

A dramatic landscape with a cloudy sky and a sandy, rocky foreground. The sky is filled with large, white, billowing clouds against a pale blue background. The foreground is a vast, flat, sandy area with scattered dark rocks and small shrubs. The overall tone is warm and somewhat somber, suggesting a storm or a period of adversity.

*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

Psalms 22 Part 2-The Price Yahusha Paid



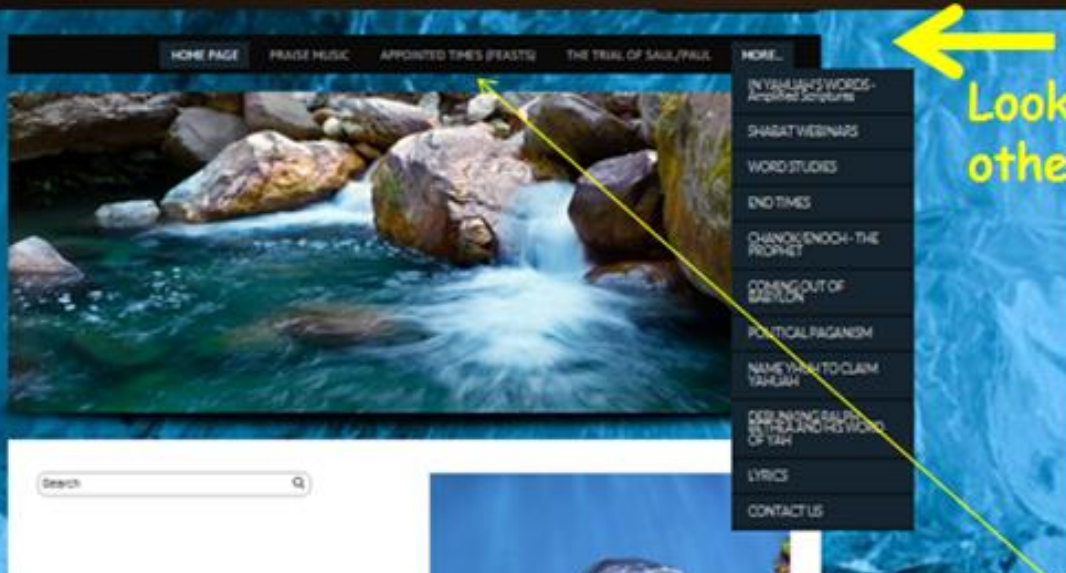
Yahusha

Part 5

And his fulfillment of the Spring feasts

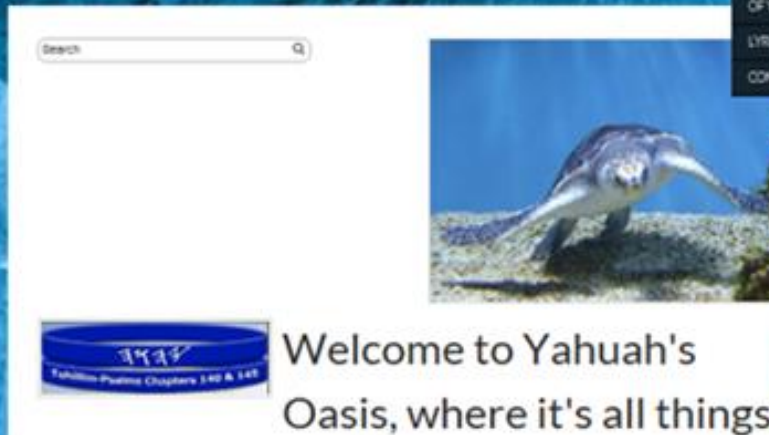


You can find the PDF for this and all webinars at [Yahuwahsoasis.com](http://www.yahuwahsoasis.com) by subject.



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

The Feast/Exodus Webinars are under the top tab



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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](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 is present with the text "Google Custom Search". 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 heading "1 Qara' - An Invitation to Meet God" and the sub-heading "Relationship, Not Religion...". The main text discusses the meaning of "Qara'", which means "to invite," "to call out," and "to meet," and its role in the seven-step plan of salvation. It mentions the "Miqra'ey" (Called-Out Assemblies) and their timing in the spring with Passover, Unleavened Bread, and FirstFruits. The text also describes the first four "Miqra'ey" as prophetic events fulfilled during Yahowah's sixth corporeal visit, including the Passover lamb on *Abyb* 14 and the Feast of Seven Sabbaths.

YADA YAH

Shout for Joy  
12pm - 3pm EST

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

Google Custom Search

Word (DOC)  
Acrobat (PDF)

YADA RADIO  
Fridays  
7:30pm EST

Invitations

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

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 1<sup>st</sup> 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 15<sup>th</sup> of *Abyb* in Year 4000 Yah (Saturday, April 2<sup>nd</sup>, 33 CE on a Roman-Catholic calendar (Roman in the sense of Julian and Catholic in the sense of Gregorian)).



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

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# Bible Hub

# Psalm 22 13-31

Still speaking of the Bulls (sun-god worshipers) and the aggressively attacking supernatural serpents (demons), the prophet David reveals:



“They opened (*patsah*) their mouths (*peh*) against (*‘al*) me, plucking and tearing me to pieces (*taraph* – mangling Me, ripping apart My soft tissues with sharp objects, violently flailing Me so as to inflict an abhorrent death) like a raving and roaring lion (*‘arayeh* – destroying assassin, beast who preys on others).” (*Mizmowr* / Song / Psalm 22:13)

Their mouths snarl against me, as a ravening and roaring lion. 13 Lamsa' Aramaic

Psalm 22:13

פָּצְוּ עָלַי פִּיהֶם אַרְיָה טָרֵף וְשֹׂאֵג: | LEB OT  
RI They open their mouth against me like a lion  
tearing and roaring. | LEB

NO DSS

The Song is saying that the demons, and the men they control, would be spouting destructive and lifeless lies, words which deceive and lead to death. One of crucifixion's most telling attributes is that it causes the victim's bodily fluids to drain into their lungs, leaving them parched. While dying of thirst, they drown. Bones are not broken, but both shoulders are almost always dislocated.

Oxygen depletion occurs because the victim is unable to stretch their diaphragm while hanging by their arms, causing a carbon dioxide toxin to build up in the bloodstream. This results in strength melting away, starting with the heart muscles. We know this today, but not 3,000 years ago, which is when these words were inscribed by David. That makes his prediction extraordinary.

Keep in mind also that Daud wrote this a thousand years before the death of Yahusha, and crucifixion hadn't even been invented. So there was nothing for David to have a reference for about hanging on a pole until you're so dry that you are hungry and thirsty that you cry out. There was no way for him to know that soldiers were going to gamble for Yahusha's clothes. The prophecy is so specific, it could only be about one man.



“I am poured out and emptied of (*sepeq*) water. Whole (*kol*) limbs (*‘etsem – bones*) are stretched, separated and out of joint (*parad*). My heart is melting like wax (*downag*). It is growing faint and wasting away (*masas – dissolving and liquefying*). Psalms 22:14

I am poured out like water and all my bones are out of joint; my heart is melted like wax, and my bowels are wasted in the midst of me. 14  
Lamsa’s Aramaic

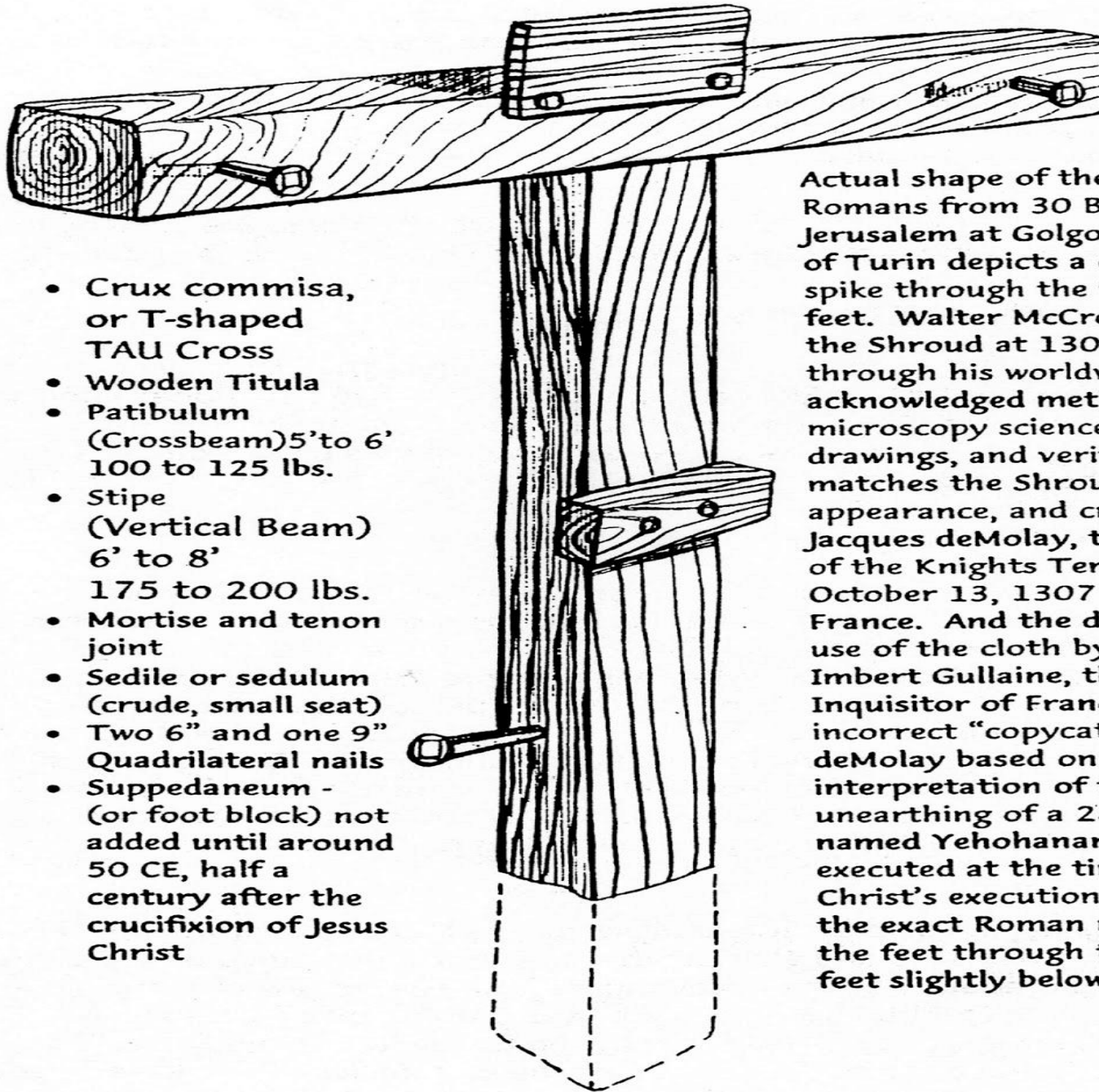
Psalm 22:14

בְּמַיִם נִשְׁפָּכְתִּי וְהַתְּפָרְדוּ כָּל-עַצְמוֹתַי  
הָיָה לִבִּי כַדּוֹנָג נֶמֶס בְּתוֹךְ מִעֵי:

LEB OT | מְעֵי: | בְּתוֹךְ נֶמֶס  
RI

I am poured out like water, and all my bones are out of joint. My heart is like wax; it is melted *within* me. | LEB

14 [I have] been poured out [like water, and all] my bon[es are out of joint. My heart has turned to wax; it has mel]ted away in my breast.  
DSS



- Crux commisa, or T-shaped TAU Cross
- Wooden Titula
- Patibulum (Crossbeam) 5' to 6' 100 to 125 lbs.
- Stipe (Vertical Beam) 6' to 8' 175 to 200 lbs.
- Mortise and tenon joint
- Sedile or sedulum (crude, small seat)
- Two 6" and one 9" Quadrilateral nails
- Suppedaneum - (or foot block) not added until around 50 CE, half a century after the crucifixion of Jesus Christ

Actual shape of the cross used by Romans from 30 BC to 80 CE in Jerusalem at Golgotha. The shroud of Turin depicts a crucifixion with a spike through the tops of both feet. Walter McCrone pinpointed the Shroud at 1300 AD or after through his worldwide acknowledged method of microscopy science. Woodcuts, pen drawings, and verified history matches the Shroud to the time, appearance, and crucifixion of Jacques deMolay, the Grand Master of the Knights Templars on Friday, October 13, 1307 by King Phillip of France. And the date supports the use of the cloth by his executioner Imbert Gullaine, the Grand Inquisitor of France. It is an incorrect "copycat" crucifixion of deMolay based on incorrect biblical interpretation of the time. But the unearthing of a 28 year old man named Yehohanan of Jerusalem, executed at the time of Jesus Christ's execution, perfectly shows the exact Roman method of nailing the feet through the sides of both feet slightly below the heels.



Internally, (*tawak* – inside My midst) in my abdomen (*me'eh* – internal organs around the belly; i.e., the diaphragm isn't working), my vigor and strength (*koach*) are withered and failed (*yabesh* – dried up without moisture and incapacitated) like sun-baked dust (*cheres* – a broken sun-hardened vessel of earthenware). My tongue cleaves (*dabaq* – is made to stick) to my gums. They have placed me (*sapat* – set and established Me) as (*shaphat*) the dust and debris (*'aphar* – the powdery ash and rubbish) of death (*maweth*).” (*Mizmowr* /Song / Psalm 22:15)

My strength is dried up like a potsherd; and my tongue cleaves to my jaws; and you has thrown me into the dust of death. 15 Lamsa's Aramaic

Psalm 22:15

וְבֶשׂ כַּחֲרָשׁוֹן כַּחֲרָשׁוֹן כַּחֲרָשׁוֹן כַּחֲרָשׁוֹן כַּחֲרָשׁוֹן כַּחֲרָשׁוֹן כַּחֲרָשׁוֹן כַּחֲרָשׁוֹן כַּחֲרָשׁוֹן כַּחֲרָשׁוֹן  
My strength is dry like a potsherd, and my tongue is sticking to my jaws; and you have placed me in the dust of death. | LEB

