Count — Total: 1x

The KJV translates Strong's H3216 in the following manner: devoureth (1x).

Outline of Biblical Usage [?]

- I. (Qal) to speak rashly, talk wildly
- A. (TWOT) to swallow, swallow down

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

יָלַע yāla', yaw-lah'; a primitive root; to blurt or utter inconsiderately:—devour.

SCARLET CONSUMPTION

But what if the Tolaath worm was *not* to die. Like all maggot larva, it slowly consumes all that is in its path. Not only is there a slow consumption, there is also no new life given.

This is the root word meaning of Towla.

- ☐ Mar 9:44 **Where their worm dieth not,** and the fire is **not** quenched.
- ☐ Mar 9:46 **Where their worm dieth not,** and the fire is **not** quenched.
- ☐ Mar 9:48 **Where their worm dieth not,** and the fire is **not** quenched.

Three times Yahusha refers to a worm that never dies but lives on to consume its captive for eternity. We had issues with these "quotes" in our Sheol study because the text varied from book to book of the Eyewitness accounts and how does maiming yourself physically keep you from lusting and stealing?

☐ Mar 9:43 **And if thy hand offend thee,** cut it off: it is better for **thee** to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

the remaining matches.

☐ Mat 5:30 **And if thy right hand offend thee,** cut it off, **and** cast it from **thee:** for it is profitable for **thee** that one of **thy** members should perish, **and** not *that* **thy** whole body should be cast into hell.

☐ Mat 18:8 Wherefore **if thy hand** or **thy** foot **offend thee,** cut them off, **and** cast *them* from **thee:** it is better for **thee** to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

Also, it is only in Mark that Yahusha is quoted as partially quoting Isaiah. That is a bit odd in itself.

So we still think this was tampered with, but if Yahusha did refer to something it was important because Yahusha is actually quoting a description of sheol described in the final verse of Isaiah.

"They shall go forth and look upon the corpses of the men who have transgressed against Yahuah. For their worm does not die, and their fire is not quenched, they shall be an abhorrence to all flesh."

The word *worm* used in this quoted passage is once again the *Tolaath*. This *Tolaath*, however, is different in that it has never died.

Instead of giving birth through its death, it remains alive as an eternal tormentor. This could refer to Transhumanism for those who were active enemies of Yahuah. Trying to change into a new kind of being. Because notice it says *their fire* is not quenched. Not *thrown into a fire* that is not quenched. They will get their wish of immortality but not the way they think it will be.



Roman crucifixions were performed along roadways so that the victim's humiliation would increase, and because of the deterrent effect their pain would have on the eyewitnesses. That is why Yahowsha' is predicted to say that people would be gawking at Him, shaking their heads, and saying senseless things—mouths running faster than their brains.



“All who see Me (*ra’ah* – gaze at, look upon, and inspect Me) deride and mock (*la’ag* – speak unintelligibly about, disparaging, scoffing and ridiculing) me. They shoot off their mouths (*patar saphah* – flap their lips) and shake their heads, saying, Psalm 22:7

All they that saw me have laughed me to scorn; they shoot out with their lips, they shake their heads saying... Lamsa’s Aramaic

Psalm 22:7

כָּל־רְאִי יִלְעָגוּ לִי יִפְתְּרוּ בְּשִׁפְהַ יַנִּיעוּ All who see me mock me. They open wide their lips; they shake the head, saying: | LEB
רֵאשׁ: | LEB OT RI

7 All who see me [**ridicule me; they make faces at me**] and shake their heads: DSS

'Commit your removal (*galal* – roll yourself down and away) to the **Eternal** (*'el*) Yahowah (*hwhy*). Let Him deliver (*palat*) Him. Let Him snatch him away (*natsal* – rescue Him). Surely He delights in (*chaphets* –desires and is pleased with) him.'" (Mizmowr / Song / Psalm 22:8)

"He trusted in Yahuah; let Yahuah deliver him; let him save him, for he be delighted in him.

Psalm 22:8

גַּל אֶל-יְהוָה יִפְלְטֵהוּ יַצִּילֵהוּ כִּי תִחַפֵּץ בּוֹ: | "He trusts Yahweh. Let him rescue him. Let him deliver him because he delights in him."
LEB OT RI | LEB

8 "Commit yourself to the L! Let him deliver—let him rescue him, since he delights in him!" ▲ This triangle indicates that there is a gap in the scroll evidence of more than two verses before the next line. These verses were likely in the scrolls originally, but fell prey to cave worms or the ravages of time. **DSS**

Let Him deliver (*palat*) Him. Let Him snatch Him away (*natsal* – rescue Him).

Notice we have 2 different words for : to deliver *Palat* and rescue or-
natsal neither of which is yahsha.

7117 **פָּלַט** (*pā-lāṭ*): **Q**.; ≡ *Str* 6403; *TWOT* 1774—1. (*qal*) escape, survive, i.e., be out of danger by taking refuge in another place 2. (*piel*) rescue, deliver, i.e., save another to be safe from danger or a very unfavorable circumstance, normally with a focus on physical dangers, and troubles on earth, note: if any contexts are salvation in a religious sense, there is more focus on the relationship to Yah, (*piel*) birth, formally, cast forth, i.e., give birth to a baby, with a focus on the movement of the infant out of the mother's body ; 4 (*hif*) secure, carry off and store, i.e., bring an object to another place for storage and use, any valuable including food; (*piel*) save up , Swanson, J. (1997). *Dictionary of Biblical Languages with Semantic Domains : Hebrew (OT)* Logos Research Systems, Inc.

5911 **נָצַל** (*nā-ṣāl*): **Q**.; ≡ *Str* 5337; *TWOT* 1404—1 (*nif*) saved, delivered, be spared, i.e., pertaining to being safe from danger, and so be in a more favorable circumstance ; 2. (*hif*) deliver, save, rescue, defend, ease, i.e., cause one to be safe and out of danger ; (*piel*) save 3. (*hif*) save, i.e., cause deliverance from a state of a strained or lacking relationship to deity, as an extension of deliverance from a physical danger ; 4. (*piel*) plunder, take away, i.e., take objects by force as spoils in a victory (*hif*) retake plunder; 5. (*hif*) snatch, i.e., have an object grasped in the hand, implying control over; (*hof*) snatched; 6. (*hitp*) strip off oneself, i.e., remove objects of adornment or clothing.

Consistent with Yasha'yahuw's "a child is born to us, a Son is given to us" David affirms that the redemptive manifestation of Yahusha will begin in the womb. Yahusha had trust Yah from the very beginning, with the change into his earthly body. Yahusha's "adventure" would be mind blowing for any being. What a wonderful testament of trust in Yah for him and for us!

"Indeed (*ky*), You [Yahuah] caused me to come forth (*gyach*) out of the womb (*beten*). You caused me to trust (*batach*) upon my mother's breast. Psalms 22:9

You are my trust since I came out of the womb, and my since I was upon my mother's breasts. Lamsa's Aramaic.

Psalm 22:9

כִּי-אַתָּה גָּחִי מִבֶּטֶן מִבְּטִיחִי עַל-שִׁדֵּי

Yet you took me from the belly; you made me trust while on my mother's breasts. | LEB

אָמִי: | LEB OT RI



NO DSS



I was thrown down (*shalak* – off and away) out of (*min*) the point of origin (*rechem* – womb as in matrix, a spatial position indicative of the source; from *racham*, meaning love, mercy and compassion). You have been My Eternal (*'el*) from my mother's (*'em*) belly (*beten* – womb)." (*Mizmowr* / Song / Psalm 22:10)

I was put under your care from the womb; you are my Eternal from my mother's belly. Lamsa's Aramaic

In front of You, I was propelled through the air from the womb, from the belly of my mother. You are my Eternal.

Psalm 22:10

עָלֶיךָ הִשְׁלַכְתִּי מִרְחֹם מִבֶּטֶן אִמִּי אֱלֹהֵי
On you I was cast from the womb. From my
mother's belly you have been my God. | LEB
LEB OT RI | אֱתָהּ:



Yahowsha' is saying that Yahowah sent Him via a woman's womb from the matrix—an eternal four dimensional construct which is the point of origin, the source of love, mercy, and compassion.

NO DSS

With foreboding words, Yahusha through Daud's eyes pleads with Yahowah, asking Him not to abandon him. He recognizes that he is headed to a rendezvous with Shatan, the Adversary, where he will be afflicted. He knows that nothing exists that can protect him from this tribulation. Yahusha knows he can not call as he had before on Yahuah's messengers for strength. And he is teaching us and is reaffirming to Yahuah- no one can do this path alone. He and we must always reach out to Yah.

“Do not remove Yourself (*rachaq* – sever, recede and distance Yourself, go away) from (*min*) me, because the Adversary's affliction (*tsarah* – the enemy's anguish and oppressor's tribulation; suffering, stress and anxiety, distress) is near (*qarob* – personal and imminent in space-time). For indeed, no one (*ayn* - nothing) can help (*azar* – protect, support, or aid) me.” (Mizmowr / Song / Psalm 22:11)

Be not far from me; For trouble is near; for there is none to help.
Lamsa's Aramaic.

Psalm 22:11

אל-תִּרְחַק מִמֶּנִּי כִּי-צָרָה קְרוּבָה בִּי-אֵין

Do not be far from me because trouble is near; because there is no helper. | LEB

עֲזָרָה: | LEB OT RI

And that is the moral of the story. Only Yahowah can spare us from Satan's sting. He alone can be counted on to help in our hour of greatest need. And yet, Yahowah could not, and still cannot, go into sheol—as it is the place of separation. However, since separation from **Yahuah** is the penalty prescribed for sin, Yahowsha's soul would have to go there to redeem us. All **Yahuah's** Spirit could do was open and close the door. Once inside, Yahowsha' would be on His own.

The use of *qarob H7138* in this passage reveals that Yahowsha's anguish at the hands of the Adversary was "imminent" and it would be "personal." At "a place and moment in space-time of uncertain location and indeterminate duration from the perspective of the participants," bad things were going to occur. The Song has focused on the anguish involved in Yahowah separating himself from Yahowsha'. Initially, this was aggravated because **Yahusha** was being whipped by men. And now it's because he is on the cusp of being tortured by the Adversary. But then to add insult to injury, men continues to humiliate him, while ripping the flesh from his body.

