

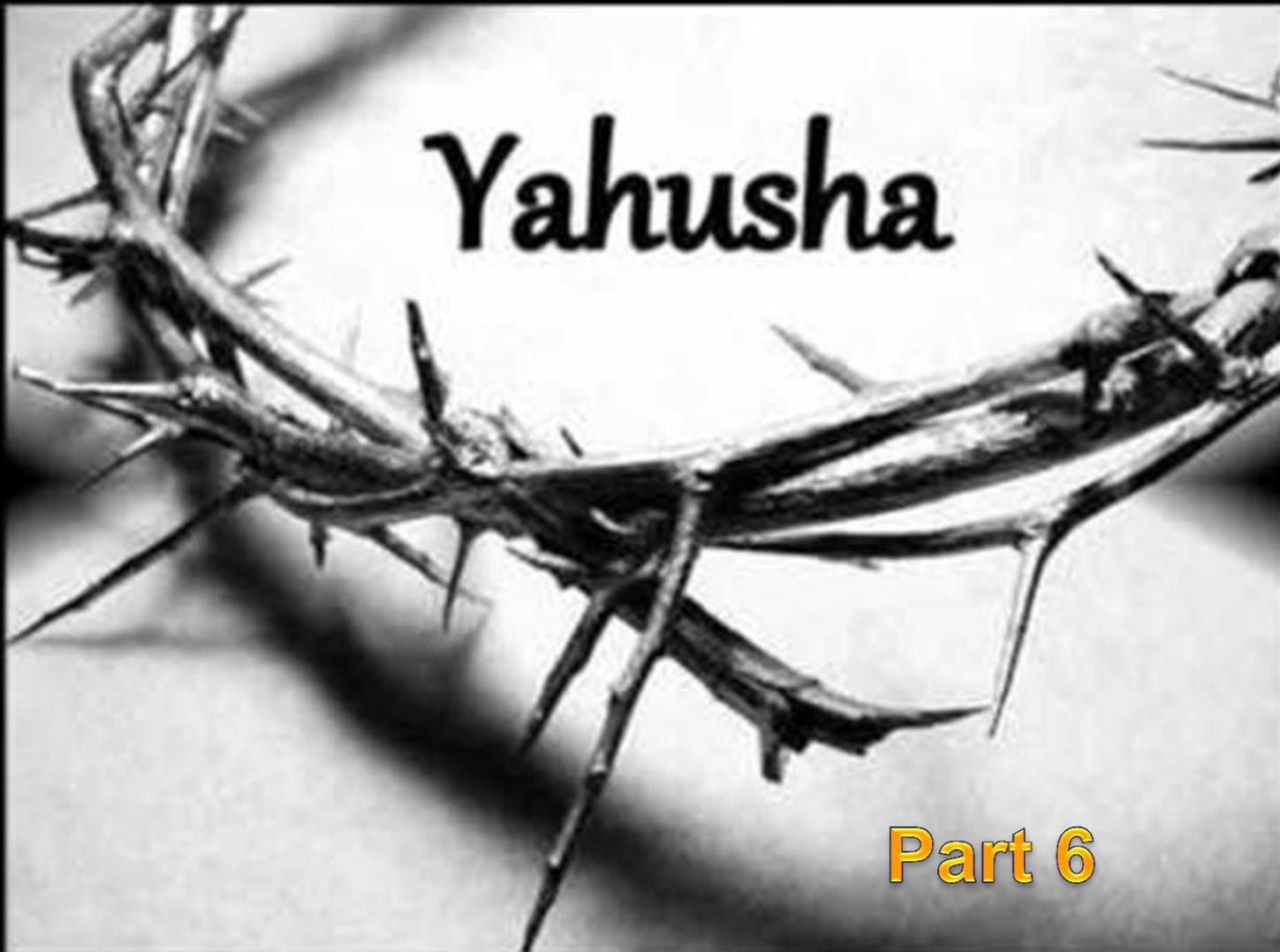
I am set apart with the dead, like the
slain who lie in the grave,

Yahusha Fulfilling Unleavened Bread

Part 6

Psalms / Mizmour 88

whom you remember no more, who
are cut off from your care.
Psalm 88:5



Yahusha

Part 6

And his fulfillment of the Spring feasts

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



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

The Feast/Exodus Webinars are under the top tab



Welcome to Yahuwah's Oasis, where it's all things

Yahuwah !! You will find videos and praise music and all downloads are free. We hope you'll visit often and let us know what you think or any ideas to make this site better. Also if you send us your address, we'll send Yah's bracelet. Blessings!!!



<http://www.yahuwahsoasis.com/>

We will be using some insight as well from the sight Yada Yah and here Craig Winn goes through each invitation and what they mean.

http://yadayah.com/Yada_Yahweh-Invitations_to_Meet_The_Eternal-Qara'-An_Invitation_to_Meet_The_Eternal_YHWH

The screenshot shows the Yada Yah website interface. At the top, there is a navigation menu with links: Genesis, Invitations, Going Astray, The Way Home, Good News, God Damn Religion, Last Days, and Forum. A search bar is present with the text "Google Custom Search". On the right, there is a "YADA RADIO" section indicating "Fridays 7:30pm EST". Below the navigation, a document viewer displays a document titled "Qara' - An Invitation to Meet God" from "Volume 2: Invitations to Meet God ...Walking to Yahowah". The document content includes the heading "1 Qara' - An Invitation to Meet God" and the sub-heading "Relationship, Not Religion...". The main text discusses the meaning of "Qara'", which means "to invite," "to call out," and "to meet," and its role in the seven-step plan of salvation. It mentions the "Miqra'ey" (Called-Out Assemblies) and their timing in the spring with Passover, Unleavened Bread, and FirstFruits. The text also describes the historical context of the first four "Miqra'ey" during the sixth corporeal visit of Yahowah.

YADA YAH

Shout for Joy
12pm - 3pm EST

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

Google Custom Search

Word (DOC)
Acrobat (PDF)

YADA RADIO
Fridays
7:30pm EST

Invitations

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

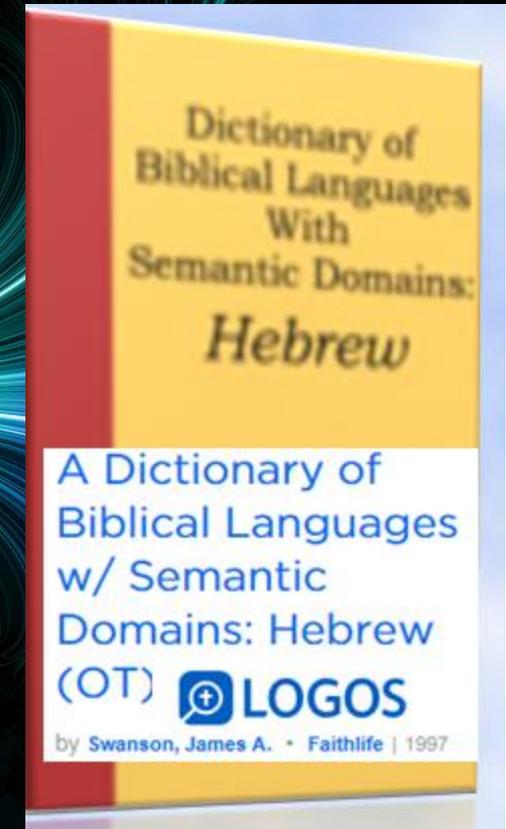
Yada' Yah
Volume 2: Invitations to Meet God
...Walking to Yahowah

1
Qara' - An Invitation to Meet God

Relationship, Not Religion...

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

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



Used most frequently
for our amplified
translation.

The moment the Father's Maternal Spirit deserted the son, Yahowsha's soul was laden with our sins. As a result, it was headed to She'owl, to be further separated from Yahuah and to pay the debt-that is to be judged just as harshly as we would be for rebelling against Yahuah. In this way, during the *Miqra'* of *Matsah*, Yahowah was able to pardon His covenant family and still be able to have Yahusha survive the ordeal and take his rightful place at the Fathers right hand.

Previously we had the understanding that Shatan was causing Yahusha agony in sheol but after looking at this Psalm it is undeniable that it was the crushing judgment of Yahuah's Righteousness that was inflicting the punishment, but in doing so it was also cleansing Yahusha of it. He was judged, paid the price, served his time and was cleansed of all wrong doing. And that is why since it was our wrong doing being transferred to him, when he was cleansed we are too. Had he not endured every step of the way, we would still be in one hot mess. So that we don't take lightly the price Yahusha paid, we get a blow by blow description to shama- closely examine and carefully consider.

During the whole ordeal, we see Yahusha through Daud's prophecy, reaching out and calling to Yahuah. We must never forget this important step when we face the refining fire in every day life.

“Yahowah (hwhy) ‘Elohy (yhla) Yashuw’ah (h[wfy).” I have summoned You for help (sa’aq – cried out) day and night before (neged – the near and conspicuous presence of) You.” (Mizmowr / Song / Psalm 88:1)

Yahuah, Everlasting, my deliverance, salvation (יְשׁוּעָה) *Yashuat*) day time (יוֹם) *yom*) - I cry/shout out (יִתְקַעַצ) *Za-aqt-ya*) in the night (בַּלַּיְלָה) *bal-lay-lah*) In the sight of all , reporting and telling what is conspicuous in front of you. (נִגְדָה) *ned-ge-ka*)

Psalm 88:1

יְהוָה אֱלֹהֵי יְשׁוּעָתִי יוֹם-צַעֲקָתִי בַּלַּיְלָה O Yahweh, God of my salvation, I cry out by day and through the night before you. | LEB
LEB OT RI | נִגְדָה

Oh Yahuah Eternal of my salvation. I have cried day and night before you. Lamsa's Aramaic

Yahowsha' is speaking with Yahowah, pleading as he did the eve of his crucifixion :

Parkhurst
Pg 307

Neged (נָגַד) is based upon *nagad* (נָגַד), meaning: “to be conspicuous, to expose and make known, to avow, acknowledge, and to confess.” *Nagad* means: “to announce a verdict, report a warning, to expound on a message, to publish important information, to declare and proclaim.” A *nagad* is a “messenger.” Further, *neged* is related to *nagah* (נָגַה), meaning “to radiate light, to shine and give light in the physical world.”

נָגַד S5048, 5049 TWOT1289a, 2846a GK5584¹⁵¹

subst. what is conspicuous or in front, always as adv. or prep. in front of, in sight of, opposite to, נָגַד, cstr. נָגַד, sf.

Commentary Critical & Explanatory on the
Whole Bible-Jamieson, Robert, Fausset,
Brown

נָגַד

With Schultens (on Prov. viii. 6, and in MS. Orig. Heb.) I think the radical idea of this word in Heb. as in Arabic, is *to stand, or show oneself, above or before others*, “*eminere, præ-eminere.*” It occurs not, however, as a verb simply in this sense, but

I. As a N. נָגַד *eminent, excellent.* occ. Prov. viii. 6.

II. As a N. נָגַד *a person eminent or having the pre-eminence over others, a commander, leader, chief.* 1 Sam. ix. 16. x. 1. Job xxix. 10. Dan. ix. 25. Comp. 1 Chron. v. 2.

III. As in Arabic, so in Heb. it denotes *to be manifest or evident to the eyes.* It occurs not, however, in this sense as a V. in Kal, but As a particle נָגַד.