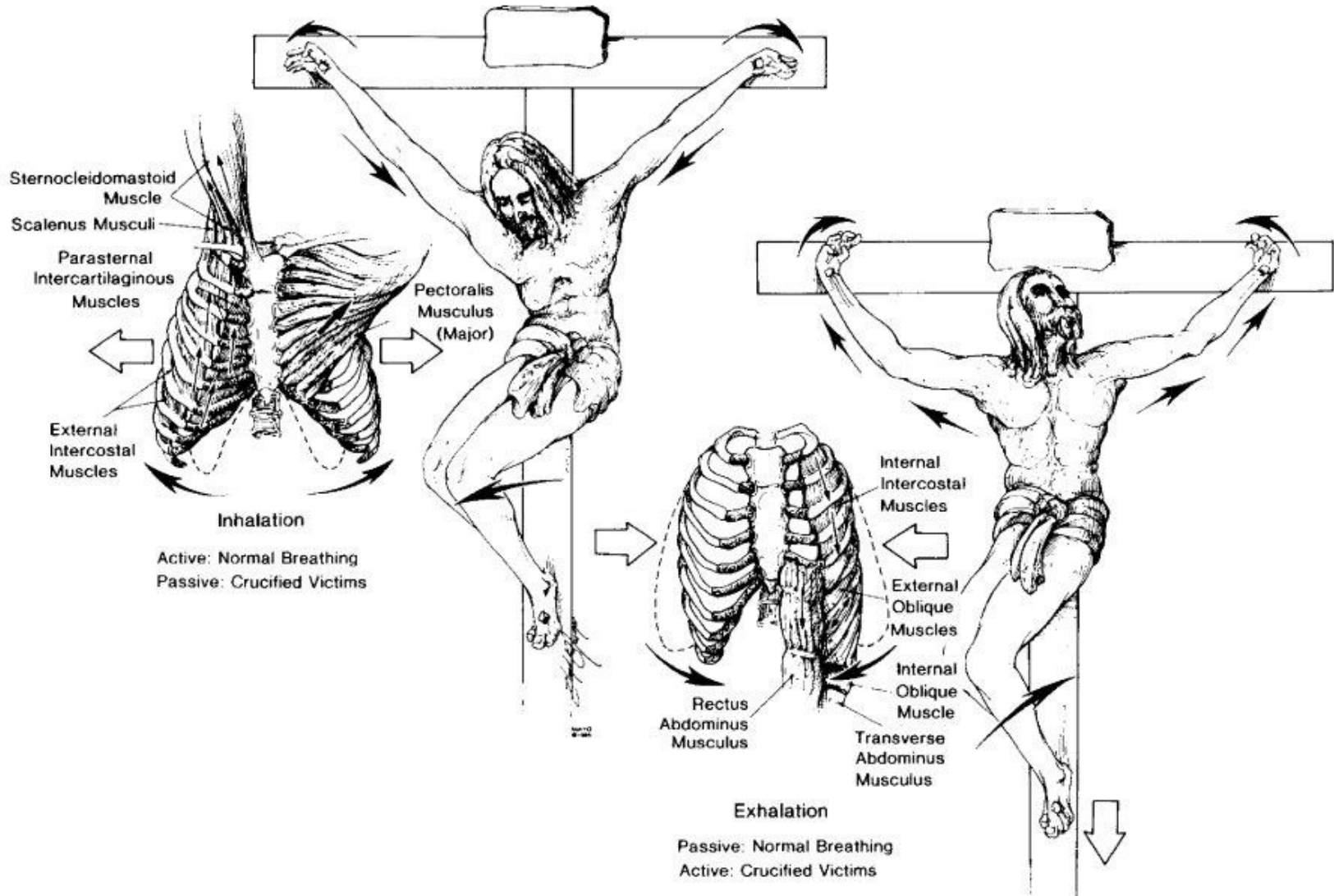
15 [My strength is dried up like a potsherd], and my tongue melts in [my mouth. \*\*a\* They] have placed [me\*\*b\*] as the dust of death.

\*\*c\* DSS \*\*a\* Probable meaning 4QPs<sup>f.</sup> sticks to the roof of my mouth MT LXX

similar. \*\*b\* Probable meaning 4QPs<sup>f.</sup> and you have laid me MT LXX. \*\*c\* 4QPs<sup>f.</sup> in the dust of death MT LXX.

50







**This is precisely how crucifixion kills, right down to its most unique symptoms. The victim's inability to inhale robs their body of oxygen, and thus energy, causing *koach*—"a helpless and powerless incapacity to perform any needed function." Likewise, *yabesh* describes: "a withering paralyzed state in which the body no longer responds to the brain's motor function commands."**

The character of political and religious people hasn't changed much over the years.

One of the signal things about crucifixion is that the body literally dries out. The fluid starts to collect down in the legs and the extremities. And literally, your mouth, your tongue starts to cling to the roof of your palate. You cannot imagine the thirst created by crucifixion. And in John 19:28-29, Yahusha says "After this, Yahusha, knowing that all things were now accomplished that the Scripture might be fulfilled said, 'I thirst.'"

Is it any wonder that Yahusha could not be clearly understood?



## A point from Ayan'na

## Parable of rich man and beggar

Luk 16:19-24 `And--a certain man was rich, and was clothed in purple and fine linen, making merry sumptuously every day, 20 and there was a certain poor man, by name Lazarus, who was laid at his porch, full of sores, 21 and desiring to be filled from the crumbs that are falling from the table of the rich man; yea, also the dogs, coming, were licking his sores. 22 `And it came to pass, that the poor man died, and that he was carried away by the messengers to the bosom of Abraham-- and the rich man also died, and was buried; 23 and in the hades having lifted up his eyes, being in torments, he does see Abraham afar off, and Lazarus in his bosom, 24 and having cried, he said, Father Abraham, deal kindly with me, and send Lazarus, **that he may dip the tip of his finger in water, and may cool my tongue, because I am distressed in this flame.**

Ayan'na's connection is that the waters are a blessing from Yahuah, after having the Ruach Ha Qodesh hover over them at creation. So there cannot be any water in sheol. And as we listen to Yahusha's parable we see that he connects this point. This also shows that Yahusha's body was being prepared for not the good side of sheol on the pole, **being extremely thirsty**. However this was a parable, not to be taken extremely literal, but we can pull out some great literal nuggets! Thanks Ayan'na!



Luk 16:25-31 `And Abraham said, Child, remember that you did receive--you--the good things in your life, and Lazarus in like manner the evil things, and now he is comforted, and you are distressed; 26 and besides all these things, between us and you a great chasm is fixed, so that they who are willing to go over from here to you are not able, nor do they from there to us pass through. 27 `And he said, I pray you, then, father, that you might send him to the house of my father, 28 for I have five brothers, so that he may thoroughly testify to them, that they also may not come to this place of torment. 29 `Abraham said to him, They have Moses and the prophets, let them hear them; 30 and he said, No, father Abraham, but if any one from the dead may go to them, they will reform. 31 And he said to him, If Moses and the prophets they do not hear, neither if one may rise out of the dead will they be persuaded.'

So true! No one has any excuse and we don't get a supernatural wonder to convince us of the path we need to be on. If the words of Yahuah - the creator of the universe is not enough - then nothing will be. So be it - the free will choice is made.



It's painfully clear that the *Mizmowr* was predicting public flagellation followed by crucifixion, Roman style.

“For the contemptible and abased yelpers (*keleb* – loud and attacking, unfaithful pagan dogs; evil prostitutes of a lowly status and violent nature) have surrounded (*sabab* - encircled) Me. The socio-religious assemblage (*edah* –congregation) of corrupt, injurious evil doers (*ra'a'*) go around me and peel off my skin (*naqaph*).” (*Mizmowr* / Song / Psalm 22:16) \*\* this is only in the Piel stem. The Hifil stem is encircled or surround.

(כי) *ki* Truly (סבבו) *Sebabu*) going around and circling (ני) *ni*) me, (כלב) *ke-leb*) dogs- violent, evil men, barking, (עדת) *adat* ) a group united as a congregation (מרעים) *merai-im*) doing wicked things and making loud noises-not morally good and is harmful in various ways who because of this deserves to be punished for their acts, (הקיפו) *hiq-qi-pu*) surround, encircled (ני) *ni*) me.

16 For the vicious have surrounded me; the assembly of the wicked have enclosed me; Lamsa's Aramaic

16 [For] dogs are [all around me]; a gang of evil[doers] encircles me. DSS

Psalm 22:16

כי סבבוני כלבים עדת מרעים הקיפוני  
כארי ידי ורגלי: | LEB OT RI

Because dogs have surrounded me; a gang of evildoers has encircled me. Like the lion they are at my hands and my feet. | LEB

*Warning!*

**CONTROVERSY**

*Ahead*



“They pierced (*kuwr*) My hands and My feet.” (Mizmowr / Song / Psalm 22:16)

Psalm 22:16

כי סבבוני כלבים עדת מרעים הקיפוני Because dogs have surrounded me; a gang of evildoers has encircled me. Like the lion they are at my hands and my feet. | LEB

they have pierced my hands and feet. 16 Lamsa's Aramaic

16 They have pierced \*\*\* my hands and my feet. DSS \*\*\*5/6HevPs

MT<sup>mss</sup> LXX. Like a lion are MT.

(הקיפו) hiq-qi-pu) surround, encircled (ני) ni) me, (making this one long sentence..

(כי) ki) Like (א) (ארי) ari) lion, (א†) (י) (ay) my (יד) yod my hands (forearms) (ו) wah) and (י) (ay) my (רגל) rag-la) feet.

This is a picture of evil men at Yahusha's feet beneath him and also beside him - he being the lion ( its singular) they are hunting. Remember he was between the criminals on the pole. One was as harsh as the crowd, the other finally realized it. So this is an accurate picture of what Yahusha experienced in this translation. The evil all around him closing in as they would prey on a lion.

They struck blows, pounding nails into Yahowsha's wrists (which were considered part of the hand) and heels, piercing them. *Kuwr* speaks of "boring into the flesh with a dull piercing instrument of metal which has been forged in a smelting furnace." A Roman nail fits this description perfectly. **\*\* Actually it does not speak of this.. See Logos below-This is not Psalms 22:17 I had to find another verse that actually had this spelling in it.\*\***

כָּרַוּ *kā-rû'* ... ed down. **They have dug** a pit before  
 כָּרָה *krh* to hollow out, dig  
 verb, Qal, third person, plural ± qātal (perfect),  
 active, suffixed (perfect), common  
 Sense: to dig (hollow) – to hollow out or create by  
 digging.  
 BDB dig  
 GHCLOT TO DIG; TO BUY; to make a feast  
 CHALOT excavate, dig; be dug  
 DBL Hebrew dig into the ground; be dug into...  
 NASB Dictionaries  
 BYBHV to hollow out, dig (14)  
 CDWGTB

**\*\* Be Aware, Craig is using is the Christian point of view\*\***

Hebrew-Aramaic Dictionary > 3738a כָּרָה ... Article

3738a. כָּרָה *karah* (500a); a prim. root; to dig:—cut(1), digs(3), dug(9), opened(1).

3738b. כָּרָה *karah* (500b); a prim. root; to give a feast:—prepared(1).

3739. כָּרָה *karah* (500b); a prim. root; to trade, get by trade:—bargain(1), barter(1), bought(1), purchase(1).

3740. כָּרָה *kerah* (500c); from 3738b; a feast:—feast(1).

3741. כָּרָה *karah* (500b); from 3738a; a cistern, well:—caves(1).

While using such a device in this excruciating fashion is repulsive and reprehensible, there remains a far greater crime here than merely mutilating and murdering Yahusha by flaying him alive and then nailing him to a pole while spewing political and religious rhetoric. If you are a Jew, faithful to the religious and rabbinical traditions of your people, what I'm going to share ought to make you angry.



## Full Definition of FLAY

transitive verb

- 1 : to strip off the skin or surface of : **SKIN**
- 2 : to criticize harshly : **EXCORIATE**
- 3 : **LASH** 1b <the wind whipped up to gale fury, *flaying* his face — Richard Kent>



**\*\* Be Aware, Craig is using is the Christian point of view\*\***

**To keep you in the dark, from recognizing Yahowsha', and from salvation,**

- 1. Rabbinical Jews knowingly and purposely altered the passage to read: "Like a lion are my hands and feet." Lion is 'aryeh ( אַרְיָה ). Pierced is kuwr כּוּר.**
- 2. The word for "like" does not appear in the text**
- 3. "lion" and "pierced" aren't even remotely similar.**
- 4. This was not a mistake. It as done on purpose.**

Craig has jumped to conclusions. We will see, it was the Christians at a later date that changed the text.



Mr. Miller at Moellerhaus is a bit more level headed about this and has extensive work with the DSS but again has the Christian bias. This is his perspective keeping Craig's points in mind.



**Psalms 22:16** (17 in Hebrew and Septuagint or LXX) is written here in English and Hebrew and LXX .  
The word "pierced" in English is a controversial rendering. The problems are outlined below.

**16**For dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet.

17 ὅτι ἐκύκλωσάν με κύνες πολλοί, συναγωγὴ πονηρευομένων περιέσχον με, ὤρυξαν χεῖράς μου καὶ πόδας.

17 כִּי סָבְבוּנִי כְּלָבִים עֲרַת מְרַעִים הִקִּיפוּנִי כָּאֲרִי יָדַי וְתַלְמִי

The Septuagint or LXX is probably the main reason for retaining the rendering of "they pierced" in English versions. The LXX uses (to dig a hole) to translate (ka'ariy) in the Hebrew text in Psalms 22:16/17 which has been translated "they pierced" in most English versions.

**\*\* Remember this! The Septuagint was responsible for the "pierced" translation. The Rabbinical Jews as we will see, did not like the Septuagint as they thought it did not capture the Hebrew meanings. Also only the Torah was done by the 72 scribes. The other books came later. By who's hand we are not sure. So this is not a cut and dried scribal conspiracy.**



“The original Hebrew texts were unpointed until the Masoretes (masora means traditional) added vowel pointings. They said they did so “because oral traditions of the pronunciation of the text were in danger of being lost so they invented a system to add vowels to the text”. Their choices of vowels, which can change the meanings of the words immeasurably, although usually correct, are open to question and are obviously mistaken in some places. “

Now we know the Masoreties also used the vowel points to hide Yahuah's name so they are not innocent by any means but that does not make them guilty of every bad translation either.



## Problems with the word "pierced" favoring a different rendering-supporting the lion translation:

1. Rabbinical Jews knowingly and purposely altered the passage to read: "Like a lion are my hands and feet." Lion is 'aryeh ( אַרְיָה ). Pierced is *kuwr* כּוּר (\_\_\_\_\_ ).
2. The word for "like" does not appear in the text
3. "lion" and "pierced" aren't even remotely similar.

1. There is no root כּוּר in Hebrew. (The root for pierce may be כּוּר [kur])
2. The י (y) yod in כּוּר (Kaariy) is not a 3<sup>rd</sup> person masculine plural ending required for "they" pierced.
3. The unpointed form כּוּר (Kaariy) can easily be understood as כּוּר-כּוּר ke-ariy (prep. + noun = as a lion). The resulting translation using this construction (which also has serious difficulties) may be: "The assembly of the wicked encompass my hands and my feet as (they would) a lion." This is understood by some to mean that the wicked encircle him with ever smaller concentric circles as a hunting troop encircles a lion.
4. As noted in 2 above כּוּר would have to read כּוּרוּ to be 3mpl.
5. Many commentators of note accept the picture of encompassing as a lion his hands and his feet.
6. The reading to mean dig a hole is possible if it is an Aramaic spelling. Remote?



## Objections to the "as a lion" translation supporting "pierced.":

1. The verb "encompass" has a designated object They encompass "ME" Thus the phrase is complete "the assembly of the wicked encompass me."
2. If we were to allow "my hands and my feet" to be the direct object of "they encompass" it would almost certainly require an את (eth or sign of direct object) to refer the action of "encompass" to "my hands and my feet," especially with the insertion of "as a lion" between the supposed verb and the object.
3. But "They pierced" כָּאֵרוּ should actually be כָּרוּ and ו often drops out thus כָּרוּ > כָּרוּ which is 'They dug (a hole)."
4. Addition of the aleph can be explained by the need for a silent consonant to support the vowel sound in "kaaru" Thus aleph is added to compensate for the elided waw.
5. Also the yod > waw and waw > yod (י becomes ו and ו becomes י) is often met in manuscript Hebrew. See my detailed explanation of this grammar in my [introduction to the DSS](#) Isaiah Scroll. Thus כָּאֵרוּ is a possible reading for כָּאֵרִי





## Objections to the "as a lion" translation supporting "pierced.":

6. Some manuscripts actually read **בָּאֵר** for this verse. See Kittel Biblia Hebraica notes on this verse where he lists several mss with this reading\*\* (We will address this later).
7. Although we have noted above that masora indicates **ג-אֵר** "as a lion" for this verse. There is older "masora" than the Masoretes whose prejudice against a picture of the crucifixion should be fairly obvious. The Septuagint translators, who translated 315 years before the crucifixion of Yahusha of Nazareth, could not be prejudging the passage. They translated this word and passage in 285 BCE "They pierced (**דָּקְרוּ**) my hands and my feet." Thus there is a much older "masora" which favors **בָּאֵר** or **בִּיר** (they pierced) as a root rather than "as a lion."

