PT 2 HISTORY OF THE EXODUS TO PESACH
We will be using some insight as well from the sight Yada Yah and here Craig Winn goes through each invitation and what they mean.

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

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 Migra’ (plural: Migra’ey), the title God chose to convey the purpose of His seven-step plan of salvation. The Migra’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 Migra’ey were not only prophetic, they were actually fulfilled, played out in human history during the Ma’aseyah Yahowsa’s sixth corporeal visit. He sacrificed Himself as the Passover lamb on Abyb 14, which was Pesach that Friday, April 1st in 33 CE on our pagan calendars. He paid the penalty for our sins, voluntarily separating Himself from Yahowah, on Matsah, known as Unleavened Bread the following day. This, the most important date in human history, occurred on a Sabbath, the 15th of Abyb in Year 4000 Yah (Saturday, April 2nd, 33 CE on a Roman-Catholic calendar (Roman in the sense of Julian and Catholic in the sense of Gregorian)).
We will also check with these versions and we will be adding the Samaritan in blue—with their phonetic spelling, and will underscore where it differs with the Masoretic Text. Craig’s and other authors will be in Time New Roman font and ours will be in comic sans. We will correct the names and titles we find offensive. Continuing were we left off with Exodus Chapter 3.
And these names
More than anything else, please don’t miss the fact that Moseh was “standing upright” in Yahowah’s presence. This is what Yah wants. Yah wasn’t interested in Moseh parting the robe beneath his knees, but instead removing the sandals under his feet. The entire purpose of the familial relationship embodied in the Covenant is to enable us to stand, walk, and converse with our Heavenly Father. When we fall upon our knees and bow down in His presence, it defeats the whole purpose of building a family.
6 He said, ‘I am the Almighty (‘elohym) of your father (‘ab), The Almighty of Abraham, The Almighty of Yishaq, and The Almighty of Ya’aqob.’ But Moseh concealed (satar - hid) his face (‘aneh - presence), because he was too awestruck (yare’ - too respectful and intimidated) to look at (nabat - gaze upon) The Almighty (ha ‘elohym - the Mighty One).

If the entire rocky height of this barren mountain was ablaze in brilliant light, it would be impossible to stare directly into the face of Yahuah.

Exodus 3:6

And he said, “I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.” And Moses hid his face because he was afraid of looking at God.
7) Yahuah said, "I have absolutely seen and understand the affliction, misery and poverty of My paternal kin people who are in Misrayim, and have given heed to their cry, call for help because of their taskmasters, for I am aware of their sufferings.

7. Then Yahowah (YHWH) said (‘amar), ‘I have witnessed (ra’ah) and seen (ra’ah - observed) the oppression and suppression (‘ony - affliction and suffering, persecution and harassment, poverty and humiliation) of My family (‘am - people) who are in Misrayim (misraym - the crucible of Egypt) and heard their cry of distress (sa’aqah - painful, despairing and sorrowful wailing) in the presence (paneh) of their oppressors (nagas - those who are exploiting and suppressing them). Indeed (kiy), I recognize and personally know (yada’ - I am aware of, acknowledge, and I am familiar with) their pain and anguish (mak’ob - sorrow and suffering).

Exodus 3:7

וַיֹּאמֶר יְהוָה יִתְנַעֲדָה בְּךָ רֵאֵיתָם אֵלֶּה שָׁמוֹנָה עַם אֱדֹלוּמֵי יְהוָה אֲשֶׁר עָתַרְתָּם שָׁם מְמוּנִים גְּנֵשִׁים כַּיְדֵיהֶם. LEB OT RI | LEB

And Yahweh said, “Surely I have seen the misery of my people who are in Egypt, and I have heard their cry of distress because of their oppressors, for I know their sufferings.” | LEB
7. And Shema'ah said, I have surely seen the affliction of My people who are in Missrem and have given heed to their cry because of their taskmasters, for I am aware of his suffering. SP

Yah is keenly aware of what goes on with His children. **Yahuah** is rolling out every word in the Hebrew vocabulary to convey His dismay with the consequence of human “oppression and suppression.” He does not want His people to be victimized by religion or politics. He is aware of the pain and anguish they cause and is offering to free us from them.
3:8 So I have come down to deliver, rescue, save and draw him out from the controlling power, the possession of the Mitzrim, and to bring and lift him up, exalted, from that land to a good, beautiful friendly land, spacious, to a land gushing with milk and honey, to the place of the Canaanite and the Hittite and the Amorite and the Perizzite and the Hivite and the Jebusite.
8. And I have come down to deliver them from the hand of the Missrems, and to bring them up from that land to a good and spacious land, to a land flowing with milk and honey, to the place of the kaananee... the ihttee, and the ehmarree,... the Ferizzee, and the Girgeshee, and the ibbee, and the Yeboosee. ** notice 7 names


- *4QGen-Exod= And the Amorite, & the Perizzite-MT SP LXX
- ** And the Gighashite= 4Qgen-Exod= SP LXX not in MT
What follows is repeated **three times**. A rescue, no matter how grand, is irrelevant until and unless the beneficiary understands their plight. Yahuah’s point is that human political and religious mandates are predicated upon placing burdens on their subjects. They are works based, making them oppressive and suppressive. Yahowah’s solution, which is liberating, uplifting, and free, is the antithesis of man’s program.
9) Now, behold, the cry, the call for help of the children of YAsra’al has come to Me; furthermore, I have seen the oppression, affliction and distresses because the Mitzraim are oppressing and tormenting them.