“Many strong bulls (*par*) surround Me (*cabab* – assemble around and encircle Me), aggressively attacking (*‘abir* – with powerful supernatural warring) **serpents** (*bashan*). They have besieged and crowned Me in hostile fashion (*kathar* – gathered about and hostilely hemmed Me in, placing a circular crown on My head).” (*Mizmowr* / Song / Psalm 22:12)

We are not sure why Craig translated *bashan* as serpents.

כְּתָרוּנִי	בַּשָּׁן	אַבִּירֵי	פְּרִים	רַבִּים	סָבְבוּנִי
they-surround-me	Bashan	strong-ones-of	many	bulls	they-surround-me

Many bulls (oppressors) have surrounded me; strong **bulls of Bashan** have besieged me. Lamsa’s Aramic

Psalm 22:12
 סָבְבוּנִי פְּרִים רַבִּים אַבִּירֵי בַשָּׁן כְּתָרוּנִי | Many bulls have encircled me; mighty bulls of Bashan have surrounded me. | LEB
 LEB OT RI

We are going to take a look at some intriguing aspects and connections to bashan that we found. All of these make this verse a treasure in the dust. First up- from a super - natural aspect. Daud may very well be speaking of the demons that start their torture above ground.

NO DSS

ezraspost.wordpress.com/2007/02/10/bulls-of-bashan/

Bashan is an actual place east of the Jordan River near the Sea of Galilee. Now I don't think a bunch of actual bulls imported from Bashan were surrounded around Yahusha at the crucifixion. It makes more sense that these Bulls of Bashan relate to something spiritual-among other things.



Map 3
THE CONQUEST
OF
CANAAN

- 1. Proposed cities
- 2. Sites of refuge
- 3. Elevation, in feet
- 4. Exact location (contemporary)

25 50
Scale of Miles



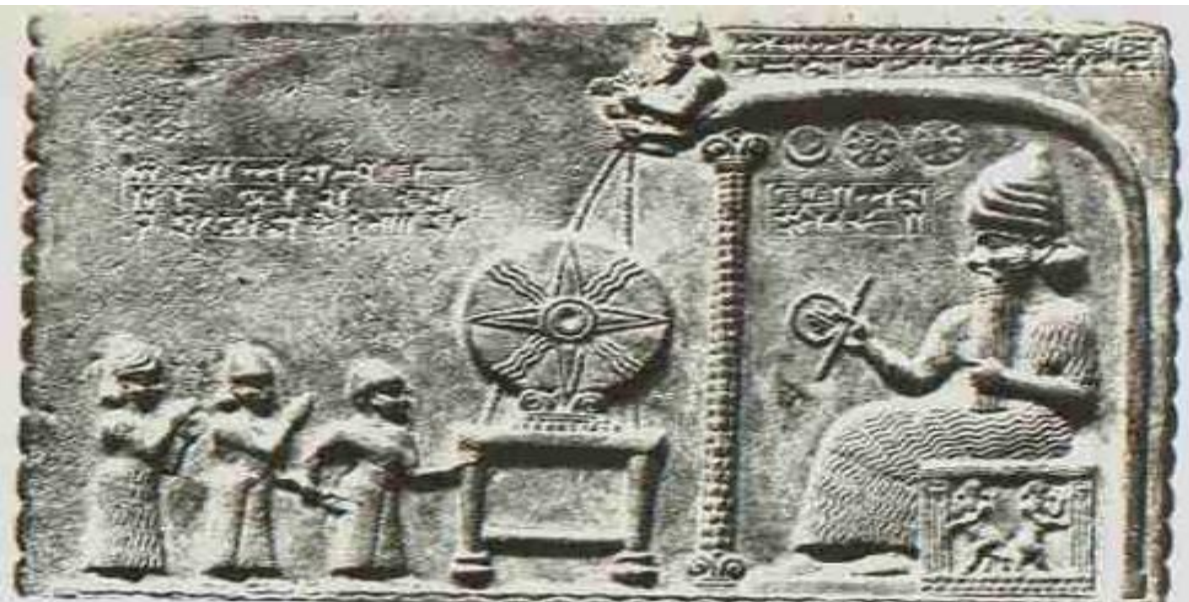
Bashan translates to modern-day Syria
and the Golan Heights.

In pre-Israelite days Bashan was ruled by Og the Amorite. Og led his country to fight Israel as Yahuah led them into Canaan. This was one of the first victories for Israel after 40 years of waiting for the rebels to die off. (Deut 3:10-14). His defeat at Edrei marked the end of his kingdom (Numbers 21:33 ff; Joshua 13:11), and the land was given to the half tribe of Manasseh (Joshua 13:30, etc.). In the Syrian wars Bashan was lost to Israel (1 Kings 22:3 ff; 2 Kings 8:28; 10:32 f), but it was regained by Jeroboam II (2 Kings 14:25). It was incorporated in the Assyrian empire by Tiglath-pileser III (2 Kings 15:29). In the 2nd century BC it was in the hands of the Nabateans. It formed part of the kingdom of Herod the Great, and then belonged to that of Philip and Agrippa II.



Bashan as a place inhabited by the Rephaim or sometimes translated giants

Deuteronomy 3:11 For only Og king of Bashan remained of the remnant of **giants**; behold, his bedstead was a bedstead of iron; is it not in Rabbath of the children of Ammon? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man. “ That bed would be almost 13 feet long and 5 1/2 feet wide. This is suppose to be *OG*. Look at how much bigger he was that the other people in the carving!



In Deuteronomy 3:13 “**with all Bashan, which was called the land of giants.**” Again that word giants is Rephaim. This was in the time of Joshua (Deuteronomy 3:21).

The fact that these Rephaim inhabited the land may have something to do with the evil association with the bulls of Bashan. **A throw back to the evil of the flood days.**

H7497

רפא *râphâ' râphâh raw-faw', raw-faw'*

From H7495 in the sense of invigorating; a giant: – giant, Rapha, Rephaim (-s). See also H1051.

H7496

רפא *râphâ' raw-faw'*

From H7495 in the sense of H7503; properly lax, that is, (figuratively) a ghost (as dead; in plural only): – dead, deceased.

Parkhurst Page 500-502

Job 26:5 **Dead** things are formed from under the waters, and the inhabitants thereof.

Dead = Rephaim

Psalms 88:10 Will you show wonders to the dead? shall the **dead** arise and praise you? Selah.

Rapha

XIII. As a N. mas. *רפא an appaller, one who makes others faint or fail.* 2 Sam. xxi. 16, 18, 20, 22; where it is applied to Goliath, the *gigantic champion of Gath* (as well it might be, see 1 Sam. xvii. 11, 24.), *who for another reason is called רפא.* 1 Chron. xx. 4, 6, 8. Comp. under רפא VI.

רפא

In general, * to restore or reduce to a former state or condition, restaurare, restituere, reducere.

II. As a noun mas. plur. *רפאים dead bodies reduced or resolved into their original dust.* (See Gen. iii. 19. Eccles. xii. 7.) I know not of any one English word that will express it; *remains or relics* come as near to it as any I can recollect. It is several times put after *מתים the dead*, as of more intense signification. occ. Psal. lxxxviii. 11. Prov. ii. 18. ix. 18. xxi. 16. Isa. xiv. 9. xxvi. 14, 19. Job xxvi. 5, *רפאים the mouldering dead, the dead though reduced to their original dust, are in anguish, or tremble* (intremiscunt, Schultens) *from beneath: the waters, and the inhabitants thereof.* (Comp. Rev. xx. 13.) *Hell* (hades, שאול which see) *is naked before him, and destruction, or dissolution, hath no covering.* Comp. Isa. xiv. 9, and see the learned Bp Lowth De Sacra Poesi Heb. Prælect. vii. p. 86—89, edit. Oxon. 8vo. and p. 132—137, edit. Gotting.

Isaiah 26:13 O Yahuah our Eternal, other lords beside you have had dominion over us: but by you only will we make mention of Your name. 26:14 they are dead, they shall not live; they are **deceased**, they shall not rise: therefore you have visited and destroyed them, and made all their memory to perish.

Deceased = Rephaim

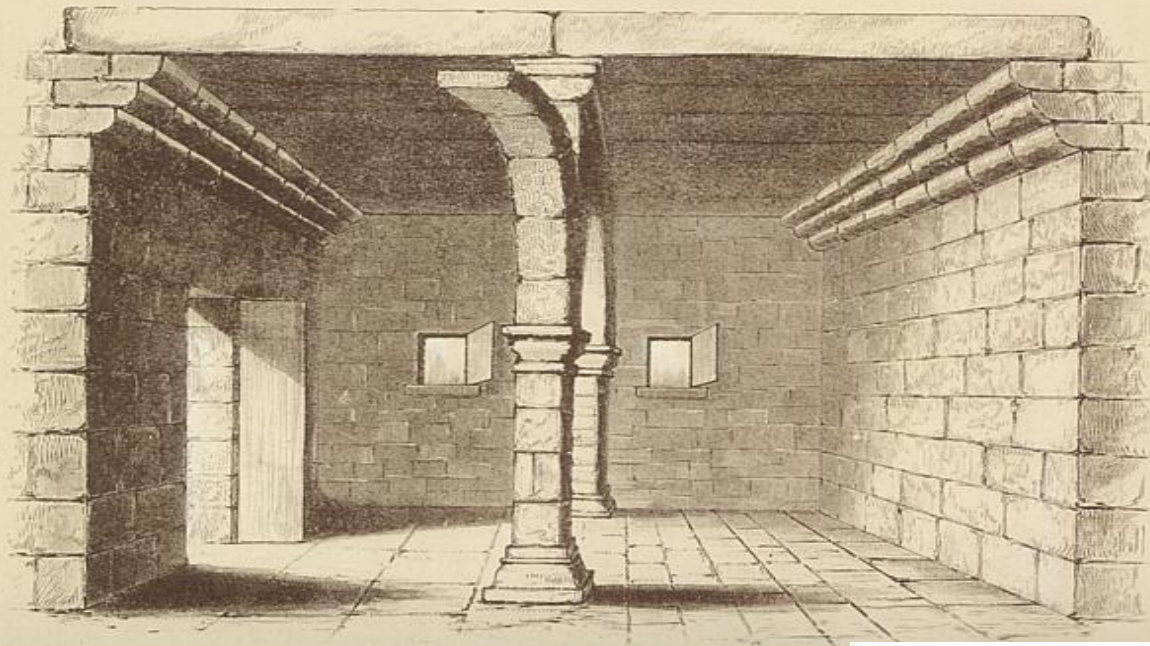
Proverbs 9:18 But he knows not that the **dead** are there; and that her guests are in the depths of hell.