But the passage will remain controversial and you will have to draw your own conclusion.

But there is no controversy about the meaning of the pierced in [Zec. 12:10](#) "and they shall look upon me whom they have pierced." The word **דָּקְרוּ** (dakaru) is translated pierced there and without argument is "they stabbed."

כְּאֲרִי kā-’arī’

כְּ k

g of evildoers has encircled me. Like the lion they are at my hands and

כְּ k like, as; as many as, about, in the same way as, according to  
preposition ± “like” (כְּ)

BDB the like of, like, as; before

GHCLOT power; properly; thus, so, in this manner; as ... so; how ... thus; so ... as;...

CHALOT like; as much as; about; suitable to, according to

DBL Hebrew as; when; about; according to; with; among

**3869 כְּ (k):** prep. & particle—1. LN 64 **as, just as, like, whatever, i.e., a marker of comparison and contrast, implying a connection, identity, or association between elements (Ge 9:3);** 2. LN 67.17–67.64 **when, as soon as, i.e., a marker of a point of time which is simultaneous to or overlapping another time (1Sa 4:5);** 3. LN 67.17–67.64 **about, i.e., a marker of time which is approximately simultaneous to another point of time (Ge 18:10);** 4. LN 89.8–89.11 **according to, in, in accordance with, suitable to, i.e., a marker of involving a similarity or correspondence (Ex 26:30);** 5. LN 89.105 **with, i.e., a marker of linkage between objects or events (2Ki 5:6);** 6. LN 89.107–89.119 **among, with, i.e., a marker of an association (Job 19:11);** 7. LN 78.40–78.43 **about, i.e., a degree which approximates a point on a scale either just above or below (Ex 12:37);** 8. LN 64 unit: כְּ



Strong's #	Hb/Gk Word	Pronunciation	English Equivalent
<b>Old Testament (Hebrew) for "pierce"</b>			
H1856	daqar	dā-kar'	thrust through, <b>pierced</b> , wounded, stricken through
H3738	karah	kā-rā'	dig, make, <b>pierce</b> , open
H4272	machats	mā-khats'	wound, smite through, pierce, strike through, <b>pierce</b> through, dipped
H5344	naqab	nā-kav'	curse, expressed, blaspheme, bore, name, pierce, Appoint, holes, <b>pierce</b> through, strike through
H5365	naqar	nā-kar'	put out, thrust out, pick it out, <b>pierced</b> , digged

TOOLS Psa 22:16 For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet.

INTERLINEAR BIBLES CROSS-REFS COMMENTARIES DICTIONARIES MISC

SHOW CANTILLATION MARKS Masoretic Text SHOW VOWEL POINTS

22:16 כִּי סָבְבוּנִי כְּלָבִים עֲדַת מְרַעִים הִקִּיפוּנִי כְּאַרְיֵי יָדַי וְרַגְלָי:

English (KJV) [?]	Reverse Interlinear	Strong's	Root Form (Hebrew)	Parsing
For dogs	PHR	H3841	כָּלָב keleb	
have compassed	PHR	H5437	סָבַב cabab	PARSE
me: the assembly	PHR	H5712	עֲדָה edah	
of the wicked	PHR	H7489	רָעַע ra'a'	PARSE
have inclosed	PHR	H5362	נָקַף naqaph	PARSE
me: they pierced	PHR	H3738	כָּרַח karah	PARSE
↑		H738	אַרְיֵי 'ariy	
my hands	PHR	H3027	יָד yad	
and my feet	PHR	H7272	רֶגֶל regel	

LXX Septuagint

22:16 ὅτι ἐκύκλωσάν με κύνες πολλοί συναγωγὴ πονηρευομένων περιέσχον με ὠρυξάν χεῖράς μου καὶ πόδας

Now what Mr. Miller Says will make more sense if we look at the actually Hebrew.

Look at what Blue Letter Bible does. They notate both words options- one for lion אַרְיֵי and one for "pierced" which is actually "dug" כָּרַח, but notice the actual word in the text. Its אַרְיֵי. There is no Hebrew word אַרְיֵי. You have to look at it as with the כ as a prefix then אַרְיֵי which is a word used 79 times!

22:16 כי סבבוני כלבים עדת מרעים הקיפוני כארי ידי ורגלי:

אָרִי

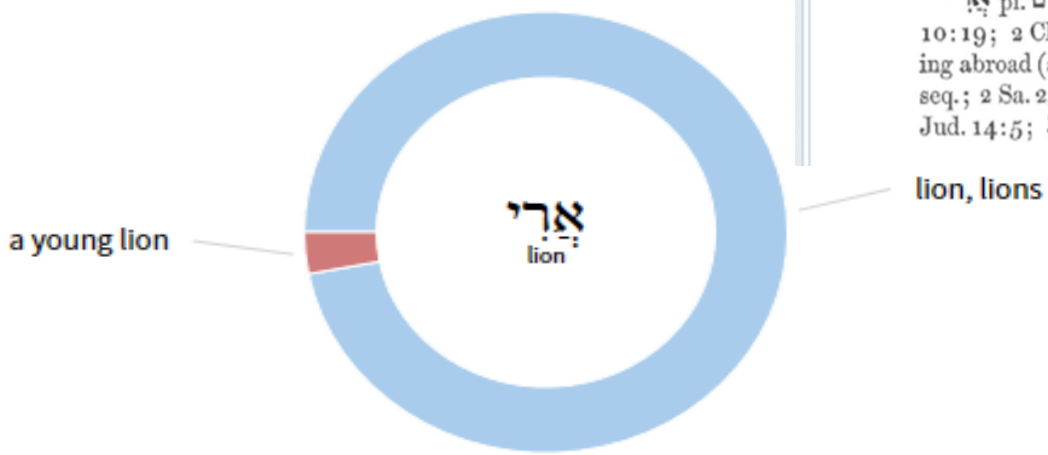
LEMMA

אָרִי *ārī* lion

BDB lion  
 GHCLOT a lion  
 CHALOT  
 DBL Hebrew lion; lion figure; people who devour  
 TLOT lion  
 NASB Dictionaries  
 CDWGTB

TRANSLATION | LEB

You can try and blame the Jewish scribes all you want but Shama! Carefully consider this! 80 times this word is used as "lion" 79 times and once as an UNTRANSLATED VARIANT as "pierced".



אָרִי

Transliteration 'ariy	Pronunciation ar-ē' (Key)
Part of Speech masculine noun	Root Word (Etymology) From אָרַח (H717) (in the sense of violence)

Dictionary Aids  
 TWOT Reference: 158a

KJV Translation Count — Total: 80x  
 The KJV translates Strong's H738 in the following manner: lion (79x), untranslated variant (1x).

Outline of Biblical Usage [?]  
 I. lion  
 A. pictures or images of lions

Strong's Definitions [?] **Psalms 22** (Strong's Definitions Legend)  
 אָרִי 'ārīy, ar-ee'; or (prolonged) אָרַח 'aryéh; from H717 (in the sense of violence): a lion:—(young) lion, pierce (from the margin).

Gesenius' Hebrew-Chaldee Lexicon [?]

אָרִי pl. אָרִיִּים 1 Ki. 10:20; elsewhere אָרִיּוֹת m. (1 Ki. 10:19; 2 Ch. 9:18, 19), a lion, as if, plucking, tearing abroad (see אָרַח I., No. 2); Nu. 24:9; 1 Sa. 17:34, seq.; 2 Sa. 23:20, etc.; אָרִיּוֹת קָפוּרִים "a young lion," Jud. 14:5; נִדְרֵי אָרִיּוֹת "lions' whelp," Jer. 51:38. It

Click Here for the Rest of the Entry



22:16 כי סבבוני כלבים עדת מרעים הקיפוני כארי ידי ורגלי:

Lexicon :: Strong's H3738 - *karah*

Aa

כָּרָה

## Transliteration

*karah*

## Pronunciation

kā·rā' (Key)

## Part of Speech

verb

## Root Word (Etymology)

A primitive root

## Dictionary Aids

TWOT Reference: 1033,1034,103

## KJV Translation Count — Total: 16x

The KJV translates Strong's H3738 in the following manner: dig (12x), make (2x), pierce (1x), open (1x).

## Outline of Biblical Usage [?]

- I. to dig, excavate, dig through
  - A. (Qal) to dig
  - B. (Niphal) to be dug
- II. (Qal) to give a banquet or feast
- III. (Qal) to get by trade, trade, buy

Psalms 22

Or if you use H3738 "to Dig"- you not only have to completely change the spelling to fit this verse you have to change the definition to "pierced"-used only once! This is a red flag and very dodgy! Most importantly, it is so unnecessary! Are Christian translators so insecure in their trust that Yahusha is the Anointed they have to twist this? In doing so they alienate the Jewish population and give fuel for the fire that Yahusha is not the Chosen One.

Psa 22:16 — For **dogs** have **compassed** me: the **assembly** of the wicked have inclosed me: **they pierced** my hands and my feet.

## Phrase from KJV [?]

## Correlating Verses

dogs	Psa 22:1; *title; Psa 22:20; Psa 59:6,14; Mat 7:6; Phl 3:2; Rev 22:15
compassed	Luk 11:53,54
assembly	Psa 88:14; Jer 12:6; Mat 26:57; Mar 15:16-20; Luk 22:63-71; Luk 23:4,5,10,11; Luk 23:23
they pierced	The textual reading is kaāri, 'as a lion my hands and feet,' but several MSS., read kâroo, and others karoo in the margin, which affords the reading adopted by our translators. So the LXX. [oryxan cheiras mou kai podas] so also the Vulgate, Syriac, Arabic, and Ethiopic; and as all the Evangelists so quote the passage, and apply it to the crucifixion of Christ, there seems scarcely the shadow of a doubt that this is the genuine reading; especially when it is considered, that the other contains no sense at all. The whole difference lies between [vāv] wav and [yōwd] yood, which might easily be mistaken for each other. Zec 12:10; Mat 27:35; Mar 15:24; Luk 23:33; Jhn 19:23,37; Jhn 20:25,27.

Here they admit the textual reading is as or like (k) a lion but they don't go with that because of the Greek, Latin, Arabic and Ethiopic- hmmm so we are saying these other translations trump the Hebrew? Really? Are they so desperate to link JC to specifically being nailed to the pole they have to twist it this badly? Why are they so insecure? We know Yahusha was crucified!

We just got through seeing how medically sound the description was of this very event. We don't need to have to a verse about driving nails through his hands and feet to prove this point. Daud has been talking in metaphors of nasty animals! It is not a stretch he is keeping with this motif!. Bulls, dogs and now a lion!



# Η ΠΑΛΑΙΑ ΔΙΑΘΗΚΗ

The Septuagint

THE OLD TESTAMENT

2288 θανάτου of death	2609 κατήγαγες you led	1473 με me.	22:16	3754 ὅτι For	2944 ἐκύκλωσάν [ <sup>3</sup> encircled	1473 με <sup>4</sup> me	2965 κύνες <sup>2</sup> dogs
4183 πολλοί <sup>1</sup> many];	4864 συναγωγή the gathering	4188.2 πονηρευομένων of the ones acting wicked			4023 περιέσχον compass		1473 με me.
3736 ὠρύξαν They dug into	5495-1473 χειρᾶς μου my hands	2532 4228-1473 καὶ πόδας μου and my feet.	22:17	1821.2 ἐξηρίθμησαν They counted out			

Lexicon :: Strong's G3736 - oryssō

**ὀρύσσω**

Transliteration oryssō	Pronunciation o-rū's-sō (Key)
Part of Speech verb	Root Word (Etymology) Apparently a root word

Dictionary Aids

Vine's Expository Dictionary: View Entry

KJV Translation Count — Total: 3x

The KJV translates Strong's G3736 in the following manner: dig (3x).

Outline of Biblical Usage [?]

I. to dig

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

ὀρύσσω orýssō, or-oos'-so; apparently a primary verb; to "burrow" in the ground, i.e. dig:—dig.

No references to Yahusha being pierced in these 3 verses. And the Hebrew alinement for the word to dig is not כָּאֵרִי

ὀρύσσω — dig; dig a trench (36x) +NT +AF

### Hebrew Alinement

כָּפַר — dig (12): Ge 21:30; 26:15, 18, 19, 21, 22, 32; Ex 7:24; Nu 21:18;

Dt 23:13; Ec 10:8; Jer 13:7

כָּרַה — dig (8): Ge 26:25; 50:5; 2 Ch 16:14; Ps 7:16; 56:7; 93:13; Pr

16:27; 26:27

חָצַב — hew; hew out (2): Isa 5:2; Jer 2:13

כִּי — like; as; according to (1): Ps 21:17

הַ — the (1): Ps 21:17

אֲרִי — lion (1): Ps 21:17

נָקַר — gouge; gouge out (1): Isa 51:1

חָתַר — dig; dig through (1): Ezek 8:8

כָּתַח — engrave (1): Zech 3:9



# A Closer Look at the “Crucifixion Psalm”

by [Tovia Singer](http://outreachjudaism.org/crucifixion-psalm/) <http://outreachjudaism.org/crucifixion-psalm/>

Well-educated Jews are utterly repelled by the manner in which the church rendered the words of Psalm 22:17.<sup>1</sup>

- Whereas in a Jewish Bible this verse appears as Psalm 22:17, in a Christian Bible it appears as 22:16. To avoid confusion, this verse will be referred to as Psalm 22:17 throughout this article.

To understand how Christian translators rewrote the words of King David, let's examine the original Hebrew words of this verse with a proper translation.

## Psalm 22:17 (16)

Correct Translation	Hebrew	King James Version (16)
For dogs have encompassed me; a company of evildoers have enclosed me; like a lion, they are at my hands and my feet.	כִּי סָבְבוּנִי, כְּלַבִּים: עֲדַת קְדָרִים, הִקִּיפוּנִי; כְּאַרְיֵל, יָדַי וְרַגְלֵי	For dogs have compassed me, the <u>assembly of the wicked</u> have enclosed me; they pierced my hands and my feet.

Notice that the English translation from the original Hebrew does not contain the word “pierced.” The KJv deliberately mistranslated the Hebrew word kaari (כְּאַרְיֵל) as “pierced,” rather than “like a lion,” .....

1.Although in a Jewish Bible this verse appears as Psalm 22:17, in a Christian Bible it appears as 22:16. So as not to create confusion, I refer to this controversial verse as Psalm 22:17 throughout this article.