9 Behold (hineh) the distress cries (sa’aqat) of the Children of Yisra’el have come (bow’) to Me. Moreover (gam), I have witnessed (ra’ah - seen) the oppression (lahas - unfavorable circumstance of involuntary submission, based upon lachats, meaning "to be pressured and suppressed") with which (‘asher) Misraym (misraym - the crucible of Egypt) inflict upon (lahas - applies sufficient force to torment and break) them.
9. And now, behold the cry of the Sons of Yishraael has come to Me. Furthermore, I have seen the oppression with which the Missrems are oppressing them. SP

Consistent with what we read in our dictionaries, oppression is the result of an abuse of power and authority which pressures its victims into submission. The first thing Yahowah told Abraham at the initiation of the Covenant was “walk with Me.” Now, He is asking the implement He will use to save the Relationship to do the same thing.

So 
now then (‘atah) 
let’s walk (halak - let’s go). I am sending 
you out (salah - dispatching) to 
Pharaoh to bring (yasa’) My family 
(‘ani ‘am - My people), the Children 
(ben) of Yisra’el (yisra’el - from ‘ys
sarah ‘el, those who strive and 
struggle with, who persist and endure 
with, who persevere with and are 
empowered by the Almighty) out of 
(min) the Crucible of Egypt 
(misraym).

So now walk towards (me) and I 
will send you out as a messenger to 
Pharaoh and you will bring out My 
Paternal kin-the children of 
Yahsharal, out of Mizraim.

Come now therefore, and I will send 
you to Pharaoh, that you 
may bring forth my people, the children of Israel, out of Egypt.”

Translated for the First Time into English (Ex 3:10).
10 And now come, and I will send you to Pharaoh, that you shall bring My people, the Sons of Yishraael, out of Missrem. SP
11 And Moseh said to the Mighty One (‘elohym – The Almighty), ‘Who (my) am I (‘aoki) that (kiy) I should go (halak - walk) to (‘el) Pharaoh and thereby (kiy) bring out (yasa’ - deliver) the Children of Yisra’el from (min) the Crucible of Egypt (misraym)?’


Exodus 3:11

But Moses said to God, “Who am I that I should go to Pharaoh and that I should bring the Israelites out of Egypt?”

LEB OT RI | LEB
Based upon his birth and life, Moseh was the most qualified person on the planet to perform this mission (if you overlook the fact he was really old, had a speech impediment, and was a convicted murderer with a death sentence hanging over his head). And yet, alone, he was inconsequential compared to the power and influence of Egypt. By himself, or even with the entire Midyan army, Moseh recognized that he was wholly inadequate. And that accurate self-assessment, combined with his willingness to go, made him an ideal implement.

He made Moseh a promise, with the first installment recorded in this next verse...
12 And He said, indeed because I am communing with you, this is in regard to you, the strong banner sign, that I have sent you out, when you bring out the paternal kin from Mizraim, you will serve The Eternal on this mountain range, this here.

12 He [The Almighty] said (‘amar - promised), ‘Indeed (kiy - be assured), I will be (‘ehayah - I will exist) with (‘im - alongside in an associated interactive relationship near) you (‘atah). And this (zeh) is your sign (‘ownt - miraculous non-verbal symbol and signal) that indeed (kiy) I have sent you (salah - dispatched you).’ In (ba) the process of bringing (yasa’ - delivering) the (ha) people (‘am - family) out of (min - from) the Crucible of Egypt (misraym), you (‘atah) shall serve with (‘abad ‘eth - work with) The Almighty (‘elohym) upon (‘al) this (zeh) mountain (har).

12 And he] said, “Certainly I will be with you; and this shall be the token to you, that I have sent you: when you have brought forth the people out of Egypt [pt.] you shall serve God upon this mountain.”

Even in this most telling of passages, Yahowah has inserted something **humorous**. While the primary meaning of ‘im is as I have rendered it, “with, alongside, near, and in an associated interactive relationship,” it also means “in spite of,” which I take to mean: **Yahuah** will complete His mission in spite of Moseh’s failings or ours. It is nice to see it in writing, nonetheless.

Yahowah prefers to do things, even the big things, with us and through us, rather than alone. Sure, He could have blasted the Egyptians and then painted a yellow-brick road for His people to follow. But instead, He went with Moseh. Sure, **Yahuah** could have written His Word, from the Torah through the Prophets, on a tablet, or even as a Word.doc on a universal hard drive, but that isn’t His style. In spite of us, He seems to enjoy our company. It is, after all, the reason we exist.

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**Exodus 3:12**

And he said, “Because I am with you, and this will be the sign for you that I myself have sent you: When you bring the people out from Egypt, you will serve God on this mountain.” | LEB

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12. And He said, Certainly I will be with you, and this shall be the sign to you that it is I who have sent you, when you will bring the people out of Missrem you shall worship Eloowwem at the mountain. **SP**
The way we read this is that the blazing presence of light emanating from the rocky heights of Mount Horeb would serve as the “miraculous non-verbal symbol and signal” that Yahuah, Himself had commissioned Moseh to rescue the Yisra’elites. As such, this sign would have had to leave a distinctly visible impression on this mountain, and perhaps even be replicated in the people’s presence.

And that is precisely what happened. Moseh, with a considerable assist from Yahuah, led his people directly across the Red Sea, into Arabia, and back to Mount Horeb, where Moseh continued to serve Yahowah in miraculous ways—many of which served as signs that he was indeed, Yah’s envoy.