Dead = Rephaim

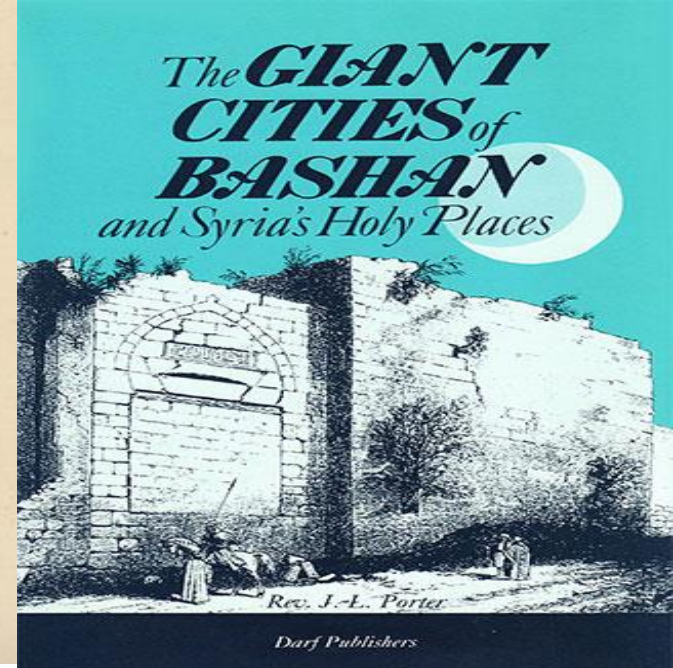
These Rephaim from Bashan sound like giant, strong men with demonic spirits.



Daud in the Psalms called these "bulls" out to be strong.. Let us take a look at what we know about these Rephaim and Og. They could yield a mighty battle axe!



INTERIOR SHOWING STONE ROOF.

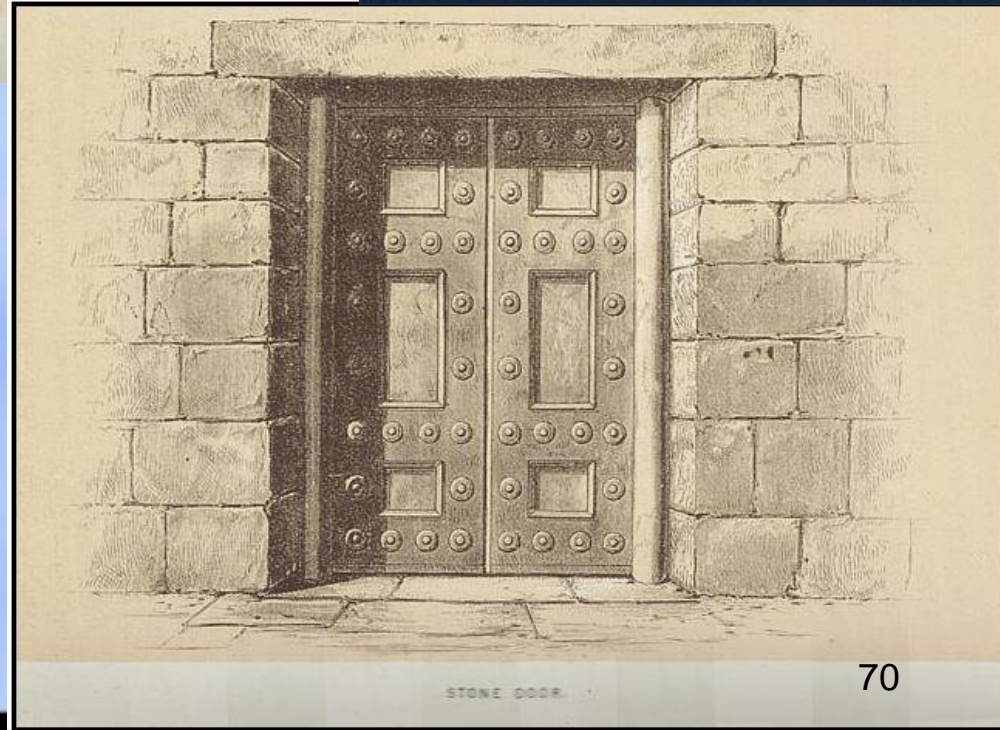


Darf Publishers

This country is now full of interesting ruins, which have lately been explored and from which much light has been thrown upon these times.

The underground cities were made of huge stone that still exist in pristine shape today.

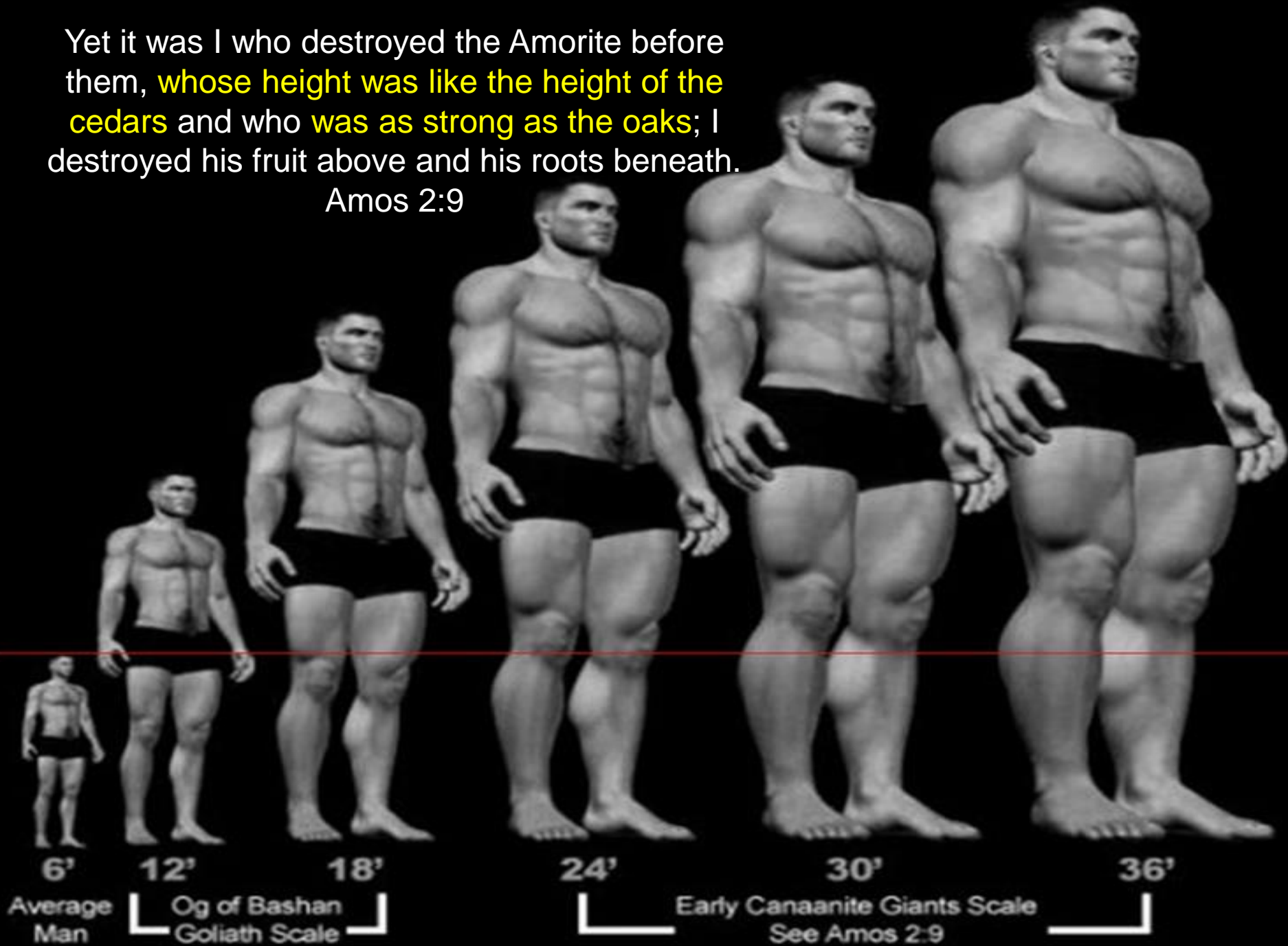
Even the doors were made with huge stones that are perfectly hung on hinges as if they were made yesterday.



STONE DOOR.

Yet it was I who destroyed the Amorite before them, whose height was like the height of the cedars and who was as strong as the oaks; I destroyed his fruit above and his roots beneath.

Amos 2:9





The famous oaks of Bashan have their modern representatives on the mountain slopes. The verses about what they represent are not good.



12 For Yahuah of hosts has a day against all that is proud and lofty, against all that is lifted up-and it shall be brought low; 13 against all the cedars of Lebanon, lofty and lifted up; and against all the oaks of Bashan;

(a lament for Tyre Ezekiel 27:6 Of oaks of Bashan they made your oars;

The pride of Assyria shall be laid low, and the scepter of Egypt shall depart. 12 I will make them strong in Yahuah, and they shall walk in His name: declares Yahuah.

(The Flock Doomed to Slaughter)1 1 Open your doors, O Lebanon, that the fire may devour your cedars! 2 Wail, O cypress, for the cedar has fallen, for the glorious trees are ruined! Wail, oaks of Bashan, for the thick forest has been felled!

The limits of Bashan are very strictly defined. It extended from the "border of Gilead" on the south to Mount Hermon on the north, (3:3,10,14; 1 Chronicles 5:23) and from the Arabah or Jordan valley on the west to Salchah (Sulkhad) and the border of the Geshurites and the Maachathites on the east. (Josh3:10) This important district was bestowed on the half-tribe of Manasseh, (Joshua 13:29-31) together with "half Gilead." Og is said to have ruled over Mount Hermon. (Josh 12:5; 13:11).

4 and Og king of Bashan, **one of the remnant of the Rephaim**, who lived at Ashtaroth and at Edrei s and **ruled over Mount Hermon** and Salecah **and all Bashan** to the boundary of the Geshurites and the Maacathites, and over half of Gilead to the boundary of Sihon king of Heshbon Josh 12:4-5 . 11 and Gilead, and the region of the Geshurites and Maacathites, **and all Mount Hermon**, and all Bashan to Salecah; 12 all the kingdom of Og in Bashan, who reigned in Ashtaroth and in Edrei (**he alone was left of the remnant of the Rephaim**); these Moses had struck and driven out. (Josh 12:11-12)


Here is more connections to Bashan the evil walking dead spirits that was known in this area.



