And these names

The Calling Of Yah's People

The Exodus to Pesach
We will be looking at the calling out of Yah’s people and what that meant to them on the first Pesach and to us as we engage in the re-enactment.

Just a reminder that anywhere other people’s works are used we will be changing the false names to the proper names and titles and those will be in comic sans.

Please remember that these studies are word and truth archeology. We take away a little bit of dirt each time we go through it. It is impossible to learn everything all at once. Since lies are in layers, we need to go layer by layer as well. But that also means that what we have discovered today may in fact change a bit in the future as we have the time to study deeper and widen the scope. This is what Yahuah expects us to do. Carefully consider and closely examine our subjects. Shama! And then act upon what we have learned- shamar! For example, we discard what we know is false judged by what Yahuah tells us and we do not need to keep returning to that. That is what getting the leaven out means. Please keep in mind no one has the market on truth and it’s everyone’s responsibility to go on this journey of discovery. So please do your own homework. There is no other thing in this life that is more important than to get our relationship right with Yahuah.
Exodus is a Greek Transliteration which means “A going out”. The Yahudim refer to it as “And these are the names” which is the opening line of the book and names all the sons of Yahsharal who came to Mitzryam with Ya’aqob. Let’s pay close attention to the Alef Tau’s in our study— we would translate it as “strong covenant mark”.
Defining Some Word Meanings for מֵצֵר יִמְצָר

• מֵצַר metsar  straits, distress:—distress, terrors. From צָרַר tsarar a prim. root; to bind, tie up, be restricted, narrow, scant, or cramped:—Afflicted, besiege, besieges, bind, binds, bound, bring distress, cause them distress, cramped, distress, distressed, frustrated, impeded, mended, oppressed, shortened, shut, small, trouble, wrapped, wraps.

• צָרַר tsarar; denom. vb. to suffer distress: distress, labor.

Defining Some Word Meanings for Mitzryim מצריים

• צָרַף tsaraph a prim. root; to smelt, refine, test:—goldsmith, goldsmiths, pure, refine, refined, refiner’s, refining goes, silversmith, smelt, smelter, smith, test, tested, tried. Thomas, R. L. (1998). New American Standard Hebrew-Aramaic and Greek dictionaries : updated edition

• צָרָף tsâraph, tsaw-raf; a prim. root; to fuse (metal), i.e. refine (lit.) or fig.):—cast, (re-) fine (-er), founder, goldsmith, melt, pure, purge away, try. Strong, J. (2009). A Concise Dictionary of the Words in the Greek Testament and The Hebrew Bible (Vol. 2, p. 101).
Defining Some Word Meanings for מִצְרִים

- **Mitsri** מִצְרִי; inhabitant of Egypt:—Egypt, Egyptian, Egyptian’s, Egyptians.

- **Mitsrayim** מִצְרַיִם; of uncertain derivation; a son of Ham, also his descendants and their country in N.W. Africa:—Egypt, Egypt’s, Egyptian, Egyptians, Mizraim.

- **Matsreph** מַצְרֵף; a crucible:—crucible, refining pot.

Defining Some Word Meanings: ממצריים


• a vessel which is capable of enduring very high temperatures, note: used as an instrument for melting and refining hot, liquid metal - Swanson, J. (1997). Dictionary of Biblical Languages with Semantic Domains: Hebrew (Old Testament) (electronic ed.).

Yahuah brought the people out and brings us out of the land of misery, distress and terror. This land refines us as we let the dross of the corruption drip off of our spirit to shine Yah’s reflection. Yah uses this motif of us being a vessel and pots. Let’s revisit it.
I have raised up [one] from the north, and he shall come: from the rising of the sun shall he call upon My name: and he shall come upon princes as [upon] mortar, and as the potter treads clay. [Isa 41:25 KJV]

But now, O Yahuah, You (are) our father; we [are] the clay, and You our potter; and we all [are] the work of your hand. [Isa 64:8 KJV]

And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make [it]. [Jer 18:4 KJV]

O house of Israel, cannot I do with you as this potter? says Yahuah. Behold, as the clay [is] in the potter's hand, so [are] you in mine hand, O house of Israel. [Jer 18:6 KJV]
The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter! [Lam 4:2 KJV]

And Yahuah said to me, Cast it to the potter: a goodly price that I was highly prized of them. And I took the thirty [pieces] of silver, and cast them to the potter in the house of Yahuah. [Zec 11:13 KJV]

And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. [Rev 2:27 KJV]
As to the etymology, מֹשֶׁה, Ex. 2:10, is expressly referred to the idea of drawing out, but in a passive sense, as if it were the same as קָנָשִׁי drawn out. Those who depart from the authority of this passage, may either render it deliverer of the people (compare Isa. 63:11), or regard it with Josephus (Ant. ii. 9, § 6) as being of Egyptian origin, from מַוָ' water and οὑγε to deliver, so that it would signify, saved from the water (see Jablonskii Opuscc. ed. te Water, t.i.p. 152–157). [There is nothing in Ex. 2:10, which at all opposes this derivation.] With this agrees the Greek form Μωσῆς, while the Hebrews appear in their usual manner to have accommodated this word to their own language.

מֹשֶׁה m. (from the root מָשַּׁה, a debt, Deu. 15:2.)

Defining Some Word Meanings:

Moshe  מֹשֶה

5408 (מָשָׁה): n.masc.; = Str 4874; TWOT 1427b—1. LN 57.209–57.218 loan, i.e., money or goods given as credit to a debtor (Dt 15:2+), note: for another interp, see next; 2. LN 57.209–57.218 unit: בָּעָל מָשָׁה (bā·ʿal māṣ·ṣē(h) yāḏ ʿō-w) creditor, formally, lord of a loan of his hand, i.e., one who gives credit and loans to debtors (Dt 15:2+)

Very interesting, the loan definition. Mosha- drawing the people out of the land of misery and babble and we who are led were/are given credit on the loan or debt we owed due to our fallen nature. A debt that was forgiven for those who accept the terms and conditions of the covenant.

5382. נָשָׁה, naw-shawˊ; a prim. root; to forget; fig., to neglect; causat., to remit, remove:—forget, deprive, exact.

5383. נָשָׁה, naw-shawˊ; a prim. root [rather ident. with 5382, in the sense of 5378]; to lend or (by reciprocity) borrow on security or interest:—creditor, exact, extortioner, lend, usurer, lend on (taker of) usury.

5384. נָשֶׁה, naw-shehˊ; from 5382, in the sense of failure; rheumatic or crippled (from the incident to Jacob):—which shrank.
Defining Some Word Meanings:

Moshe

• מָשָה — To draw out. To Wash. In Egyptian could mean if it was Mes, Mesu,- child, son or abandoned child.

• מַשֶּה mashah a prim. root; to draw:—drew to pull out.

• מְשֶה Mosheh a great Isr. leader, prophet and Instruction giver:—Moses

Defining Some Word Meanings:

Pasach - פסח

1. Passover - Ἐπάσχειν, usually (Thes and most) from I. פסח, with reference to Ex 12:13 etc.; Reuss Gesch. A.T. § 58. passing over into new year; Schaefer Passah-Mazzoth (1900), 346. cp. Assyrian pašāhu, soothe, placate [deity], < be sooted, Pi. trans., JenZA iv (1889), 275. Zimm. Bab. Rel. i (1896), Gloss.; ii (1899), 92; Schwally Idiot. 124 from II. פסח, of sacred dance; — abs. Ἐπάσχειν v 21; pl. Ἐπάσχειν 2 Ch 30:17 + 3 times; — 1. sacrifice of passover, involving communion-meal, hence a species of peace-offering (cf. 1. נַחַשׁ II. 2), Ἐπάσχειν v 11 (P); Ἐπάσχειν ἐκ π. מ. 2 Ch 30:18; the special feature lay in the application of blood to homes to consecrate them; cf. sim. Bab. rite of purification Zimm. ii. 126-7. 2. the animal victim of the passover: Ἐπάσχειν v 2 Ch 30:15, 35:1, 6, 11; Ezr 6:20, cf. 2 Ch 30:17; Ἐπάσχειν 2 Ch 35:13; Ἐπάσχειν 2 Ch 35:7, 8, 9. [Passover animals (cf. BrHex. 206) were] λίγον flock Ex 12:21 (J), Ἐπάσχειν v 3, 4, 5, incl. Ἐπάσχειν and Ἐπάσχειν v 5 (P); λίγον Ἐπάσχειν λίγον Ἐπάσχειν v 5 (P); Ἐπάσχειν 16:2; large numbers of all these (not used) in Josiah's passover, according to 2 Ch 35:7, 8, 9, but evident mingling of whole burnt-offerings for the passover with special passover victim.] 3. festival of the passover: Ἐπάσχειν ἐκ π. v 2 Ch 34:25 (J);
Defining Some Word Meanings: Pasach - בָּשַׂך

- **6451. אֵפָה** (821a); from the same as 6446; prob. abundance, plenty:—abundance. 7172 אֵפָה (pî·ṣā(h)): n.fem.; ≡ Str 6451 abundance, plenty, i.e., a state or condition which is more than sufficient for a situation, note: Holladay suggestions translation as “portion.” 6451. אֵפָה piṣṣâh, pis-saẃ; from 6461; expansion, i.e. abundance:—handful.