The confirmation that Yahuah was going to go with him on this mission, was evidently good enough for Moseh, as it should be for us, so there was only one thing left which had to be resolved. The Egyptians, like the Canaanites, Hittites, Phoenicians, Minoans, Greeks, Babylonians, and Assyrians, had a plethora of gods—all of which had names—and all of which had been credited for all manner of human endeavors. Moseh knew the first question that he would be asked.
13 And said Mosha to The Almighty, look if I go into the children of Yahsharalites and I say and bring to light to them, The Almighty of your fathers has sent me out to you (עַל) and they say to me, what is His name and reputation? What shall I say to them?

13 And (wa) Moseh (Moseh – the one who draws us away from human oppression and divine judgment) said (‘amar) to (‘el), the Almighty (ha ‘elohym – the Mighty One), ‘Now look, if (hineh – behold, look here, and note if) I (‘anky) go (bow’ – arrive and come) to (‘el) the Children (beny – sons) of Yisra’el (Yisra’el), and I say (wa ‘amar) to them (la), “The Almighty (‘elohym – the Almighty) of your fathers (‘ab) has sent me out (salah – has extended Himself to dispatch me) to you (‘el), and they ask (wa ‘amar – question) me (la), ‘What is (mah) His personal and proper name (shem),’ what (mah) shall I say (‘amar) to them (‘el)?’”

13 And Mooshe said to Eloowwem, Behold, I am going to the Sons of Yishraaiael and I will say to them, Eloowwee of your fathers has sent me to you. And they will say to me, What is His name. What shall I say to them. SP

While Yah would give Moseh a direct answer, He didn’t do so directly. And that is because there is a bigger difference between Amen Ra, Amun, Aten, Horis, Seb, Isis, Osiris, Sobek, and other ba’alym, and Yahowah, than just a name. Yahowah is real. He actually exists. So by revealing the basis of His name, Yahowah answered the most important question we can ask: yes, there really is an Almighty Eternal one.

The point most miss is that it was a two fold question because the word shem is not only about a personal name but also it speaks to one’s reputation or character- So Yahuah was answering both questions absolutely- leaving nothing to chance that they would not understand who Mosha was speaking about. Note as well this interesting point- Mosha said YOUR fathers, he was not saying our fore fathers or ancestors. Even though he was from a Levite/Luite family line, he was also coming to Yahuah as a foreigner, because he was raised and lived as an Mizraim-even though he was aware of his heritage and stood up for his Hebrew brothers.
14 And said the Almighty to Mosha, I have always existed, I will continue to always exist. So you must say to the children of Yahsharal The One who Eternally Exists sent me to אֶלְלְךָ you.

Exodus 3:14

14 And Eloowwem said to Mooshe, **Ehyyee Eshaar Ehyyee. And He said, This you shall say to the Sons of Yishraael, I will be has sent me to you. SP ( ** = I will be as I will be.)

14 And God said to Moses, “I am that I am.” And he said, “Thus you shall say to the children of Israel, ‘I am has sent me to you.’ ” Abegg, M., Jr., Flint, P., & Ulrich, E. (1999). The Dead Sea Scrolls Bible: The Oldest Known Bible Translated for the First Time into English (Ex 3:1314).
14“And (wa) God (‘elohym) said (‘amar – answered and declared) to (‘el) Moseh (Moseh), ‘Ehayah (א‬ה י‬ה) ‘asher (א‬ש‬ר) ‘ehayah.’ (א‬ה י‬ה) – ‘I Am Who I Am.’” (‘I Am Who I Am,’” or “I Am associated with existence,’” or “I Was, I Am, I Will Be linked to existence.’” This answer conveys all of the following: "I Exist." "I was, I am, and I always will be." "I am THE ALMIGHTY." "I am responsible for your very existence." "I am the source of your continued existence." "I am exactly who I say I am (and not what men say of me)). And (wa) He said (‘amar), ‘So this is what (koh) you should actually say (‘amar – answer (scribed in the qal relational stem, affirming the reliability of this advice, and in the imperfect conjugation, telling us that this pronouncement would have ongoing consequences which would unfold throughout time)) to (la) the Children (ben) of Yisra’el (visra’el), “I Am (‘ehayah – first person singular of the verb hayah, meaning I exist; written in the qal stem, imperfect conjugation, affirming the reliability and ongoing consequences of His existence on our existence), He has sent me (salah – He has reached out and extended Himself to actually dispatch me (in the qal perfect, telling us that this act of Yahuah is indivisible, whole and complete, and valid throughout all time, and as a result, should not be compartmentalized into separate chronologies)) to you (‘el).”’”
In His response, Yah conveyed: “I Exist.” He said: “I was, I am, and I always will be.” He replied: “I am Eternal.” “I am responsible for your very existence.” “I am the source of your continued existence.” “I am exactly who I say I am (and not what men say of me).”

‘Ehayah is hayah prefixed in the first person singular, meaning: “I exist, I am, I was, and I will be.” It was written in the qal relational stem, affirming the reliability and genuineness of this pronouncement. Further, hayah was conjugated in the imperfect, telling us that Yah’s “hayah – existence” will produce ongoing results which have unfolding consequences throughout the whole fabric of time. Collectively then, ‘ehayah says: “I actually exist, and my very existence will produce unfolding results and ongoing consequences throughout the whole of time.”

‘Asher is a relative particle which denotes a “relationship, an association, or linkage,” and, as such, it is often translated “with, who, which, what, where, or when.” So in this context, ‘asher tells us that Yahuah is seeking a relationship with us, and that how we respond to His proposed association will influence our very existence.

Therefore, by using these words, Yahowah told us: 1) He actually exists, 2) that our continued existence is predicated upon Him, 3) that relationships are of vital interest to Him, and 4) He told us how to pronounce His name, (from hayah).