**The Hebrew word כָּאֲרִי does not mean pierced but plainly means “like a lion. Had King David wished to write the word “pierced,” he would never have used the Hebrew word kaari. Instead, he would have written either daqar or ratza, which are common Hebrew words in the Jewish Scriptures. These common words mean to “stab” or “pierce.” Needless to say, the phrase “they pierced my hands and my feet” is a not-too-ingenuous Christian contrivance that appears nowhere in Tanach.**



**Bear in mind, this stunning mistranslation in the 22nd Psalm was not born out of ignorance. Christian translators were well aware of the correct meaning of this simple Hebrew word. The word kaari can be found in many other places in the Jewish scriptures and they correctly translated כָּאֲרִי “like a lion” in all places in Christian Bibles where this word appears with the exception of Psalm 22—the Church’s cherished “Crucifixion Psalm.”**



For example, the identical word kaari is also found in Isaiah 38:13. In the immediate context of this verse King Hezekiah is singing a song for deliverance from his grave illness. In the midst of his supplication he exclaims in Hebrew “שׁוֹיִתִּי עַד-בֶּקֶר כְּאֲרִי” Notice that the last word in this phrase (moving from right to left) is the same Hebrew word kaari that appears in Psalm 22:17. In this Isaiah text, however, the KJV correctly translates these words “I reckoned till morning that, as a lion...” As mentioned above, Psalm 22:17 is the only place in all of the Jewish Scriptures that any Christian Bible translates kaari as “pierced.”

It must be noted that the authors of the NT were not responsible for inserting the word “pierced” into the text of Psalm 22:17. **This verse was tampered with long after the Christian canon was completed.** Bear in mind, during the latter half of the first century, when the NT writers were compiling their Greek manuscripts, Psalm 22:17 was still in pristine condition; thus, **when the authors of the NT read this verse, they found nothing in the phrase “like a lion they are at my hands and my feet” that would advance their teachings.** As a result, Psalm 22:17 is never quoted in the NT



Throughout this chapter, King David routinely uses an animal motif to describe his enemies. The Psalmist's poignant references to the "dog" and "lion" are, therefore, common metaphors employed by the Psalmist. In fact, David repeatedly makes reference to the "dog" and "lion" both before and after Psalm 22:17. For King David, these menacing beasts symbolize his bitter foes who continuously sought to destroy him. This metaphor, therefore, sets the stage for the moving theme of this chapter. Although David's predicament at times seems hopeless, this faithful king relied on Yah alone for his deliverance. As the Psalmist eagerly looks to Yah for deliverance from his adversaries, he conveys the timeless message that it is the Almighty alone Who can save the faithful in times of tribulation.

So sad that both camps are so blinded when facts alone stare right at them. Yes Daud may have felt these same feelings at times but not to the extent of the medical proof of what crucifixion does to a person. This he never experienced. This is a prophecy about Yahusha. Yes, he uses the animal metaphors and that is fine for this verse as well. We do not need a verse to say "they pierced my hands and feet" to get that he was foretelling of punishment that was not invented yet! There is no issue with the "lion" translation and still be about the crucifixion!



Let's examine a number of verses in this chapter that immediately surround Psalm 22:17 as they appear in the KJV.

**King David, the author of Psalm 22, identifies his enemies as “lions” in the verses that immediately precede and follow Psalm 22:17 (16).**

**Psalm 22:12-13 (KJV)**

Many bulls have compassed me: strong bulls of Bashan have beset me round. (13) They gaped upon me with their mouths, as a ravening and a roaring lion.

**Psalm 22:20:21 (KJV)**

Deliver my soul from the sword; my darling from the power of the dog. (21) Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns.

It is obvious when reading this larger section of the 22nd Psalm that King David is using an animal motif—most commonly lions—as an animated literary device, in order to describe his pursuers and tormentors. This striking style is pervasive in this section of the chapter. In fact, each and every time the word “lion” appears in the Book of Psalms, King David is referring to a metaphoric lion, rather than a literal animal.



Why did the KJV translate the Hebrew word כָּאֵרִי (kaari) in Isaiah 38:13 correctly, “like a lion,” yet deliberately mistranslate this same word as “pierced” in Psalm 22:17?

Interestingly, the stunning mistranslation in this chapter did not escape the notice of the missionary world. In fact, this controversy has attracted quite a bit of attention from Christians dedicated to Jewish evangelism. For example, Moshe Rosen, the founder of Jews for Jesus, advances a rather inventive response to this controversy over the appearance of the word “pierced” in Christian translations of Psalm 22. In his widely distributed book, Y’shua, Rosen readily concedes that the Hebrew word kaari does mean “like a lion,” and not “pierced”; yet it is on this very point where he makes his argument.

He suggests that although the word “pierced” does not exist in the Hebrew Masoretic text, it is possible that a scribe may have inadvertently changed the word “pierced” into “like a lion” by modifying one small Hebrew letter.



While Rosen's proposition is quoted frequently by missionaries, it contains numerous remarkable flaws. Transforming **kaari (כְּאָרִי)** into **kaaru (כְּאָרוּ)** (by changing the letters kaf (כ), alef (א), raish (ר), yod (י), into kaf (כ), alef (א), raish (ר), vav (ו)) does not create the Hebrew word for "pierced," as Rosen argues. **In fact, kaaru doesn't mean anything. In other words, this word kaaru does not exist in the Hebrew language; it's little more than Semitic gibberish.**

Rosen's claim that some anonymous scribe may have inadvertently changed kaaru into kaari is wholly unfounded and completely untenable.

4. Rosen, Moishe. Y'shua. Chicago: Moody, 1982, p. 45-46. This Letter of Aristeas (2nd-3rd century B.C.E.), written by a Hellenistic Jew, describes the events leading up to and surrounding the writing of the original Septuagint. There is considerable disagreement as to the date when this was written.



Karu (כָּרוּ), spelled kaf, raish, vav. Karu, however, does not mean “pierced” either. It means to “excavate” or “dig.”

As mentioned, the words used in Tanach for “pierce” or “stab” are daqar or ratza, never karu, which does not have the connotation of “piercing” – as in puncturing flesh.

For example, the KJV renders אָזְנוֹיִם, כְּרִיתָ לִי in Psalm 40:7 (verse 6 in a Christian Bible) metaphorically as “mine ears have You opened.” The Hebrew word כְּרִיתָ contains the same root as the word כארו (without the א aleph) that Christians claim is in Psalm 22:17, and it literally means “ears you have dug for me.”

The message contained in Psalm 40:7 is clearly conveyed by its context. By digging or excavating his ear, the Psalmist is able to hear and perceive what Yah did and didn't desire. If karah could be translated as “pierce,” this would mean that the Psalmist is piercing or stabbing his ears to hear Yahuah more clearly! The word כרו means to “open” or “excavate,” not rip through flesh.

In recent years, a conservative, evangelical Christian professor of Religious Studies at Trinity Western University, Canada, argued that an ancient, second century manuscript supports the reading of “pierced” in Psalm 22. In his book, *The Dead Sea Scrolls Bible (2002)*, Dr. Peter Flint claimed that scraps of scroll found at the Nahal Hever Cave support the Christological reading rather than the Masoretic Text which clearly reads, “like a lion.” The Nahal Hever Cave is located about 30 km south of Qumran. The document Flint is making reference to is designated as 5/6HevPs.

Bear in mind that the Nahal Hever manuscripts are considerably younger than the Dead Sea Scrolls. While the Qumran Dead Sea Scrolls manuscripts predate the first Jewish War (66 CE), the manuscripts from Nahal Hever came from a later period; between the two Jewish Wars (between 70 CE and 135 CE). Despite the claims made by Professor Flint in the Dead Sea Scrolls Bible, the passage in 5/6HevPs does not “unambiguously read pierced.”



עדת מרעים הקיפוני כארו ידיה



The scrap from Psalm 22 found at Nachal Hever (5/6Hev - Col. XI, frag. 9) with the text under investigation from Psalm 22:17 enhanced.

The above image was digitally enhanced, and it is difficult to discern by studying the faint, ancient text whether the word in question ends in a elongated ' (yud) or a shortened ' (vav).

עדת מרעים הקיפוני כארו ידיה



The scrap from Psalm 22 found at Nachal Hever (5/6Hev - Col. XI, frag. 9) with the text under investigation from Psalm 22:17 enhanced.

Unlike other ancient texts, the writing on this script found at Nahal Hever is not sharp or uniform. If, for argument's sake, we conclude that the debated word written in the Nahal Hever script is כארו (ka'aru), as Rosen and Flint argue, it is obvious that this anomaly is the result of the scribe's poor handwriting or spelling mistake. There is clear evidence, in fact, from an obvious spelling mistake in the script itself that the second century scribe was not meticulous. The very next word after the debated word is "my hands." The Hebrew word in Psalm 22:17 is ידי (yadai). The Nahal Hever scribe, however, misspelled this word [as well][as] by placing an extra letter ה (hey) at the end of the word. Thus, the Nahal Hever 5/6HevPs reads ידיה instead of the correct ידי. The Hebrew word ידיה (yadehah) means "her hands," not "my hands."



Rosen is not the only church apologist to use scribes and rabbis of antiquity to defend the Christian translation of Psalm 22. In fact, missionaries more frequently refer to the Septuagint to justify the manner in which Christian Bible translators render Psalm 22:17. They argue that the Septuagint, a Greek translation of the entire OT, which was completed by 72 rabbis more than 200 years before the Christian century, renders the last phrase of Psalm 22:17 as “they pierced my hands and my feet.” They conclude from this translation that even the rabbis who lived before the first century believed that the last clause of this verse reads “pierced” rather than “like a lion.”

Evangelists are typically quite fond of this response because it enables them to circumvent the often-troubling original Masoretic Hebrew text. This notion may seem strange at first glance. Yet, although Christians typically launch their assault on Judaism by swearing staunch allegiance to the Hebrew Scriptures, more often than not, they will renounce this vow in order to rescue their dubious proof-texts.

The Jewish translators of the Septuagint are of course pre-Christian, and are, therefore, held in higher regard in the eyes of the Christendom. Which is really odd because the Masoretic is older than the Septuagint and also “pre-christian”.

Despite the overwhelming popularity of LXX, this explanation is completely without merit. It is universally conceded, and beyond doubt that the rabbis who created the original Septuagint only translated the Five Books of Moses, and nothing more. This undisputed point is well attested to by the Letter of Aristeas,<sup>5</sup> the Talmud,<sup>6</sup> Josephus,<sup>7</sup> the Church fathers,<sup>8</sup> and numerous other critical sources. **In other words, these ancient 72 rabbis did not translate the Book of Psalms.** The Book of Psalms belongs to the third section of the Jewish scriptures called the Ketuvim, the Writings. This is an entirely different segment of Tanach from the Torah, which was the only section translated by the 72 rabbis. In essence, this missionary argument is predicated on a fabrication.

5 Tractate Megillah, 9a.

6. Josephus, preface to Antiquities of the Jews, Sec 3. For Josephus' detailed description of events surrounding the original authorship of the Septuagint, see Josephus' Antiquities of the Jews, XII, ii, 1-4.

7. For example, St. Jerome, in his preface to the Book of Hebrew Questions, addresses this issue and concedes that, "Add to this that Josephus, who gives the story of the seventy translators, reports them as translating only the Five Books of Moses; and we also acknowledge that these are more in harmony with the Hebrew than the rest." Nicene and Post-Nicene Fathers. Peabody: Hendrickson, Volume 6. P. 87.

8. Ptolemy II, also known as "Philadelphus," reigned from 283 to 245 B.C.E.



Furthermore, even the current Septuagint of the Five Books of Moses is a corruption of the original Greek translation that was compiled by the 72 rabbis more than 2,200 years ago at the request of King Ptolemy II of Egypt.<sup>9</sup> This fact is well known to us because the Talmud<sup>10</sup> records how these 72 translators distinctly rendered 15 phrases of the Torah in their translation. Of these 15 unique translations, only two are extant.<sup>11</sup>

It's clear that the Septuagint's version of the Torah is a corruption of the original translation made by the 72 Jewish scribes. In addition, the rest of the Septuagint is a translation by Christian scholars with a strong motive to twist the messages of the Jewish Bible.

Normally we could give a flip about what the Talmud would say but in this instance, what we are judging is the date of the Talmud and the fact that the verses in question are not all surrounded by controversy. For example when Philo or Josephus document a verse in their writing it helps date that translation.

9. Tractate Megillah, 9a-9b.

10. Of these 15 phrases which appeared in the original Septuagint (Genesis 1:1; 1:26; 2:2; 5:2; 11:7; 18:12; 49:6; Exodus 4:20; 12:40; 24:5; 24:11; Leviticus 11:6; Numbers 16:15; Deuteronomy 4:19; 17:3),

11. only Genesis 2:2 and Exodus 12:40 are found in the current Septuagint



The Septuagint that is currently in our hands—especially the sections that are of the Prophets and Writings—is a Christian work, doctored and edited exclusively by Christian hands. That said, there is little wonder why the Septuagint is so esteemed by Christendom, particularly by the Greek Orthodox Church, which regards it as Sacred Scripture.

Although Christendom is predisposed to a reverence for the Scriptures written in Greek, the children of Israel regard only the Hebrew Scriptures given to us by our prophets as Set-apart and authoritative.



## Recap of Craig's Points..

1. Rabbinical Jews knowingly and purposely altered the passage to read: “Like a lion are my hands and feet.” Lion is *‘aryeh* ( אַרְיָה ). Pierced is *kuwr* כּוּר.
2. The word for “like” does not appear in the text
3. “lion” and “pierced” aren’t even remotely similar.
4. This was not a mistake. It as done on purpose.

It's the Septuagint which the Jews mourn ever making that propagated the “pierced” feet- which is not a very reliable witness verses the Hebrew. It's the Greek that altered the Hebrew Torah. We think Craig got this very wrong. Let us take a little closer look at some information on the Septuagint.



# THE SEPTUAGINT

from Tov, E. (2001). *Textual criticism of the Hebrew Bible*. (2nd ed.). Minneapolis: Augsburg Fortress. In Tov's words:

*The Septuagint is a Jewish translation which was made mainly in Alexandria. Its Hebrew source differed greatly from the other textual witnesses (the Masoretic text, the Targumim, the Peshitta, the Vulgate, and many of the Qumran texts)... **[It] is important as a source for early exegesis, and this translation also forms the basis for many elements in the New Testament.** (p. 134)*

According to the generally accepted explanation of the testimony of the Epistle of Aristeia, **a translation of the Torah was carried out in the third century BCE... The translation of the books of the Prophets, Hagiographa, and apocryphal books came after that of the Torah, for most of these translations use its vocabulary, and quotations from the translation of the Torah appear in the Greek translations of the Latter Prophets, Psalms, Ben Sira, etc.** Since the Prophets and several of the books of the Hagiographa were known in their Greek version to the grandson of Ben Sira at the end of the second century BCE, we may infer that most of the books of the Prophets and Hagiographa were **translated in the beginning of [the second century BCE] or somewhat earlier...** **[The Septuagint] also contains revisions (recensions) of original translations.** These revisions were made from the first century BCE onwards **until the beginning of the second century CE.** (pp. 136–137)



So the later sections of the Septuagint did indeed have different authors from the original translation of the Torah, but they were all authored before the advent of Christianity, and apparently used by Jews. **Later on some versions of the Septuagint were revised, and some of these revisions were after Christianity was born.** Tov explains elsewhere that some of these revisions were clearly Jewish; for example, the revision of Aquila (who might have been the famous Onkelos) was used in synagogues until the sixth century CE. **Other recensions were authored by Christians, e.g. that of Lucian of Antioch in 312 CE.**

What can we say about the versions of the Septuagint used today? **There exist academic editions known as *critical* editions which try to reconstruct the original text free of the influence of later recensions; I infer that these are unlikely to contain Christian influence, since the pre-revision text of the Septuagint was Jewish.** As for the version used by the Greek Orthodox Church, I am not sure to what extent it is affected by Christian recensions, or whether they would contain any objectionable ideological intrusions in the first place. **In any case, it seems to me that if one wanted to consider the Septuagint in a Jewish context, it would be most appropriate to use a critical edition so as to avoid foreign influence.**

<http://judaism.stackexchange.com/questions/34203/what-parts-of-the-septuagint-are-and-are-not-reliable>

This confirms that unless you get a very expensive critical edition- you don't have the closest to the original text translations and even then it is only an educated opinion of what was originally written.