- **6452a. אֵפָה** pasach (820a); a prim. root; to pass or spring over:—pass, pass over, passed. 7173 אֵפָה (pā·sāk): v.; ≡ Str 6452; (qal) pass. over, go by, i.e., move in a linear motion without stopping, implying lack of confrontation or engagement in an activity.
Defining Some Word Meanings: Pasach-

- **6452b פָסַח pasach (820c)**: a prim. root; to limp—became lame, hesitate, leaped. 7174 הָסַח (pā·sāk): v.; ≡ Str 6452; (qal ptcp.) waver, mentally vacillate, formally, leap or dance about, i.e., think in an unstable manner, bouncing between commitment of two persons or ideas, note: implying a senseless thinking, (nif impf.) become crippled, be maimed, be mutilated, i.e., pertaining to being in a physically incapacitated state, where body parts do not function normally. 3. (piel impf.) dance, i.e., leap about a worship artifact to invoke a god's favor or answer, so be in worship, note: the context and etymology imply possibly a tired, limping motion in the dancing. 6452. פָסַח pâc̨ach, paw-sakh, a prim. root; to hop, i.e. (fig.) skip over (or spare); by impl. to hesitate; also (lit.) to limp, to dance—halt, become lame, leap, pass over.
Defining Some Word Meanings:  הָסַח

- 7175 הָסַח (pē·sāḥ): n.masc.; ≡ Str 6453; Passover sacrifice, i.e., the ceremonial offering of small mammals (sheep or goats) one year old, of very high quality (Ex 12:21); 2. Passover Feast, i.e., a festival celebrating deliverance from Egypt (Ex 34:25); 3. Passover meal, i.e., a meal eaten as a part of the festival of Passover, eaten as a remembrance of hasty deliverance (Ex 12:11) 6453. הָסַח pesach, peh´-sakh; from 6452; a pretermission, i.e. exemption; used only tech. of the Jewish Passover (the festival or the victim):—passover (offering). 6453. הָסַח pesach (820a); from 6452a; passover:—Passover, Passover offerings
Defining Some Word Meanings:
Pasach - פסח

- 6454. פֲּסָחּ Pâçêach, paw-say´-akh; from 6452; limping; Paseäch, the name of two Isr.:—Paseah, Phaseah. 6454. פסח Paseach (820c); from 6452b; “limper,” three Isr.:—Paseah(4).

- 6455. פִּטְפָח pic̨ c̨ êach, pis-say´-akh; from 6452; lame:—lame.

Pasach is a festival about abundance, dancing for joy because we are being drawn out of the refining fire. Being made perfect because if we accept the terms and conditions, our debt has been paid. We begin moving in a linear motion without stopping to Yahuah, implying lack of confrontation, through the doorway back home. Yet we did nothing to engage in this activity—Yahuah and Yahusha did the heavy lifting—we agree to the terms and conditions of living in Paradise. Such a deal!
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.

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 First Fruits. 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 Yahowscha’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. The importance of doing so, can been seen just in this graph regarding Salah.

Salah (סלח, Shelach, ISO 259-3 Šelḥ Hebrew word #7974 in Strong's) is an ancestor of the Israelites according to the Table of Nations in Genesis 10. He is thus one of the table's "seventy names". He is called Shelah in 1 Chronicles 1:18 and Sala (Greek word #4527 in Strong's) in the Septuagint and Luke 3:35.

In the ancestral line from Noah to Abraham, he is the son of Arpachshad (in the Masoretic Text) or Cainan (in the Septuagint and Samaritan Pentateuch) and the father of Eber. The name "Eber" for his son is the original eponym of the Hebrew people, from the root 'abar (עבר, Hebrew word #5674 in Strong's Concordance), "to cross over".\[1\]\[2\]\[3\]

The Book of Luke and Book of Jubilees from the Christian Bible both agree with the Septuagint and the Samaritan Pentateuch in making Salah the son of Cainan, adding the information that his mother was Milcah (the daughter of Madai), while his wife is named as Mu'ak, daughter of Kesed (another son of Arphachsad).

Salah's age at death is given as 433 (Masoretic),\[4\] 460 (Septuagint),\[5\] and 460 (Samaritan).\[6\]

Henry M. Morris states that Arpachshad, Salah, and Eber are listed as the most important sons since they were in the line of the promised Seed of the Woman.
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Chapter 2
Salah – Freedom
Craig Winn Invitations to meet G
Come Out of Her My People...

The exodus is the story of how Moseh led the Chosen People out of Egypt and to the Promised Land. But it is much more than that. Their divinely aided journey from bondage illustrates Yahowah’s role in freeing His entire family from human oppression. It is about the path our Heavenly Father established for us to follow Him home. It is about freedom.

By considering what Yah revealed in the book of Shemowth - Names, we come to understand the nature of the political and religious schemes—past, present, and future—from which we are all being rescued. And we come to appreciate the process Yahowah delineated to redeem us. Without this understanding, the conflict between man’s way and Yahowah’s solution remains muddled by 3,500 years of religious corruption.

The exodus story opens with: “These are the personal and proper names (shem) of the children (ben – sons) of Yisra’el (Yisra’el – from ‘ysh sarah and ‘el, individuals who strive and struggle with, those who engage and endure with, those who persevere with and are empowered by the Almighty) who arrived in (bow’ – came to) Mitsraym (mitsraym – the crucible of Egypt) with (‘eth) ְ���� Ya’aqob (Ya’aqob – heal grabber), their father (‘ab), each individual (‘ysh – man) and his household (beyth – family) included (bow’): ” (Shemowth / Names / Exodus 1:1)
The phrase, “their father,” is missing from the Masoretic text, and thus from all English translations. It is found, however, in one of the nearly complete paleo-Hebrew manuscripts of Shemowth / Exodus found in Qumran. Of the eight Dead Sea Scrolls written in Ancient or Paleo-Hebrew, all but one (Yowb / Job, which precedes the story of Abraham chronologically) is from the Torah. The reason this Masoretic omission from the text is relevant, is because the story of Ya’aqob, and the Children of Yisra’el, is designed to demonstrate Yahua’s desire to build a family.

Ya’aqob was the younger twin born to Yitschaq—Abraham’s child of promise. This father of the Covenant Relationship would become Yisra’el—literally and figuratively. His name is based upon ‘aqeb, meaning “heel,” because “he took (‘aqab – grasped hold of) his brother by the heel (‘aqehb/’aqab – restraining, supplanting, and circumventing him)” (Hosea 12:3). Since Ya’aqob, who was the heir to the Covenant, would become Yisra’el, it explains the Bare’syth prediction of how Satan, in trying to silence Yah’s Chosen People, would bruise their heel—causing them to stumble in and out of the Promised Land.

The story of our redemption begins with this list of names, to all outward appearances, because the meaning of the names, and the order they are presented, conveys a message. “Ra’uben (ra’uwben – from ra’ah and ben, behold the son), Shim’own (Shim’own – from shama’, to hear, listen to, and understand), Lowy (lowy – from lawah – to be joined unto), Yahuwdah (Yahuwdah – related to Yah), Issachar (ysaskar – the individual who uplifts), Zebulun (zabuwlwn – live abundantly with him), Binyamyn (binyamyn – the son at the right hand), Dan (dan – from dyn, to execute judgment and vindicate) Naptaly (naphtaly – from pathal, to go forward striving alongside with, or niphal, to be established and to stand firmly), Gad (gad – from gadad, to fortuitously gather together in abundance), and ‘Asher (‘asher – walking in a joyous, happy, and blessed relationship).” (Shemowth / Names / Exodus 1:2-4)
The message is: “(Ruben) Behold the son, (Shimown) listen to him and understand, (Levi) be joined to him (Yahuda) and give thanks, being related to Yah, (Isschar) the individual who uplifts. He will bring a reward (Zebulun) being exalted. (Benjamin) The son who is at the right hand (Dan) executing judgment and vindicating. (Naphtali) Go forward and strive and wrestle and overcome (Gad) the invading troops, (Ashur) go walk straight and be blessed and happy.”