1. *Before, in the presence of, q. d. before the eyes of, coram, in conspectu.* See Gen. xxxi. 32, 37. xlvii. 15. Exod. xix. 2. Num. xxv. 4. Neh. iii. 10. (Chald.) Dan. vi. 11. נָגַד the same, with ל following. Ps. cxvi. 14, 18. נָגַד used absolutely, *openly, publicly.* Ps. cxxxviii. 1. Comp. under אֵלֶּה II. 5. כַּנְגַד *as before him,* (Eng. marg.) in Gen. ii. 18, 20, refers, I apprehend, to the animals and fowls, when brought *before* Adam, being exhibited to him *male and female.*

We can feel the anguish of Yahusha being separated from Yahuah for the first time ever.
It is heart breaking.

“Return (*bow*) Your presence (*paneh*) to (*la*) me, I pray (*tapilah* – petition and request). Incline (*natah* – extend) your ear (*‘ozen*) to my pleading (*rinah* – plea for intercession).” (Mizmowr / Song / Psalm 88:2)

Entering in approaching you (**תבוא**) *ta-bo*) toward Your face (**לפנין**) *la-pa-ne-ka*) (*is*) my plea /request/petition (**תפלת**) *Tapil-lah-ya*) Stretch out/extend/incline/bend - your ear (**הטה-אזנך**) *Hat-tah - oz-na-ka*) to- my-ringing cry/pleading /cry of lamentation, moaning/wailing (**לרנתי**) *la-rin-na-ta*)
Mizmowr/Song/Psalm 88:2

Psalm 88:2

תבוא לפניך תפלתי הטה-אזנך לרנתי: | Let my prayer come before you; incline your ear to my cry. | LEB

LEB OT RI

Let my prayer come before you, incline your ear to my supplication:
8:2 Lamsa's Aramaic

“Because indeed (*ky*), my soul (*nepesh*) has been completely filled (*saba’* – is overwhelmed, has been totally and genuinely overwhelmed (qal perfect)) with (*ba*) evil (*ra’ah* – sin, perversion, and all things malignant, misery, sin, suffering), and my lives (*chayym*) is reaching out to and touching, approaching and making contact with (*naga’* – is approaching and arriving at; is about to fall into,) She’owl (*she’owl* – the abode of the dead; from *sha’al*, to plead and to be questioned, the place of separation).”

(Mizmowr / Song /Psalm 88:3)

Indeed, completely filled up (which satisfies the debt) (*כי-שבִּעָה*) *ka-sa-bah*. With (*a*) female associate-an additional one (*ברֵּעוּהָ*) *bera-of*, my nephesh/soul, (*נַפְשִׁי*) *naphesh-ya* and my lives (what was blessed, bountiful, prosperous, full of favorable circumstances) (*וְחַיִּי*) *wechay-yah* (*are*) moving in the direction of sheol (*לְשֵׁאוֹל*) *la-sheol*) reaching and touching (*it*) (*הִגִּיעוּ*) (*hig-gi-oo*). Psalm 88:3

For my soul is full of troubles and my life draws near to sheol.
88:3 Lamsa's Aramaic

Psalm 88:3

כִּי־שִׁבְעָה בְרֵעוֹת נַפְשִׁי וְחַיִּי לְשֵׁאוֹל
הִגִּיעוּ: | LEB OT RI

For my soul is full with troubles, and my life approaches Sheol. | LEB

Yahowsha's "*nepesh* – soul" would go there to redeem us, but only after it had "*saba'* – been totally overwhelmed" with our burdens – *Saba'*, likewise, can be rendered "satisfied" which is enough, or "have one's fill" which is too much. It speaks of "having an excess" of something, and of having the experience to be "overwhelming." These examples, therefore, encourage careful contemplation. To understand, we have to think our way through these words. The whole experience up to this point would be overwhelming!

Let us shama (carefully consider this next word .. Bera-oot *ra'ah* – the misery and malignancy of harmful and troubling, even perverse" human institutions.

7451. רַעַי *ra'ei*, *rah*; from 7489; *bad* or (as noun) *evil* (nat. or mor.):—adversity, affliction, bad, calamity, + displeasure (-ure), distress, evil ([-favouredness], man, thing), + exceedingly, × great, grief (-vous), harm, heavy, hurt (-ful), ill (favoured). + mark, mischief (-vous), misery, naught (-ty), noisome, + not please, sad (-ly), sore, sorrow, trouble, vex, wicked (-ly, -ness, one), worse (-st), wretchedness, wrong. [Incl. fem. רַעִי *ra'ei*; as adj. or noun.]

Translating as "evil" et al is only taking the root word Ra רַעַי and discarding the rest of the letters.

8288 III. רַעַי (*ra'ei*): n.fem.; = Str 7465; TWOT 2192—1. LN 88.105–88.125 *evil*, wickedness, wrongdoing, harm, i.e., that which is not morally good (as an opposite or perversion of goodness), so with an implication that the event or action is harmful in various ways (Ge 44:4); 2. LN 22.1–22.14 *disaster*, trouble, distress, misery, calamity, ruin, misfortune, i.e., a state of hardship in some circumstance (Ex 32:14); 3. LN 25.223–25.250 *misery*, suffering, i.e., a feeling or attitude of anxiety or distress (Ne 2:10; Ecc 8:6; Jnh 4:6), see also 8273, 8274

The Ns. רעה and רעות are applied to *animals*, and even to *things inanimate*, as well as to men. See Isa. xxxiv. 14—16.

From this sense of the N. it is once used as a V. in Hith. *to make oneself a companion, to associate oneself with.* occ. Prov. xxii. 24. So LXX ἰσθὶ ἐταίρις; *be a companion.* And, perhaps, in Kal, Isa. viii. 9, where Eng. transl. *associate yourselves*, so Targ. אההברו, Vulg. congregamini. *be ye gathered together.*

Psalm 88:3

בְּרֵעוֹת בְּרֵעָה כִּי־שָׁבַעָה For my soul is full
נַפְשִׁי וְחַיִּי לְשֵׂאוֹל with troubles, and
LEB OT RI | הַגִּיעוּ: Sheol. | LEB

7468. רֵעוֹת r^{ec}ûwth, reh-ooth´; from 7462 in the sense of 7453; a female associate; gen. an additional one:—+ another, mate, neighbour.

7469. רֵעוֹת r^{ec}ûwth, reh-ooth´; prob. from 7462; a feeding upon, i.e. grasping after:—vexation.

7470. רֵעוֹת r^{ec}ûwth, (Chald.), reh-ooth´; corresp. to 7469; desire:—pleasure, will. Strong's

Look how it is spelled. Properly we should choose “the female associate -an additional one”-meaning the Ruach ha Qodesh. We can assume that Yahusha would be overwhelmed and that he finds his soul within touching distance of sheol- he knows however that the Ruach from Yah would also have to accompany him there to not only to judge but to rescue him and be in contact with Yah.

There seems to be considerable confusion as to what the textual characters “r’h (רעה)” represent. And that is because in certain context, *ra’ah* can convey “shepherd, pasture, and graze,” all good things under normal circumstances. *Ra’ah* can also mean “friend and companion.” So to choose between “evil”, “shepherd” or “female associate” we must be cognizant of the context, carefully advancing the dialog in a manner consistent with Yahowah’s nature and plan. Yahuah can not descend into Sheol- so He must send a representative to carry out justice.

As for "*chayym* – lives" as opposed to "life," there are a number of possibilities. Yahowsha' may have considered the separation of his nephesh (soul) from Yahowah's Spirit as one life which included the previous life he had before becoming Yah's son on earth, which he will regain at First Fruits -(Bakurim) and his soul's separation from Yahuah in She'owl which was total separation-something he had never before experienced.

Recapping She'owl (לֹאֲשׁוּ), let's consider the root of *She'owl* (לֹאֲשׁוּ) *sha'al* (שָׁאַל), meaning: "to intently ask, enquire, and question, to find out, and to borrow and beg, seeking permission for a leave of absence." So it sounds as if rebellious souls upon their arrival in *She'owl* will question what they are doing there and upon finding out, they will beg for permission to leave." And interestingly, *sha'al* is also "the divorce of a foreign wife." Divorcing themselves from Yahowah and marrying Satan is what got many souls into this predicament in the first place. Confirming Yasha'yah's prophecy predicting that Yahowsha' would be numbered with criminals and then surrounded by those who were in rebellion against Yah, Daud writes next:



“I am reckoned (*chashab* – counted considered) among (*‘im* –with) those who go down to (*yarad* – descend and are lowered, prostrating themselves to) the pit (*bowr* – the prison of shame and disappointment).” “I am (*‘ehayah* – exist) as an man – a human being (*geber* – individual) without (*‘ayn* – devoid of) strength and help (*‘eyal* – vigor, health, and assistance).” (Mizmowr / Song / Psalm 88:4)

I am valued and considered (*יתבשהב*) *neh-shab-tya* with (*עם*) *im-* those (*who*) prostrated & bowed (*those who*) abandoned ship and conquered others (*יורדי*) *ya-radya* those descending (*to the*) pit, shaft in the ground, a prison or dungeon (*בור*) *boor*. I am existing as, (*and*) have become the quality, of being (*הייתי*) *haya-tya* like (*כ*) *ka* - a man-human being (*גבר*) *gabar* (*with*) non-existent (*איל-*) physically and mental strength (*of a*) leader-ruler of the flock. (*איד-איל*) *eyan-ayal*) Psalm 88:4

Psalm 88:4

גַּחְשַׁבְתִּי עִם־יּוֹרְדֵי בּוֹר הָיִיתִי כְּגֹבֵר

I am reckoned with those descending to the pit. I am like a man without strength, | LEB

אֵיד־אֵיל: | LEB OT RI

4 I am counted among those who do]wn [to the Pit; I am li]ke [a person without strength]. ▲ DSS

I am counted wit them that go down into the pit; I am like a man who has not strength. 88:4 Lamsa's Aramaic

Burdened with our sins, Yahowsha's soul would suffer with sinners.

Yarad helps to explain why souls descend because it also means to “abandon so as to be subjugated and brought down.” The souls of those who bow down in religious settings continue to go in that same direction.

'Eyal (אֵיל) is textually identical to, and is based upon, *'ayl* (אֵיל). *'Ayl* is also a “ram”, considered more aggressive and protective and valuable to the flock. Also “leader”, “ruler” i.e., one who governs as a figurative extension of a ram as a leader of a flock. Also as “a large tree, oak”, and “column” or “post” “door post” for example a framework for the door or gate. Through Daud's eyes, we see that Yahusha felt he was no longer the strong leader or ruler, the mighty oak of the upright one that was the shining example and the framework for the doorway of salvation. No, at this point he felt like any other rebellious man being laden down with our perversions and abominations against Yahuah. No longer the sinless one he has always been. He had never before experienced anything like this. He could have only imagined this prior to going to the pole. And as we will see, it was also overwhelming for him. Just as we cannot properly prepare for our own end and what our experience will be. To read about it is very different from living it.