Yes, there is at least one Hebrew rendition of the LXX that is aimed at reconstructing its [vorlage](#) (i.e. the text from which it was translated, in this case unpointed Biblical Hebrew). The Parallel Aligned Hebrew-Aramaic and Greek text was created as part of the [CATSS \(Computer Assisted Tools for Septuagint Study\) project](#) under the direction of Emmanuel Tov in the 1980s. It has undergone extensive revision and re-coding and is now available as part of several Bible software packages ([Bibleworks](#), [Accordance](#)). To my knowledge, it does not exist as a print edition.

The CATSS tool is designed primarily for textual criticism, i.e. determining whether the LXX text can give us insight into a Hebrew reading that is more likely to be original than available Hebrew texts. Toward this end Tov and colleagues offer so-called retroversions when the LXX does not correspond to the Hebrew of the MT. In some cases, these are obvious. For example:





[http://www.jewishmag.com/171mag/tenth\\_tevet/tenth\\_tevet.htm](http://www.jewishmag.com/171mag/tenth_tevet/tenth_tevet.htm)

The *Targum haShivim* however, was intended by Ptolemy II to be Written Torah, the actual Torah itself, transcribed into Greek, which as we have said, it could never hope to be. Presented as such, the Septuagint could only ever mislead rather than explain the Torah and formed the basis for a later religion which took form from a perversion of Jewish concepts and persecuted the Jewish people in their name. The tragedy of the Septuagint is the contraction of the divine and infinite into something mundane and wholly finite. For this, we mourn on the fast of the tenth of Tevet.

Hebrew	Translit.	Meaning	Comment
כארי	<u>Kaari</u>	“Like a lion”	This common word appears in all the Masoretic texts in the world.
כארו	<u>Kaaru</u>	Does not exist in the Hebrew language	Christians claim that this non-existent word means “pierced,” and appears in the <u>Nahal Hever Cave</u> .
כרו	<u>Karu</u>	“Dig” or “excavate”	The root of this word appears many times in <u>Tanach</u> . It does not mean to “pierce” through flesh.



To be really clear, The translation of Psalms 22:16 as a lion:

1. Does no violence to Hebrew in this verse in any way.
2. It does not negate the chapter of being a description about this event.
3. Takes a stumbling block away from the "Jewish" people regarding Yahusha.
4. Calls out the devious manner in which Christian translators have deceived their flock and in doing so slander the Hebrew text.
5. Makes perfect sense in Daud's animal metaphor.

Another point to make when Christians and Yahuahians alike try to make Yahusha the sacrificial lamb and the requirement of "not a single bone was broken". So how in the world do you drive these big nails into your hands/wrists and feet/ankles the areas with the most bones and not break any? It would be impossible. We don't need this verse to prop up the obvious eyewitness accounts and the testimony from Daud as it is written. The chapter does not stand or fall on this one verse as some would like us to believe.

<http://www.timesofisrael.com/in-a-stone-box-a-rare-trace-of-crucifixion/>

FROM THE COLLECTIONS

## In a stone box, the only trace of crucifixion

An ossuary at the Israel Museum contains the sole physical evidence ever found for the Roman practice of execution on the cross

BY MATTI FRIEDMAN | March 26, 2012, 10:29 am | 1



In Jerusalem around 2,000 years ago a Jew named Yehohanan, who was in his mid-twenties, committed a crime against Roman authority. The nature of his transgression has been lost to time, but his punishment is known — he was crucified.

The surprising lack of similar physical evidence for crucifixion elsewhere, Mevorah said, may be due to beliefs that crucifixion nails had magic properties. People in the ancient world, he said, “might have collected the nails as amulets.”

After Yehohanan’s body was removed from the cross, it would have been laid out in a burial cave. After the flesh had decomposed a year or so later, leaving only the skeleton, his bones were gathered in a simple stone box, an ossuary, in keeping with the Jewish practice of that time. Today, the box is displayed in a gallery at the Israel Museum alongside other artifacts from the period of Roman rule in Judea.

Inside the box, archaeologists found a heel bone with an iron stake driven through it, indicating that the occupant of the ossuary had been nailed to a cross.

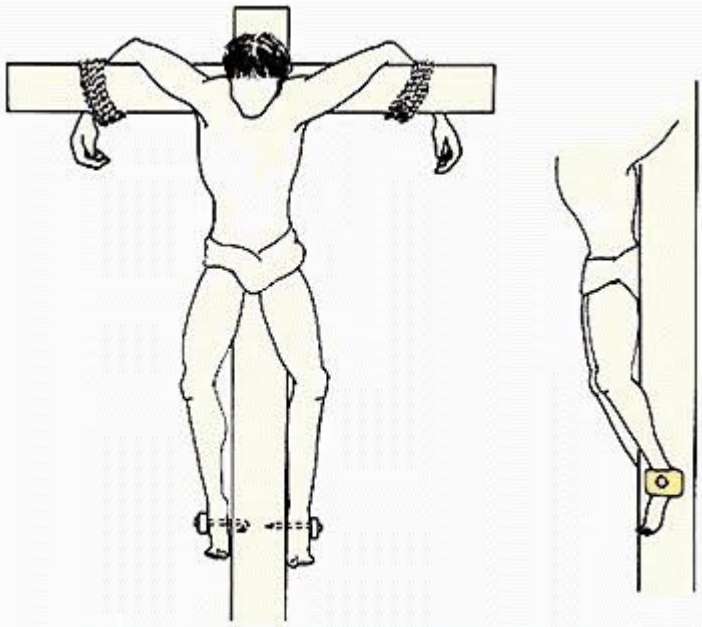
The position of the stake was evidence of a crucifixion technique that had not previously been known, according to museum curator David Mevorah. In the image of crucifixion made famous by Christian iconography, Jesus is pictured with both feet nailed to the front of the vertical beam of the cross. But this man’s feet had been affixed to the sides of the beam with nails hammered separately through each heel.

His hands showed no sign of wounds, indicating that they had been tied, rather than nailed, to the horizontal bar.

The heel bone and nail from the ossuary of Yehohanan. (photo credit: Courtesy the Israel Museum, photographer: Ilan Shtulman)



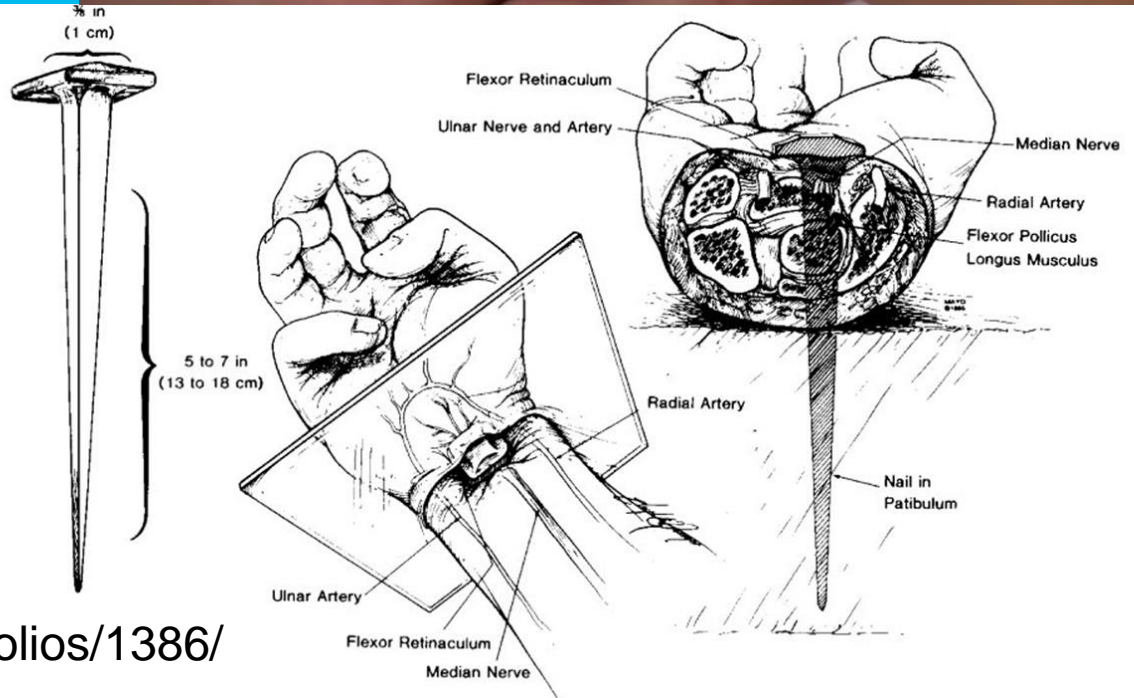
THE FIRST JESUS?



<http://www.centuryone.org/crucifixion2.html>

<http://raptureorwrath.net/jesus-was-crucified-crucifixion-facts/>

<http://hoggardfilms.com/portfolios/1386/>



## Moving on, why we don't need this to be pierced hands and feet....

We would be remiss if we didn't share *Zakaryahuw* / Zechariah 12:10 before we complete the Song. Yahowah is speaking to Yahuwdym in the last days:

“I will pour out upon the house (*beyth* – family and home) of Dowd and upon those who dwell in Yaruwshalaim, the Spirit of Mercy. And they shall look upon (*nabat* – pay attention to and regard, understand and appropriately respond to) Me whom (*‘asher* – by association) they have pierced (*daqar* – wounded by driving objects through), and they shall mourn (*sapad* – wail and lament in a state of sorrow) for him as one mourns for **an only begotten son** (*yachyd*), and shall bitterly weep, suffering anguish over him as one who suffers over their firstborn.” *Zakaryahuw* / Zechariah 12:10

» | > 3495 יָחִידָא Article | ↑ ↓ | ×

**3495 יָחִידָא** (*yā·hîḏ*): adj.; = Str 3173; TWOT 858a—1. LN 58.52 **only unique child**, i.e., pertaining to a child very special in the eyes of the parent, and in that sense unique (Ge 22:2, 12, 16; Jdg 11:34; Pr 4:3; Jer 6:26; Am 8:10; Zec 12:10+), note: in some contexts this child may be numerically the only child; see also domain LN 25.33–25.58; 2. LN 25.223–25.250 **lonely**, alone, i.e., pertaining to being in a solitary place and so isolated and in a state of anxiety (Ps 25:16+); 3. LN 57.37–57.48 **the lonely**, i.e., pertaining to a class of persons without resource and so in some form of need or even destitution (Ps 68:7[EB 6]+)

### Moellerhaus's Translation

Zec. 12:10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon Me whom they have pierced, and they shall mourn for him, as one mourns for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

Remember we do pierce Yahuah with transgressions that we do and they will as well for what they did to Yahusha specifically.



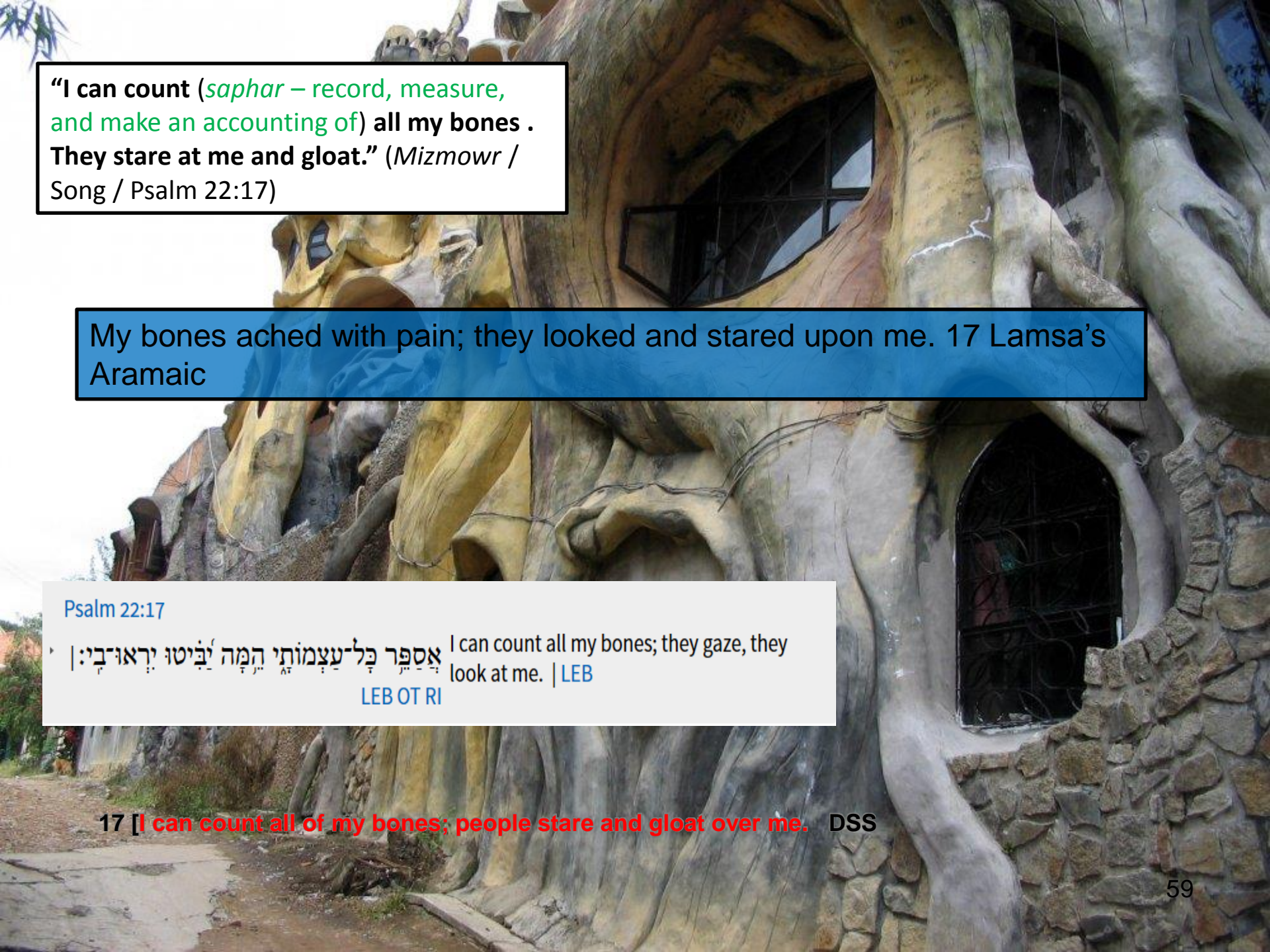
<http://www.moellerhaus.com/zec12.htm#stab>

**"On me whom they have pierced."** So the Hebrew text reads. The word דקר "daqar," pierce, means to stab. While there is some controversy over the meaning of the word "pierce" in Ps. 22:16 "they pierced my hands and my feet," there is none here.