There may be no more profound a statement, no more important a mission, no higher authority. The source of our existence, the one and only Almighty who actually exists, was going to go from Arabia to the Nile Delta with an eighty - year - old shepherd to rescue His wayward and oppressed children from Egypt—the most oppressive religious, political, and military power, man had yet conceived. And the result of this mission would produce ongoing consequences which would profoundly influence mankind’s relationship with Yah for all time.
It is with profound animosity that I bring you this next verse. My frustration isn’t with Yahuah mind you; but instead with His creation. It matters not if you read the KJV, NKJV, IV, NIV, ASB, NASB, ESV, or JPS the error is universal among them. Yahowah answered Moseh’s question directly, providing the prophet and liberator with His personal and proper name, not once, but twice. He even said that “Yahowah will exist as My name forever—My memorial for all generations.” And yet most every scholar and theologian responsible for crafting most every English translation eliminated Yahuah’s name and replaced it with Satan’s ambition and title: “LORD.” The single and solitary name capable of saving us from mankind’s religious and political schemes was removed by the men responsible for those very schemes.
And repeating again, said The Eternal to Mosha, in this manner say to the children of Yahsharal, Yahuah the Eternal of forefathers, your eternal of Abraham, the Eternal of Isaac and the Eternal of Ya’aqab has sent me to you. This My exact same name and reputation is for forever and this My remembrance is from generation to generation.

Exodus 3:15

And God said again to Moshe, “So you must say to the Israelites, ‘Yahweh, the God of your ancestors, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is my name forever, and this is my remembrance from generation to generation.’” | LEB

15 And God moreover said to Moses, “That you shall say to the children of Israel, ‘The Lord, the God of [your fathers,] the God of Abraham, and the God of Isaac, and the God of Jacob, has sent me to you’; this is my name forever, and this is my remembrance to all generations.”

15 And (wa) **The Almighty** (‘elohym – Almighty), **moreover** (‘owd – besides this and in addition), said (‘amar – declared) to (‘el) **Moseh** (Moseh – from mashah, the one who would draw us away from human oppression and divine judgment), ‘**This is what** (koh) you should say (‘amar – promise and declare (also scribed in the qal imperfect)) to (‘el) the Children of Yisra’el (beny yisra’el), **“Yahowah** (יהוה – Yahowah), **The Almighty** (‘elohym) of your fathers (‘ab), **The Almighty** (‘elohym) of Abraham (‘Abraham – Loving, Enriching, and Mercifull Father), **The Almighty** (‘elohym) of Yitzchaq (Yitzchaq – Laughter), and **The Almighty** (‘elohym) of Ya’aqob (Ya’aqob – One who Supplants and Digs in His Heels), **He sent me** (salah – He has reached out and extended Himself to actually dispatch me (in the qal perfect, revealing that this act of Yah is indivisible, whole and complete, and valid throughout all time)) to you (‘el).” This is (zeh) **My name** (shem – My personal and proper designation (scribed in the singular construct form, making Yahowah inseparable from His one and only shem – name)) **forever** (la ‘olam – for all time and into eternity). And (wa) this is (zeh) **My way of being known and remembered** (zeker – My status and renown, My way of being mentioned and recalled, My commemoration and memorial, My inheritance right, symbol, sign, and signature) for (la) all dwelling places, homes, times, and generations (dowr dowr).”

15 And Eloowwem furthermore said to Mooshe, This you shall say to the Sons of Yishraael, Shehmaa, Eloowwee of your fathers, Eloowwee of Abraahm, **and Eloowwee** of Yesaahq, and Eloowwee of Yaaqob, has sent me to you. This is My name forever, and this is My remembrance to **generation and generation. SP**
Those who promote the myth that Yah’s name isn’t known, that it isn’t important, and that it cannot and should not be pronounced, stop reading at this point. But Yah was not finished speaking. This was not a random diatribe. ‘Ehayah ‘asher ‘ehayah reveals the basis of Yahowah’s name, the meaning of Yahowah’s name, even the proper pronunciation of Yahowah’s name. He has already left us without excuse. And yet, He was not done talking. This is among the most important pronouncements ever made.

So, pray tell, how does anyone justify calling Yahuah “Lord” when Yahuah said as clearly as words allow: “My name is Yahowah. That is the way I want to be recalled, the way I want to be known, and the way I want to be remembered. Yahowah is My signature. Tell those who want to live with Me, those who want to be saved by Me, that Yahowah has sent you.”

The Yah who rescues His children from human oppression has a personal and proper name—Yahowah. Know it, say it, remember it.

Many want to argue about how to pronounce Yah’s name. Thousands of books have been written about the proper pronunciation of Hebrew words and they disagree with each other. Craig makes a good point that we can pronounce all other words and names with the letters Y-H-W-H so why not the most important name in the universe? Yah does not fault us for not saying it properly, He faults us for not saying it at all! No one disputes the Yod or Yah pronunciation—so it’s the end that is always in question.

Having said that we will offer this evidence for Yahuah.
As far as Netanyahu's last name, the Biblical meaning is no less significant for a leader of the Jewish people.

The prime minister's family hails from Poland, where their surname was Mieiekowsky. Rabbi Nathan (Natan) Mieiekowsky moved to the Land of Israel in 1920, where the passionately Zionist rabbi occasionally used the pen name “Netanyahu”. His sons later adopted the pen-name as their surname.

According to Abrahamovitz, the Hebrew meaning of Netanyahu derives from the word Natan (natan), which means “to give.” The suffix “yah,” which concludes the prime minister's surname, is one of the names of God. Thus, the full meaning of his surname is “God gives.” The name Netanyahu appears a number of times in the Bible, specifically in the books of Jeremiah and Chronicles.