“Forsaken and separated (*hapasi* – abandoned and isolated to be punished) unto death (*muwth- to die via execution and have ones body destroyed*) like (*kamow*) those who are defiled and profaned (*chahal* – fatally wounded and considered unclean and reprehensible) lying down (*shakab-* placed in a horizontal position) in their graves (*qeber* – tombs and sepulchers) who relationally (*‘asher*) You remember (*zakar-* not reminded of) no more (*halo’ ‘owd-* never again , no longer). They (*hem*) are cut off and separated (*gazar* – cut down and destroyed, exterminated, ceasing to exist) from (*min*) Your hand and power (*yad*).” (*Mizmowr / Song / Psalm 88:5*)

Among the dead, those murdered, assassinated and killed, (*I am*) released and set free and unrestrained , like the slain that is defiled and profane lying asleep in the burial site which relationally You remember no longer and even those from Your hand are cut off, ceasing to exist, thus being removed, prevented from entering and kept out, excluded, sanctioned for missing the mark, . Psalms 88:5

Psalm 88:5

בַּמֵּתִים חָפְשִׁי כְּמוֹ הַלְּלִים | שְׁכַבְי קֹבֵר
 אֲשֶׁר לֹא זָכַרְתָּם עוֹד | וְהֵמָּה מִיָּדְךָ נִגְזְרוּ: |

set free among the dead, like the slain lying in the grave, whom you no longer remember, even those cut off from your hand. | LEB

LEB OT RI

Like a nobleman abandoned among the dead, like the slain that lie down in the grave, whom you remember no more; they are lost to you.
 88:5 Lamsa's Aramaic

As Yahowsha's soul began the torment of Unleavened Bread, he acknowledged what has just occurred. This passage serves to affirm that those who don't know Yahowah aren't known by Him.

He does not even remember those who die plagued by the stain of sin. So when such souls cease to exist, they are so far removed from Yahowah that he is not grieved by the loss.

Those who are not born anew with the Ruach Ha Qodesh are like a stillborn child, who is unknown to its parents. Whereas, life in the Covenant is the result of forming a relationship with Yahowah. Death is the consequence of being separated from Him. The place of separation is *She'owl*—the lightless abode of those awaiting the destruction, and possible separation, of their souls.

The suffering speaker in this song clearly understands that Yahowah is the source of redemption. Having not yet been there, he also knows precisely what *She'owl* is, that his soul is headed in that direction, and he possesses a keen awareness of what Yahowah's perception is of those who are detained in that place.

“You have put me in (*shyth* – caused an event or condition to occur that places me in, imposes that I take my stand and be laid waste in) the lowest part of (*tachty*- the depths of) the Pit (*bowr* – the prison of shame and disappointment), in the darkest place (*ba-machshak*- in the total absence of light) in the abyss of the deep (*ba matsowiah*).” (Mizmowr / Song / Psalm 88:6)

You have ordained and established the events, which now cannot be denied, that would put me in this space, the pit- a prison dungeon which is considered the entrance to Sheol-the lowest depths, in the darkest lair and hiding place. The dark region where men have lost their way. In the abyss of the ocean, the depths of the deep. Psalm 88:6

Psalm 88:6

שִׁתַּנִּי בְּבוֹר תַּחְתִּיּוֹת בְּמַחְשָׁיִם
You have set me in the pit below, in dark places, in the depths. | LEB
בְּמַצְלוֹת: | LEB OT RI

You have laid me in the lowest pit, in darkness, in the shadow of death.
Psalms 88:6 Lamsa's Aramaic

This Pit is “dark” because it is devoid of Yahowah’s light

And that means that the Christian version of hell isn’t Scriptural, because where there is fire, there is light.

מְצֻלוֹת *məṣō-lōt'* places, in the depths.
מְצוּלָה *məṣō-lā(h)* the deep (sea); the depths (of the Nile)
noun, feminine, plural, absolute ± common
Sense: depth (part) – (usually plural) to refer to the deepest and most remote part.
BDB depth, deep
GHCLOT
CHALOT deep, depths; depth(s)
DBL Hebrew abyss of ocean; ravine

5185 מְצוּלָה (*məṣō-lā(h)*): n.fem.; = Str 4688, 4699; TWOT 1889c—1.
LN 1.69–1.78 abyss of ocean, the watery depths, the deep, i.e., the very deep area of a body of water (sea, marsh, or river), sometimes with the associative meaning of being the location or entrance to the location of the dead (Ex 15:5; Ne 9:11; Job 41:23[EB 31]; Ps 68:23[EB 22]; 69:3[EB 2],16[EB 15]; 88:7[EB 6]; 107:24; Jnh 2:4[EB 3]; Mic 7:19; Zec 10:11+), note: this area is difficult to access or control; note: see also 5198; 2. LN 1.51–1.59 ravine, i.e., a relatively steep valley as a depression in the earth (Zec 1:8+)

What is interesting is that it is possibly in the ocean!

“Your indignation (*chemah* – anger and displeasure, wrath) was completely laid upon and actually upheld by (*camak ‘al* – was genuinely embraced, and totally sustained by (qal perfect)) me. And (*wa*)You have responded by have afflicting (*‘anah* – bruised and humbled) me with all Your means to break, shatter, crush and annihilate. (*mishbat* – extreme pressure which diminishes).” (Mizmowr / Song /Psalm 88:7)

Over and on me, unshakeable and steadfast your venom, fury and rage.
And the total of all your breaking waves causing anxiety and oppression
humbling me, making me feel my dependence on you Se-lah .. Pause
Mizmowr/Psalm 88:7

Your wrath rests hard on me, and you have afflicted me with all your waves. Psalm 88:7 Lamsa's Aramaic

Psalm 88:7

עַלֵּי סִמְכָה חֲמַתְךָ וְכָל־מִשְׁבָּרֶיךָ עֲנִיתָ

Your wrath presses upon me, and you afflict me with all your waves. Selah | LEB

סֵלָה: | LEB OT RI

NO DSS

Selah is a musical notation “to pause”.

“Sent far away (*rachaq* – removed and distanced) from (*min*) You knowing me in a relational sense (*yada'*), You have laid upon me (*shyth* – placed on Me) disgusting things, abominations (*tow'ebah* – the wickedness of unclean idolatrous worship and the repulsiveness of unfaithful marriages; error, confusion, and perversion; lies which mislead; and all the things **Yahuah** abhors and detests). **Restrained and shut up** (*kala'* – restricted and refused, forbidden to escape, confined and withheld in a state of cessation), **I cannot get out** (*yatsa'* – leave).” (*Mizmowr* / Song / Psalm 88:8) *Craig's reads differently because he had re arranged the word order**

You have dissociated and removed far off from my close friends regarded with fondness from me. You have placed me as a repulsion to them, as an idol. I am held back, shut up and restrained and can not go forth or go out. Psalms 88:8

You have put away my acquaintances far from me; you have made me an abomination to them; I am shut up and I cannot come forth. Psalm 88:8
Lamsa's Aramaic

Psalm 88:8

הִרְחַקְתָּ מִיָּדַי מֵאֲנֹכִי שְׂתַנִּי תוֹעֲבֹת לָמוֹ
LEB OT RI | כָּלָא וְלֹא אֲצֵא: | You have removed my acquaintances far from me. You have made me detestable to them. I am confined and cannot go out. |
LEB

Just as this prophecy portends, Yahowsha's disciples abandoned him at this time. And just as the *Miqra'* of *Matsah* promises the corruptive fungus permeating our souls was laid upon him – every disgusting perversion, the madness of men's minds, the refuse of religion, the poison of politics, the sadistic nature of Satan. And so, Yahowsha's soul was imprisoned, separated from Yahowah, unable to escape.

And while that's horrid, it's the witness which follows that Craig finds haunting. We have no concept of how long Yahowsha' suffered in *Sheol*. Thirty-six hours of time from our perspective here on earth could have been made to seem like an eternity.

Yahowsha's depiction of the Pit suggests that it exists within the core of the material realm, a lightless place of enormous pressure where the essence which comprises our *nepesh*/soul/consciousness would be crushed to virtual nothingness. In that massive, energetic environment time could be made to stand still.

Ultimately, all things satanic will be cast into the Abyss, which sounds like a black hole. In that lightless realm from which nothing escapes, spatial dimensions are dissipated to virtual nothingness while time becomes infinite.

Languishing in the darkness of the pit, Daud sees:

“My eyes have become faint (*da’ab* – unused and suffering from neglect, dispirited, depressed, feeble, and weak) on account of (*min*) My affliction, impoverishment, and misery (*’ony* – persecution and pain).” “Yahowah (*hwhy* (ܐܘܫܘܪܝܐ - ܝܫܘܪܝܐ), I have called out to You (*qara’* – summoning You) all day (*kol yowm*). I have stretched out the palms of My hands. (*Mizmowr* / Song / Psalm 88:9)

My understanding and eye have a grieving appearance with sorrow from the misery of the hardship of suffering persecution. I cry out and summon You, Yahuah in the totality of the day, I spread out and try to expand towards You my hands. Psalm 88:9

Mine eyes are weakened from weeping; Yahuah, I have called daily upon you; I have stretched out my hands to you. Psalm 88:9 Lamsa's Aramaic

Psalm 88:9

עֵינַי דְּאַבָּה מִמֵּי עֲנִי קְרָאתִיךָ יְהוָה My eye languishes from misery. I call on you,
O Yahweh, every day; I spread out my hands
LEB OT RI | בְּכָל־יוֹם שֹׁטַחְתִּי אֵלֶיךָ כַּפֵּי: to you. | LEB

'*Anah*, the basis of '*ony*, is a word with a split personality, as are so many in Hebrew. And while its dark side, "affliction, depression, bruising, and oppression" as a result of "being downcast, mistreated, and humiliated" is on display here, in the *Miqra*' of *Kippurym*, the Day of Reconciliations, we are regaled by '*anah*'s primary connotation which is "to respond to a summons and answer an invitation." This contrast reveals that by responding to Yah's call, we will not be afflicted, because Yahusha was afflicted on our behalf.

"*Qara*' – to invite and to summon, to call out and to welcome, to meet and to greet, to read and to recite," is the verb which forms the basis of then thereby explains the purpose of the *Miqra*' title Yahowah selected to convey the nature of the path He had conceived to bring us to Him. It is in fact the first two *Miqra*', *Pesach* and *Matsah*, that Yahowsha' is seen observing and fulfilling in this prophetic declaration.

Please make note of the fact that Yahowsha' is depicted calling out to Yahowah while observing the *Miqra*'ey. Since his example is the one we should follow, why do you suppose Christians pray to "Jesus" and ignore Passover and Unleavened Bread? Whose example do you suppose they are following?

This concluding line of the 9th verse of the song, like so many others spoken in the Towrah, Prophets, and Psalms, conveys several ideas simultaneously. First, by "*qara*' – summoning" Yahowah, he was in effect "*shatach* 'el – reaching out and up to Yah." And second, if you look at Yahowah's name as it was originally written 𐤆𐤃𐤅𐤇 in this same verse, what you see is this very thing – people reaching up to Yahowah.

Daud seeing Yahowsha' fulfilling Unleavened Bread in the dark and lifeless pit, articulates the questions on all of our minds, how Yahwah engages in restoring lost souls.