Yahowah is telling us, that it was as if we nailed *Him* to Mowryah's pole, that He, the Spirit, and the son are One -echad, because they all have the same mission and moral standard. The Spirit and Yahusha literally came from Yahuah. Hurt one and just like in any family you hurt them all. Obviously you can not physically pierce a Spirit or Light energy force. Man can not kill Yahuah- as much as some would like to- or try to convince us Yahusha turned into Yahuah.

Yahusha's personal free will sacrifice is directly linked to our salvation. Yahuah is announcing that His people will become His family again as they come to appreciate the basis of: *tachanum/mercy*. Returning to Golgotha on Passover in the Yowbel of 33 CE, we find that Dowd, predicted what the Disciples confirmed.





“I can count (*saphar* – record, measure, and make an accounting of) all my bones . They stare at me and gloat.” (Mizmowr / Song / Psalm 22:17)

My bones ached with pain; they looked and stared upon me. 17 Lamsa's Aramaic

Psalm 22:17

אֲסַפֵּר כָּל-עֲצָמוֹתַי הֵמָּה יִבְיטוּ יִרְאוּ-בִי: | I can count all my bones; they gaze, they look at me. | LEB  
LEB OT RI

17 [I can count all of my bones; people stare and gloat over me. DSS



The Apostles tell us that the Romans who crucified Yahowsha', cast lots for the garments they had stripped from him. It shouldn't have been a surprise. *Mizmowr* 22:18 predicted it: **"They divide (*chalaq* – plunder, assign, and distribute) my garments among themselves, and for my clothing they cast lots."** With the Ma'aseyah's last words on the upright pole, Yahowah's Spirit departed, leaving Yahowsha's soul to bear the sins of the covenant family.

They parted my garments among them, and cast lots upon my vesture. 18  
Lamsa's Aramaic

Psalm 22:18

יִחַלְקוּ בְּגָדַי לָהֶם וְעַל-לְבוּשֵׁי יַפְיְלוּ גֹרְלוֹ: They divide my garments among them, and  
LEB OT RI | for my clothing they cast lots. | LEB

**18 They divide my garments among themselves, and they cast lots for my] clothes. DSS**

“Yahowah (*hw*hy), do not distance Yourself (*rachaq* – sever and remove Yourself, avoid me and stand aloof) from me. My ‘Eyalut (‘*eyalut* – feminine form of ‘*eyal* used as a title meaning Your Strength and Your Helper, She Who Provides Aid), come quickly (*chuwsh* – act swiftly, swooping down, hastening to rush upon and prepare Me, making Me ready) assisting and helping (‘*ezrah* – providing relief for) me.”  
(Mizmowr / Song / Psalm 22:19)

But, O Yahuah, be not you for a from me; O G, O G, abide to help me. 19  
Lamsa’s Aramaic

Psalm 22:19

וְאַתָּה יְהוָה אַל-תִּרְחַק אֵילֹתַי לְעֶזְרָתִי  
But you, O Yahweh, do not remain distant. O my help, hasten to help me. | LEB  
חֲוֹשָׁה: | LEB OT RI

19 But as for you, [O L, do not be far away! O you my strength, come quickly to my aid. DSS



‘*Eyalut* (pronounced eh·yaw·**looth**) is being used in parallel with Yahowah, and it is being used as a title. And it appears only once in Scripture. ‘*Eyalut* is the feminine form of ‘*eyal*, and is focused on the work of the Spirit, making ‘*Eyalut* a descriptive title for the *Qodesh Ruwach*—the Set-Apart Spirit. As is our helper, our counselor, the one who provides aid in our time of need. The *Ruach Ha Qodesh* is an essential part of Yahowah and His plan of redemption. It was thus an essential part of Yahowsha’—that is until It (she) left his soul to fulfill the *Miqra*’ of *Matsah*.

· אֵילוּתִי 'ēyā·lū·tī'  
 · אֵילוּת 'ēyā·lūt in distant. O my help, hasten to help  
**אֵילוּת 'ēyā·lūt strength**  
 noun, feminine, singular ± common, construct, suffixed  
 Sense: helper – a person who contributes to the fulfillment of a need or furtherance of an effort or purpose.  
 BDB id.  
 GHCLOT fortitude, strength; aid  
 CHALOT strength  
 DBL Hebrew Strength

394 אֵילוּת (אֵי־לֹוּת): n.pr. [oth n.masc.]; = Str 360; TWOT 79a—LN 12.1-12.42 (as a title) (NIV, NKJV) **Strength, Power, i.e., a title of God, with a focus on his potency to help and give aid (Ps 22:20 [EB 19] +), note: some translate as a common noun, but context better suggests a title**

The Psalm has therefore delineated the specific elements which had to come together to comprise Yahowsha’— in the form of the human son of Yahowah. And it explains the relationship between them, their purpose, and their disposition before, during, and after the events surrounding Passover, Unleavened Bread, and FirstFruits in Yaruwshalaim in 33 CE.

The *Ruach Ha Qodesh* would return to rescue Yahusha, assisting and empowering him, preparing him for the Towrah’s promise of *Bikuwrym*. Knowing this, he pleads with Yahuah to make sure the *Ruach* is near by:

“Snatch away and save (*natsal* – rescue, spare, defend, and deliver) my soul (*nepesh*) from waste, desolation, and ruin (*charab* – from becoming desolate and devastated), my united one (*yachyd*-*The humanity of Yahusha in union with his divinity*) from the power (*yad*) of the contemptible and abased yelpers-Dogs (*keleb*).” (*Mizmowr* / Song / Psalm 22:20)

Deliver my soul from the sword, my only one from the hand of the vicious. 20 Lamsa's Aramaic

xlix. 3. As a N. fem. in reg. with *my* post-fixed, יחידתי *my united one* seems used for the *humanity* of Christ in *union* with the *divinity*. Ps. xxii. 21. xxxv. 17. (Comp. Zech. xiii. 7.) The Targum interprets יחידתי by רוחא דגושמי *the spirit of my body*.

20 Deliver my soul from the sword, my precious life from the power of the dogs! ] ▲ DSS


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.

Psalm 22:20

הַצִּילָהּ מִתְּרַבּ נַפְשִׁי מִיַּד-פֶּלֶב יַחֲדָתִי: |  
LEB OT RI

Rescue my life from the sword, my only life from the power of the dogs. | LEB





Yahowah by definition can't go to the lightless place of lifelessness and separation. Yahowah's Spirit is immortal and thus by definition cannot die—so to fulfill Passover, a mortal body was required. **Yahusha** had a body, a soul, and a Spirit right up to the precipice of death and separation. Then the Spirit departed allowing the body to die and the soul to be punished in *She'owl* in our stead on Unleavened Bread. Yahowsha's soul was then retrieved from *She'owl* and was reunited with Yah's Spirit on FirstFruits.

Collectively, this is the *how* behind our redemption. While Yahowsha' was willing to sacrifice His body and soul, he never forgot that Yahowah alone can save us from Satan's deadly deceptions or that His Word is always the best defense.

“Save me (*yasha* – deliver, rescue, and liberate Me) from the lion’s (*arayeh* – destroyer’s and assassin’s) mouth, for You have responded to (*anah* – answered, testified about, and born witness to) me from (*min*) the horns of light on the summit of the mountain (*qeren* – sending out brilliant rays of light, from the trumpet which conveys a message) and lifted me up (*ra’am*).” (Mizmowr / Song / Psalm 22:21)

Notice here they have no issues translating ארייה as the lion.

Psalm 22:21

הושיעני מפֿי אַרְיָה וּמִקְרָנֵי רַמִּים עֲנִיתָנִי: Save me from the mouth of the lion, and from the horns of the wild oxen answer me. | LEB OT RI | LEB

Deliver and grant me liberty and victory from the mouth of the lion and from horns of the aurochs, (ie an extinct, long horned ancestor of the domestic cattle, *Bos primigenius bojanus*\*) respond to my request.

NO DSS

Save me from the lion’s mouth; save my meekness from the haughty, 21 Lamsa’s Aramaic

\*Swanson, J. (1997). Dictionary of Biblical Languages with Semantic Domains : Hebrew (Old Testament)





“I will relate (*saphar* – record, recount, reckon, rehearse, declare, proclaim) Your name (*shem* – your personal and proper designation, reputation, renown, fame, glory, status, and dominion) to my brethren (*ach* – brothers, relatives, kin, and tribe) in the midst of the assembly (*qahal* – congregation, convocation, and community), praising the brilliance of You and Your work. (*halal*).” (*Mizmowr / Song / Psalm 22:22*)

Psalm 22:22

אֲסַפְּרָה שְׁמִי לְאַחֵי בְּתוֹד קְהַל אֲהַלְלֶךָ: I will tell your name to my brothers; inside the assembly I will praise you. | LEB  
LEB OT RI |

That I may declare your name to my brethren; in the midst of the congregation will I praise you. 22 Lamsa's Aramaic

“You who revere (*yare'*) Yahowah (*hwhy*) radiate His light (*halal* – make His brilliant source of illumination clearly visible).”

(*Mizmowr* / Song / Psalm 22:23)

You who are in awe of Yahuah, extol His greatness.

You that revere Yahuah, praise Him. 23  
Lama's Aramaic

NO DSS

Psalm 22:23

יְרֵאֵי יְהוָה | הִלְלוּהוּ כָּל־זֶרַע יַעֲקֹב  
כַּבְּדוּהוּ וְגִדְדוּ מִמֶּנּוּ כָּל־זֶרַע יִשְׂרָאֵל |

You who revere Yahweh, praise him! Glorify him, all you seed of Jacob, and be in awe of him, all you seed of Israel, | **LEB**

LEB OT RI



“All descendants (*zera'* – seed, children, offspring, and family) of Ya'aqob (*Ya'aqob* – One who Digs in his Heels [who became Yisra'el]) consider Him worthy of respect and massively significant -positively acknowledge, recognize and esteem His character, nature and attributes(*kabad*).” (Mizmowr / Song / Psalm 22:23)

Psalm 22:23

יְרֵאִי יְהוָה | הַלְלוּהוּ כָּל־זֶרַע יִשְׂרָאֵל  
כַּבְּדוּהוּ וְגִּירוּ מִמֶּנּוּ כָּל־זֶרַע יִשְׂרָאֵל |  
LEB OT RI

You who revere Yahweh, praise him! Glorify him, all you seed of Jacob, and be in awe of him, all you seed of Israel, | LEB

NO DSS

all you the offspring of Jacob, magnify Him, and be in awe of Him, all you descendants of Yahsharal. 23 Lamsa's Aramaic

The textual consonants that comprise *kabad* ( כָּבֵד ) give rise to an important series of derivatives. Collectively they convey: “weightiness, massiveness, significance, worth, value, abundance and greatness.”

Not only do these concepts form the basis of this Instruction, they frame the issue of choice. If we see Yahowah as significant He promises to view us the same way. If we respect Yahowah’s massive energy and power, He will share it with us. Value Him and we will inherit His abundance. Acknowledge His greatness and He will bring us into His presence and clothe us in His protection. But, if you trifle with Him, He will trifle with you. If you see Him as insignificant you will become so insignificant it will be as if you never were. Disrespect His massiveness and you will be reduced to nothingness.

**“Be in awe of Him (*guwr*) all you descendants of Yisra’el.”** (*Mizmowr / Song / Psalm 22:23*)



“Indeed (*ky*), He has not held in contempt or disdained (*bazah*), nor has He detested and counted as filthy (*shaqats* – having an aversion for) the afflicted, bruised, and suffering (*‘enut*), the oppressed, poor, needy, unpretentious, and straightforward (*‘any* – those who are not arrogant, prideful, or filled with hubris).” (*Mizmowr* / Song / Psalm 22:24)

Psalm 22:24

כִּי לֹא-בָזָה וְלֹא שָׁקַץ עֲנוֹת עֲנִי  
וְלֹא-הִסְתִּיר פָּנָיו מִמֶּנּוּ וּבִשְׁוֹעוֹ אָלָיו  
שְׁמַע: | לֵב OT RI

because he has not despised nor abhorred the affliction of the afflicted, and has not hid his face from him; but he listened to him when he cried for help. | LEB

NO DSS

For he has not despised not abhorred the affliction of the poor; 24 Lamsa's Aramaic

*Bazah* is the opposite of *kabad*. The basic meaning is “to accord little value to something.” Rendered in the negative, it means that Yahowah valued us more than most of us value Him. So, the moral of the story is Yahowah helps those who acknowledge that they need assistance, that they are incapable of saving themselves.

1022 בָּזָה (*bā-zā(h)*): v.; ≡ Str 5240, 959, 960; TWOT 224—LN 88.192–88.197 (qal) **despise**, show contempt for, think lightly, i.e., pertaining to feeling of contempt for an object, because it is regarded to be bad, or of little value, often with behaviors toward the object (including speaking scorn and ridicule) which correspond to that contempt (Ge 25:34); (qal pass.) **be despised** (Ps 22:7); (nif) **be despised**, be contemptible (1Sa 15:9); (hif) **cause to despise** (Est 1:17+)

“Neither has He concealed His presence (*pany*) from him. When he cried out for help (*shawa*) to Him, He listened.” (*Mizmowr / Song / Psalm 22:24*)

neither has He turned away His face from him; but when he cried to Him, He heard him. 24 Lamsa’s Aramaic

This completes the equation. While it is true that to be saved we must: recognize we need a Savior, recognize who the Savior is, and then rely upon Him, we must also ask Him for His help. When we do, we live forever in His presence.



He acknowledged, valued, and loved **Yahuah**, and **Yahuah** reciprocated

“My song of adoration and thanksgiving (*tahillah*), together with (*‘eth*) and because of (*min*)  
You, shall be abundant in the assembly.” (Mizmowr / Song / Psalm 22:25)

“I will restore and repay, providing restitution, finishing and fulfilling (*shalem*)H7999, making a  
freewill offering (*neder – to make a choice on one’s own accord*) conspicuously, in full view  
(*neged – before and in the presence*) of those who revere Him.” (Mizmowr / Song / Psalm 22:25)

Psalm 22:25

מֵאַתָּךְ תְּהִלָּתִי בְּקִהְלֵךְ רַב נְדָרֵי אֲשַׁלֵּם  
LEB OT RI | נְדָר יִרְאִי: | LEB

From you is my praise. In the great assembly,  
I will pay my vows before those who revere  
him. | LEB

- אֲשַׁלֵּם 'āšāl-lēm' great assembly, I will pay my vows before

שָׁלַם ślm to be completed, ready; to remain healthy,...

verb, Pī'ēl, yiqṭōl (imperfect), first person, singular ± active,  
common

Sense: to pay – to give money, usually in exchange for goods or  
services.

BDB be complete, sound  
GHCLOT TO BE WHOLE, SOUND, SAFE; to be compl...  
CHALOT be finished, completed; come to an end; s...  
DBL Hebrew be finished; fulfill; be fulfilled; cause to ful...  
TLOT to have enough  
NASB Dictionaries  
BYBHV to be completed, ready; to remain healthy...