And when the sons of men had multiplied, in those days, beautiful and comely daughters were born to them. And the Watchers, sons of heaven, saw them and desired them. And they said to one another, 'Come, let us choose for ourselves wives from the daughters of men, and let us beget for ourselves children.'

...And they descended onto the peak of Mount Hermon...

1 Enoch 6:1-7:1



It is plausible that Daud was warning Yahusha and pointing to strong demonic forces that would be there to try and defeat him. Lets continue with some more “shades” of information.

truthworks.org/the-bulls-of-bashan/

by [James Ryle](#)

“Many bulls have surrounded Me; Strong bulls of Bashan have encircled Me. They gape at Me with their mouths, Like a raging and roaring lion. For dogs have surrounded Me; the congregation of the wicked has enclosed Me.” (Psalm 22:12,13)

The Serpent has an army of Bulls, Lions, and Dogs. The metaphor is full of meaning. A bull charges forward in rage, a lion stalks and pounces, and dogs bark and bite. This speaks to us of the prophetic combined assault of the demonic realm against Yahusha.



It also shows how cowardly devils really are. Note that they do not attack until Yahusha is beaten and nailed to the pole — *defenseless*. For all their snorting, growling, and yelping — they are nevertheless puny in their actual powers.



After he was baptized in the Jordan, **Yahusha** faced The Serpent in the Wilderness. There he was tempted, and stood his ground. At one point The Serpent challenged him to cast himself down off a high place, quoting Scripture in a mocking tone, “For he will command his angels concerning you to guard you in all your ways. On their hands they will bear you up, lest you strike your foot against a stone.”

How interesting that he leaves the rest of that scripture out of his quote — “You will tread on the lion and the adder; the young lion and the serpent you will trample underfoot” (Psalm 91:11-13 ESV). Curious how The Serpent avoids certain verses, don’t you think?

His demonized enemies, with the vigor of bulls and rapacity of lions, surround him, eagerly seeking his ruin. The attack was fierce, savage, and violent — but unsuccessful in turning His heart from trust in **Yahuah**.

At the end of the Psalm, Daud says of him, “I will declare Your name to My brethren; in the midst of the assembly I will praise You. You who revere **Yahuah**, praise Him! All you descendants of Jacob, magnify Him, and be in awe of Him, all you offspring of Israel! For He has not despised nor abhorred the affliction of the afflicted; nor has He hidden His face from him; but when he cried to Him, He heard” (Psalm 22:22-24 NKJV). Despite the worst The Serpent could level against him, **Yahusha** did not lose trust.



Now switching gears another connection has been made as to these "strong bulls" men with demonic spirits, which is really thought provoking from a physical aspect.

Prophecy

- Many bulls have surrounded me; Strong bulls of Bashan have encircled me. ~ Psalm 22:12

Fulfillment

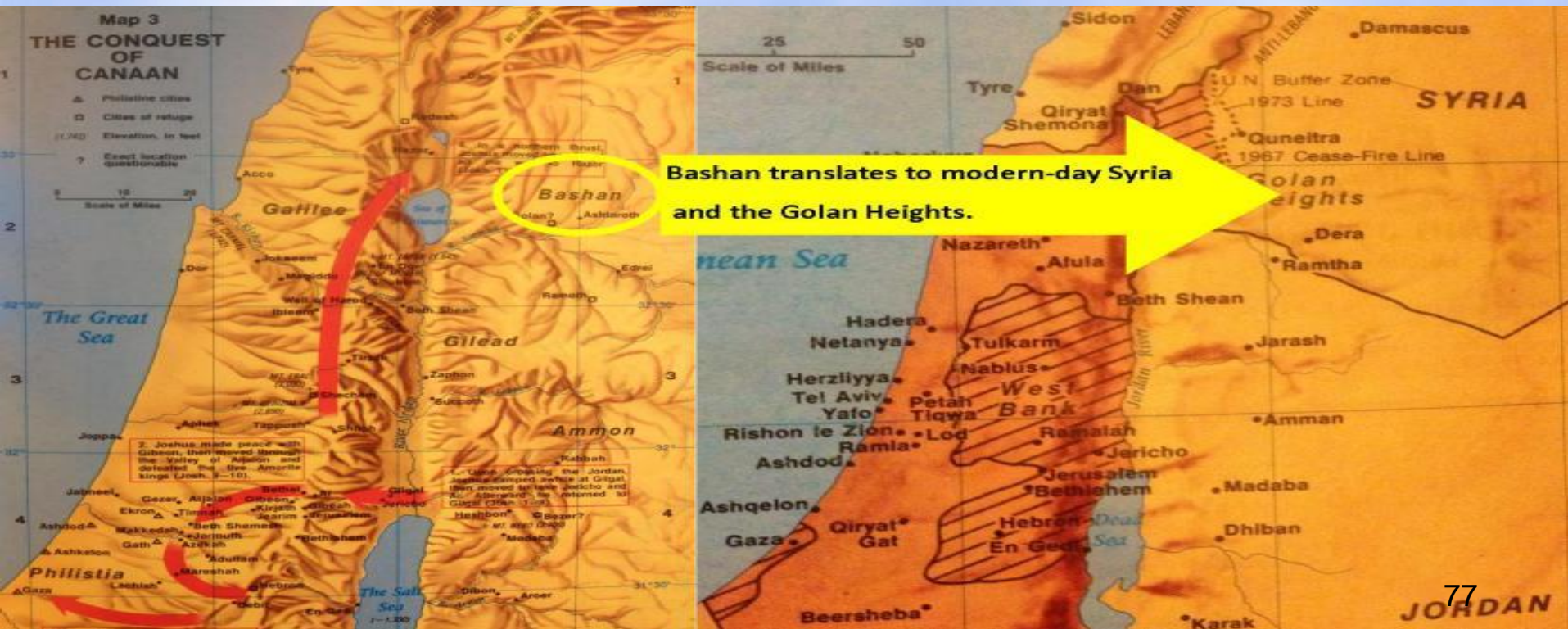
- Then the soldiers of the governor took Yahusha... and gathered the whole garrison around Him. ~ Matthew 27:27

Do you know how many times I have read these two verses? I've lost count. But I have never, EVER, seen what I saw this time. Look at those verses again. Right there, hidden in plain sight, Daud is telling us exactly where Yahusha's killers will be from!!!

Why does this matter? It matters because of this verse:

The people of the ruler who will come will destroy the city [Jerusalem] and the sanctuary [the Jewish Temple]. ~ Daniel 9:26

9:25 Then for sixty two weeks it shall be built again with squares and moat, but in a troubled time. 26 And after the sixty-two weeks, an anointed one shall be cut off and shall have nothing. **And the people of the prince who is to come shall destroy the city (Jerusalem) and the sanctuary (the Temple). Its end shall come with a torrent, and to the end there shall be war.**



This is the verse upon which so much of the church hangs their end times prophecy hat. This verse says that the Antichrist (the ruler who will come) will come from the people who destroy Jerusalem and the Jewish Temple. 700 years after this verse was written, Rome fulfilled it perfectly. The Roman Army destroyed Jerusalem and the Jewish Temple. Therefore, common church wisdom holds that the Antichrist will come from Rome, and be a European. Case closed, right? Wrong! Or partially wrong.

The rate at which the Roman Empire conquered new lands outgrew its ability to occupy those lands with Roman soldiers. There were not enough men in Rome to stock the wildly successful Roman Army. Therefore, the empire's provinces were increasingly tended to by Roman Army units (legions) ethnically comprised of "provincials," or people local to the provinces. In Psalm 22:12, Daud foretells that the Roman legion crucifying him will be staffed by men from Bashan (Syria), not Rome.

History tells us that less than forty years after the Crucifixion, Roman legions stationed in Syria (comprised of Arab provincials) destroyed Jerusalem and the Temple. What is fascinating is that the Temple was a trophy of the Roman Empire, and Rome had no intention of destroying it. In fact, the Roman commander tried desperately to stop the Arab troops from burning the Temple. Listen to this entry from Josephus (who was actually present at this event), *Wars of the Jews* ...

At which time one of the **[Arab]** soldiers, without...orders **[without orders from the Italians]**...and being hurried on by a certain divine fury **[demonic hatred of the Jews]**, snatched somewhat out of the materials that were on fire, and being lifted up by another soldier, he set fire to a golden window, through which there was a passage to the rooms that were round about the holy house **[I have heard it taught for years that this arsonist soldier was drunk. However, Josephus does not say the soldier was drunk. He says the soldier was "hurried on by a certain divine fury." This sounds more like demonic possession. This is exactly what we see in the Middle East today among the descendants of this soldier (who, by the way, do not drink!). So, an Arab soldier set fire to the Jewish Temple not on a command from the Roman Empire, but on the command of his demonic hatred of the Jewish people]**

And now a certain person came running to Titus [the Roman commander, an ethnic Italian, not an Arab], and told him of this fire, as he was resting himself in his tent after the last battle; whereupon he rose up in great haste, and, as he was, ran to the holy house, in order to have a stop put to the fire [The Italian commander not only does not order the fire to be set, he tries to stop the fire! It was a trophy, and the Romans had no intention of destroying it.]; Then did Caesar, both by calling to the soldiers that were fighting, with a loud voice, and by giving a signal to them with his right hand, order them to quench the fire [The Italian commander verbally and visually commands the Arab troops to STOP the fire], ...

And now, since Caesar was no way able to restrain the enthusiastic fury of the soldiers [The Italian commander has lost control of the Arab troops], and the fire proceeded on more and more... Titus supposing... that the house [Jewish Temple] itself might yet be saved... came in haste... to persuade the soldiers to quench the fire [Again the Italian commander orders the Arab troops put the fire out]... yet were their passions [hatred of the Jews] too hard for the regards they had for Caesar [their demonic hatred of the Jews outweighed their respect for Caesar], and the dread they had of him who forbade them [their hatred of the Jews outweighed their fear of the consequences of disobeying a direct order from Caesar], as was their hatred of the Jews, and a certain vehement inclination to fight them [demonic determination to fight the Jews]... And thus was the holy house burnt down, without Caesar's approbation [So, an eyewitness, an historian of the time, tells us that the Temple was burnt down without Italian permission, and against the frantic orders of the Italian commander. Is this just a tad bit different than we are led to believe by most American "Bible" teachers?]

“Nothing has changed. The nations surrounding Israel today are comprised of the ethnic ancestors of those who destroyed the temple in 70 A.D., and we see in these nations a hatred of the Jews stronger than any fear they might have of Israeli or U.S. military might. Israel’s most zealous enemies back then are Israel’s most zealous enemies to this day.