So finish the job, accomplish the mission, prepare the way (*'asah*), perform the marvelous and extraordinary wonder for (*pala'/pele'* – surpassing all human understanding on behalf of) the dead (*muwth*) so that the souls of the departed (*rapha'ym* – a class of mortal souls who possess the Spirit but no material substance) rise (*quwm* – arise and stand upright, become powerful and mighty, are confirmed, ratified, and established, roused to life and restored) Pause(*selah*).”
(Mizmowr / Song / Psalm 88:10)

Yes or no, towards the assassinated, murdered, and violently destroyed, do You cause to bring about or assign a miracle as a sign as a non-verbal communication-an astounding thing that causes intense amazement? Or do the Raphaim- shades, ghosts a class of beings that are the spirits of the departed, raise up and stand to express a public confession to publicly admit to something wrong and then praise You publicly regarding Your attributes and acts of power? Selah - Pause Psalms 88:10

Behold you will show wonders to the dead; the mighty ones shall rise and praise you. Psalms 88:10 Lamsa's Aramaic

Psalm 88:10

הַלְמַתִּים תַּעֲשֶׂה-פְּלֵא אַם-יִרְפְּאִים יִקְוּמוּ | Do you work wonders for the dead? Or do the departed spirits rise up to praise you?
LEB OT RI | יוֹדוּךָ סֵלָה: Selah | LEB

NO DSS

הֲלֹמְתִים תַּעֲשֶׂה-פֶּלֶא אִם-רָפָאִים יִקְוֶמוּ | יוֹדוּךָ סֵלָה | LEB OT RI

Do you work wonders for the dead? Or do the departed spirits rise up to praise you? Selah | LEB

We need to keep this in context. Yahusha is still burdened with our sin, so we need to look at the word Raphaim in the same context. We don't believe this is a question regarding the dead covenant family. At the foot of the pole Yahusha was surrounded by the evil Raphaim from Bashan, and now he was in the same place as them. The reason why we say this is the notation in Logos.

רָפָאִים *reṗā·îm'* wonders for the dead? Or do **the departed spirits** rise up to praise you?

רָפָאִים *reṗā·îm* dead spirits
noun, common, masculine, plural, absolute ± ethnic

Sense: dead (group) – people who are no longer living; with focus on their immaterial substance.

BDB shades, ghosts
GHCLOT flaccid, feeble, weak; manes
CHALOT ghosts
DBL Hebrew the dead
BYBHV **Rephaim** (name of a legendary pre-Israelite population in Palestine) (10)

ethnic — A SEGMENT that refers to nationality; also called a “gentilic” NOUN.
Example: Moabite.

This next statement could simply be a continuance of the previous thought, it might well represent the other side of the redemptive equation. Rather than celebrating new life and the adoption of children into the Covenant family, Yahowsha' in the midst of his suffering might be wondering when and how destructive individuals, will be notified that Yah did not in fact inspire the revisions found in their NT, their Talmud, or their Qur'an. And if I am right in this interpretation, one borne out by the stems attached to the verbs, then the anguish these disembodied souls will experience in “*abardown* – destruction,” will be in knowing that Yahowah was indeed trustworthy and merciful – and that they missed out.

“Your loving kindness and goodness (*cheched* – loyal and unending love, affection, mercy, and devotion based upon relationship and favor) shall be counted on and related, declared and rehearsed (*caphar*) in the grave (*qeber*), and Your fidelity and faithfulness (*‘emunah* – the state of being exacting, dependable, and resolute, honest and true) in the place of destruction (*‘abaddown* – the place where corrupt people perish, are exterminated, and vanish; from *‘abad*, meaning to blot out and do away with in Divine judgment).” (Mizmowr / Song / Psalm 88:11)

Yes or no, is it inscribed in letters, numbered and counted and recorded in the burial site, sepulcher Your loyal love, goodness, kindness, favor, benevolence and mercy, showing the obligation to the community of the family? Your faithfulness, steadfastness, trustworthiness and honesty, duty, reliability and fidelity and firmness in abaddon - destruction? Psalms 88:11

Psalm 88:11

הִיִּסְפָּר בְּקִבְרִי חֶסֶדְךָ אֱמוּנָתְךָ בְּאֲבֵדוֹן׃ | Is your loyal love told in the grave, or your faithfulness in the underworld? | LEB

LEB OT RI

They that are in the graves shall declare you loving kindness, and your faithfulness in destruction. Psalm 88:11 Lamsa's Aramaic

This is fascinating. Logos makes a point to say there is no "the" in front of abaddon meaning it is not a proper noun. So we have to take it as the word itself with no caps. Not a place but an thing. Destruction. What Daud just asked was, are the spirits aware that their complete destruction is due to Yahuah's obligation to His Covenant family proving His loyal love-which by destroying the Raphaim, shows His sense of duty and love, goodness, kindness, favor and benevolence to His family while it is merciful to the Raphaim, since they will cease to exist. This proves His faithfulness, steadfastness and trustworthiness to His word, showing He is honest, reliable, and the firmness of His standard! The picture of Yah's righteousness.

Put another way, Yahowah's love, mercy, and His trustworthiness shall become apparent in the *qeber*/grave. But that is both good and bad news. The bad news is that Yah will be known for His firmness and unchanging nature in destruction.

So, we know that the souls who find themselves separated from Yah will be "blotted out from memory so as to completely vanish" because they promoted a new, different theology. On the positive side, His Family will be celebrating Yahowah's mercy, reveling in the fact that He is completely trustworthy, reliable, and dependable.

Since Yahowah and Yahowsha' are on record telling us that those who actively seek Him will find Him, the passive nature of the niph'al stem in this next question once again suggests that this realization will be too late to help those who are now estranged from Yah. Listen, and see if you don't agree...

“Your marvelous and extraordinary wonders (*pala’/pele’* – surpassing all human understanding and power) shall be known (*yada’*) in darkness and obscurity, and Your vindication, justification, and salvation (*tsadaqah* – justice and truth) in the realm (*‘erets* – world and land) of forgetfulness (*nashyah* – oblivion).” (Mizmowr / Song / Psalm 88:12)

Yes or no, is it known, shown revealed and understood in the blackness of error, ignorance, sadness, confusion and evil darkness, Your miracles as a sign as a non-verbal communication-an astounding thing that causes intense amazement or your righteousness, justice, blameless behavior, honesty, innocence in the land of forgetfulness which is due to the lack of a relationship with You? Psalm 88:12

Psalm 88:12

הַיְדוּעַ בְּחֹשֶׁךְ פְּלִאָה וְצִדְקָתְךָ בְּאֶרֶץ

Are your wonders known in the darkness, or your righteousness in the land of

נִשְׁיָהּ: | LEB OT RI

forgetfulness? | LEB

Your wonders shall be known in the dark and your righteousness in the land that has been forsaken. Psalms 88:12 Lamsa's Aramaic

Two things are made evident in this question. First, the only way for heaven to be free of remorse, is for those who ignored, rejected, or altered the terms and conditions of the Covenant to be forgotten. There can be no memory of them or their religion. And second, the very thing which will make their destruction-abadown anguishing will be the realization, albeit too late, that together at different stages Yahuah and Yahusha performed marvelous miracles during the *Miqra'ey* which provided the Covenant's children with an extraordinary path to Yah.

Knowing all of this now, aware that the victory over death has already been won on Passover, realizing that we have been ransomed from our perversions and distortions on Unleavened Bread, acknowledging that we are offered adoption into Yahowah's Covenant family on First Fruits, these prophetic questions are especially reassuring.

But also, never lose sight of the awesome and agonizing personal sacrifice Yahuah and Yahusha made during *Pesach* and *Matsah* to enable the miracle of *Bikuwrym*. And that is why this prophetic portrait of the Suffering Servant is so important. He continues to agonize over the fate of those whose burden he is not carrying, over the anguish He is currently enduring, feeling the helplessness of those who ignored the invitation to be ransomed- those who will come to experience this complete destruction – abadown.

There is a *Marsal* / Proverb which speaks of this. It reads:

“The vindicated and upright’s (*tsadyq*) remembrance and memory (*zeker*) is surely (*la* – is accordingly and brings us toward) a blessing (*barakah* – a loving covenant of reconciliation by way of an oath which results in a favorable gift). And the name (*wa shem* – but the reputation and renown, the fame and designation) of the wicked (*rasha’* – the guilty and evil who are in opposition and will be condemned) is genuinely and forever forgotten (*raqab* – actually rots and always decays by way of a fungus, bacteria, or parasite (qal imperfect)). The heart (*leb* – the seat of emotions and attitude and the reservoir of love) of those with the capacity to understand (*chakam* – of the discerning who are observant and thoughtful and thus wise) genuinely grasps hold of and always accepts (*laqah* – actually grabs hold of, obtains for themselves, consistently chooses, and continually acts upon (qal imperfect)) the terms and conditions of the agreement (*mitswah* – the codicils of the covenant). But (*wa*) the lips and speech (*saphah* – the mouth and language) of the foolish (*‘awyl* – of simpletons who are ignorant and irrational, stubborn and unreceptive, and genuinely stupid because they are quarrelsome, mocking and rejecting evidence and reason) are cast aside and thrust down (*labat* – fall away and are ruined).”

(*Marsal* / Word Picture / Proverb 10:7-8)

That would not be the case for Yahowsha’ because he is the living embodiment of Yahowah’s vindication and His blessing. Those who grasp hold of what he has done and who accept the terms and conditions which apply to his enablement of the Covenant, understand the mind, heart, and purpose of Yahuah.

“Unto Yahuah (‘el), I cried out for relief, requesting help (*shawa’* – desperately imploring His aid piel perfect – here the request will actually bring the desired and total relief), praying (*taphilah*) to come before and be received by (*qadam* is to approach You and be welcomed by You (piel imperfect) Yahowah (*hwhy* ܐܘܘܗܘܐ - ܝܘܚܝܐ) in the morning (*boqer* – break of day, sunrise).” (Mizmowr / Song / Psalm 88:13)

Yahuah. I urgently, intensely and desperately cry for help and relief (*shuah-ya*) and in the morning my plea, petition and request, very early engages and comes in front of You. Psalms 88:13

Psalm 88:13

וּאֲנִי | אֶלֶיךָ יְהוָה שֹׁנֵעֵתִי וּבִבְקָרָה תִפְלְתִי But as for me, I cry for help to you, O Yahweh,
LEB OT RI | תקדמך: | LEB and in the morning my prayer comes before you. | LEB

But to you have I cried, O Yahuah, and in the morning shall my prayer come early before you. Psalm 88:13 Lamsa’s Aramaic

NO DSS

And so it would be: “Now late on the Sabbath, as it began to dawn toward the first day of the week, Mary Magdalene and the other Mary came to look at the grave. And behold, a severe earthquake had occurred, for a messenger of Yahowah descended from heaven and came and rolled away the stone and sat upon it. His appearance was like lightning and his garments as white as snow. He said to the women:

Do not be afraid, for I know that you are looking for Yahowsha’ who was crucified. He is not here, for He has risen.” (Mattanyah / Yah Gives / Matthew 28:1-6)

Turning to the primary purpose of this prophetic statement, it better than any other documents what occurred on *Bikuwrym* following *Pesach* and *Matsah*. Yahowsha's soul was released from She'owl so that it could be reunited with the Spirit and return to Yahowah. As the sun rose on First Fruits he observed the "*Miqra*' – Invitation to be Called Out and Meet" with Yah by doing this very thing. This too is hinted at in the eyewitness accounts, when Yahowsha' tells Mary not to touch him because he has not yet gone to the Father.