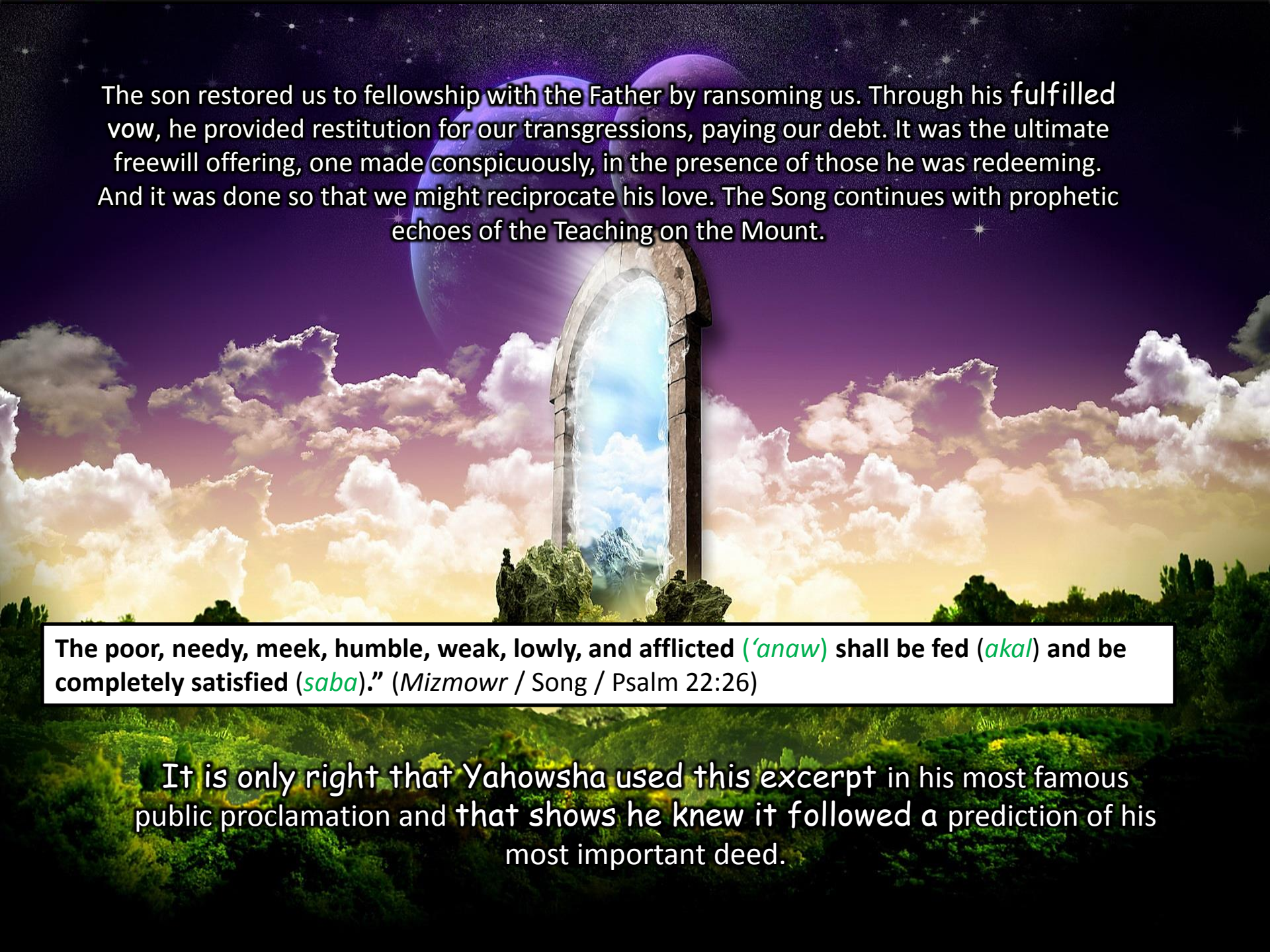
5624 נְדָר

Article ↑ ↓ ×

5624 נְדָר (nē-dēr): n.masc.; ≡ Str 5088, 5886;—LN 33.463-33.469

vow, i.e., a binding promise made to deity, often with conditions  
and particular results on both parties, implying failure to keep will  
result in disfavor (1Sa 1:11)

25 My praise shall be of you in the great congregation; I will fulfill my  
vows before them that worship revere Him. 25 Lamas' Aramaic



The son restored us to fellowship with the Father by ransoming us. Through his fulfilled vow, he provided restitution for our transgressions, paying our debt. It was the ultimate freewill offering, one made conspicuously, in the presence of those he was redeeming. And it was done so that we might reciprocate his love. The Song continues with prophetic echoes of the Teaching on the Mount.

The poor, needy, meek, humble, weak, lowly, and afflicted (*'anaw*) shall be fed (*akal*) and be completely satisfied (*saba*).” (*Mizmowr / Song / Psalm 22:26*)

It is only right that Yahowsha used this excerpt in his most famous public proclamation and that shows he knew it followed a prediction of his most important deed.



“Those who seek, consult with, follow, and rely upon (*darash*) Yahowah (*hwhy*) radiate His brilliant and clear light (*halal*); their consciences (*lebab* – inner nature and person, heart, mind, and soul, their thoughts, feelings, and passions) shall live forever.”

(*Mizmowr* / Song / Psalm 22:26)

The poor shall eat and be satisfied; they shall praise Yahwah that seek Him; their hearts shall live forever. 26 Lamsa's Aramaic

**NO DSS**

Psalm 22:26

יֵאָכְלוּ עֲנָוִים | וְיִשְׂבְּעוּ יְהִלְלוּ יְהוָה דְרִשְׁיוּ - The afflicted will eat and will be satisfied. Those who seek him will praise Yahweh. May your heart live forever. | LEB

יְחִי לְבַבְכֶם לְעֵד: | LEB OT RI

It is the synthesis of Scripture. This prophecy shall be fulfilled on another set of *Miqra'ey*, those of *Yowm Kippurym*, the Day of Reconciliations, and of *Sukah*, meaning "Shelters," where mankind will campout with *Yahuah*.

"Everyone (*kol*) from the most distant lands (*'epesh 'erets* – from the far extremity of the earth) will remember (*zakar*) and (*wa*) return (*suwb*) to (*'el*) *Yahowah* (*hwhy*). And all families of people from every race and place (*kol mishpachah gowym*) will announce their intensions (*wa chawah* – and they will use words to explain themselves and inform) to approach Your presence (*la paneh*)." (*Mizmowr / Song / Psalm 22:27*)

All the ends of the world, shall remember and turn to *Yahuah*, and all the kindreds of the Gentiels shall worship before you. 27  
Lamsa's Aramic

Psalm 22:27

זָכְרוּ | וַיָּשׁוּבוּ אֶל־יְהוָה כָּל־אֲפְסֵי־אָרֶץ  
וַיִּשְׁתַּחֲוּוּ לְפָנָיו כָּל־מְשֻׁפָּחוֹת גּוֹיִם | LEB  
OT RI

All the ends of the earth will remember and turn to *Yahweh*. All the families of the nations will worship before you. | LEB



We began this Psalm in the deepest depths of despair. As the sun set on Passover, Yahowah removed His Spirit from Yahowsha', **separating from him**. **Yahusha** had been reduced to a bloody pulp by the blows of men he **could never reach**. He was nailed hand and foot to a pole, suffering the excruciating agony of crucifixion while he was being scoffed at. Satan, and his full assemblage of demons, surrounded him, falsely accusing **Yahusha**. Yahowsha's body finally broke, and his soul descended into the lifeless and lightless realm of *She'owl* to fulfill the promise of Unleavened Bread.



After being tortured by the Adversary, something wonderful happened. Before the sun rose on the Called-Out Assembly of FirstFruits, Yahowsha's soul was reunited with the Set-Apart Spirit, demonstrating the way we too will be reborn spiritually.

And now, according to this prophetic Song, a day will come when everyone will recognize and appreciate what he has done—*Yowm Kippurym* which leads to *Sukah*.

LEB OT | כִּי לַיהוָה הַמְּלוּכָה וְיִמְשַׁל בַּגּוֹיִם: | Because the kingship belongs to Yahweh, and he rules over the nations. | LEB  
RI



“For Kingship (*maluwkah*) is Yahowah’s (*hwhy*). He has dominion (*mashal*— reigns, exercises authority, and governs) over the Gentile nations.” (Mizmowr / Song / Psalm 22:28)

For the kingdom is Yahuah’s; He is the governor over the Gentiles. 28 Lamsa’s Aramaic

Although the opening verses were focused on Yahowsha’s Redemptive Advent, on *Pesach*, *Matsah*, and *Bikuwrym*, the celebratory close describes Yah’s and Yahusha’s return. Yahowah will not exercise dominion, overtly governing the earth’s nations before the waning days of the Tribulation—starting on the *Miqra’* of *Yowm Kippuryim*. Today, men rule nations. That will not always be the case. Those who seek, consult with, follow, and rely upon Yahowah are anointed in Yah’s Spirit. Because Yahuah owns everything including who will rule, He can bestow that on whomever He wishes, and we have seen that He wishes the hands on duties be done by Yahusha. But Yahuah will always have final say.



"will Devour (*oklu*) and sink and bow down (*yisttahaw-wu*) All (*kal*) the rich (*dashen – fat with wealth, the prosperous, vigorous bodily, of the earth (Eretz)* towards the face of Him (*la panayw*). Prostrating (*yikreu*) all (*Kal*) of those who caused to fall, descending into (*Yorede*) dust (*apar*). And (*wah*) his soul (*Nephesh*) cannot exist. (*la hiyah*).” (Mizmowr / Song / Psalm 22:29)

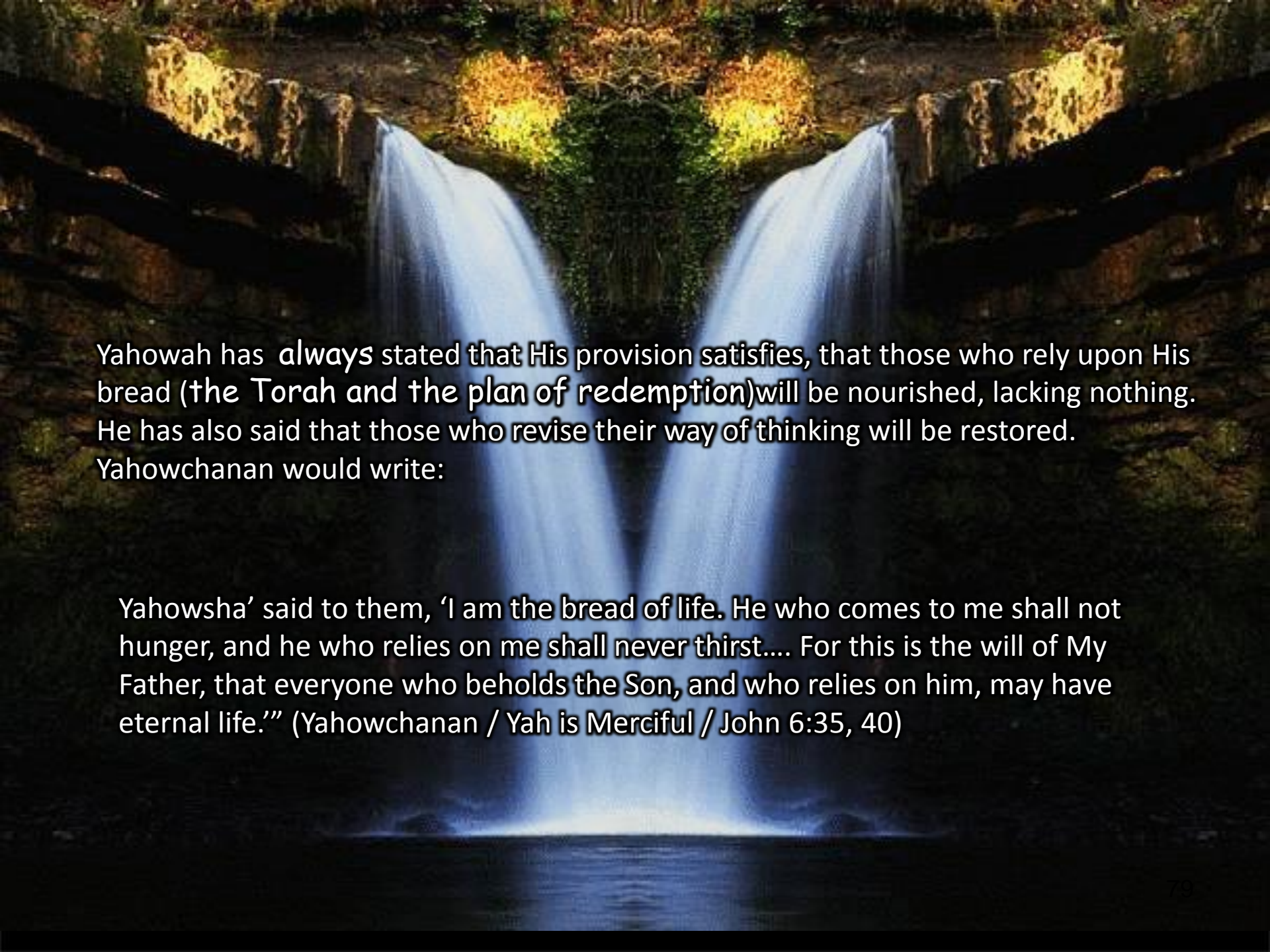
All they that are hungry upon earth shall eat and worship before Yahuah; all they that are buried shall kneel before him; my soul is alive to Him. 29 Lamsa's Aramic

NO DSS

Psalm 22:29

אָכְלוּ וַיִּשְׁתַּחֲוּוּ | כָּל-דַּשְׁנֵי-אָרֶץ לְפָנָיו | יִקְרְעוּ כָּל-יֹרְדֵי עֲפָר וְנַפְשׁוֹ לֹא תִיָּה: |  
LEB OT RI All the healthy ones of the earth will eat and worship. Before him all of those descending into the dust will kneel, even he who cannot keep his soul alive. | LEB

I fall deeper into the darkness everyday



Yahowah has **always** stated that His provision satisfies, that those who rely upon His bread (**the Torah and the plan of redemption**) will be nourished, lacking nothing. He has also said that those who revise their way of thinking will be restored. Yahowchanan would write:

Yahowsha' said to them, 'I am the bread of life. He who comes to me shall not hunger, and he who relies on me shall never thirst.... For this is the will of My Father, that everyone who beholds the Son, and who relies on him, may have eternal life.'" (Yahowchanan / Yah is Merciful / John 6:35, 40)



There are two equally profound thoughts presented in these words. If you are a Muslim or Catholic and lower yourself, bowing down, prostrating yourself in religious worship, a day will come when you will kneel before **Yahuah**. And on that day of judgment, your soul will be extinguished. If you subjugate and conquer others, you will receive the same fate. But more than that, this verse is proof that souls are mortal. Immortality requires being born anew in Yahowah's Spirit.

“Posterity shall serve Him, and it shall be recorded and recounted (*saphar* – inscribed and proclaimed) to the foundation of the Upright One (*'edon*), for a place to dwell over a revolution of time (*dowr* – a house, dwelling place, tabernacle, and a generation).

Psalm 22:30

זרע יעבדנו ויספר לאדני לדור: | LEB OT

RI LEB

Descendants will serve him. Regarding the Lord, it will be told to the next generation. |

An offspring shall serve him; the generations thereof shall proclaim Yahuah. 30 Lamsa's Aramaic



They shall come conspicuously announcing, exposing and declaring (*nagad* – explaining and manifesting) his vindication (*tsadaqah* – declaration of innocence, justification, and truthfulness) to a family (*'am* – people) that shall be born that he has accomplished (*asah* – instituted and bestowed) this.” (Mizmowr / Song / Psalm 22:30-31)

NO DSS

They shall come and declare His righteousness to a people that shall be born, and tell that which Yahuah has done. 31 lamsa's Aramaic

Psalm 22:31

יבאו ויגידו צדקתו לעם נולד פי עשה: | They will come and tell his saving deeds to a people yet to be born, that he has done it. |  
LEB OT RI LEB



Yahowsha's body died, while his soul suffered the penalty of separation so that we might become perfect and live, born anew based upon what he accomplished, dwelling timelessly in Yahuah's home.