But not in my wildest dreams did I think the Scriptures itself would confirm the non-European ethnicity of these enemies. In Psalm 22:12, Daud does exactly that with his “strong bulls of Bashan” comment. I cannot emphasize strongly enough that he did not say “strong bulls of Rome.” Therefore, Daniel 9:26 dictates that we must look to Middle Eastern regions north of Israel (not European regions west of Israel) as the lands that will produce the Antichrist and his revived end-times empire.” Tom

The Satanic sun god, Lord / Ba’al, has most always been represented as a “strong bull.” This bull, and the serpent, are tied together here, and are associated directly with the Adversary, because Yahowah wanted us to appreciate the magnitude of Yahusha’s sacrifice. To redeem the entire family and defeat the adversary, he would have to endure the worst tortures Satan and his full cadre of demons could muster. Even the men who were wielding the Roman flagellums were possessed by demons, doing Satan’s bidding. – Craig Winn

In previous studies we have seen the connection between the Catholics and the Muslims. In fact the ex priest Mr. Alberto Rivera states the Catholics actually created the religion of Islam so as to extend their terror-tory and to ultimately have control over Yahrushalom and set up their rule from there. While it didn't quite work out like the Poops had hoped, and we must also lay blame at the feet of the Rabbis who sold Mohamed parts of the Talmud, this perspective of Tom's is interesting in light of the headlines today. Once again an army of Muslims are being co-opted by the Poop to do his bidding to take control over Yahrushalom. Let's take a brief look at some of those headlines that prove this point.

Expose: The Vatican Wants to Lay its Hands on Jerusalem 12/14/2011

The Vatican is now reiterating demands for control of religious sites in Jerusalem. Jordan's occupation 1948-1967 didn't bother them.



Vatican - Jerusalem (Israel Radio Photo)



“Peace negotiations in the Middle East must tackle the issue of the status of the holy sites of Jerusalem”, [Cardinal Jean-Louis Tauran, head of the Vatican’s Council for Interreligious Dialogue, declared several days ago in Rome.](#)

[The Vatican’s former foreign minister asked to place some Israeli holy places under Vatican authority, alluding to the Cenacle on Mount Zion and the garden of Gethsemane at the foot of the Mount of Olives in Jerusalem. The first site also houses what is referred to as King David’s tomb.](#)

“There will not be peace if the question of the holy sites is not adequately resolved”, Tauran said.

“The part of Jerusalem within the walls – with the holy sites of the three religions – is humanity’s heritage. The sacred and unique character of the area must be [safeguarded and it can only be done with a special, internationally-guaranteed statute](#)”.

The Israeli government and the Vatican are deadlocked in discussions over the status of the religious sites.



[Vatican officials are now reiterating their demand for control over the religious sites in the ancient and holy city founded by King David as the capital of ancient Israel and now the capital of the reestablished Jewish state.](#)

Danny Ayalon, Israel's deputy foreign minister, declared that Israel might consider giving the Vatican "a greater role" in operating the sites. In the last weeks, the Roman Catholic Church's authorities increased their political initiatives for Catholic control over some sites in Jerusalem.

The Vatican's former archbishop in Jerusalem, Michel Sabbah, just promoted an appeal to the European Union and United States to "stop the Hebraization of Jerusalem".

In 2006, then Israel's Prime Minister, Ehud Olmert and Foreign Minister, Tzipi Livni, negotiated to give away the "holy basin" to the Vatican.

At the time, President Moshe Katzav, in the face of increasing public pressure, was forced to deny any plans to sign away the King David's complex in Jerusalem.

It now appears that this option has once again surfaced. A major voice for the Vatican's plan is Hanna Siniora, the elder statesman of Palestinian 'peace' activists, whose office is in the Vatican's Tantur Institute for Ecumenical Studies in Jerusalem.



The site known as King David's Tomb is the major target in the Vatican's plan. It's a complex of buildings of some 100,000 square feet where David and Solomon, and kings of Judea, are said to be buried, although this is disputed by historians. The Upper Room, or Cenacle, as it is known, is on the second floor of the Crusader-era building. **During his visit to Israel in 2000, Pope John Paul II held Mass there. The Roman Catholic Church has been fighting for more than 450 years to win back control over the sanctuary, which was seized from Franciscan monks during the Ottoman Empire's rule around 1551.**

The Vatican wants Israel relinquishing sovereignty at the Western Wall and the Temple Mount. The Holy See uses the expression “Holy Basin”, which refers to the area of the Temple Mount, the Mount of Olives, Mount Zion and a variety of Christian holy sites which the administration of former U.S. President Bill Clinton began recommending be administered under a “special regime”.



The Obama plan also calls for resolving the two thorniest issues in the conflict by sharing Jerusalem and settling Arab refugees in Arab countries or a future Palestinian state, but not in Israel. According to Obama, the Old City of Jerusalem would be designated an "international zone". Israel's President Shimon Peres, who has no authority, also agreed to hand over to the Vatican the sovereignty of the holy sites.

Any Vatican claim to a seat at the negotiating table is undermined by the complicity of the Vatican between 1948 and 1967. During the Jordanian occupation, Judaism's holiest sites were desecrated and Jews were barred from visiting these shrines. The Jordanians built a hotel and a road through the Jewish cemetery on Mount of Olives and they used the broken headstones to build the latrines in the construction of the Intercontinental Hotel, which likely rests on burial grounds.

If Israel would cede Jewish sovereignty on the holy sites, it would mean returning to a time when Jerusalem was separated by a seven-kilometer wall, barbed wire, minefields and bunkers. A tourist visiting the holy city would have found signs warning "Danger - Frontier ahead!", "Snipers nearby" and "shetah hahefker", which in Hebrew means: No-Man's Land. It would be Sarajevo, not the Holy City of Jerusalem.

The writer, an Italian journalist with Il Foglio, writes a weekly column for Arutz Sheva. He is the author of the book "A New Shoah", that researched the personal stories of Israel's terror victims, published by Encounter. His writing has appeared in publications, such as the Wall Street Journal, YNet, Frontpage and Commentary

Jumping to 2013



Exclusive: A Seat for the Pope at King David's Tomb

Israel seems to have sold Jerusalem to the Vatican.

Giulio Meotti, 01/02/13 11:16

An historic agreement has been drafted between Israel and the Vatican. [The Israeli authorities have granted the Pope an official seat in the room where the Last Supper is believed to have taken place, on Mount Zion in Jerusalem, and where David and Solomon, Jewish kings of Judea, are considered by some researchers, to also be buried.](#)

It is the culmination of a long campaign by the Catholic Church to regain religious stewardship over the place where Jesus is supposed to have broken bread and drunk wine with his disciples on the eve of his crucifixion.

[This is an enormous issue pushed through without any public debate.](#)

According to our sources, **the agreement**, which is expected to be ratified next June, **gives the Pope a “special authority” over the second floor of the building, so that Christian pilgrims will be able to celebrate religious functions like Pope John Paul did in 2000.**

The agreement constitutes Israel's capitulation to the Vatican's efforts to “Christianize” the holy site, like when a Catholic convent was built in Auschwitz.

The Catholic Church has long wanted control over part of the area on Mt. Zion so as to turn it into an international religious center for Catholics. The blueprint of the agreement reads as follows: “The Vatican hands over this use of the Cenacle to the Custody of the Holy Land which will keep the Cenacle open from 6 AM to 8 AM for the celebration of the Holy Mass”.

. Now, after the Muslim Waqf authority expelled the Christians from the Temple Mount and turned it into a mosque, it's the turn of the Vatican to lay its hands on the Jewish Jerusalem.

The Custody of the Holy Land, the Franciscan order who, with Vatican approval, is in charge of the holy sites, campaigns with the Arabs against Israel. As far back as May 2000, Yasser Arafat met Islamic and Christian clergymen at the presidential offices in Ramallah to back Palestinian Arab sovereignty over Jerusalem.

The Vatican is also asking that Israel hand over to the Vatican's control dozens of sites, 19 in Judea and Samaria and 28 in Jerusalem. The Catholic Church want to discuss some properties on Mount of Olives, Har Hazeitim, which is the very history of the Jewish people. If you want to keep Jerusalem united, you have to keep Har Hazeitim. The Vatican knows that.

In 1989 charges were made by the Catholic authorities that Israel desecrated the Cenacle on Mount Zion. The charges, which appeared in the Italian bishops' newspaper *Avvenire*, said that the Israelis put a memorial plaque on the roof of the Cenacle. The plaque was put in place after the 1948 War of Independence in memory of soldiers who fell in the Old City and whose burial place was unknown. Every year, the bereaved families cleaned the plaque.

Black Pope to Hold Mass at Site of Last Supper in Israel Orthodox Jews Protest! What is Going On? (Video)

Tuesday, [May 13, 2014](#) 17:15

Orthodox Jews gathered at the site of the Christian Last Supper near Jerusalem on Monday ahead of a visit by Pope Francis, [arguing that allowing Christians to worship at the site violates their beliefs](#). Pope Francis is expected to hold a mass at the Last Supper site, known as the “Upper Room” on Mount Zion, when he [visits Jerusalem from May 24-26](#). About 200 ultra-Orthodox Jews gathered near the site on Monday to protest Francis’ planned mass, arguing that allowing the Vatican to hold a Catholic mass there denigrates the Jewish religion. Jews regard the site as being the Tomb of King David, as well as the site of a 16th Century mosque.



“Under Jewish law it is a big problem ... basically they are taking over the place,” Rabbi Avraham Goldstein, who organized Monday’s protest, told [NBC News](#). “When ‘the crusaders’ come here making the sign of the cross and all kinds of rituals, this place will become idolatrous for us, and we will not have the right to pray there anymore,” another protester, Yitzhak Batzon told [AFP](#). Those protesting Francis’ visit to the Upper Room, also called the Cenacle, will reportedly hold another demonstration a few days before the pope’s visit. This most recent challenge comes on the heels of several incidents of vandalism committed by local Israelis against Muslims and Christians. [Reuters](#) reports that 14 attacks have been carried out in the past year by far-right Israelis. The attacks often include defacing Christian sites in the country

Hundreds of ultra-Orthodox Jews gathered Monday near the reputed scene of Jesus’s last supper in Jerusalem demanding that Israel keep sovereignty over the site where Pope Francis will celebrate mass. The pope will visit the Holy Land from May 24-26 and before returning to Rome is set to hold a mass in the site known as the Upper Room or Cenacle, on Mount Zion near the walls of the Old City. Jews revere the site as the tomb of King David, which is on the ground floor of the same building. The site is also important for Muslims.