“And (wa) all (kol) the souls (nepesh) who came to exist (hayah) out of (yasa’) the loins (yarek) of Ya’aqob were seventy-five souls (nepesh).” (Shemowth / Names / Exodus 1:5) Yahowah’s focus is always on souls, which is why nepesh was used twice in this accounting.

Please note the number 75. It was obtained from 4Exod and 4QGen-Exod in the Dead Sea Scroll collection found in Qumran. While you’ll find 75 confirmed in the Septuagint, most English translation reads “seventy”—fully sixty years after that number was shown to be erroneous. Normally, the difference between 70 and 75 wouldn’t be a big deal, but in this case it is. In Acts 7:14, Luke wrote that the number of souls with Yowseph were “seventy-five in all.” If Yahowah had told Moseh seventy, Luke’s account would be errant, and thus unreliable. This apparent, and now resolved, contradiction is one of many used by atheists and Muslims to suggest that the “bible” was not inspired.

There is a remarkable similarity between Yowseph’s life and that of Yahusha viewing him as the Passover Lamb. To appreciate these similarities, a brief history is in order.

Yah is shown being compassionate towards Rachel (meaning loved and compassionate lamb), responding to her cry by “opening (patah – freeing and releasing) her womb,” enabling her to give birth to Yowseph. He became Ya’aqob’s most beloved son, causing his brothers to be jealous. Their scheme to do away with him led to Yowseph being sold as a slave to a group of Midianite (read Arabian) (in other verses it actually says Ishmaelite's), caravaners en route to Egypt. To hide their crime, the brothers dipped the young boy’s “coat of many colors in lamb’s blood” to fool their father Ya’aqob into thinking his son had been killed.

At seventeen, Yowseph became a slave in the home of the commander of pharaoh’s guard. There, Potiphar’s wife made amorous advances towards him, which when he rebuffed, prompted her to level false accusations of sexual harassment. Yowseph was sent off to prison. While in an Egyptian jail, Yowseph befriended two fellow prisoners: the pharaoh’s cup-bearer and the royal baker. Ultimately, he would predict their futures by interpreting their dreams.
So when the cup-bearer was released and returned to duty, he overheard pharaoh complain that no one understood his dream. The servant told the king about the Hebrew prisoner who accurately predicted his release. Yowseph is therefore called to the palace where he promptly told pharaoh that his vision of seven fat cows coming out of the Nile being eaten by seven lean cows, who also arise out of the river, is an indication that the annual rise of the Nile would bring seven bumper crops followed by seven years where crops would not grow. Impressed, pharaoh appointed Yowseph vizier of Egypt. He married Asenath, the daughter of the High Priest and had two sons, Manasseh and Ephraim.

As the defacto leader of what the Egyptians called "the Black Land," and with foreknowledge of what would occur, Yowseph instituted agrarian reform, whereby the nation’s feudal system was replaced by collectivization, making land and food the property of the state. A central administration was established and grain was both collected and doled out. And as a result of the accuracy of his prediction, and the role he played saving the Egyptian people, Yowseph became exceedingly powerful and rich, ultimately building a palace for his family in Avaris—the future capital of Goshen.
The story ends with Yowseph’s brothers, along with their families and livestock, heading to the Nile Delta as the result of a regional climate-induced famine. While they are allowed to settle in Goshen, Ya’aqob’s other sons don’t recognize the brother they had sold into slavery years before. Initially, Yowseph held them accountable for their crime, but ultimately forgave them, reuniting father and son. Both pass away soon thereafter, and Yowseph left instructions that his mummified body was to be carried back to the Promised Land when the Yisra’elites returned. (It should be noted, that virtually every aspect of this account, right down to the coat of many colors, the massive agrarian reforms, Egypt’s ensuing rise in prominence, and even the foundations of Yowseph’s home, have been confirmed by archeological digs conducted over the past twenty years. For those seeking confirmation of the Towrah’s validity, the evidence is ubiquitous and irrefutable.)

These things known, the long list of parallels between the lives of Yowseph and Yahowsha’ begins with recognizing that Yah intervened personally and assisted in both births (Bare’syth / Genesis 30:22-24 and Mattanyah / Matthew 1:18-23). Yowseph was the most beloved son of his father. Both men tended their father’s sheep. (Bare’syth / Genesis 37:2 and Yahowchanan / John 10:11-14) Both were considered to be servants. (Bare’syth / Genesis 39:4)
Yowseph and Yahowsha’ went to Egypt in their youth to avoid being killed. (Bare’syth 37:28 and Mattanyah 2:13) Both of their families were called out of Egypt by Yah. Each resisted enticing temptations. (Bare’syth 39:8-9) These men began their ministries around thirty-years-of-age. (Bare’syth 41:46 and Luke 3:23) They were hated by their kinsmen because they were superior to them. (Bare’syth 37:5-8 and Mattanyah 13:55-57) And, of course, they were filled with the Spirit. (Bare’syth 41:38 and Luke 4:1) Both fed their people. (In the final moments before he was murdered for his devotion to Yahowsha’, Stephen drew the comparison between Yowseph and Yahusha. His speech is recorded in Acts 7:9-14. The record of Yowseph’s role is memorialized in Bare’syth 41:47.)

The brethren of both men conspired to kill them. And both were sold out for money, each for the price of a slave. (Bare’syth 37:18-19 and Mattanyah 26:3-4) (Bare’syth 37:28 and Mattanyah 26:15) Yowseph was sold into Egypt on the advice of his brother Yahuwdah. Yahowsha’ was abandoned to the Romans by His disciple Yahuwdah / Judas. Yowseph didn’t say a word to his brothers when they sentenced him to a life of slavery, and Yahowsha’ was silent at His trial. As with Yowseph, Yahowsha’ was rejected by his brethren, and He was convicted of crimes He did not commit by false witnesses. Both were imprisoned unjustly. (Bare’syth 39:14-19 and Mattanyah 26:60-62 & 27:12-14, Mark 14:55-59 & 15:3-5) Two other prisoners suffered alongside them. (Bare’syth 40:4-5 and Mattanyah 27:38) In both cases, one prisoner would be condemned while the other would be released and find salvation. Yahowsha’s parallel account is vividly told in Luke 23:39-43. However, this was Luke, not an eyewitness account.
When Mary announced Yahowsha’s return to His disciples, they didn’t believe her. (Luke 24:11) Likewise, Ya’acob didn’t believe his sons when they told him that Yowseph was alive: “He was stunned because he did not trust them.” (Bare’syth 45:26) Moseh collected Yowseph’s bones from his tomb and removed them from Egypt, seeing to it that they were brought to the Promised Land, just as Yahowah brought Yahowsha’ home from His Matsah experience in She’owl. (Bare’syth 46:29 and Mark 16:19).

Yowseph was not Yah nor His son. Yet his life reflected the nature of Yah and was prophetic of His plan that involves His son.

Based upon the research of David Rohl, Yowseph’s arrival in Egypt can be dated to 1693 BCE—toward the end of the 12th Dynasty. He was promoted to regent by Amenemhat III, circa 1670 BCE. Amenemhat, named after the sun god Amen, was the most powerful pharaoh of the Middle Kingdom. Yowseph’s role as vizier continued through much of the 13th Dynasty. The years of famine and plenty that he predicted based upon the Pharaoh’s dream are memorialized at the Semna Gorge. There, high-water marks denoting seven years of nearly perfect conditions are followed by markings which confirm seven years of devastating floods (averaging 65 feet, or nearly 30 feet above the normal annual rise). These ancient flood designations can be calibrated to 1663 BCE.
As the Exodus story continues to unfold, another king pretending to be god arose. He did not know Yowseph personally, and he had no appreciation for the role Yowseph played in saving the Egyptian people from what would have been a disastrous and prolonged famine.

Pharaoh Neferhotep I considered the prosperous and now very numerous, Hebrew population to be a threat. So he did what cleric and king have done throughout the ages: he oppressed, pillaged, enslaved, and murdered them. And as has been the case with cleric and king for most all of human history, his abusive actions were motivated by envy—growing out of his lust for money and power.

Neferhotep I was born into a military family in Thebes. He ruled along with his brother Sobekhotep IV, further north in Amenemhat in the Nile Delta not far from modern Cairo. The most revealing depiction of him is found on a relief in the Phoenician city of Byblos.