Next week we look at Psalms 88 where we find Yahusha in Sheol

I am set apart with the dead, like the  
slain who lie in the grave,

Yahusha Fulfilling Unleavened Bread

Part 5

Psalms / Mizmour 88

whom you remember no more, who  
are cut off from your care.

Psalm 88:5





**Come Let Us Reason.....**

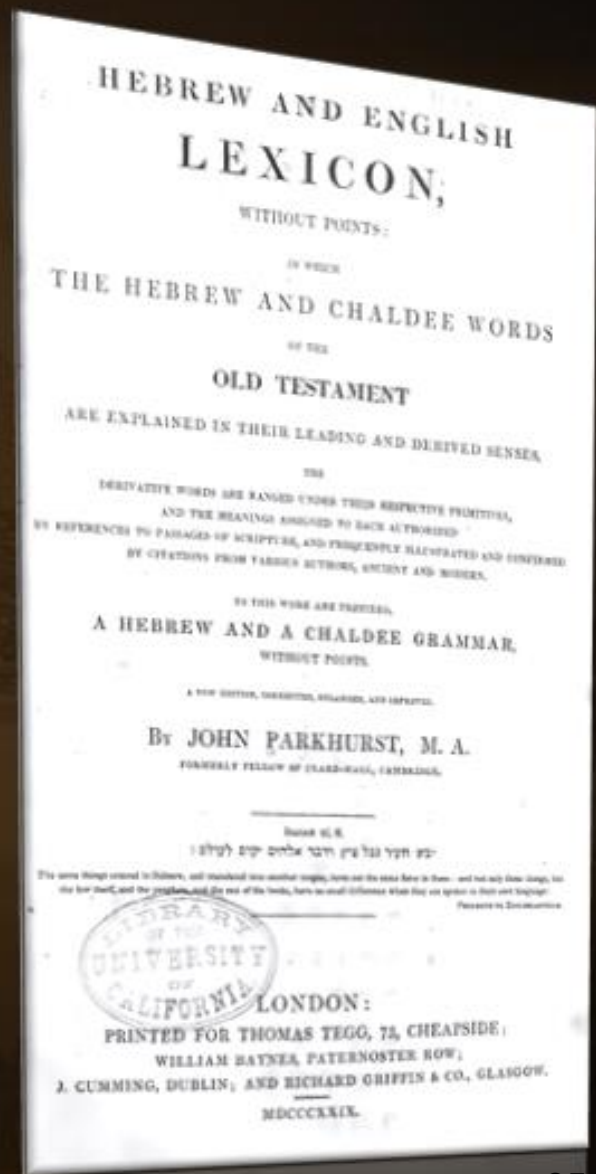
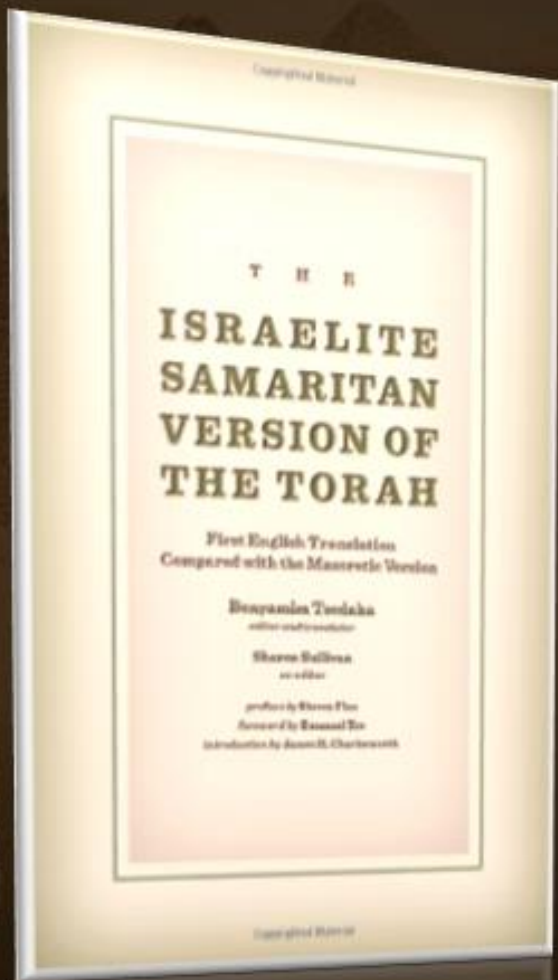
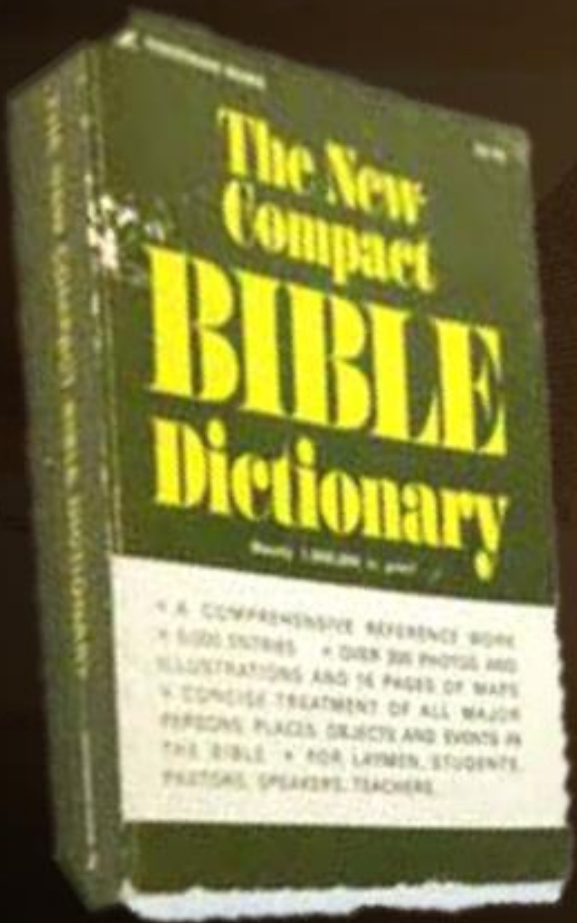
**What would you like to discuss  
about today's presentation?**

**Isaiah 1:18 (KJV)**

**<sup>18</sup> 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 tabs for Book, Chapter, Verse, and Chapter. A search bar is present with the text "Type Here to Search the Greatest Study Bible on the Net...". Below this, there are radio buttons for "All Words", "Any Word", and "Exact Phrase". A sidebar on the right contains a vertical menu with "Map", "Search", "Browse", "Downloads", "About", and "Contact". The main content area features a large "Bible" logo with a magnifying glass. Below the logo are several search input fields with dropdown menus for "All Words" and "Type Bible Search in...". The search categories listed are: 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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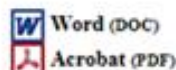
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**Bibles:** King James Version (Red-Letter KJV; 1769); KJV 1611; KJV 1850; KJV Apocrypha (1611/1769); American Standard Version (ASV; 1901); Holy Name & Divine Titles KJV; Full Hebrew Names KJV; Hebrew Bible/Old Testament (OT; Massoretic Text); Greek 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

## Invitations

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

## 1 **Qara' – An Invitation to Meet God**

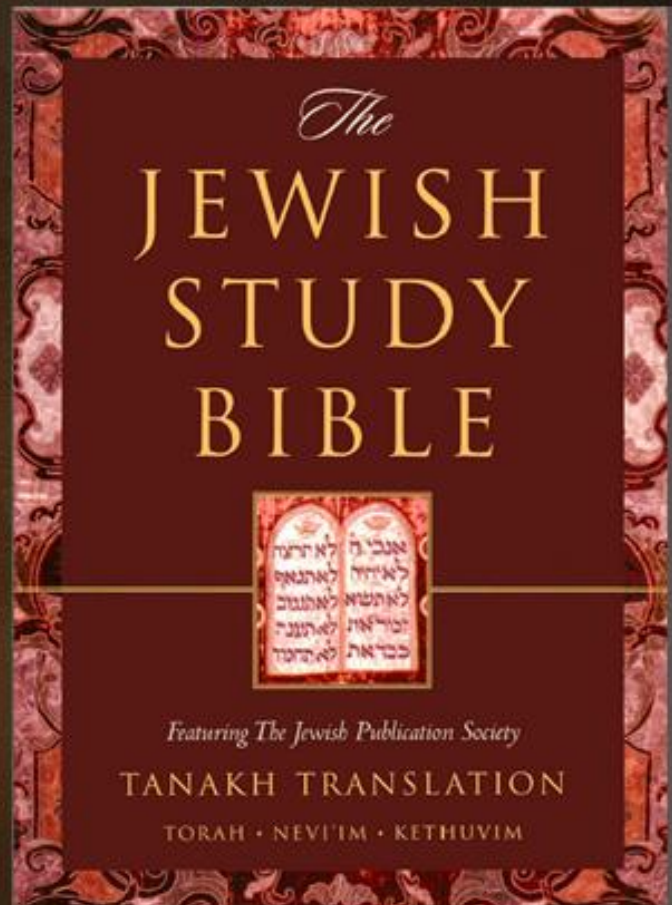
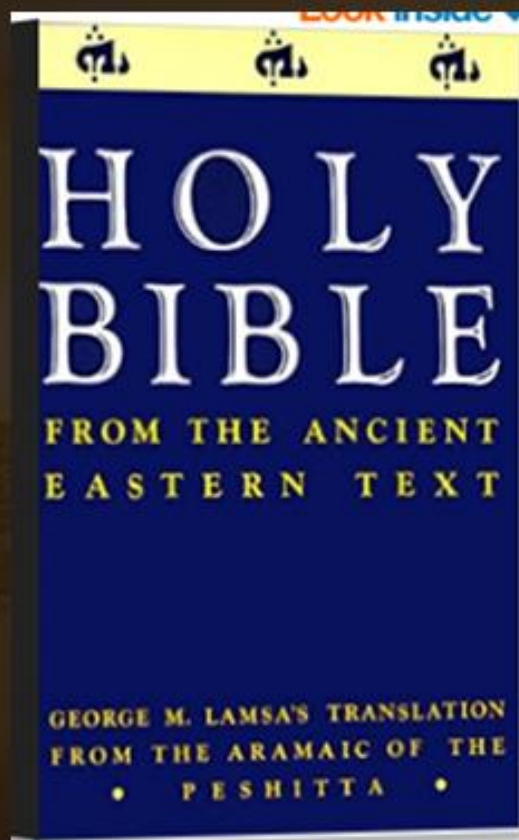
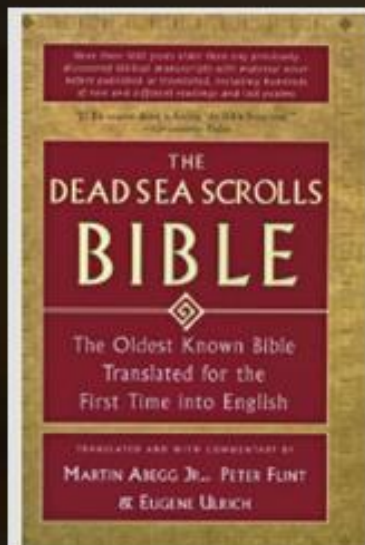
### Relationship, Not Religion...

*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."

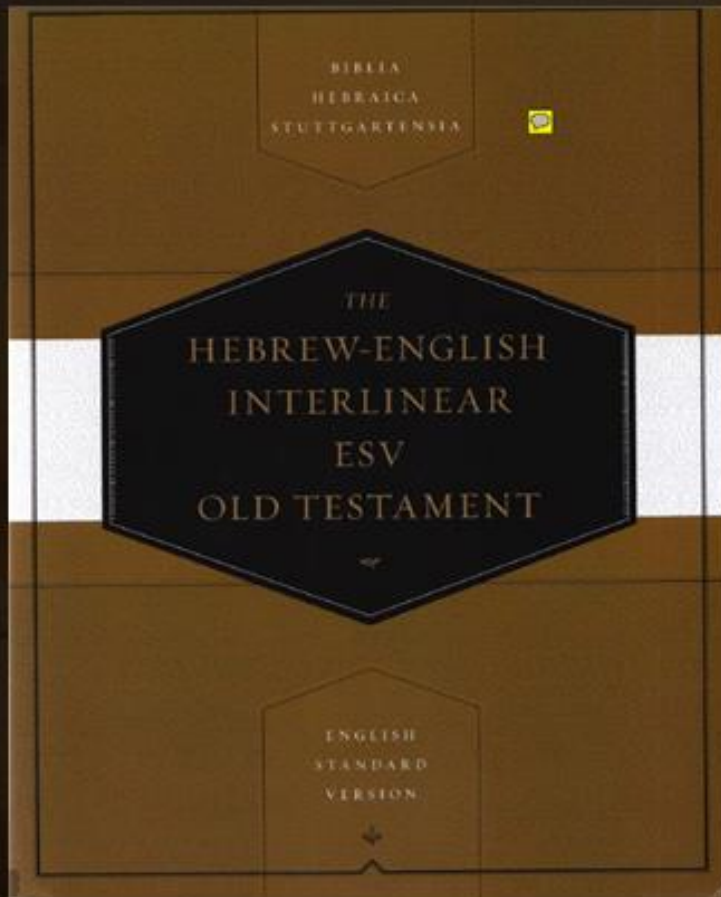
The first four *Miqra'ey* were not only prophetic, they were actually fulfilled, played out in human history during the Ma'aseyah Yahowsha's sixth corporeal visit. He sacrificed Himself as the Passover lamb on *Abyb* 14, which was *Pesach* that Friday, April 1<sup>st</sup> in 33 CE on our pagan calendars. 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 15<sup>th</sup> of *Abyb* in Year 4000 Yah (Saturday, April 2<sup>nd</sup>, 33 CE on a Roman-Catholic calendar (Roman in the sense of Julian and Catholic in the sense of Gregorian)).



# References



# References



http://www.baythamashiyach.com/Scriptures.html

Electronic library, Downlo... NO WOE ZONE DRUDGE REPORT 20168 Yahoo http://www.michaelsova... Exodus Revealed - 3-HOU...

## 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], Rotherham Old Testament, Septuagint-Interlinear-Greek-Bible.com,  
HalakhaYah 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.

Torah (the Law) -

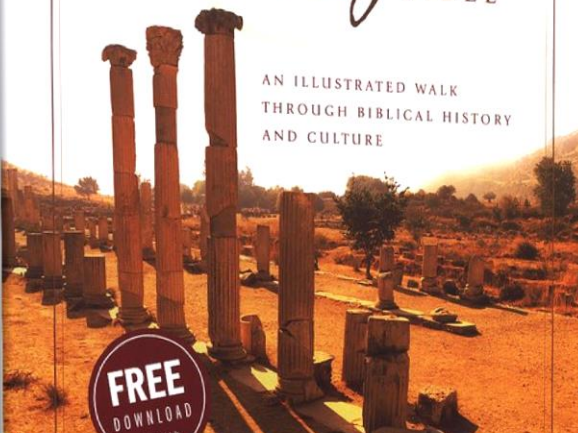


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