The ancient roots of his surname are not lost on the prime minister. In a speech to AIPAC in 2010, Netanyahu shocked delegates with an incredible announcement.

“In my office, I have a signet ring that was loaned to me by Israel’s Department of Antiquities. The ring was found next to the Western wall, but it dates back some 2,800 years ago, two hundred years after King David turned Jerusalem into our capital city.

The ring is a seal of a Jewish official, and inscribed on it in Hebrew is his name: Netanyahu, Netanyahu Ben-Yoash. That's my last name.

A Hebrew seal found in Jerusalem from the First Temple bearing the name “Netanyahu”

A person's name can tell us so much about who they are as a person and is an inherent part of one's identity. Jewish tradition holds that a name is connected back to the original namesake, sharing character traits and attributes. Israel365 will personally research each name and then prepare a
Zep 3:5  The just\textsuperscript{H}6662  Yahuah\textsuperscript{H}3068  is in the midst\textsuperscript{H}7130  thereof; he will not\textsuperscript{H}3808  do\textsuperscript{H}6213  iniquity.\textsuperscript{H}5766  every morning\textsuperscript{H}1242  does He bring\textsuperscript{H}5414  His judgment\textsuperscript{H}4941  to light,\textsuperscript{H}216  he fails\textsuperscript{H}5737  not;\textsuperscript{H}3808  but the unjust\textsuperscript{H}5767  knows\textsuperscript{H}3045  no\textsuperscript{H}3808  shame.\textsuperscript{H}1322

Zep 3:6  I have cut off\textsuperscript{H}3772  the nations:\textsuperscript{H}1471  their towers\textsuperscript{H}6438  are desolate;\textsuperscript{H}8074  I made their streets waste,\textsuperscript{H}2717  that none\textsuperscript{H}4480  passes by:\textsuperscript{H}5674  their cities\textsuperscript{H}5892  are destroyed,\textsuperscript{H}6658  so that there is no\textsuperscript{H}4480  man,\textsuperscript{H}376  that there is\textsuperscript{H}369  inhabitant.\textsuperscript{H}3427

Zep 3:7  I said,\textsuperscript{H}559  Surely\textsuperscript{H}389  you will reveal\textsuperscript{H}3372  Me, you will receive\textsuperscript{H}3947  instruction;\textsuperscript{H}4148  so their dwelling\textsuperscript{H}4583  should not\textsuperscript{H}3808  be cut off,\textsuperscript{H}3772  howsoever\textsuperscript{H}3605  I punished\textsuperscript{H}6485  them: but\textsuperscript{H}403  they rose early,\textsuperscript{H}7925  and\textsuperscript{H}3427  corrupted\textsuperscript{H}7843  all\textsuperscript{H}3605  their doings.\textsuperscript{H}5949

Zep 3:8  Therefore\textsuperscript{H}3651  wait\textsuperscript{H}2442  you upon me, says\textsuperscript{H}5002  Yahuah,\textsuperscript{H}3068  until the day\textsuperscript{H}3117  that I rise up\textsuperscript{H}6965  to the prey:\textsuperscript{H}5706  for\textsuperscript{H}3588  My\textsuperscript{H}4941  determination\textsuperscript{H}4941  is to gather\textsuperscript{H}622  the nations,\textsuperscript{H}1471  that I may\textsuperscript{H}6908  assemble\textsuperscript{H}4467  the kingdoms,\textsuperscript{H}4467  to pour\textsuperscript{H}8210  upon\textsuperscript{H}5921  them My\textsuperscript{H}2195  indignation,\textsuperscript{H}1471  even\textsuperscript{H}all\textsuperscript{H}3605  My fierce\textsuperscript{H}2740  anger:\textsuperscript{H}639  for\textsuperscript{H}3588  all\textsuperscript{H}3605  the earth\textsuperscript{H}776  shall be devoured\textsuperscript{H}398  with the fire\textsuperscript{H}784  of My jealousy.\textsuperscript{H}7068

Zep 3:9  For\textsuperscript{H}3588  then\textsuperscript{H}227  will I change and transform to be preserved\textsuperscript{H}2015  to\textsuperscript{H}413  the people\textsuperscript{H}5971  a cleansed and choose a pure\textsuperscript{H}1305  language,\textsuperscript{H}8193  that they may all\textsuperscript{H}3605  call\textsuperscript{H}7121  upon the name\textsuperscript{H}8034  of\textsuperscript{H}3068  Yahuah,\textsuperscript{H}3068  to serve\textsuperscript{H}5647  him with one\textsuperscript{H}259  shoulder - consent.\textsuperscript{H}7926
Zep 3:10 From beyond the rivers of Ethiopia My suppliants, even the daughter of My dispersed, shall bring My offering.

Zep 3:11 In that day you shall not be ashamed for all your doings, wherein you have transgressed against Me: for then I will take away out of the midst of you them that rejoice in your pride, and you shall no more be haughty because of My Set Apart mountain.

Zep 3:12 I will also leave in the midst of you an afflicted and poor, and they shall trust in the name of Yahuah.

Zep 3:13 The remnant of Israel shall not do unjustly or unrighteousness, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid.

Zep 3:14 Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem.
Zep 3:15  **YAHUAH** has taken away your judgments, he has cast out your enemy. the king of Israel, even **Yahuah** is in the midst of you: you will not see evil any more.

Zep 3:16  In that day it shall be said to Jerusalem, Fear you not: and to Zion, Let not your hands be idle or fail.