“The king (melek – royal ruler who serves as dictator over a kingdom) said to his people (‘am – family), “Behold (hineh – look now and see) the sons (ben) of Yisra’el (‘ys sarah ‘el – those who strive and struggle along with, those who persist, engage, and endure with, those who persevere with and are empowered by Yh) have obtained a high status and are numerous (rab – great and extensive, widespread and abundant, controlling and manipulating) and they are too powerful a multitude (‘asum – too strong and accomplished, too vast in numbers and too influential) for (min) us.”

(Shemowth / Names / Exodus 1:9)
Melek, meaning “king,” is indistinguishable in the text from Molek—the false god of the Ammonites. You’ll find him depicted in Qara’ / Leviticus 18:21, 20:2-5, 1 Melek / Kings 11:7, 2 Melek / Kings 23:10, and Yirmayah / Jeremiah 32:35. This association is important, because for most of our history, regardless of the realm or religion, egomaniacal individuals have announced that they were god, or at the very least, god’s authorized representative. Pharaoh, as the incarnation of the sun, was no exception. And throughout time, such kingdoms have served as the private estates of the potentate. Their subjects live and die at their whim. The people they suppress become their possessions.

Such men are never satisfied. They are never secure. They always crave more, and they are willing to assemble armies and taskmasters to steal what belongs to others. They erect monuments to their insecurity. They oppress and suppress to establish their superiority. They kill to demonstrate that they are in control.

In this review of the connection between politics and religion, please note that the primary meaning of rab, in Shemowth / Names / Exodus 1:9, is “great in power, authority, influence, or imposition.” It is the basis of rabbi. That alone should be sufficient to expose the nature of their religion and their motives.
So, seventy years after Yowseph’s death, Neferhotep I, whose name ironically means “beautiful or perfect peace,” said to those who lived in the Black Land: “Let’s ascribe to a plan (yahab – come now, let’s choose to commit to burden them) to deal shrewdly (hakam – showing ourselves to be wise, skillful, and deceptive) toward (la) them (hu), lest they (pen – turn on us, hindering us, and remove our possessions and) increase in power and influence (rabah). Indeed, if (ky) war (milhamah) comes to exist (hayah – occurs), they will be called (qara’ – invited and summoned), yes also (gam – moreover in addition) they will increase the ranks of (yasap) god’s (‘al) and our (nahnu) enemies (sane’ – those who hate, abhor, detest, and loathe us, who are hostile to us), and they will fight against (laham ba – show hostility toward and battle among) us. Then they will withdraw (‘alah – will be taken away) from (min) the land (‘erets – region or nation).” (Shemowth / Names / Exodus 1:10) Fear mongering and unrealistic hypotheticals are often used to justify unjust actions. Neferhotep was lying, and he knew it, not unlike George W. Bush’s errant justifications for his Iraqi war.

Yahowah presented this historical review for us so that we might appreciate from what He is saving us. And that would be compulsory service for the benefit of the elite establishment, most especially beguiling clerics and kings. Yah is rescuing us from the oppression of religion and politics. “They placed (sym – appointed) over (‘al) them (huw’) political and military officials (sar), madmen who inflicted forced labor (mas – insane individuals possessed by evil spirits who were imposed as taskmasters over them as vassal slaves on behalf of a lord, compelling serfdom), for the purpose of (ma’an) oppressing and suppressing (‘anah hem – mistreating them and making their lives miserable through affliction) in (ba) slavery (siblowt – forced labor, compulsory service, into bearing burdens against their will).” (Shemowth / Names / Exodus 1:11)
The seven-step plan Yahowah provided for us, the path which leads from human oppression to the Promised Land, is free. All you have to do is come to know Him, choose to trust Him, and then rely on His solution. Unlike forced labor and compulsory service, the choice is ours to make. Unlike bearing our own burdens, and those of others, Yah removes them all. He did the work. He performed the service. He bore the burdens, so we wouldn’t have to.

Oppression and suppression are the opposite of freedom and freewill. They are therefore, mankind’s greatest foe. They serve to keep people from knowing Yahowah, from choosing to trust and rely upon Him, from being free to live eternally with Him. And since love requires the freedom to choose, oppression, which suppresses freewill, is especially vulgar to Yahuah.

The word “oppress” is a direct transliteration of the Latin oppressus. In the mother tongue, it means “to press against.” (Read: against mankind, against freewill, and against freedom.) The primary definition of oppress in English is “to suppress.” The secondary definition is “to crush or burden by an abuse of power or authority.” The third connotation is “to burden mentally or spiritually.” Similarly, “oppression” is defined as “an unjust, excessive, and cruel exercise of authority and power.”
Before we contemplate precisely what the “exercise of authority and power” represents, let’s contemplate the significance of “suppress.” *Webster* tells us that it too is derived from the Latin, in this case *suppressus*. It means “to put down by authority or force, to subdue.” More revealing still, suppress, and therefore, oppress, means “to keep the public from knowing something important, to prohibit the publication or revelation of information, to exclude evidence from the general consciousness, so as to inhibit growth and development.” (Read: to keep people from knowing the truth about their regimes and schemes, and to inhibit their growth by preventing them from knowing the truth about Yah.)

Throughout history, there have only been two entities capable of oppression and suppression: political regimes and religious schemes. While militaries are the implement of oppression, and political and religious officials are the implements of suppression, they are merely tools wielded by political despots and religious clerics.

Therefore, when you discover that people have been “oppressed and suppressed” you know that religion and politics are to blame. And all too often, as was the case with Egypt then and now, religion and politics are inseparable. Such has been the case throughout most of history.
And this means that Yahowah freed the Children of Yisra’el, and us by extension, from man’s political and religious schemes—from human oppression and suppression. To be salah/free is to be salah/released from the snares of man, and thereby freed to choose Yahuah.

Under man’s political and religious yoke, “They built (banah – constructed and established) on behalf of (la) Pharaoh’s (par’oh – Egyptian for “Great House”) inhabitants and cities (‘yr – population and villages), warehouses (miskanolw – storage buildings usually for grain, precious metals, and weapons) near (‘eth – in relation to)  פיתון Pithom (ptm) and  רameses Ra’meses (r’mss).” (Shemowth / Names / Exodus 1:11)

It is interesting to note that the primary meaning of ‘yr; translated here as “inhabitants and cities,” is “anguish, anxiety, wrath, anger, and terror.” One man on his own does not terrorize or oppress. Terror and oppression are the byproducts of political and religious schemes—schemes conceived to control the inhabitants of cities.
Pithom, or Per-Atum in Egyptian, meaning the “Temple of Atum,” has been identified with the Tel el-Maskhuta, near the Wady Tumilat along the lower Nile. Ramesses has recently been identified with the Tell ed-Daba in the northeastern Nile Delta, also in the area known as Goshen. The city known as Riamasesa in Cuneiform, and in its full Egyptian form as Pr-R’msswmry-Imn, or “the house of Ramesses, the beloved of Amun, the victorious and powerful,” was the royal residence of the Ramesside Pharaohs. This identification caused early Egyptologists to suggest that Ramesses the Great (II) was the Pharaoh of the Exodus, but that is not true.

Scripture sets Yowseph’s arrival in Egypt to the late 17th century BCE. The seven years of poor harvests that he predicted is therefore consistent with the 1693 BCE date of confirmed cycles of excessive Nile flooding. The Exodus itself, marking the end of the Yisra’eli sojourn, is established as occurring 480 years prior to the 968 BCE founding of the First Temple, and therefore beginning on Passover in 1447 BCE.
Using the orthodox Egyptian chronology, Ramesses I ruled only one year beginning in 1295 BCE. Ramesses II, known as “the Great,” reigned sixty-six years, from 1279 to 1213 BCE. Ramesses III did not sit on the throne until 1184 BCE, and relinquished power thirty-one years later in 1153 BCE. So to make Ramesses the villain, many biblical theologians discarded the chronology depicted in Scripture and moved the Exodus to around 1250 BCE.

But when this was done, there was no longer any correlation between the archeological data being unearthed in Egypt and Israel and the Scriptural witness of the Exodus and the Conquest. Therefore, theological seminaries began to teach that the historicity of what they called “the Old Testament” was a myth. And that being the case, nothing Yahuah said could be trusted.