Also interesting in this regard, while it is not mentioned here, the fact that the risen Yahowsha' would be unrecognizable to his closest companions is hinted at in 88:8, where we were told that Yahowah would *rachaq yada*' – cause even his friends to not recognize him. And this is because Yahowsha's body was incinerated. So his new body on this day was nothing like the old one.

Lastly, the piel stem when applied to "*qadam* – to come to meet You," and when following "*taphilah* – My request," reveals that Yahowsha's petition caused Yahowah to respond.

Further, in the imperfect, we know that this meeting will last forever. However, as if groping in the dark and translating an entirely different text, the King James Version renders 'el as "but unto thee," *shawa*' as "I cried," ignoring its "request for help," Yahowah's name as "O LORD," *boqer* and *taphilah* as "morning and prayer" but in the reverse order, and *qadam* as "prevent thee."

This translation, thereby, missed the entirety of prophetic miracle of Yahusha's morning spiritual rebirth with their: "But unto thee have I cried, O LORD; and in the morning shall my prayer prevent thee."

“Yahowah, why (*lamah*) cast off, reject, and spurn (*zanach*) My soul (*nepesh*), concealing (*satar – vanishing so as to be unknown*) Your presence (*panym*) from (*min – out of and away from*) Me?”
(Mizmowr / Song / Psalm 88:14)

How long, Yahuah, will continue (*yiqtol imperfect-something continuing to unfold-grammar*) to stink, be rancid, corrupt, rejected, removed and thrown out, removed from use, my soul (*nepesh*), hiding Your face from me?
Psalms 88:14

Psalm 88:14

לָמָּה יְהוָה תִּזְנַח נַפְשִׁי תִסְתֵּיר פְּנֵיךְ Why do you reject my soul, O Yahweh? Why do you hide your face from me? | LEB

מִמְּנִי: | LEB OT RI

O Yahuah, forsake not my soul, and turn not your face from me.
Psalm 88:14 Lamsa's Aramaic

14 [**O Lord, why do you reject me and hide**] your face from me?
DSS

We can glean a couple of things from this heartbreaking verse. Yahusha is once again asking as he did on the pole how long is this going to take? I know I still stink of corruption, when will the cleansing effect take place. In a timeless vortex this question in itself is disconcerting for him. He has no idea how long he has been there. He knows how long he is suppose to be there- but it seems much longer.

Remember he wants it off of him as quick as possible for a number of reasons. It is truly not his character! He is in agony for feeling the feelings and emotions of our perversions of the Torah- it is grating on him and most importantly he desperately wants to be back with Yahuah where he belongs. He wants this to be finished for his sake, for Yah's sake and for our sake. And for the nephesh (souls) that are asleep yet await for him to be cleansed to escort them out of sheol as first fruits- breaking finally the chains that sheol held over them. They have been ransomed first. Yahusha knows that victory is around the corner and wants to get on with it. Who could blame him. Notice he is not blaming Yah- just asking the question- next, stating the reason he thinks it should be over. 37

“Humbled, weak, and afflicted (*any* – completely unpretentious, devoid of arrogance, hubris, and pride; persecuted and pained, suffering great hardship), ready to die (*gava*) in My youth (*no’ar*), I bear and carry away (*nasa*) terrible horrors and dreadfully sick things (*eymah*).” (Mizmowr / Song / Psalm 88:15)

I am humbled, overwhelmed by want, no pride or arrogance. Unpretentious and in trouble expending great effort and pains on accomplishing this goal and violently perished from my youth. I swore to (*and*) bore, lifted up and carried away (*which*) removed guilt incurred and its penalty-causing forgiveness Your terror and great emotional distress. I am perplexed, emotionally drained, in despair, distracted and in an anxious state. Psalm 88:15

Psalm 88:15

עֲנִי אֲנִי וְגֹנֵעַ מִנְעַר נִשְׁאַתִּי אֶמִּיד אֶפְוֶנָה : I am afflicted and perishing from my youth. I bear your terrors. I am distraught. | LEB
LEB OT RI |

I am poor and afflicted from my youth; I have been proud but now I am humbled and crushed. Psalms 88:15 Lamsa's Aramaic

15 [From my youth I have been wretched [and close to death; I suffer your terrors], I am frustrated. ** DSS ** Probable meaning

4QPst (see LXX). I am helpless MT.



Yahowsha' said: "No greater love has one than this, that he lay down his life for his friends." (Yahowchanan / Yah is Merciful / John 15:13)

Yahowsha' fulfilled the Called-Out Assembly of Unleavened Bread as Daud explained it, revealing the source of the yeast which has to be cleansed from our mortal souls for us to live with Yahowah in the Promised Land. The word for afflicted **אני** lists in the meanings what he had taken on from us. Pretentiousness, lack of straightforwardness, arrogance, excessive pride and self confidence. Living in high society at the expense of others, persecuting others, causing hardship and suffering, causing them to be poor, oppressed and afflicted. We are one stinky creation! And remember this is all from the covenant family! We are not talking of the creatures who will never repent and come to Yah! Can you imagine their stench??

Towards and against and upon me has passed over and traveled through me, Your burning fierce dry heat anger. Your terrors and horrors that cause destruction or death-the wrath of the punisher- have worn me out to the point of silence. Psalm 88:16

Psalm 88:16

עַלֵּי עָבְרוּ חֲרוֹנֶיךָ בְּעוֹתֶיךָ צְמַתוֹתַי: | Your burning anger has passed over me; your sudden fears have destroyed me. |
LEB OT RI
LEB

Your fierce wrath goes over me, your terrors have silence me. Psalm 88:16 Lamsa's Aramaic

They surround and circle and winds around me like the water, in the totality of the day on, among, before upon and toward me all together at the same time, completely. Psalm 88:17

Psalm 88:17

סְבוּנֵי בְּמֵיִם כָּל־הַיּוֹם הִקְיִפוּ עָלַי יַחַד: | They surround me like water all the day;
LEB OT RI they circle about me altogether. | LEB

They came round about me daily like water; they set themselves in array against me. Psalm 88:17 Lamsa's Aramaic

Far and distant from me, love and companion those I know well and with affection. (*just*) Darkness-absence of light or illumination. Psalm 88:18

Psalm 88:18

הִרְחַקְתָּ מִמֶּנִּי אֲהָב וְרַע מִיָּדַעִי
LEB OT RI | מִחֹשֶׁךְ: You have removed loved one and friend
far from me, my acquaintances far from
my darkness. | LEB

Friends and neighbors you have put far from me, and my acquaintances you have kept away from me. Psalm 88:18 Lamsa's Aramaic

Just as yeast is a metaphor, the seven Miqra'ey are signs, all designed to help us "see" **Yahuah** and recognize the path He has provided home. As we look at these signs then, let us not fall into the trap, of being focused upon the mundane rather than the spiritual, and of not trusting Yah to do everything He has promised and more. The *Miqra'ey* point to a gift we need to accept if we want the Spirit to fill our void and make us whole, if we want to be cleansed of sin, and arrive before the Judge debt free.

The Feast of Unleavened Bread is a seven-day celebration, starting at sundown on Passover and ending on a special Sabbath.

Yah wants us to celebrate: *Bikuwrym/FirstFruits in the first month and Taruw'ah / Trumpets in the seventh month*. It is on these days that redeemed souls are gathered together and carried into Yahowah's home. Yah doesn't want anyone to be left behind. But alas the choice is always ours to make.

It is interesting that the 23rd Psalm appears as a song of relief of great trouble and hardship right after a song we have looked at concerning the prophecy of Yahusha. And so to find out what happened to Yahusha and what will happen for us let us read now the amplified version. At the end will be a list of all the words and how we came to pick the descriptive words we did for our version.

A photograph of a small, clear stream flowing over moss-covered rocks in a lush green forest. The water is white and frothy as it cascades over the rocks, creating a small waterfall effect. The surrounding vegetation is dense and vibrant green, with moss growing on the rocks and the ground.

23rd Mizmour (Psalm)

Amplified Version

Mizmour 23 Amplified

23:1 A song of Daud

23:2 Yahuah יהוה יְהוָה is my **shepherd** (*Raah*)^{H7462} yesterday today and tomorrow. Taking care and tending to my needs, He guides me to where I will find nourishment for my body and enables me to be nourished and strengthened by His words. This makes me more capable of understanding and trusting Him. I will not be **lacking** or deprived (*Chacer*)^{H2637} of anything today or tomorrow, He sustains me. He will not let me be diminished or fail.

Mizmour 23 Amplified

23:2 In pastures full of **the new fresh grass of Springtime-
the tender first sprouts** (*Dasha*) ^{H1877}. He has and will continue
today and in the future cause **me to lie down and stretch out**
(Rabats) ^{H7257} **by waters, Quiet** (*Menuwchah*) ^{H4496} a calming
resting place, full of tranquility the perfect condition to rest.
Being in such a favorable circumstance, that I can totally
relax. Being in this content and satisfied state as an
extension of the place of rest, I willingly let Him **lead me**
(Nahal) ^{H5095} which He does so carefully and gently, guarding
me, providing and sustaining me, a gentle guidance. He
escorts me and helps me along, bringing me through it all
with a sparkle of flowing energy.

Mizmour 23 Amplified

23:3 My **soul** (*Nephesh*) *H5315* inner breath, inner being, what makes me alive, my essence, He continually **restores** (*Shuwb*) *H7725* yesterday, today and tomorrow, by turning me back around, in a retrograde motion, to change me back to a previous and preferable state. I'm recovered and repaired. He is returning me to the starting point. **He leads** (*Nachah*) *H5148* *continually and causes* today, yesterday and tomorrow to lead in troops, back to their former limits, whence they had migrated. Guiding and directing the movements of others by His leadership and ruler ship. He creates an opportunity to be in a favorable state where good things will happen in the future. And in this state I trust and lean on the reliability of Him as He guides and transports me down the **Righteous** *Tsedq* *H6664* right, just, normal, accurate, ethical, honest, fair and what is proper according to His standard (the Torah) and not deviant in any way. Communally faithful, loyal and beneficial **Paths** (*Magal*) *H4570* an entrenchment or track. It can be an encampment -a camp in a circle configuration for military defense. His direction in life. His teaching as a figurative extension of a well worn path , the right way or course of action a way one should conduct ones life. **For the sake and** (*Leman*) *H4616* with the intent purpose that **His Name** (*Shem*) *H8034* be given proper recognition and designation. His mark Of individuality.