Zep 3:17  **Yahuah** your Eternal in the midst of you is mighty; He will save, He will rejoice over you with joy; He will rest in His love, He will joy over you with singing.

Zep 3:18  I will gather them that are sorrowful for the apportion feast, who are of you, to whom the reproach it was a burden.

Zep 3:19  Behold, at that time I will undo all that afflict you: and I will save her that limps, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame.

Zep 3:20  At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, says **Yahuah**.
For sure His name is not Hyah or Ahyah. That is His character as the one who is Everlasting! He tells us for sure what His name is. People use 3:14 but never continue just one verse later and read what Yahuah Himself says His name is. It is very wicked to cut Yahuah off in mid thought and then teach and sway others away from what Yahuah plainly says.

This is a simple one to dispute only using Yahuah’s words— you just have to KEEP READING! 😊
16 Go, and gather the elders of the children of Yahshral and say to them bringing to light, Yahuah The Eternal of your ancestors appeared to me, the Eternal of Abraham, Isaac and Ya’acob saying to me, I have carefully provided and attended to Ḥan you and Ḥan the work that has been carried out and done towards Ḥan you in Mizraim.

 Exodus 3:16

Go and gather the elders of Israel and say to them, ‘Yahweh, the God of your ancestors, appeared to me, the God of Abraham, Isaac, and Jacob, saying, “I have carefully attended to you and what has been done to you in Egypt.”’ | LEB

“the children of” not in MT
16 Go to (halak - walk to) and (wa) gather together (‘asap) the elders (zaqen) of the Children of Yisra’el, and say to them, ‘Yahowah (yhwh), Almighty (‘elohym) of your fathers (‘ab), has appeared (ra’ah - has become visible, revealing Himself) to me, the Almighty of ‘Abraham, Almighty of Yishaq, and Almighty of Ya’aqob, saying (‘amar) to them, “He has noticed (paqad - observed and paid attention to your summons), and has taken into account (paqadeti), what is being done (‘asah) to you (la ‘atem) in (ba) the Crucible of Egypt (misraym).”

** the 2 Almighty’s were not in SP nor MT but is in LXX

16 Go and gather the elders of the sons Yishraael and say to them, Shemaa, Eloowwee of your fathers, Eloowwee of Abraahm, and Yesaaha and Yaaqob, has visioned unto me, saying, I am indeed concerned about you and what has been done to you in Missrem. SP

** MT has “ I have surely remembered you and seen that which is done to you in Egypt.”
Yahowah is The Almighty’s name. Yahowah will always be His name, no matter who you are, what language you speak, or where you live. Yahowah is the The Almighty who established the Covenant with Abraham. Yahowah is the name by which He wants to be known. Yahowah is the name Moseh used to save the Children of Yisra’el. It is His name for all time and in all places. He has no other name. The Covenant has no other sponsor. There is no other Savior.

The “LORD” is the title and name of another spirit. The LORD is not God. The LORD cannot save. There is no inheritance right associated with man’s revisionist replacement. Despite the utter ignorance involved in the evangelical rite of holding up an English translation of the bible and proclaiming that it is the inerrant word of “God”, the Creator, Father, Savior, and Author did not say: “the LORD God is My name forever, My memorial, and the way I want to be remembered in all places and generations.”

While I’m irrelevant, if I told you that my name was “Yada,” and that “Yada” was how I always wanted to be known, and you ignored my request and called me “Master,” instead, I would know several things. First, you don’t know me. Second, you don’t love me. And third, you are irritating me. Yahowah is The Eternal’s name. The same lessons apply.
Wives and children usually bear the husband’s name because they are part of his family. Our Heavenly Father’s name is Yahowah. For the same reason, His children are Yahuwdym—Related to Yah. His Son is therefore Yahowsha’.

For those who may have fallen victim to the religious lie that “G-d’s name is too sacred to be spoken,” and/or “no one really knows how to pronounce it anyway,” He has some news for you. Yah just told Moseh to say it. He never tells anyone not to say it.

The four Hebrew letters which comprise Yahowah’s name aren’t unique. They are ubiquitous throughout Scripture, and yet no one claims that the entire Hebrew language is unpronounceable. The fact is, there are vowels and consonants, in Ancient Hebrew—the language of revelation. Aleph and Ayin are vowels, as are the Yowd, Heh, and Wah.
We know from countless other Hebrew words that a Yowd is pronounced similar to the letter Y in the English word “yes.” A Heh is pronounced “ah,” as in *hayah* — the very basis of Yahowah’s name. And we know from “*twrh* — *towrah*” that the Wah conveys an “o” sound in Hebrew. Therefore, God’s name, is Yahowah. He has provided us with the proper vocalization. We are without excuse.

** We again have seen other ways to pronounce the wah as an ooo, like “shoe”. For example Shabbah, Netanyahu- and all prophets with the ending YH so there are areas of wiggle room here. But it is a different of sound a dialect if you will, not the name. Its still YHWH, or YHUH. Just like someone in Boston says “car” different than someone in the Bronx or Louisiana or even England. But it’s the same language, just a different sound of the vowel. If you can justify it like Craig has done, then that is fine. But we still are more comfortable with Yahu due to all the names not words that end with this sound Yah-OOO. We will not divide or quarrel over pronunciation because Yah does not. He has an issue with not trying to say it at all. Just make sure you have a good reason for your pronunciation. 😊
17 And I said, I will increase, become strong and overcome leading you up away from the affliction and poverty and misery of Mizraim, in the direction of territory of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites in the direction of land flowing and gushing with milk and honey. And they will (shama) carefully consider and pay close attention to your voice.