The archaeological dig at Tell ed-Daba has demonstrated, however, that there was a town “near and in relation to Ra’meses” which can be synchronized with the Scriptural timeline. In fact it couldn’t get any closer to Ra’meses. It is actually underneath it—just as the Aztec capital, Tenochtitlan, lies beneath Mexico City.
The original name for this place was Avaris. There, archeologists have found absolute proof of a large, enslaved, Hebrew population, as well as the storehouses they built. According to the archeologists, the great construction project described in Shemowth / Exodus 1:11, began around 1530 BCE and was abandoned suddenly in 1447 BCE. The Pharaohs of this period were: Neferhotep I, Sihathor, Sobekhotep IV, Sobekhotep V, Iayib, Ay, Sobekhotep VI, Sankhrenesewadjtu, Ined, Hori, Sobekhotep VII, and finally Dudimose, whose troubled reign began in 1448 BCE. Perhaps the seminaries should revise their textbooks. Throughout time, there are countless situations where oppressed people became stronger. Yahowsha’s prophetic letter to the ekklesial/called-out assembly of Smyrna, is an example. Moreover, the more abusive a regime becomes, the more they have to be wary of retribution. Their victims, with little to lose, lash back at their tormentors.
“But (wa) as is the nature of (ka ‘asher – as is with) oppression and suppression (‘anah – mistreatment and affliction), this (‘et) מָנָה actually (ken) made them [the Yisra’elites] stronger and more numerous (rabah). And they [the Egyptians] began to detest and fear (quws – loathe, abhor, and dread) the presence ( paneh – the faces) of the children (ben – sons) of Yisra’el.” (Shemowth / Names / Exodus 1:12) (The idea of the Israelites “spreading out,” found in most all English translations, is based upon their reliance on the Masoretic Text. The connotation of “being scattered and dispersed,” however, is inconsistent with the DSS.)

To appreciate the picture of salvation being painted in the Exodus, we must understand the conditions from which we are being rescued. Most ancient empires were built by slaves, including Babylon, Assyria, Egypt, China, Sparta, Greece, Rome, the Mayans, Aztecs, and Incas. The Islamic conquests of much of the known world were fueled almost exclusively through the slave trade. Roman Catholicism was the catalyst behind the feudal system of serfdom throughout Europe. Even America grew by the sweat of slaves. So the message is, mankind can involuntarily serve cleric, king, and nobleman, or we can choose to have free-will with Yah.
“And so (wa) the Egyptians (misraym – the people of the crucible) ruthlessly through tyranny and oppression (ba perek – violently and harshly, cruelly through slavery and suppression) worked (‘abad – reduced to servitude) ¶ the children (ben) of Yisra’el. He [pharaoh] made ¶ their lives (hayehem – existence) bitter (marar – to the point of despair in suffering and anguish) through hard, unyielding (qaseh – harsh and difficult) work (‘abodah – labor and servitude) churning clay, mortar, mud (homer) and bricks (labenah), and in (ba) all kinds (kol) of labor (‘abodah – work, often as a slave) in the fields (sadeh). And in all (kol) ¶ their (hem) related (‘asher) duties (‘abodah – tasks), they [the Egyptian slave drivers] worked (‘abad) them ruthlessly (perek – brutally and harshly, violently suppressing and enslaving them).” To which 2QExod repeats: “And the Egyptians lived in fear because of the children of Yisra’el.”

Shemowth / Names / Exodus 1:13-14

Socialist Secular Humanists have been advancing the notion that a reduction in population would be good for our planet. Pharaoh beat them to it. Working the Hebrew population to death was insufficient. “Then Pharaoh commanded (sawah – issued the demand to) all (kol) his people (‘am), saying (‘amar) to them, ‘All (kol) the sons (ben – male children) born (ylowd) to the ‘Ibry (‘ybry – from ‘Eber, Shem’s great grandson, meaning Hebrews) throw (salak – hurl) into the River Nile (ya’or), letting the daughters (bat) live (hayah).”

(Shemowth / Names / Exodus 1:22)
The name of this anti-Semitic Pharaoh was Khaneferre Sobekhotep IV. According to Egyptologists, Khaneferre means: “the perfection of Ra is on the horizon.” Ra was one of many names ascribed to the sun.

The first element in his cartouche (skhm in Egyptian and thus similar to the Hebrew shem/name) was a sun disk, symbolic of his god. The second was a horizon drawn above a rising sun, symbolic of the extent of his god’s reach and influence. The third symbol was an arm and hand, the ancient world’s most universal symbol for “power and control.” The fourth and final element is comprised of what can only be described as a Christian cross sitting atop a human lung. Alphabetically, outside of a cartouche, the symbol conveys the consonant sounds nfr, which can be vocalized “beautiful, good, and perfect.” However, with regard to a pagan deity, it wouldn’t be a stretch to assume that the lung, or breath, represents our nepesh/soul, just as it does in Hebrew. While Egyptologists call the cross element a “wind pipe,” knowing Hebrew and our Adversary, I recognize that wind is synonymous with the ruwach / spirit. Therefore, the message might well be: Ra, the sun god, no matter where you are, has power over and controls your soul.

Sobek is the name of the god of the Nile, represented by a crocodile. Hotep means “at peace or is satiated.” That is to say, the Nile flooding which had led to the years of famine Yowseph had predicted were now over.
This very powerful Pharaoh, the twenty-third king of the 13th Dynasty, reigned in the Second Intermediate Period. His rule is dated to 1529 to 1510 BCE in what’s referred to as the New Egyptian Chronology. He was the Pharaoh of Moseh’s birth, the man who demanded that the sons of the Hebrews must all be killed. The people of the Black Land would come to regret that decision.

It was into this horrid situation of man’s making, that Yahowah put the pieces into place which would ultimately lead to the Exodus. The child who would help rescue His people would be a Lowy / Uniter / Levite, because their primary purpose was to serve Yah’s family during the seven Miqra’ey/Called-Out Assembly Meetings.

“Now (wa) a man (‘ysh) from (min) the household (beyth – family) of Lowy (lowy – one who unites (often transliterated “Levite”)) went (halak – walked and proceeded) to choose (laqah – reach out, select, and grasp hold of) ḥn a Lowy (lowy) woman (bath).” (Shemowth / Names / Exodus 2:1)

They married, and when her son was born, the mother hid him from the Egyptians, knowing that they had been ordered to kill Hebrew boys. However, by the time he was three-months old, he had grown too large to conceal. “So she made a papyrus boat (tebah – an ark) and covered it (chamar – sealed it) in tar (hemar – waterproofing it with bitumen) and pitch (zepet – natural resin) and then placed (sym) her ḥn baby boy inside.” (Shemowth / Names / Exodus 2:3)

The ark was symbolic of the vessel which had been used to save Noah. And the coating served as a metaphor for us, signifying the role the Ruach ha Qodesh plays in our salvation.
The child of promise was placed into the river just as Pharaoh’s daughter was approaching to bathe. “she saw the ark among the reddish reeds (suwp – reddish bank where the land ends and river begins) and sent one of her servants down.” (Shemowth / Names / Exodus 2:5)

In that it has become a major stumbling block for many people, let’s pause a moment to examine suwp because it is also the name of the sea Yahowah would eventually part on behalf of this boy and his kin. On eighteen occurrences, the primary meaning of suwp is rendered “to cease, to come to an end, or conclusion.” It therefore describes a place where the land ends and the sea begins. On one occasion, suwp is translated “fulfill,” and on another “consume,” consistent with Yah fulfilling his promise to Moseh to free the Israelites, consuming the pursuing Egyptian army in the process. Twenty-five times suwp is translated “Red,” as in the Red Sea. But because one of the many connotations of suwp is “reed,” albeit only translated as such once in the entire Tanach, it has been proposed that Yahowah’s mighty miracle was to part a marsh known as the Sea of Reeds.

Thankfully, for those who consider all of the evidence, the answer is in 1 Kings 9:26, where “King Solomon built a fleet of trading ships (‘any – ocean-going transport vessels) in (ba) Ezion Geber (‘esyown geber – a town near the head of the Gulf of Aqaba) which is near (‘asher ’eth – associated with and close to) Elat (‘eylat – a harbor town and seaport located at the northern end of the Gulf of Aqaba arm or the Red Sea) at (‘al – on) the bank (sapah – shoreline) of the Red (suwp) Sea (yam) in the region of Edom (‘edowm – region south of the Dead Sea, north of the Red Sea, east of the Rift Valley, and west of the Negev (i.e., a desert area on the shores of the Gulf of Aqaba)).” (Malak / Rulers / 1 Kings 9:26)
Fully amplified, this next passage connects Moseh with Yahowsha’, and it defines the roles they would play in the Exodus and Passover. “She opened it *(patah – responded, released, and freed him, drawing him out)* and saw *(ra’ah)* that he was a male child *(yeled – young boy)*. **While gazing upon and considering** *(hineh – looking at and noticing)* the young boy being tossed about *(na’ar – adolescent boy, a shaken and suffering servant ultimately destined to wither and die)* he cried *(bakah – began to weep mournfully)* and Pharaoh’s daughter showed mercy toward *(hamal ‘al – demonstrated kindness to someone in an unfavorable, difficult, or dangerous situation, delivering them from distress, compassionately sparing)* him. She said, this *(zeh)* יָנָה baby boy *(yeled)* is from *(min – part of)* the ‘Ibry *(‘ibry – from ‘eber, meaning Hebrews).’” *(Shemowth / Names / Exodus 2:6)* (The reason this verse says “Pharaoh’s daughter,” rather than “she,” (as in the servant) “showed mercy,” is because that is the way the Qumran scrolls read.)