Mizmour 23 Amplified

23:4 Even *Gam H1571* **When** *Kyah H3588* **I have or will or am walking** *(h)alak H3212* a journey, in a valley, with a **deep, dark death shadow** *Tsalmaveth H6757*, associated with gloom, danger and foreboding, and an unhealthy condition, I do not have and will not have any **fear** *Yare H3372* terror. I will not be frightened, or be in a state of feeling great distress, or have a deep concern of pain or unfavorable circumstances that are dreadful. I give no respect or reverence or awe to **evil** *RA H7451* **wickedness.**

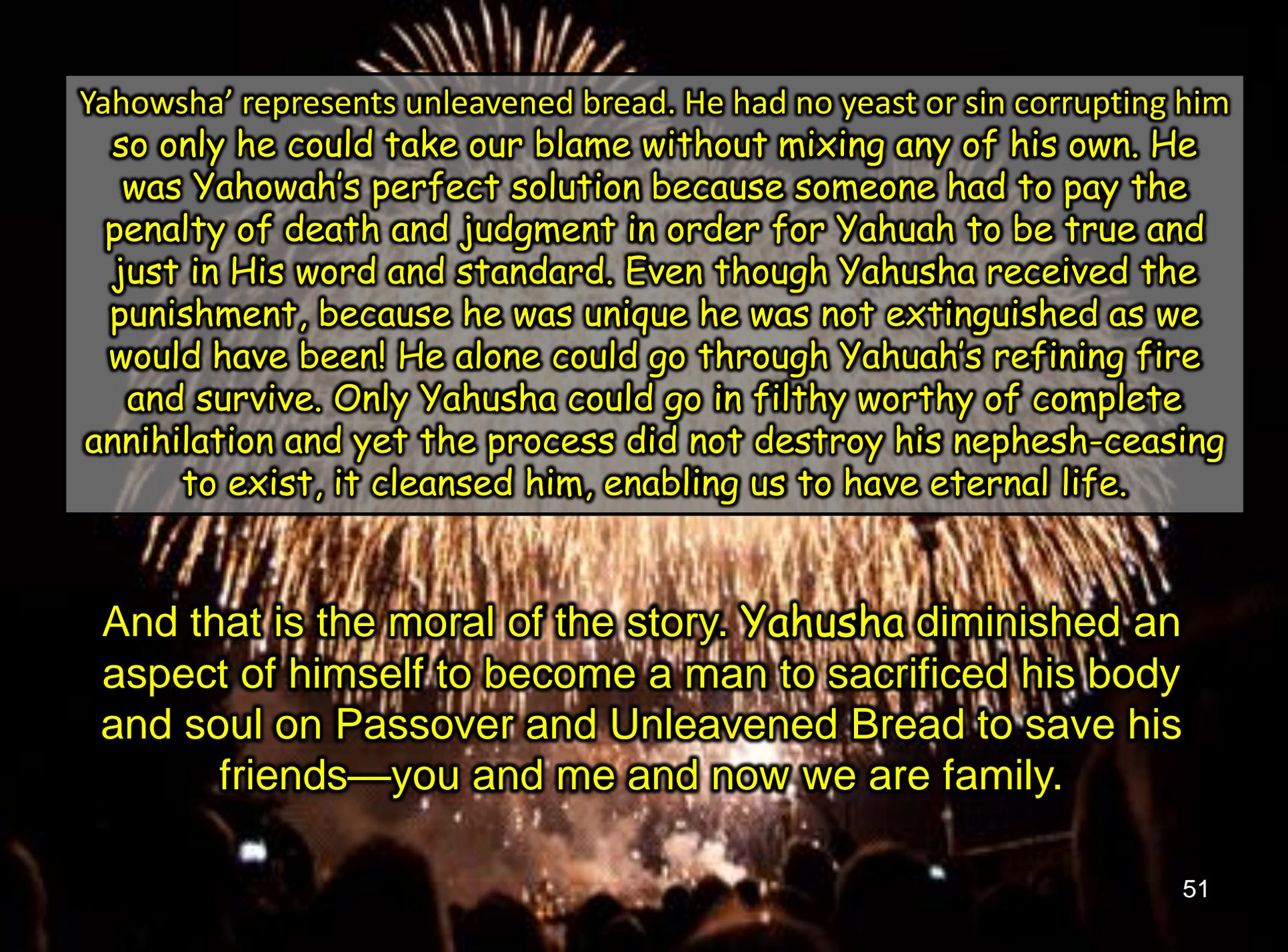
The distressing misery, injury and calamity of vice or corruption. Those sorrowful and hurtful things, which are not morally pure or good according to His proper Standard (the Torah), hinders my relationship with what is proper according to Yahuah. Because You are with me *Imadya H5973* and are in my company and in my presence, You are involved and experience this with me, we interact in our relationship. You surround me with multiple objects in a position which encircles or encases me. To stand with me and to take a stand never leaving. They go up before me. Your **Rod** *Shebet H7626-* staff, club, stick and scepter as well as Your tribes (a major subdivision of a nation, more closely related in family groups than the larger nation) (Your army of messengers) and **Staff** *Mishenat H4938* which is used for different purposes- herding, something to lean on for support or defending, has always and does and will continue to **Comfort** *Nacham H5162* and console me, with Your compassion.

Mizmour 23 Amplified

23:5 You have and will continue to **Prepare** *Arok H6186* by arranging and setting in order- in order to be ready. You draw up a battle formation and estimate the result value for provisions. Placing physical objects in a certain pattern for a particular task or purpose with great care and tending to all concerned. You are in a state which you can take virtually immediate action **Before** *Paniy H6440* **my face, you are turned- your mouth forward to intervene as in former times, a visible side -** A table, in a public and in an open position **in the presence** *tzarar H6887* **in the sight of and opposite to, and facing my Enemies** *Tzarar H6887* **who show hostility and harm, damage and attack. They envelop, restrict, hamper, compress, bind up and bind together causing a state of conflict. You Anoint** *Dashen H1878* which causes me to thrive and be in a healthy state because you have taken good care of me, given me health, and I accept and receive this gift as appropriate as its strengthening our relationship- this smearing as a ceremony of preparation for a feast, oil, on top of **My head** *Rosh H7248*. My cup it **runs over** *Revayah H7310* with super abundance, relief- a state and condition of alleviation of trouble or burdensome circumstance. Having more than enough.

Mizmour 23 Amplified

23:6 Surely **Goodness** *Toub H2896* benefits, welfare, happiness, prosperity, cheerfulness, joyfulness, and **Loyal Love** *chesad H2617* which is an unfailing kind of love. It's full of kindness. A love that is related to the faithfulness of Yahuah and His covenant. A Joint obligation to the community (His Family) showing loyalty, faithfulness, favor, kindness and deeds of devotion, have and will continue to **pursue** *Radaph H7291* follow after me earnestly, all the days of **my lifespan** *Chay H2416* . And I will return *Yashab H3427* and be restored again to the starting point and live inside the **House** *Bayith H1004* of the paternal family, OF YAHUAH יהוה יצאנו בך לנצח לנצח for an unlimited time or **Forever** *Orek- H753*.



Yahowsha' represents unleavened bread. He had no yeast or sin corrupting him so only he could take our blame without mixing any of his own. He was Yahowah's perfect solution because someone had to pay the penalty of death and judgment in order for Yahuah to be true and just in His word and standard. Even though Yahusha received the punishment, because he was unique he was not extinguished as we would have been! He alone could go through Yahuah's refining fire and survive. Only Yahusha could go in filthy worthy of complete annihilation and yet the process did not destroy his nephesh—ceasing to exist, it cleansed him, enabling us to have eternal life.

And that is the moral of the story. Yahusha diminished an aspect of himself to become a man to sacrificed his body and soul on Passover and Unleavened Bread to save his friends—you and me and now we are family.

Unleavened Bread The Door To Our Eternal Home



Yahusha

First Fruits-
Cleansed of all
leaven

He has risen! He has not.

No sin left - He was completely cleansed!

My Presence will go with you,
And I will give you Rest

Shemoth/Exodus 33:14

**Next week
Shabua**

**He did not leave us
as orphans.**

3937

by Eliza



Come Let Us Reason.....

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

Isaiah 1:18 (KJV)

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

Amplified Words To Shama

Psalms- Mizmour- H4210- A song, poem set to melody-always in the first verse or title of a chapter in the book of Psalms

Dictionary of Biblical Languages with Semantic Domains

Shepherd- Raah- H7462- Qal stem meaning ongoing yesterday today and forever. To be a shepherd- i.e., care for any needs that flocks of small mammals have, and so act. as a herdsman, with a focus on providing grazing pasture for the flock and moving the flocks around to the grazing grounds . note: a shepherd both cares and tends for sheep, but also has authority over or rules a flock as a superior; (qal) enable, formally, nourish, i.e., speak words which strengthen and edify another so they become more capable, as a figurative extension of providing pasture for an animal to feed on. Swanson, J. (1997). Dictionary of Biblical Languages with Semantic Domains : Hebrew (Old Testament

I shall not want – Chacer- H2637- Qal stem meaning ongoing yesterday today and forever yigtōl (imperfect) — **The prefixed conjugation in Hebrew. It shows the imperfective aspect of the verb. It views the action of the verb from the inside or from the perspective of the action's unfolding. This imperfective aspect can speak of (depending on context) habitual actions, actions in progress, or even completed actions that have unfolding, ongoing-)**be diminished, To be made lower, lacking, having a need, be deprived, cause to lack, withhold , have too little, lack of physical needs, not having things that sustains normal physical life. Sever need. To become empty. To fail.

Amplified Words To Shama

Pastures – Naah- H4999- an abode, a pasture, a residence, a place where one lives, homeland, formally, pasture, i.e., the country or area native to a person
Swanson, J. (1997). Dictionary of Biblical Languages with Semantic Domains

(Green) Grassy – Dasha – H1877- Tender grass, first sprouts, Springtime, new fresh grass,

causes me to lie down- Rabats- H7257- Qal Yiqtol imperfect-action is unfolding
A habitual action, actions in progress, or even completed actions that have
Ongoing unfolding results -causes to stretch out or lie down , to recline,

Waters – mayim – H4325- a flowing body of water, river, lake or ocean

Amplified Words To Shama

(Besides the still) Quiet – Menuwchah- H4496- Resting place, tranquility, repose, Condition of rest. Quieting, calming, being in such a favorable circumstance, that one Can totally relax. Being in a content and satisfied state as an extension of the place Of rest.

He leads me- Nahal- H5095- Peil stem-He is brings about the actions of leadership and Direction implying the follower Is willing to be led- to lead carefully, to guard, To provide for, to sustain, to guide gently on, to escort, help along, to supply, bring through, take care of, to run with a sparkle of flow.

My soul- Nephesh- H5315- soul, inner breath, inner being, what make us alive, our essence.

He restores – Shuwb- H7725- Qal Yiqtol imperfect- action is unfolding-a habitual action, actions in progress, or even completed actions that have ongoing and unfolding results. To turn back around, return, a retrograde motion, to change back into a previous and preferable state, to return to a manner of life and actions, to be recovered, repaired, To return to the starting point, retrieve, recover,

Amplified Words To Shama

He Leads – Nachah – H5148- Hifil stem- he causes this- Yiqtol imperfect- action is Unfolding-a habitual action, actions in progress, or even completed actions that have Ongoing and unfolding results.-to lead for as in troops, or to lead back into their Former limits, whence they had migrated, to guide or direct the movements of others Implying leadership and ruler ship, create an opportunity-being in a favorable state Implying a good thing will happen in the future, being in a state which trusts the Reliability of another. Leaning upon an object in a manner that which trusts the Structure as reliable. To guide or to transport.

Righteousness – Tsedq – H6664- what is right, just, normal, accurate, perfect weights and measures, in a physical sense-straightness, ethical, justice, honesty, fairness, what is proper according to a standard (the Torah) an not deviant in any way. Communally faithfulness and loyalty and beneficial.

In the Paths-Magal-H4570- entrenchment, track or rut in which wheels revolve, a way or course of action, encampment -a camp in a circle configuration for Military defense. Direction in life, teaching as a figurative extension of a well Worn path , a way one should conduct ones life.