“As soon as they touch the ‘status quo’ of this place, bad things will happen,” said rabbi Avraham Goldstein, accusing the Israeli government of wanting to hand the Upper Room over to the Vatican. Sovereignty over the Cenacle, which was renovated by Franciscans in the 14th century before the group was forced out, is a highly sensitive issue. It is currently part of negotiations between Israel and the Vatican which hopes to recover the site. Tradition says it is where Jesus had his last supper with the disciples, before his arrest and crucifixion. It is also where the Gospels say the Holy Spirit descended at Pentecost, 50 days after Easter.



Mass on Mount Zion Stirs Ancient Rivalries

By ISABEL KERSHNER [MAY 26, 2014](#)

JERUSALEM — The intimate Mass celebrated by Pope Francis on Monday in the Cenacle, the hall on Jerusalem's Mount Zion venerated by Christians as the room of the Last Supper, capped a Holy Land pilgrimage meant to promote peace and tolerance.

But ancient rivalries lurk just beneath the flagstones here, and the pope's visit has brought them to the surface. Also holy to Jews and Muslims as the traditional burial place of the biblical King David, a prophet in Islam, Mount Zion has become a crucible of competing religious claims that touch on one of the most sensitive issues in the Middle East conflict.

But some Jewish activists are now questioning whether a change at the Cenacle might serve as a precedent and strengthen their case for the right to pray atop the Temple Mount, Judaism's holiest site, which sits in territory that Israel seized in the 1967 war.

Catholic Bishop blame Israel for Arab violence Feb 18,2016 News That Matters

“Judaization” of Jerusalem is a factor in spurring Palestinian violence”.

The Latin Patriarchate of Jerusalem, which represents the Catholic Church in the region, accused Israel on Thursday of responsibility for the recent wave of Palestinian violence, saying Israeli policy has created despair and frustration among Palestinians leading them to carry out acts of terrorism.

Dep. Defense Minister Ben-Dahan: Latin Patriarchate shouldn't repeat Palestinian propaganda;
Father Gabriel Nadaf: Latin Patriarch's comments encourage terrorism, harm Jewish-Christian relations.

Thursday's statement asserted that the current situation for Palestinians was “inhuman,” and said that settlements; the “siege of Gaza”; the “siege of the rest of Palestine”; military checkpoints; house demolitions; “and the arbitrary behavior of Israeli soldiers humiliating the Palestinians,” have led to the last five months of Palestinian terror attacks against Israeli civilians and security personnel. The declaration from the Latin Patriarchate also said that the “Judaization” of Jerusalem was also a factor in spurring Palestinian violence. Source: [The Jerusalem Post](#)

Ivar's comment:

The Roman Catholic cult has done it again. Just like during the age of inquisitions, the Jews are targeted for their faith in the Hebrew Bible. In totalitarian pre-Reformation Europe, Jews were burnt at stake by Roman Catholic Bishops, for practicing judaism.

When the Roman Catholic bishop, or “patriarch” of Jerusalem blame the Jews for Arabic terror, the representative of the Vatican support the Islamic narrative to history. The idea that God of Israel has abandoned His eternal premisses to the Jewish people. And that the Muslims now are the chosen people of God, all who submit to the sons of Muhammad.

Latin Patriarch Fouad Twal kiss al-Fatha leader, Mahmoud Abbas



Sovereignty over Mount Zion is politics, not only religion. The day after the Pope celebrated a mass on Mt. Zion in 2000, he went to Yasser Arafat headquarter to support the Palestinians' right to return. A few months later, the Oslo war began. And Jews were scarified again on the altar of "peace". It was their last supper.

This week, the Vatican in its official documents began referring to the "State of Palestine".



Pope Francis: Muslim Terrorism is the West's Fault

Posted on [May 19, 2016](#) by [Pamela Geller](#)

This Pope never misses an opportunity to [proselytize for Islam](#) no matter how many millions of [murdered Christians](#) lay before him. The Pope is the gift that keeps on giving — to Islamic supremacists.

“Pope Francis: Muslim Terrorism is the West's Fault,” By Daniel Greenfield, [FPM](#), May 18, 2016: Is anything [ever the fault of Muslims](#)? Not to the left. Muslims have no agency. They just respond to what we do.

Q: The fear of accepting migrants is partly based on a fear of Islam. In your view, is the fear that this religion sparks in Europe justified?

Pope Francis: Today, I don't think that there is a fear of Islam as such but of ISIS and its war of conquest, which is partly drawn from Islam. It is true that the idea of conquest is inherent in the soul of Islam. However, it is also possible to interpret the objective in Matthew's Gospel, where Jesus sends his disciples to all nations, in terms of the same idea of conquest.

In the face of Islamic terrorism, it would therefore be better to question ourselves about the way in an overly Western model of democracy has been exported to countries such as Iraq, where a strong government previously existed. Or in Libya, where a tribal structure exists. We cannot advance without taking these cultures into account. As a Libyan said recently, “We used to have one Gaddafi, now we have fifty.”

Ultimately, co-existence between Christians and Muslims is still possible. I come from a country where they co-habit on good terms. Muslims come to venerate the Virgin Mary and St George. Similarly, they tell me that for the Jubilee Year Muslims in one African country formed a long queue at the cathedral to enter through the holy door and pray to the Virgin Mary. In Central Africa, before the war, Christians and Muslims used to live together and must learn to do so again. Lebanon also shows that this is possible.

Lebanon? Is that really the example that the Pope wants to use of peaceful co-existence between Christians and Muslims? It was either that or Iraq. Meanwhile in Pope Francis' country, Muslims carried out the worst terrorist attack in the region. I believe the third worst in the continent.

Gaddafi's Lockerbie bombing killed two people from the Pope's native Argentina. Which means he ought to remember it.

Muslim terrorism is active, not reactive. It has typical colonialist goals. It is part of a history of Jihad that dates back over a thousand years. ISIS is one manifestation of Islamic terror, but most of the worst terror attacks in Europe were not carried out by ISIS. Islamic terrorists have been carrying out attacks in Europe for decades. Long before any regime change happened.

The overall impression though is that Pope Francis has no notion of how to engage with the reality of Islamic terrorism.



Pope Francis putting on his shoes after visiting the Al Aqsa Mosque. (Photo: Vatican TV Screenshot)

Pope call Muslims and Hindu's children of same God

Source: The Washington [Post](#)

May 27, 2016 "News that matters"

"All of us together, Muslims, Hindus, Catholics, Copts, Evangelical [Protestants] brothers and sisters — children of the same God — we want to live in peace, integrated," Francis said during his homily.

The Pope wash the feet of non-believers, and call them children of the same God.

The foot-washing ritual became a part of Holy Thursday Mass in the 1950s

Ivar's comments

To bow and lick the feet of Muslims, will otherwise be considered a dhimmi attitude. A sign that the Pope surrenders to the sons of Muhammad. To bow and lick the feet of a Hindu, will be taken as a sign that you accept him as a god.

That the Pope to this is horribly wrong. But the worst part of is, is the spiritual implications. The Pope link believers and non-believers to the term "children of the same God". By doing so he deceive billions of people.

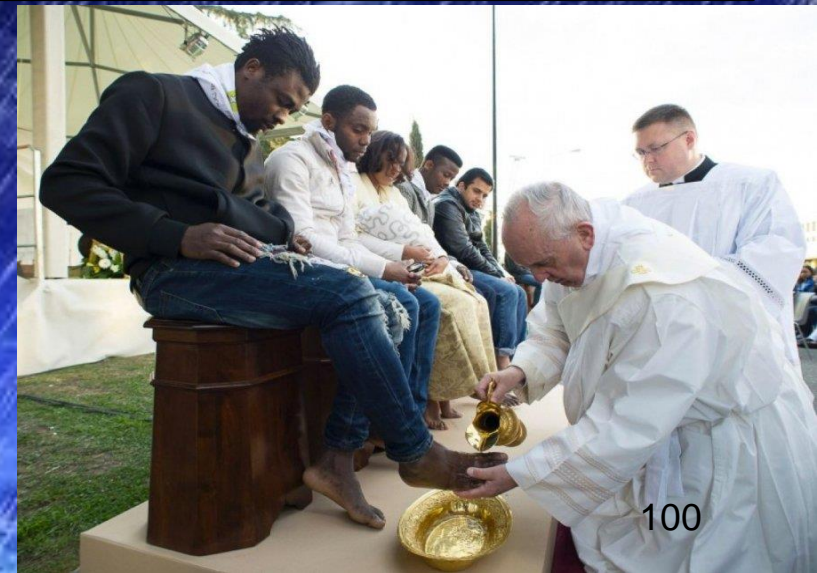
Yes, it is true that God of the Bible created us all. Also billions of people who will spend eternity if the flame of Hell. Surly, non of the children of God will face this kind of tragic destiny.

If the Pope was c Christian, He would call all Hindus to repent from their idolatry, stop worshiping wood and stone. Hindu's are serving thousands of different gods.

If the Pope was a Christian, he would call Muslims to repentance. By not limiting Jesus the Messiah to be a mortal man, a prophet. But to accept the Messiah as God eternal.

It is a shame, that many evangelical leaders accept the papacy as a Christian leader. if they do not repent, they will have to spend eternity with the Pope, and millions of deceived souls.

Written by Ivar



The *Catholic Herald* reported the following:

July 5, 2016

Cardinal Robert Sarah, the Vatican's liturgy chief, has asked priests to begin celebrating Mass ad orientem, that is, facing east rather than towards the congregation.

The proposed reform is arguably the biggest liturgical announcement since Benedict XVI's 2007 *motu proprio Summorum Pontificum* gave greater freedom for priests to celebrate the Traditional Latin Mass.

Speaking at the Sacra Liturgia conference in London on Tuesday, the Guinean cardinal, who is Prefect of the Congregation for Divine Worship, addressed priests who were present, saying: "It is very important that we return as soon as possible to a common orientation, of priests and the faithful turned together in the same direction – eastwards or at least towards the apse – to the Lord who comes".

The cardinal continued: "I ask you to implement this practice wherever possible."

He said that "prudence" and catechesis would be necessary, but told pastors to have "confidence that this is something good for the Church, something good for our people".