*Ibry* is from ‘*eber* which is in turn from ‘*abar*. ‘*Eber* describes “the region beyond” and “opposite side.” The Hebrews were chosen to be Yah’s people, setting them in opposition to man’s world—his political and religious schemes. ‘*Aber* is “to pass over and to do away with transgressions.” There is no better definition of Passover or the role an ‘*Ibry*/Hebrew child, a set-apart lamb, the Suffering Servant, would play in our salvation. And all because Yahowah *hamal*/“showed mercy toward us, demonstrating loving kindness, and mercifully delivering us from the unfavorable state of duress” we had brought upon ourselves.
The path to Passover continues with Moseh being adopted by pharaoh’s daughter. And while Scripture doesn’t share the account of what happened next, Eusebius refers to the writings of a Jewish historian named Artapanus. He wrote “Peri Ioudaion/Concerning the Jews” in Egypt during the late third century BCE using no-longer-extant temple records and documents found in the Library of Alexandria. Artapanus spoke of the buildings constructed in Kessan, the Greek vocalization for the Hebrew Goshen, which we have already read about. He claimed that Mousos/Moseh became a very popular regional administrator on behalf of Pharaoh Khaneferre. Then Artapanus asserted that Mousos/Moseh led a military campaign against the Ethiopians who had invaded Egypt, besieging the city of Hermopolis in a war which lasted ten years. (There is incidentally, independent archeological information corroborating this account, much of which is documented by David Rohl in his Test of Time.)

Artapanus continued by saying that Pharaoh Khaneferre was so jealous of Mousos’ accomplishments and popularity that he tried to kill him, causing the future prophet and liberator to flee to Arabia, where he lived with Raguel, the ruler of the region, and married his daughter. While Raguel wanted his fellow Arabs to plunder Egypt, Moses restrained them out of a concern for his Hebrew brethren, still enslaved in the Black Land. Artapanus tells us that Khaneferre died, and Mousos returned to face the new pharaoh. And at this point, Scripture is more explicit than the historian.
“Now (wa) in the (ba ha) many days (yowmym) in which he had become great (gadal – exalted, obtaining a high status and state of honor), Moseh went out (yasa’) to (‘el) his brethren (‘ach – brothers) and saw (ra’ah – looked upon, witnessed, and considered) the burden of their forced labor (siblowt – hard and difficult compulsory work and heavy loads). Then (wa) he witnessed (ra’ah – saw) מיקרי a Mitsry (mitsry – singular of Mitsraym, meaning crucible and known as Egyptian) individual (‘ysh – man) striking and beating (nakah – wounding to the point of death by way of repeated blows) an Ibry (‘ibry – Hebrew) man (‘ysh – individual), one of (min – from) his brothers (‘ach – brethren).” (Shemowth / Names / Exodus 2:11)

There is a time to kill. There are circumstances in which the most merciful thing to do, is to take the life of another. The Egyptian taskmaster was an implement of a deceitful, destructive, deadly, and demonic political and religious regime. Without cause, he was beating an innocent man to the point of death. And there is little doubt that he had done the same thing yesterday and would do it again tomorrow if given the chance. This solitary event serves as a microcosm for the conquest of the Promised Land.

In his righteous indignation, “He turned (paneh) and saw (ra’ah) no one (‘eyn ‘ysh), so (ky) he struck (nakah) the Mitsry (mitsry – Egyptian) and concealed (taman – buried) him in the sand (howl).” (Shemowth / Names / Exodus 2:12)

“When Pharaoh heard of this, he sought to kill מיקרי Moseh. But Moseh fled (barah – ran away and escaped) from the presence of Pharaoh and settled in the land of the Midyan (Midyan – tribe living in northwestern Arabia), living near a well.” (Shemowth / Names / Exodus 2:15)
While the Midian king was accommodating, these Arabs would not always remain so. *Midyan* means “contentious and quarrelsone,” which is what they would become 2,069 years later under the influence of Muhammad, Allah, and Islam. But for now, it is sufficient to know that Moseh was in the land we call Saudi Arabia—the personal estate of the Saud warlords. And that’s important because this is where he would return to receive the Towrah.

The story continues by informing us that a Midian priest called Ra’u’el, meaning “friend of G,” had seven daughters, and that they had come to draw water at the same well for their father’s flock. Some less than desirable “shepherds came and drove away” (garas – expelled, removed, and banished) their sheep. But Moseh took a stand (quwm – rose up, stood upright, and restored things to their prior state), rescuing (yasa’ – saving and delivering) them, and gave the sheep (so’n – flock) a drink (saqah – refreshing them with water).” (*Shemowth / Names / Exodus 2:17*)

Yah never misses a chance to reinforce His message: We all like sheep have gone astray but He rescued us, standing up for us so that we could stand with Him. He gave us a drink of living waters.
The daughters told their father the story and “he asked, “Why did you abandon (‘azab – reject, forsake, neglect, and leave) this man? Invite (qara’ – call out to and invite) him to eat (‘akal) some bread (lachem).” (Shemowth / Names / Exodus 2:20)

The not-too-subtle parallels between Moseh and Yahowsha’ continue with the Father asking His people “why did you reject and forsake” My son? Please, invite Him into your life and let’s break some bread together.”

And should we choose to do these things, Yahowah will be as Moseh was “Moseh agreed, and was pleased (ya’al – willingly accepted the invitation) to live with (yasab ‘eth – literally inhabit, dwell and stay with, restoring, renewing and establishing a home with) the man.” (Shemowth / Names / Exodus 2:21)

When we invite Yah into our lives, His Spirit takes up residence within us, renewing and establishing us.

“This friend of G (ra’uw’el) gave Moseh his daughter Zipporah (Tsiporah – bird) and she gave birth to a son named Gerashom (one who has been driven out), because she said he was an alien (ger – foreigner) existing in someone else’s land (‘erets – realm).” (Shemowth / Names / Exodus 2:21-22)

In the Greek eyewitness accounts, Yahowah refers to His people as “ekklesia – called out” because we are called out of man’s realm and into Yah’s home. We should consider ourselves “ger / aliens” on Earth.
Exodus 2:23-24
The Reason for the Passover and Covenant
“And it came to be in those many days that the king of Misraym died. And yet the children of Yisra’el continued to groan (‘anah – expressing the sighs of physical and emotional pain) because of their labors (‘abodah – work, servitude, and slavery). And they cried out (za’aq – made a weeping appeal in agony). They rose up (‘ala – lifted up their voices) and cried for help (saw’ah – called out for assistance) unto (‘el) the Mighty One (ha ‘elohym) from (min – because of) their labor (‘abodah – work, servitude, and slavery).” (Shemowth / Names / Exodus 2:23) All they had to do was ask. And unlike the sign hung on the entrance to Auschwitz, “Work will [not] set you free.” “Salvation is the gift of God and cannot be earned.”

Exodus 2:23

These four short sentences convey the purpose of the Covenant.

“And The Almighty heard (shama’ – listened to and took heed of) their groaning (na’aqah). And The Almighty (‘elohym – the Mighty One) remembered (zakar) Ḥis Covenant (beryth – familial relationship) with Ḥ Abraham (‘Abraham – merciful father of the abundantly enriched), Ḥ Yitschaq (Yitschaq – laughter), and Ḥ Ya’aqob (Ya’aqob – one who grabs and digs in his heels).
The Almighty saw (ra’ah – witnessed) the children of Yisra’el (Yisra’el – from ‘ysh sarah ‘el, individuals who strive and struggle with, persist and endure with, persevere with and are empowered by God). And the All Mighty (‘elohym – God) recognized, acknowledged, respected, and understood (yada’ – relationally knew and was familiar and acquainted with) them.”