Amplified Words To Shama

For the sake of – Leman- H4616- For the purpose of intent, for the sake of, on account of , in order that, because of , with regard to,

For his name – Shem- H8034- Name, reputation, character, recognition of a Person, memory, proper designation of a person, place or thing. Fame, mark Of individuality,

Even- Gam- H1571 - Even, also, moreover, although, and

When- kyah- H3588- yes, indeed. Truly, rather, because, although, when, however, nevertheless, if,

I walk-(h)alak-H3212-Qal- Yiqtol imperfect-action is unfolding-a habitual action, actions In progress, or even completed actions that have ongoing and unfolding results- to go, to come, to walk, to go along, go forward, follow forth, journey,

In a valley-gyaa-H1516- a valley,

In the shadow of death – Tsalmaveth – H6757- death shadow, deep shadow, deep darkness, associated with gloom , danger and foreboding, an unhealthy condition,

Amplified Words To Shama

I will fear- Yare- H3372- Qal- Yiqtol imperfect-action is unfolding-a habitual action, actions In progress, or even completed actions that have ongoing and unfolding results- fear, fearful, terror, awe, be afraid, be frightened, in a state of feeling great Distress, deep concern of pain or unfavorable circumstance, revere, dreadful.

evil-RA- H7451 – evil, distress, misery, injury, calamity, adversity, wicked, that A hurtful thing, that which is not morally pure or good according to a proper Standard (the Torah), implying this evil hinders a relationship to a person or Principle which is proper or in our case Yahuah. Fierce, corruption, vice, Affliction, sorrow, trouble.

with me – Imadya- H5973- In my company, in my presence, with me,- a marker of an involved experiencer, with an interaction or relationship, surround me- a marker of multiple objects in a position which encircles or encases an object, to stand with- to take ones stand- to support, stand still. To go up before, stand in position or respectfully before, be motionless, to Bring to a halt, arrange. ****sister word is Imud (adding a wah before the dalet).** This interestingly enough is the Tent pole-upright support, and pillar that describes the very thing Yahuah uses to enlarge his house and family. The upright (righteous) support (Yahusha) who was put on the pillar to enable us to be adopted back into Yahuah's family.**

Amplified Words To Shama

Rod – Shebet – H-7626- Rod, staff, club, stick scepter, tribe-a major subdivision of a nation, more closely related in family groups than the larger nation.

Staff – Mishenat- H4938- Stick used for different purposes-herding, something to lean on for support or striking, cane, shoulder high, stick branch of a tree, walking stick . Figuratively sustenance.

Comfort- Nacham- H5162- Qal- Yiqtol imperfect-action is unfolding-a habitual action, actions In progress, or even completed actions that have ongoing and unfolding results- To be consoled, to be sorry, comforted, compassion,

Prepare- Arok- H6186- Qal- Yiqtol imperfect-action is unfolding-a habitual action, actions In progress, or even completed actions that have ongoing and unfolding results- Arrange or set in order, set in a row, to get ready, to draw up a battle formation, the act of estimating and the result value, provision. Placing physical objects in a certain pattern for a particular task or purpose, implying care and tending to an object. Prepare-being in a state in which one can take virtually immediate action.

Amplified Words To Shama

Before – Paniy- H6440- In front, face, Turned toward one through the influence of intervening, former times, earlier period, visible side , mouth, appearance,

A table – shulchan – H7979- Table

in the presence- tzarar-H6887 – what is conspicuous or in front of , in sight of Opposite to, in the presence of , against , implying a public or open position and So often being in the presence of another, opposite-beyond-a spatial position in Front of another object, but a space between.

Enemies- Tzarar H-6887- qal-be an enemy to show hostility toward, harm, damage, attack, to wrap up, envelop, restrict, hamper, to press, compress, bind up, bind together, Be in a state of conflict, be adversaries, be a foe,

Anoint – Dashen – H1878- Piel Perfect-Completed-Thrive, be in a healthy state as an extension of being taken good care of, give health, accept-receive a gift as appropriate, implying a strengthening of a relationship. Anoint , smear or rub an object with a liquid or semi liquid as a ceremony of preparation for a feast.

My head – Rosh- H7248- head, top of the head, hair of the head, beginning

Amplified Words To Shama

oil- Shemen-H8081- oil , abundance, richness

Cup-Kowc-H3563- cup

Runs over – Revayah – H7310- overflows, super abundance, relief-place of abundance a state or condition of alleviation of trouble or burdensome circumstance. Having more than enough,

Goodness – Toub- H2896- to be pleasing or good, benefit, welfare, happiness, prosperity, cheerfulness, good, joyfulness, beneficial,

(Mercy) Loyal Love-chesad-H2617- an unfailing kind of love, kindness or goodness, love that is related to faithfulness to Yah's covenant, Obligation to the community , Loyalty, faithfulness, favor, kindness, deeds of devotion, joint obligation,

Follow- Radaph- H7291- Qal- Yiqtol imperfect-action is unfolding-a habitual action, actions In progress, or even completed actions that have ongoing and unfolding results- To pursue, follow after, to follow after earnestly,

Psalm 23:title

LEB OT RI | מְזִמּוֹר לְדָוִד | A psalm of David. | LEB

Psalm 23:1

LEB OT RI | יְהוָה רֹעִי לֹא אֲחַסֵּר: | Yahweh is my shepherd; I will not lack for anything. | LEB

Psalm 23:2

LEB OT RI | בְּנֵאֲוֹת דָּשָׂא יִרְבִּיצֵנִי עַל־מֵי מְנַחֹת | In grassy pastures he makes me lie down; by quiet waters he leads me. | LEB

Psalm 23:3

LEB OT RI | נַפְשִׁי יִשׁוּבֵב יִנְחֵנִי בְּמַעְגְלֵי־צְדָק לְמַעַן שְׁמוֹ: | He restores my life. He leads me in correct paths for the sake of his name. | LEB

Psalm 23:4

LEB OT RI | גַּם כִּי־אֵלֶךְ בְּגֵיא צִלְמוֹת לֹא־אִירָא רָע | Even when I walk in a dark valley, I fear no evil because you are with me. Your rod and your staff, they comfort me. | LEB

Psalm 23:5

תַּעֲרֹךְ לִפְנֵי | שְׁלֹחַן נֶגֶד צָרְרֵי דְשִׁנָּה
בְּשֶׁמֶן רֹאשִׁי כּוֹסֵי רוּיָה: | LEB OT RI

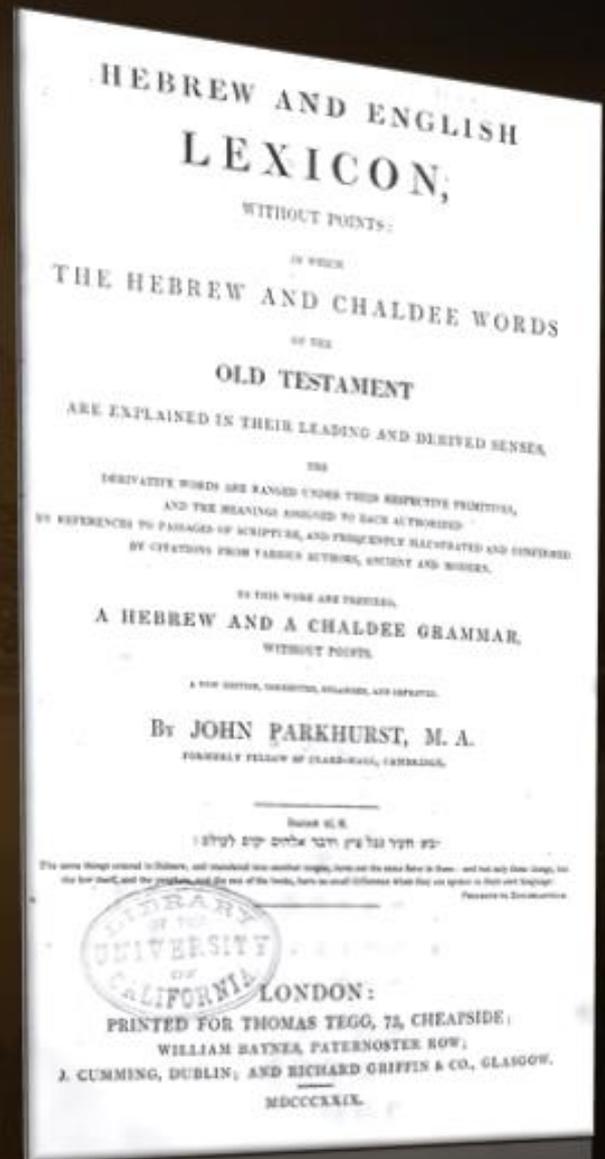
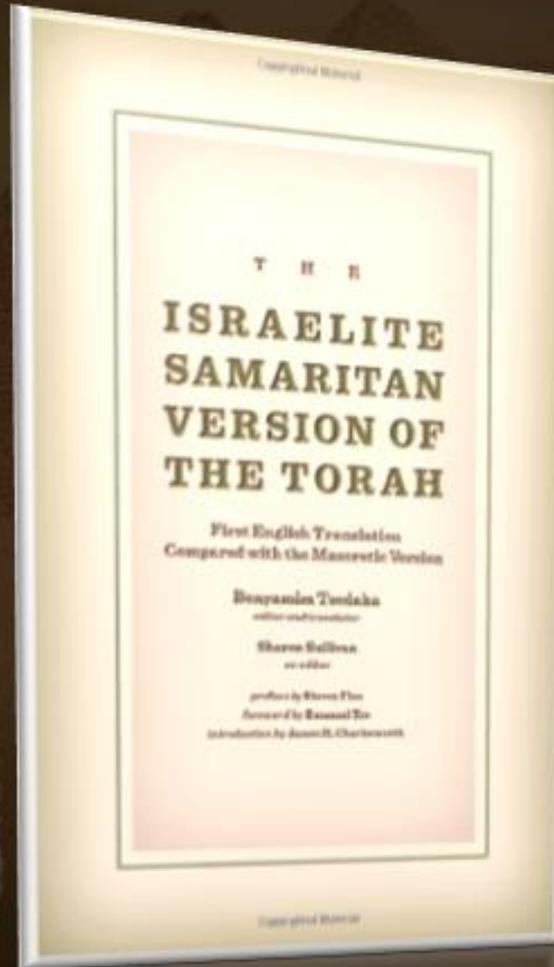
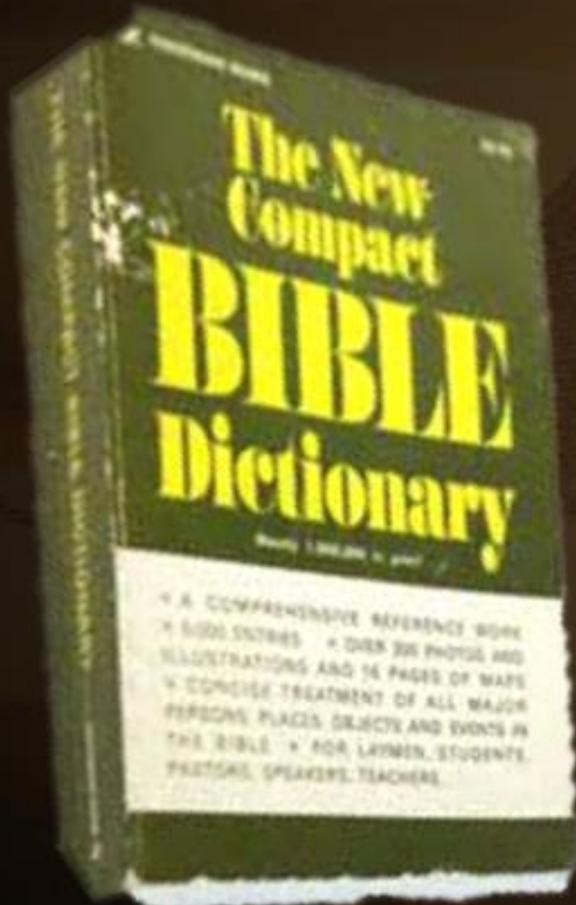
You prepare before me a table in the presence of my oppressors. You anoint my head **with oil**; my cup is overflowing. | LEB