Exodus 3:17

And I said, “I will bring you up from the misery of Egypt to the land of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites, to a land flowing with milk and honey.”

LEB OT RI | LEB

and I have said, [I will bring yo]u [up] out of the affliction of Egypt to [the land of the Canaanite, and the Hittite, and the Amorite,] the Perizzite, the Hivite, and the Jebusite, to a land flowing with milk and honey.’

17 and He promises (‘amar - says) that He will lift you up and withdraw you (‘alah ‘eth ‘atem) from (min) misery and persecution (‘ony - affliction and suffering, harassment and poverty, being mishandled and put down, oppression and suppression) in the realm (‘erets - land and nation) of the Crucible of Egypt (misraym) and to a land (‘erets - realm) ...flowing with milk and honey.""

17 and I said, I will bring you up out of the affliction of Missrem to the land of the Kaanannee, .....the Ihttee, and the Ehmaree, the Ferizze, and the Girgeshee, and the ibbee, and the Yeboosee, to a land flowing with milk and honey ***AND THEY WILL LISTEN TO YOUR VOICE**. (Part of 17 not 18)

We think the Samaritan makes more sense that instead of war these clans would listen to the Children of Yah. It finishes out the thought. Putting it at the beginning of 18 is a bit disjointed. SHAMA!
This trip would be from man’s hell to Yahowah’s paradise. And the reason Yahuah said that He would “lift them up and withdraw them” rather than just escort them out of the country, was because this whole episode serves as a metaphor for our salvation—our withdrawal from planet Earth and up to heaven.

In that light, I’d like to propose a reason for the reference to “flowing with milk and honey.” While there would be plenty of both in the Promised Land, I think milk’s association with feeding children encapsulates Yahowah’s purpose: adopting us into His family and providing for us. Honey is sweet, implying that paradise is going to be very pleasant. And the term has an endearing quality, which is why husbands and wives use it in reference to one another and also when expressing their affection for their children.
And they shall listen to your voice; and you shall go, you and the elders of Yahsharal to the king of Mizraim, and you will say and bring to light to him, YAHUAH, the Almighty of the Ebrem (Hebrews) has met for a specific purpose with us and now let us go and walk please, on a journey (derek) three days in the desert wilderness and let us sacrifice to YAHUAH our Almighty.

18 And they shall listen to [your voice; and you shall go, you] and the elders of the children of Israel, to the king of Egypt, and you will say to him, ‘The Lord, the God [of the Hebrews, has met with us:] and now let us go, we pray you, [three days’ journey] into the wilderness, [that] we may sacrifice to the Lord [our] God.’


**children of Israel-is only in the DSS- Not MT, SP or LXX**
And they will listen and respond to (sama’ - hear and pay attention to) the sound of your voice (qowl ‘atah), and to your arrival (wa bow ‘atah), and the elders of the Children of Yisra’el will go to the king (melek - political and religious dictator) of Egypt and say (‘amar - speak these words and tell him), ‘Yahowah, Almighty (‘elohym) of the Hebrews (‘Ibryym) has met (qarah - held a meeting) with (‘al - among and on behalf of) us (nahu). Please (na’) let us go out, walking a three-day path (halak derek saloset yowymy - walk out of here following a route which will require three days) into (ba) the (ha) desert (midabar - wasteland, barren wilderness, and lifeless place) to offer a sacrifice (zabah - slaughter a sacrificial lamb) to (la - according to and on behalf of) Yahowah (yahowah), our (nahu) Almighty (‘elohym).

And you will come with the elders of Yishraael to the king of Missrem, and you will say to him, Shemaa, Eloowwee of the Ibems, has met with us........Please, let us go a three days’ jurney into the desert, and we will sacrifice to Shehmaa our Eloowwem.
SITE UNSEEN

Right: a map showing sites on Mount Sinai which are mentioned in the Bible. Inset, center: a warning near the barbed-wire fence guarding the mountain. Bottom: Wyatt believes these ancient drawings mark the altar of the golden calf.
HALLOWED GROUND

"Mount Sinai was completely in smoke, because the Lord descended upon it in fire."
Ex. 19:18

Above: the scorched peak of Jabal al Lawz is visible here.
Very Interesting book with lots of pictures and graphs to consider the evidence.
This has been precisely worded to convey a vital message.

Their journey from Avaris in Goshen to Mount Horeb in Arabia would be over 200 miles, so the reference to “attending a meeting with Yahowah,” and to “a path which would require three days” speaks to the first three *Mow’ed Miqra’ey*. The path to *Yahuah* and to the Promised Land begins with *Pesach, Matsah*, and *Bikurym*, which occur in succession over the course of three days. This represents the same three days the Ma’aseyah Yahowsha’ would suffer on our behalf fulfilling Passover, Unleavened Bread, and FirstFruits in 33 CE. And that is why there was a reference to a “sacrificial lamb in accordance with Yahowah.” The blood of the first one was smeared on the upright pillars of the doorways of individual Yisra’elite homes. This one would be for the whole community—a single sacrificial lamb in the context of the Called-Out Assembly Meetings saving all mankind. And because He has done these things, when *Yahowsha came*, the true children Yisra’el will listen to Him.