(Shemowth / Names / Exodus 2:24-25)

No matter what we have done or mistakes we continue to make because of the covenant Yahuah made with Abraham and his children, we benefit. Not because we deserve it but because Yah is keeping His promise to Abraham first and foremost! All of the favor we have is because Abraham made the awesome choice to love Yahuah and had a relationship with Him. So many times our own place in eternal history has hung on one individual. It proves the notion wrong that one person can not make a difference. What kind of difference will you make in your life for others that will come behind you?
We will be putting the Samaritan Text pronunciation in Blue. And Craig Winn's translation from Yada Yah in Green.
Mt. Sinai's Location in Midian

If we go the Scriptures, the location of Mt. Sinai is not that difficult to ascertain. When Yahuah first spoke to Moses regarding the great work of leading the people out of their Egyptian bondage, He told Moses:

EXO 3:12 ... , Certainly I will be with you; and this shall be a token to you, that I have sent you: When you have brought forth the people out of Egypt, you shall serve Yahuah upon this mountain.

To find out exactly where Moses was when this conversation took place, we need to go to the beginning of chapter 3:

EXO 3:1 Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of Yah, even to Horeb. 2 And the angel of Yahuah appeared to him in a flame of fire out of the midst of a bush?: and he looked, and, behold, the bush? burned with fire, and the bush? was not consumed.
This conversation took place at the foot of the "mountain of Yah". Moses was even told to remove his shoes, as he was standing was “Set Apart ground" (verse 5). So, we now know that Moses was in Midian, in the "backside of the desert", which seems to us to imply the area opposite the main portion of the desert or, the other side of the mountain which provided the border of the desert. We make this assumption simply because in order to have a "backside of the desert", there must be something which marks a separation of the "front side" and the "backside".

When Ron studied the Scripture account, he noted these references- that the mountain to which Moses was to lead the people was in Midian; and that the place where Moses spoke to Yah in the burning bush? was specifically stated to be in the "backside of the desert". With this information, along with the discoveries of the chariot parts in the Gulf of Aqaba, he looked for a mountain on the eastern side of the gulf which fit this description. There was only one candidate in his opinion, and this was Jebel el Lawz. His flight maps showed this mountain to be in an almost semi-circular range, with a vast desert area around it as well as more than enough room for the encampment of perhaps a couple of million people along with their flocks and herds. Not only that, but there was a single, large oasis located perhaps 10 to 15 miles away- an area that could have been the home of his father-in-law, Jethro- and this was the town of Al-Bad. He saw that there was desert area around Jebel el Lawz, between Al-Bad and the highest peak in this mountain range- and that there were valleys in the mountain range which Moses could have led his flocks through, taking him to the "backside of the desert". Ron was convinced that this mountain had to be the one.
Did you know Yathrob or Jethro the father-in-law of Mosha had 7 names?

JETHRO (יְהֵתֵר; Jeth [יְהֵת] in Ex. iv. 18).

By: Emil G. Hirsch, M. Seligsohn, Solomon Schechter

—Biblical Data:

Priest of Midian and father-in-law of Moses (Ex. iii. 1 et al.). In the account of the marriage of his daughter Zipporah to Moses (Ex. ii. 16-21), he is called "Reuel" (רייעל = "God is his friend"; see also Hobab). Happening one day to be at the well where Jethro's daughters were drawing water for their flocks, Moses had occasion to defend them against some shepherds who attempted to drive them away. Jethro, out of gratitude, gave him his daughter Zipporah. After Moses and the Israelites had crossed the Red Sea Jethro went to Moses with the latter's wife and two sons (Ex. xviii. 1-5). When Moses told Jethro of all the miracles done for the Israelites by Yhwh, Jethro, rejoicing, exclaimed, "Now I know that the Lord is greater than all gods," and offered burnt offerings and sacrifices. Jethro advised Moses to appoint deputies to assist him to judge the Israelites and render his burdens lighter. After this Jethro returned to his own country (Ex. xviii. 8-27).

—In Rabbinical Literature:

His Names.

The different names of Jethro puzzled the Talmudists: some thought that his real name was "Hobab," and that Reuel was his father (see Hobab); others thought that his name was "Reuel," interpreting it "the friend of God" (see Jethro—Biblical Data, and comp. the view of some modern scholars, who hold that his name was "Reuel," and that "Jethro" was a title, "his Excellency"). According to Simeon b. Yohai, he had two names, "Hobab" and "Jethro" (Sifre, Num. 78). It is, however, generally accepted that he had seven names: "Reuel," "Jether," "Jethro," "Hobab," "Heber," "Keni" (comp. Judges i. 16, iv. 11), and "Putiel"; Eleazar's father-in-law (Ex. vi. 25) being identified with Jethro by interpreting his name either as "he who abandoned idolatry" or as "who fattened calves for the sake of sacrifices to the idol" (Ex. R. xxvii. 7; Mek., Yitro, 'Amalek, 1; Tan., Shemot, 11; comp. Targ. pseudo-Jonathan to Ex. vi. 25 and Soṭah 44a).

By: Emil G. Hirsch, M. Seligsohn

Name occurring twice in the Bible, and borne either by Moses' father-in-law or by his brother-in-law. In the first passage (Num. x. 29), Hobab is said to have been the son of Raguel (R. V. "Reuel"), the Midianite, Moses' father-in-law (comp. Ex. ii. 18), while in Judges iv. 11 Hobab himself is called Moses' father-in-law. The Jewish commentators, as Rashi and Nahmanides, are inclined to agree with the latter passage. They explain (Ex. ii. 18) that Raguel, who was Zipporah's grandfather, was called "father" by his grand-daughters. Ibn Ezra, however, favored the interpretation of "hoten Mosheh" (Judges iv. 11) as "Moses' brother-in-law." Hobab, whoever he was, seems to have been well acquainted with the desert, for Moses requested him to stay with the Israelites and serve them as their "eyes" (Num. i.
So Mosha became a shepherd of the flock of Yahthro his father-in-law, the kohen (priest) of Midian, and the flock to the west of the desert, and he came to the mountain of Everlasting to Horeb.

Now Mooshe was pasturing the flock of Yitroo his father-in-law, the priest of Midyaan. And he led the flock to the west side of the desert and came to Ooreeba, the Mountain of Eloowwem.
What we notice in the first verse was the Alf-Tau before the words “the flock”. Is Yahuah wanting us to pay attention to a foreshadowing whom the flock is? Those who Moshe will be covered by the strong covenant mark?
And he appeared (a) messenger (of) Yahuah to him in the heart of (לבן - the Tau at the end makes it “heart of”) fire out of middle of the crag/bush and he directed his gaze towards and look! The crag/bush blazed up the fire but the crag/bush, nothing was consumed on it. 

And the Spiritual Messenger (mal’ak - heavenly envoy, representative, and ambassador) of Yahowah (YHWH) appeared (ra’ah - became visible and was shown) to ('el) him (hu’) by means of (ba - in) flaming (labah) fire ('es - radiant heat and light) coming from the midst of (min tawek) a bush or rock (saneh - briar, thorny shrub; or sanah - a high rocky place) He looked (ra’ah) and noticed (ra’ah - saw) that the rocky heights or bush (saneh/sanah) was ablaze (ba’ar - lit) with fire ('es) but nothing ('ayin) was consumed ('akal - destroyed).

And appeared to him the angel of Shehmaa in the flame of from the midst of the bush. And he looked, and behold the bush was burning with fire, and the bush was not consumed. SP
So here is an opportunity to dwell into a traditional verse and yet it may have a completely different reading. The word in question is חָנָן sanah. It is H5572 which is the same spelling as H5573 a rocky height with crags or cliff top. There are no wild black berry bushes in Israel that we could find.

Sanah, “bush,” and sanah, “high rocky place,” are indistinguishable in the Hebrew text. However, courtesy of Ron Wyatt, and many others who followed in his footsteps, I’ve seen pictures of the burnt rocky heights of Mount Horeb. And since Yahowah is the “Rock of our Salvation,” I’d opt for “high rocky place” over “thorn bush.”

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**םַנֶּה** (Sanah) noun, singular, absolute ± common, masculine, definite with ה

*with fire, but the bush was not being consumed*

**םַנֶּה** (Sanah) briar, species of bramble

Sense: *bush* – any type of low growing plant that still contains a number of main branches.

BDB: *black-berry bush*

GHCLOT: *a bush, thorn-bush*

CHALOT: *thorny shrub*
Digging into Parkhurst’s lexicon (1829) we find that the Shin has the crag definition but the Samek’s meaning is uncertain.