Cardinal Sarah had spoken on previous occasions about the merits of ad orientem worship, saying that from the Offertory onwards it was "essential that the priest and faithful look together towards the east". <http://www.catholicherald.co.uk/news/2016/07/05/cardinal-sarah-asks-priests-to-start-celebrating-mass-facing-east-this-advent/>

So, the Vatican's 'liturgy chief' says it is good for its priests to pray to the east. Perhaps he and others may wish to read that the Bible objects to this. Here are quotes from the New Jerusalem Bible, which is a Roman Catholic translation of the scriptures into the English language:

¹⁵ He said, 'Son of man, do you see that? You will see even more loathsome things than that.'

¹⁶ He then led me to the inner court of the Temple of Yahweh. And there, at the entrance to Yahweh's sanctuary, between the portico and the altar, there were about twenty-five men, with their backs to Yahweh's sanctuary and their faces turned towards the east, before the rising sun. (Ezekiel 8:15-16)

The Scriptures point to Yah's throne being in the far north (Psalm 48:1,2; Job 37:22; Isaiah 14:13; Ezekiel 1:4) and when I pray, I tend to look towards the heavens to the north, presuming God's throne is above that (cf. Isaiah 40:22). This helps remind me that God rules the expanses of the universe (Thiel B. [Prayer: What Does the Bible Teach?](#) Nazarene Books, 2015).

BREAKING ISRAEL NEWS

Latest News Biblical Perspective

UNESCO to Vote on Whether Temple Mount is Jewish or Not

By [Abra Forman](#) [July 11, 2016, 12:30 pm](#)

The United Nations is once more set to question the eternal connection of the Temple Mount and the Jewish religion with a vote on a resolution which would repudiate any link between the two.

The UN's Educational, Scientific and Cultural Organization (UNESCO) will vote on the draft decision during its 40th annual meeting, which is being held in Istanbul, Turkey. It is the second such anti-Israel decision in months, following an [April resolution](#) in which UNESCO attempted to erase Israel's ties to its ancient heritage sites, the Temple Mount and the Western Wall.

The purchase of the site by King David and the building of the Temples are recorded in the Bible. However, today the Temple Mount is claimed by Arabs, whose work to [delegitimize Jewish ties to the site](#) has gained much ground on the international stage, as evidenced by the adoption of the April resolution.

The new UN draft, a joint Palestinian-Jordanian effort, calls for a return to the "historic status quo" which existed before the 1967 war. Presumably, this means completely banning Jews and other non-Muslims from the entire Temple Mount complex.

Today, while non-Muslims are allowed to visit the site during certain restricted hours and under careful monitoring, they are not permitted to pray. Arab claims that Israel is currently attempting to change the status quo following an increase in the number of Jewish visitors to the Temple Mount are behind the surge of terror attacks and violence which has plagued Israel for months and taken the lives of 40 Israelis and other victims.

The UN document repeatedly refers to Israel as the "occupying power" and accuses it of causing damage to the site, carrying out illegal excavations and preventing the Jordanian Waqf, which has jurisdiction over the Temple Mount, from making repairs and renovations.



According to the resolution, Israel is guilty of “intrusive constructions, tunneling and underground excavations” and “aggressions against religious sites and prayer places.” In fact, the Waqf’s own “repairs” on the site are themselves illegal and risk causing serious damage to valuable ancient artifacts and structures. A recent attempt on the Waqf’s part to carry out illegal construction on the Temple Mount was met with an injunction from the Israeli government to immediately halt the project.

While the Temple Mount is home to the Dome of the Rock and the al-Aqsa Mosque, two important Islamic structures, the Western Wall has absolutely no Muslim connection whatsoever.


Carmel Shama Hacoen, Israel’s ambassador to UNESCO, also slammed the resolution, saying that the international condemnation following the April decision had clearly not been enough to stop the Palestinian agenda from moving forward in the UN.



“We have made a concerted diplomatic [effort] but the voting will be conducted by a secret ballot and the rules of the game are well known: Palestinians almost always have a majority.”

Hacoen was referring to an outpouring of protests following the April vote, with both Jewish and Christian leaders speaking out against the decision. Christian representative to the UN Laurie Cardoza-Moore said the UN’s repudiation of the Jewish connection to the Temple Mount was akin to Holocaust denial.

The motion was heavily condemned by Israel, with Prime Minister Benjamin Netanyahu calling it “absurd”. “UNESCO ignores the unique historic connection of Judaism to the Temple Mount, where the two temples stood for a thousand years and to which every Jew in the world has prayed for thousands of years,” he said at the time.

A dramatic landscape featuring a vast, flat, golden-brown plain under a sky filled with large, dark, billowing clouds. The horizon is low, and the overall atmosphere is one of intense natural power and awe.

HE IS THERE WITH US THROUGH THE CALM AND THE STORMS.

Yah is our refuge and strength, a very present help in trouble. Psalms 46:1

Next Week Psalms 22 Part 2



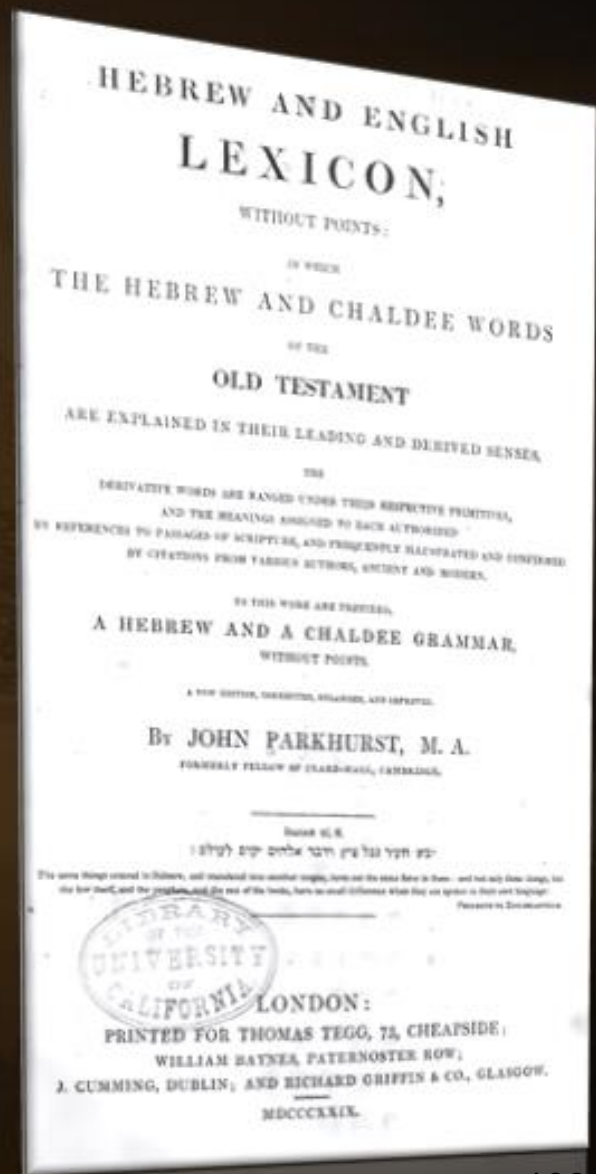
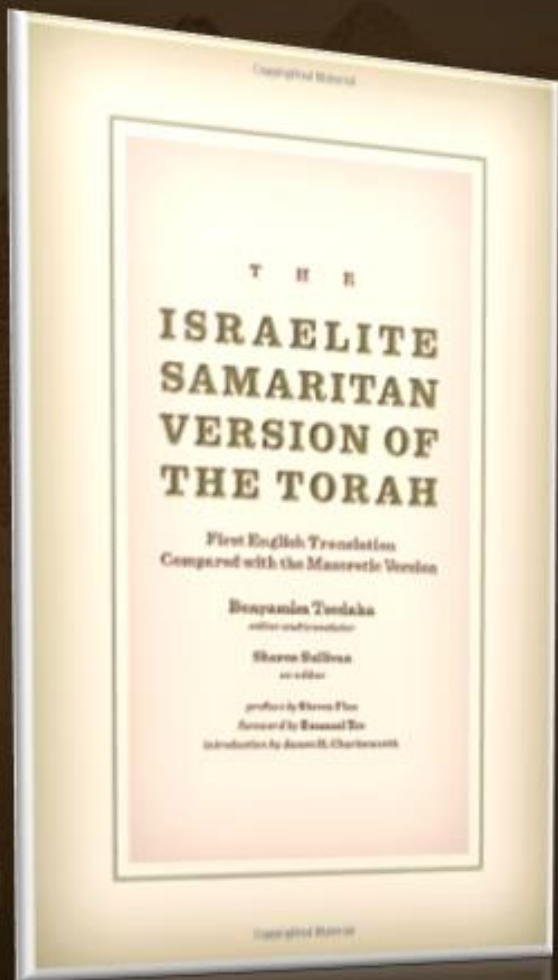
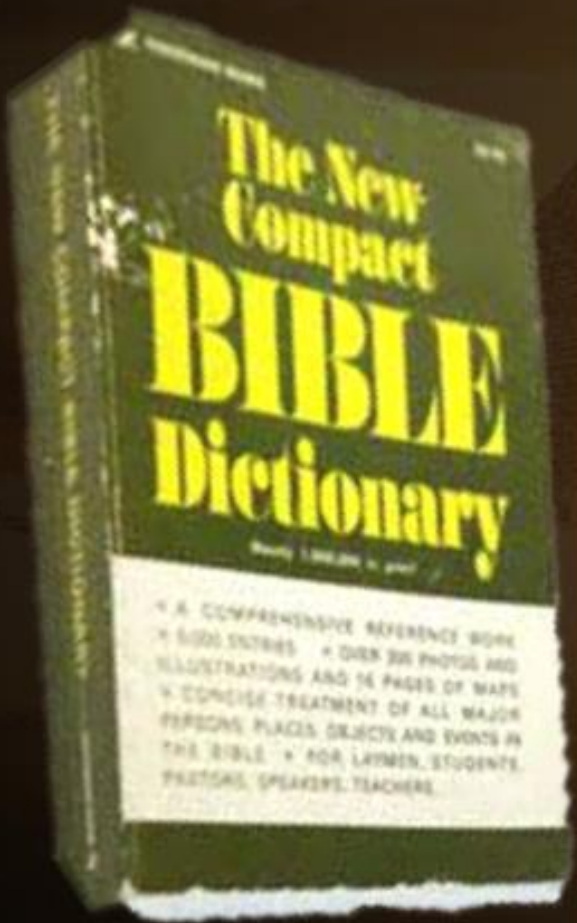
Come Let Us Reason.....