While we have the benefit of hindsight, and can now see how the whole picture fits together, from beginning to end, Moseh, at least at this point, didn’t understand the role Passover, Unleavened Bread, and FirstFruits would play in his salvation or in ours. As such, he would have had no way to appreciate the majesty of what had just been revealed. Moreover, Moseh knew these dictators. He had, after all, grown up in the household of pharaoh.
20 and I will stretch out My hand and hand and strike Egypt in all of My extraordinary acts inspiring awe that I will carry out and perform in its midst. And in the same manner afterwards he will release you. 21. And I will cause you to receive favor this paternal kin, in the eyes of the Mizraim, and it will come to pass, when you go and walk, you will not walk out empty handed, with no purpose or cause. 22 And a woman will ask from her neighbor and from the alien living in her house, vessels of silver or money and objects of gold and outer garments and you will put them on your sons and on your daughters and you will be delivered from Mizaim.

20 So (wa), I will stretch out (salah) My hand (yad - power and influence) and strike (nakah - afflict) those associated with ('eth) the Crucible of Egypt (misraym) with ('asher) all (kol) the astounding things (pala’ - miracles which surpass human understanding or capability) I will do ('asah - perform and cause to happen) in (ba) their midst (qereb). And after that ('achar - in the end, following all of that), rest assured (ken - you can rely on the fact), they will send you away (salah - dispatch you).

21 And thus My people ('am - family) will be treated favorably (hen) from these (zeh) Egyptian’s (misraym) perspective ('ayin - way of looking at things). When the time comes (hayah) that you walk (halak), you shall not (lo') leave empty-handed (reqam). 22 Women ('isah - wives) shall ask (sa’al - make a request to) those who live in the community (saken - the residents in the neighboring town) as well as guests (guwr) in their house (bayit) for supplies (kaly - utensils and cooking pots), silver (kesep - metal belongings) and gold objects (kaly) as well as clothing (simlah - apparel), which you should place (sym - put) on your sons and on your daughters, taking them away (natsal – to spare and save them) from ('eth) the Crucible of Egypt (misraym).

20 And I will stretch out My hand and strike Missrem with all My miracles which I shall do in the midst of it, and after that he will let you go. 21 I will grant the people the people favor in the is sight of the Missrems. And it shall be that when you go, you will not go empty handed. 22 And a person will ask from his neighbor, and a woman from her friend and from her neighbor, and who lives in her house, articles of silver and articles of gold and dress. And you will put them on your sons and daughters and you will plunder the Mizzrems.
Exodus 3:20
וְשָׁלַחַתֵךְ אֶל-יִשְׂרָאֵל, וְהוֹפֵיטֵי אֶת-כַּמֵּרִים
בֶּלַּיְבָשֵׁךְ אֵשׁ אֶת-שִּׁמְךָ בְּכָרֶם,
אִשָּׁר יֵשֵׁלָךְ אֱלֹהִים: | LEB

Exodus 3:21
וְנָתַתִּים אֶת-עֵינֶיךָ עַל-עֵינֵי מְשָׁרְמִים
וַדַּי לֹא בְּתֵלָם לֹא תְּלָם: | LEB

Exodus 3:22
וְאַשֶּׁר אֱשֶר מְשַׁבֵּטָה וְמָנְגָּרֶת בָּהּ
בְּכָרֶם וְבְּכָל בַּשִּׁמְךָ וְשֵׁמָה
עָלֵי בֵּיתֶם וּעָלֵי בֵּיתֵיהֶם עַל-לָחָם,
וָאֶת מַרְאֵם: | LEB

And I will stretch out my hand, and I will strike Egypt with all of my wonders that I will do in its midst, and afterward he will release you.  | LEB

And I will give this people favor in the eyes of the Egyptians, and then when you go, you will not go empty-handed.  | LEB

And a woman will ask from her neighbor and from the woman dwelling as an alien in her house for objects of silver and objects of gold and garments, and you will put them on your sons and on your daughters; and you will plunder Egypt.”  | LEB
We have seen that Yahuah wanted Mosha to make a few things known.

- As a sign that Mosha was speaking for Him, He would continue to bring His people back to this set apart mountain range.
- His character is everlasting. He was not to be identified with any other deity that they were aware of from other religions.
- He had a history with this people and a promise He was intent on keeping because of Abraham, Isaac and Yac’cob.
- He has a specific Name—Yahuah that He wants published and spoken so that He alone gets the recognition for what He has done, what He is doing and what He will accomplish in the future. And he specifically wants the Pharaoh to know His name.
- He has never stopped paying especially close attention to His paternal kin, even in exile—past, present and future.
- He is now acting upon (shamar) the plan He has put into place.
- Yahuah was and will be awe inspiring which leads them and us to be released from captivity.
- They and we will leave with a purpose. They left with gold and silver and we will leave and be rewarded with the riches of eternal life for the purpose to live in the House of Yahuah with all our.
Next week YahuaH’s instructions for Pesach-Passover / Matza - unleavend bread Bukurm - First Fruits
References
References

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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, Masoretic 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...)

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References

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 Torah. Yahowah has “qara’ – invited” us to “qara’ – meet” Him. And that is why qara’ serves as the basis of Migra’ (plural: Migra’ey), the title God chose to convey the purpose of His seven-step plan of salvation. The Migra’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 Migra’ey were not only prophetic, they were actually fulfilled, played out in human history during the Ma’aseyah Yahowsha’s sixth corporeal visit. He sacrificed Himself as the Passover lamb on Abyb 14, which was Pesach that Friday, April 1st in 33 CE on our pagan calendars. He paid the penalty for our sins, voluntarily separating Himself from Yahowah, on Matsah, known as Unleavened Bread the following day. This, the most important date in human history, occurred on a Sabbath, the 15th of Abyb in Year 4000 Yah (Saturday, April 2nd, 33 CE on a Roman-Catholic calendar (Roman in the sense of Julian and Catholic in the sense of Gregorian)).
References