Exo 3:2 And the angel of Yahuah appeared to him in a flame of fire out of the midst of a bush and he looked, and behold, the bush burned with fire, and the bush was not consumed.

Exo 3:3 And Moses said, I will now turn aside and see this great sight, why the bush is not burnt.

Exo 3:4 And when Yahuah saw that he turned aside to see, Everlasting called him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.

Deu 33:16 And for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.
These are the other Hebrew words for bush that could have been used and also thorny. Why would H5572 take on the thorny definition?
Here we have the word pointing toward the rocky height with crags but notice it does not start with shin but samek! You will find that the נ samek and the ש shin over time have become interchangeable- just like alef ג and ayin י. So it is good to always double check both spots.
Antiquities of the Jews, bk. III, chapter III. Further on, in chapter XI, Josephus states the following: "....and when he [Moses] CAME TO THE CITY MIDIAN, which lay upon the Red Sea...he sat upon a certain well....It was not far from the city....These virgins [Jethro's daughters], who took care of their father's flocks, which sort of work it was customary and very familiar for women to do IN THE COUNTRY OF THE TROGLODYTES...." (Book II, section 1 & 2).

This land of the TROGLODYTES was visited by Charles Doughty when he passed through an area of northwestern Arabia called the MEDAIN. In his book he explains that the MEDAIN is the "Syrian caravaners' name for the hewn monuments in the CRAGS OF EL-HEJR on the Haj road, SIX REMOVES NORTH OF MEDINA." The publisher of Doughty's book notes that "Mr. Doughty found the TROGLODYTE CITIES to be sandstone cliffs with the funeral monuments sculptured in them of an antique town, and like those which are seen in the 'Valley of Moses' or Petra" (Travels in Arabia Deserta, pp. 136-137).
Same spelling now except with a Shin. Something being changed and altered or transformed. Very interesting clue for us. Mt Horeb is the spot Yah brings His people back to again and again. The Mt was transformed as we are who become part of the covenant.

The definition of shrub or bush leads us to a vision like the picture below. Little in stature and low to the ground.

Question: As a Shepard would not your first instinct be to put it out for the safety of your flock?

Yahuah the creator of the universe sets a bush on fire and speaks from it as a sign of His majesty? Or......
Near the peak of Jabal Maqla, located about 4 miles SSE of the peak of Jabal al Lawz. At an elevation of 6000′.
The black rock is ancient volcanic basalt.

Would this be more like it? Notice the size of the bushes. Look how the mountain top was transformed and changed—forever blackened so that as a sign and memorial you would know that this is the spot! We never hear about this bush again, but Yahuah is always lighting up this mountain range!
So I got curious as to the Greek word they used for bush when they were talking about this story.

So here they are saying this word for thorn or bramble bush comes from H1324! Hey!! That is not either one of the words that was used in the Original Covenant! Let’s look that up. OK This is clearly not right! This means a liquid measure! What does this have to do with a mountain or a Bush.. but wait what is this??

Let’s dig a little deeper and look at H1327.
Cliff-Precipice-Steep- broken off in pieces- in the Desert! WOW! This totally describes where they were. This is high level translation tampering to the max! Here the Greek helped us find where “the body was buried” within the Massoritic text. From this we learned we can find truth in the Greek as well.

What is really curious is, that there is a wonderful Hebrew word Strong’s H7880 Shin/Yod/Chet or שׁלש “Shiyach” that means bush, plant or shrub— that they could have used.
Josephus said it was the highest mountain. He wrote, "the highest of mountains..." and "...the city of Madian."

Josephus said that Mt. Sinai "was the highest of mountains in the city of Madian" which is just outside the town of Al Bad. Jebel el Lawz is the highest mountain in the upper two thirds of the country. Also, Philo said Mt. Sinai was located east of the Sinai Peninsula and south of Palestine.
Fig. 22. Long Distance View of Split Rock. Moller, 244. Photo, courtesy of Jim and Penny Caldwell.
Then said Mosha, just let me depart and retreat and examine and understand the sight this great magnitude this here. Why doesn't it consume, burn up the Crag/bush?

And Mooshe said, I must turn aside now and see this great sight, why the bush is not burned up. SP

The enormous magnitude of this majestic spectacle caused Moseh to turn away and retreat so as to take it all in. This bodes well for Yahowah manifesting Himself as brilliant light emanating from the summit of Mount Horeb.

Why would Moshe have to turn away and retreat if it were just a bush such as these? Wouldn't you want to get closer? But if a mountain top suddenly burst into flames you might want to retreat and get a better view as it would be truly magnificent! Is a burning bush a great sight or something more ordinary that could happen with a lightning strike? Would Mosha walk around the bush to see how “majestic” it was?
4Yahowah saw (ra’ah - noticed) that indeed (kiy) he had turned away and retreated (suwr) to (la) see (ra’ah - to gain a perspective), so G (‘elohym) called out and summoned (qara’ - invited) him from (min) the midst (tawek - middle) of the rocky heights (sanah/saneh - or thorn bush) and said (‘amar - responded), ‘Moseh, Moseh.’ And he said (‘amar - responded and answered), ‘Indeed (hineh - look and see). I am here (‘any).’ CW

Then saw Yahuah that he retreated and departed to examine and inspect, and called in the direction of him the Eternal out of the center of the crag/bush and said “Mosha, Mosha”. And he said “I am here!”

And when Eloowwem saw that he turned aside to look, Eloowwem called to him from the midst of the crag/bush and said, Mooshe, Mooshe. And he said “here I am.” SP

The last thing in the world Yahowah wanted was for Moseh to turn away and retreat. That is why Yahowah summoned Moseh by name.
While **Yah** can manifest Himself in any form He chooses, light, which is timeless, illuminating, and the purest form of energy, is His favorite. However, we mortals can only come so close to this much energy without the source of life becoming destructive. Such may have been the case here. I say “may” because there are different ways to translate the Hebrew letters Aleph-Lamed (אלא). They can convey ‘ell/God, ‘ell/power, ‘ell/to or toward, or ‘al/not, nothing, or none.

So it is either: **And (wa) said (‘amar) don’t (‘al) come near (qarab – approach) here (halom – toward this place) ” or “And (wa) **G** (‘el) said (‘amar), ‘Approach and draw near (qarab – come) this place (halom – toward here) ”

The first rendition, while consistent with most all English translations, doesn’t work in this context because the last speaker was Moseh, and this is clearly **Yah** speaking now. Moreover, Moseh was already walking away, something **Yahuah** wanted to stop, which is why He summoned him by name. Further, it is inconsistent with Yahowah’s purpose to send someone away. He wants us to draw us near.
And He said, Do not come near here, remove your shoe from your feet, for the place on which you are standing is *qaadish* ground. SP

Exodus 3:5

And (wa) G (*el) said (*amar), ‘Approach and draw near (qarab - come) this place (halom - toward here). Take off (nasal - slip off and clear away, loosen and detach) your (*atah) sandals (na’al - shoes) from (min) your feet (regel) because (kiy - for the reason) this place where you are (*asher *atah maqowm - from quwm, this home which facilitates you rising up, standing up, being validated, and enduring; this location and source of your confirmation and power where you are) standing upright (*amad - are present) is set-apart (qodesh - cleansing and purifying) ground (*adamah).’ CW

And He said, “You must not come near here. Take off your sandals from on your feet, because the place on which you are standing, it is holy ground.” | LEB
Yahuah told Moshe he was standing on Hallowed or set apart ground because from that mountain He would bring the people back and from that very spot He would again show Himself with fire and smoke and give them the Torah and make a covenant. Yahuah repeats things and symbols over and over. The odds that a burning bush, (that happened only once in history), was the extraordinary site or a precursor of what Yahuah would do in the future in this very same spot is not likely. Yah is all about symmetry! He repeats Himself a lot!

Why would the translators want to reduce Yah to a burning bush? Anything to diminish what the covenant is all about.
We need to be very careful of the leaven that is brought in to limit Yahuah by putting Him into a bush or degrading Him as just one of many pagan gods in control of fire. I bet the next time you hear the story of “the burning bush” you won’t think of it the same way! Hopefully, if you have the chance you can pass on what you have learned!

Yahowah has and will ratchet down His energy to serve us, but not to the scale of an insignificant shrub. Mountains are symbolic of power and influence in Hebrew, bushes are not. Moreover, the evidence of His appearance here on the summit of this Arabian mountain is still visible.
PT 2 HISTORY OF THE EXODUS
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...)

- **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)
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

![The Dead Sea Scrolls Bible](image1)

![The Dead Sea Scrolls](image2)