**What would you like to discuss
about today's presentation?**

Isaiah 1:18 (KJV)

¹⁸ Come now, and let us reason together, says Yahuah: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

References



References

The screenshot shows the qbible.com website. At the top, there's a navigation bar with options like '<<< Book', '<< Chapter', '< Verse', 'Verse >', 'Chapter >>', and 'Book >>>'. A dropdown menu shows 'Genesis' with page indicators '1 | 1 | 1'. Below this is a search bar with the text 'Type Here to Search the Greatest Study Bible on the Net...' and a 'Search Chat Bible!' button. There are radio buttons for 'All Words', 'Any Word', and 'Exact Phrase', along with 'Home' and 'Like Us' links. A large 'Bible' logo with a magnifying glass is prominent. Below it are several search input fields with dropdown menus for 'All Words' and 'Type Bible Search in...' followed by categories: 'Law (Pentateuch / Five Scrolls)', 'History Books + Esther', 'Writings / Psalms', 'Prophets & N.T.', 'Hebrew / Aramaic Bible', and 'Greek New Testament'. There are also buttons for 'Change OBIBLE SEARCHBASE' and 'Get the OBIBLE SEARCHBOX'.

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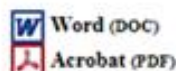
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Bibles: King James Version (Red-Letter KJV; 1769); KJV 1611; KJV 1850; KJV Apocrypha (1611/1769); American Standard Version (ASV; 1901); Holy Name & Divine Titles KJV; Full Hebrew Names KJV; Hebrew Bible/Old Testament (OT; Massoretic Text); Greek New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

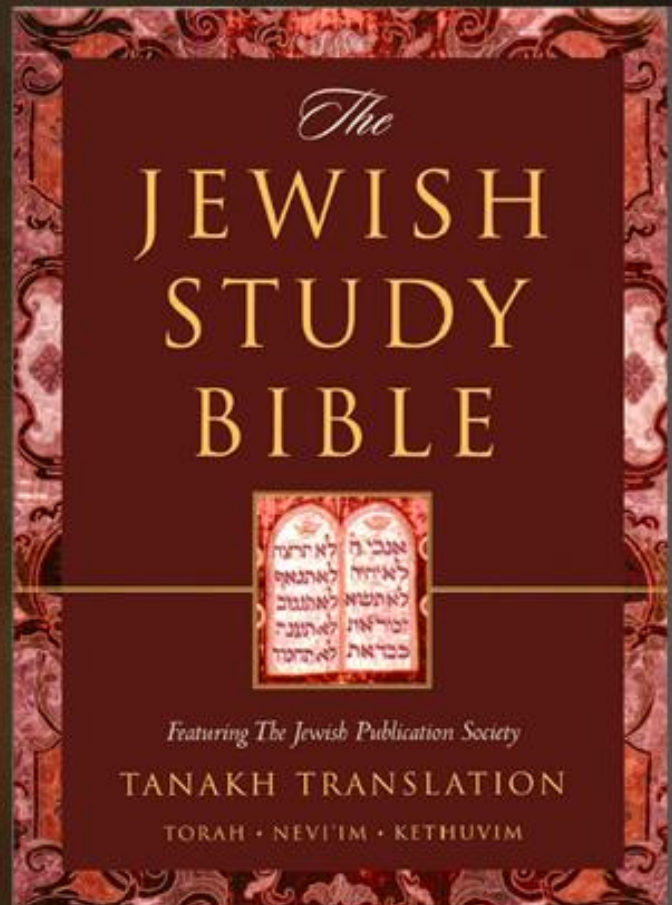
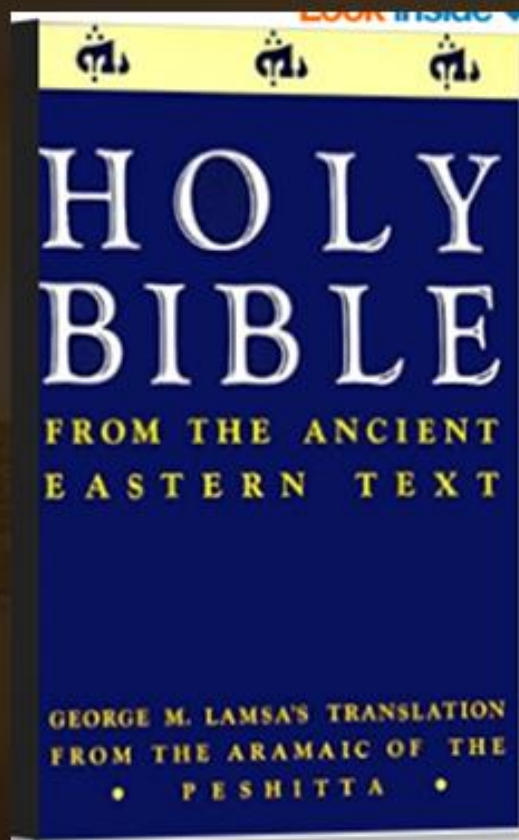
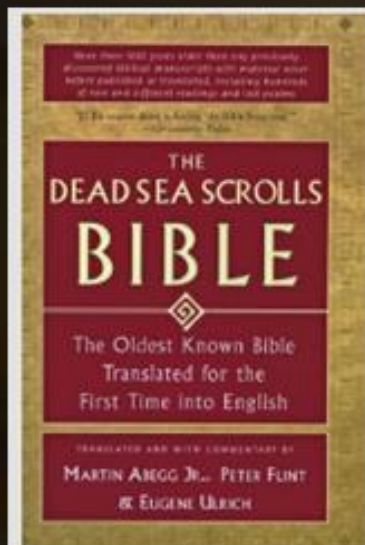
Relationship, Not Religion...

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."

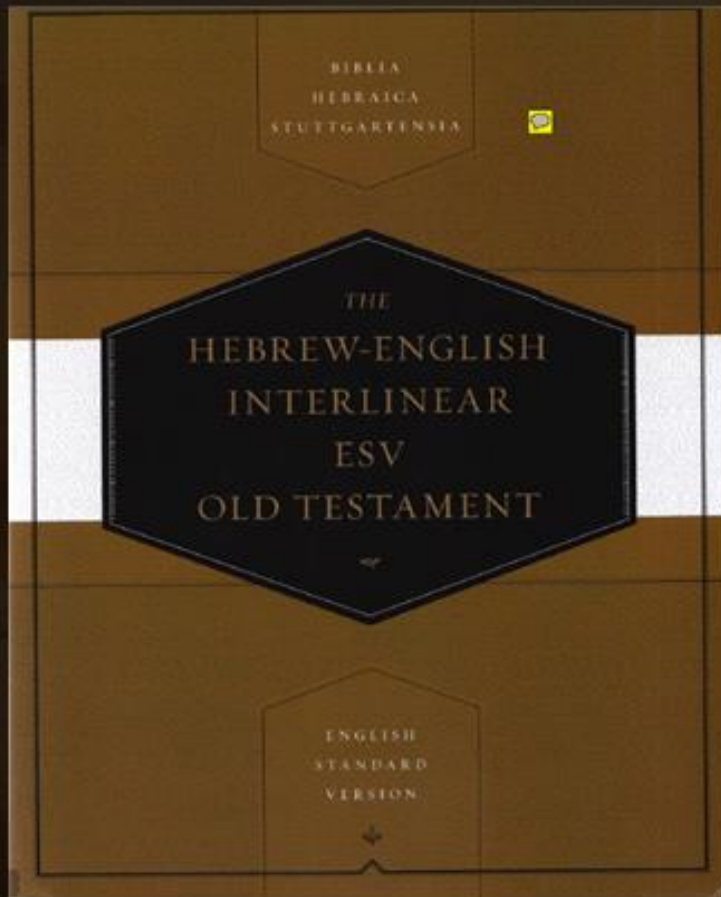
The first four *Miqra'ey* were not only prophetic, they were actually fulfilled, played out in human history during the Ma'aseyah Yahowsha's sixth corporeal visit. He sacrificed Himself as the Passover lamb on *Abyb* 14, which was *Pesach* that Friday, April 1st in 33 CE on our pagan calendars. He paid 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)).

- 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

References



References



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The Aleph and Tau Messianic comings are for all mortals to repent and to fulfill

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

Ancient Hebrew alphabet. אָתָּא Names bearing His eternal Name listed, New Testament (B'rit haChadashah) Hebrew-Greek Names, Elohim (El of all), Father, Son, Holy Spirit, Adonai (Master), Baptism with Repentance, Writings of Yisrael, The Gospel of Thomas
Home

HaMiqraot [The Scriptures]: (Torah, Neviim, and Chetuvim)

(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)

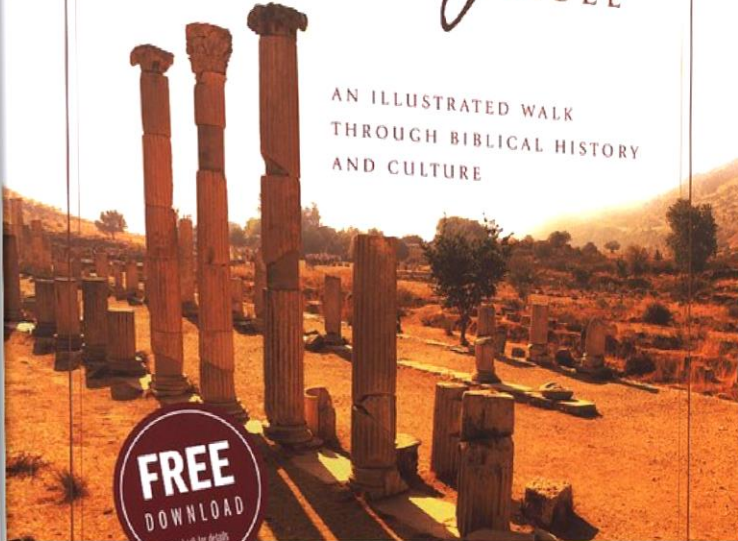
(with the help of Jay Green's The Interlinear Bible, Interlinear Scriptures Analysis, The Pentateuch [Linear translation into English], The Septuagint [Lancelot Brenton], Rothenham Old Testament, Septuagint-antedias-greek-bible.com, HalleluYah Scriptures English-Hebrew Parallel edition, NASB, NRSV, NKJV, New Jerusalem Bible) edited and translated by Lanny Mebust (Benyamin benKohath)

(in progress to update all color coded interlinear Greek writings from Genesis chapter 1 to Isaiah chapter 17, plus the verification and correction on all OT interlinears), currently on Exodus ch32.

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