Psalm 23:6

אֵדָךְ | טוֹב וַחֲסֵד יִרְדְּפוּנִי כָּל-יְמֵי חַיֵּי
וְשִׁבְתִּי בְּבֵית-יְהוָה לְאָרֶךְ יָמִים: | LEB OT
RI

Surely goodness and loyal love will pursue me all the days of my life, and I will stay in the house of Yahweh **for a very long time**. | LEB

References



References

The screenshot shows the qbible.com website. At the top, there's a navigation bar with tabs for Book, Chapter, Verse, and Chapter. A search bar is present with the text "Type Here to Search the Greatest Study Bible on the Net...". Below this, there are radio buttons for "All Words", "Any Word", and "Exact Phrase". A sidebar on the right contains links for "Map", "Search", "Browse", "Downloads", "About", and "Contact". The main content area features a large "Bible" logo with a magnifying glass and several search input fields for different Bible sections: Law (Pentateuch / Five Scrolls), History Books + Esther, Writings / Psalms, Prophets & N.T., Hebrew / Aramaic Bible, and Greek New Testament. There are also buttons for "Change OBIBLE SEARCHBASE" and "Get the OBIBLE SEARCHBOX".

- Use all Bible Resources:**
- NASB (1995)
 - D-R (1750)
 - DBY (1890)
 - WEB (1833)
 - YLT (1898)
 - EBR (1902)
 - KJV (1850) [NEW!]
 - KJV (1769)
 - KJV (1611)
 - KJV Apocrypha
 - 1611
 - modernized
 - KJV Parallel
 - 1611
 - 1769

www.qbible.com

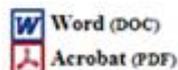
Compare Parallel Bibles — Study Pop-up Definitions — Post Public Commentaries

Welcome to www.qBible.com -- "A Website for Biblical Research". Our site mission: to host a digital library of Bible reference material that is ⁽¹⁾accurate, ⁽²⁾thorough & ⁽³⁾free. To any passerby or student of the Scripture, we invite you to search, print or download these online bibles, lexicons and study aids:

Bibles: King James Version (Red-Letter KJV; 1769); KJV 1611; KJV 1850; KJV Apocrypha (1611/1769); American Standard Version (ASV; 1901); Holy Name & Divine Titles KJV; Full Hebrew Names KJV; Hebrew Bible/Old Testament (OT; Massoretic Text); Greek New Testament (NT; Westcott & Hort) with Interlinear Literal English Translation; Brenton's English of the Greek Septuagint (with Hellenizations restored); Etheridge & Murdock Parallel English of the Aramaic NT (1849/1852) -- (more...)

Lexicons: Strong's Hebrew/Chaldee & Greek dictionaries (OT/NT); Brown-Driver-Briggs Hebrew & Aramaic Lexicon (OT); Thayer's Greek Lexicon (NT); NAS Exhaustive Concordance of the Bible with Hebrew-Aramaic and Greek Dictionaries; with an Exhaustive Concordance mapping the English Authorized Version (AV) -- All fully integrated into several English, Hebrew and Greek Bibles, using Strong's Numbers and the qBible color-coded collation system. (lexicons homepage)

References



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

Invitations

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

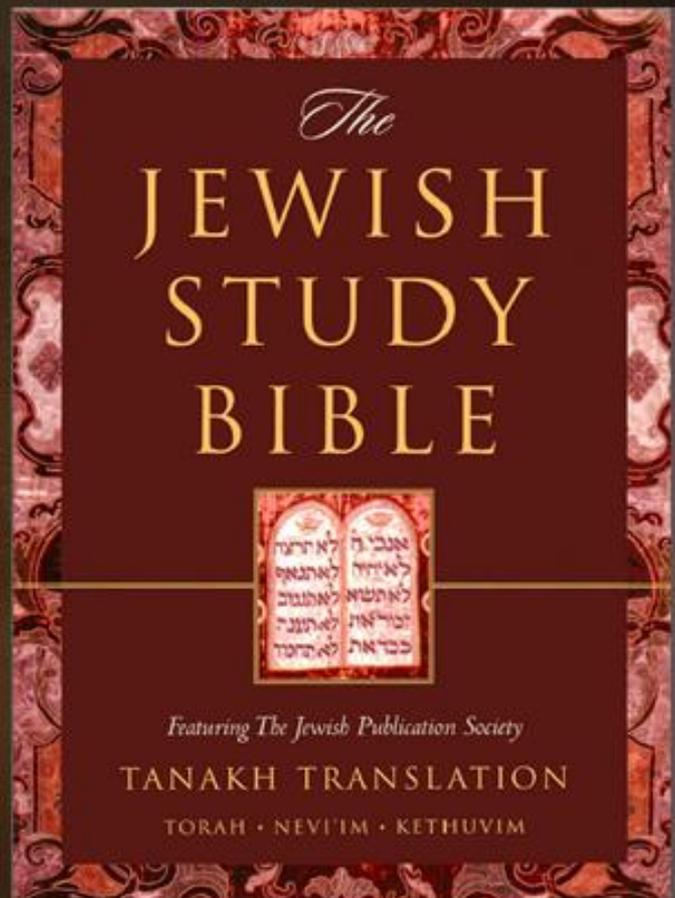
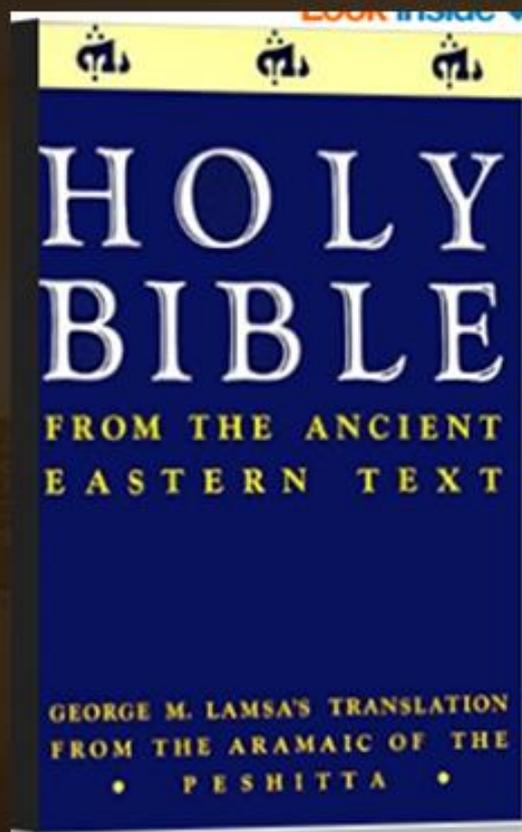
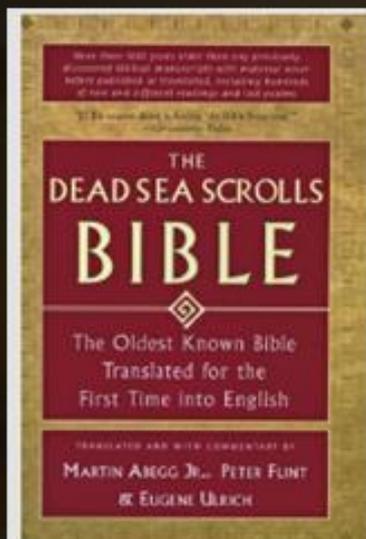
1 **Qara' – An Invitation to Meet God**

Relationship, Not Religion...

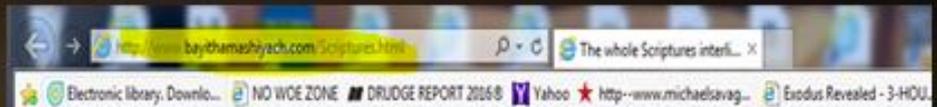
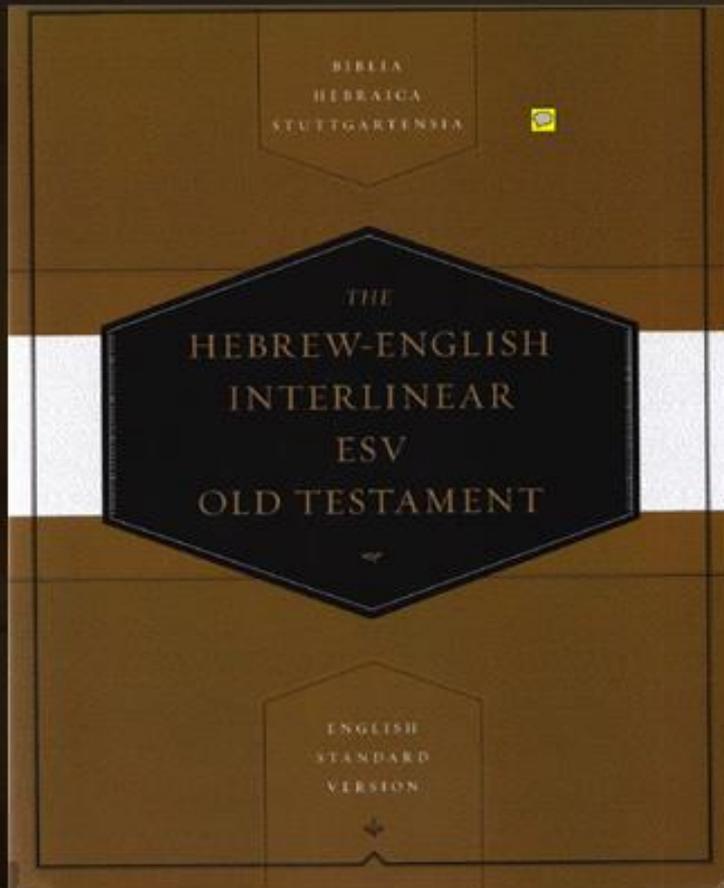
Qara', which means "to invite," "to call out," and "to meet," represents the heart and soul of the *Towrah*. Yahowah has "*qara'* – invited" us to "*qara'* – meet" Him. And that is why *qara'* serves as the basis of *Miqra'* (plural: *Miqra'ey*), the title God chose to convey the purpose of His seven-step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

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



References



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

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

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

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

(in downward order of each verse of its texts of the paleo-Hebrew Phoenician,
modern Hebrew at right, and its Hebrew color coded transliteration,
interlining with the translated color coded words mostly in English,
along with the transliterated names/titles

and Septuagint Greek Old Testament (Brenton) and its color coded transliterated text
along with its color coded translated English text)

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

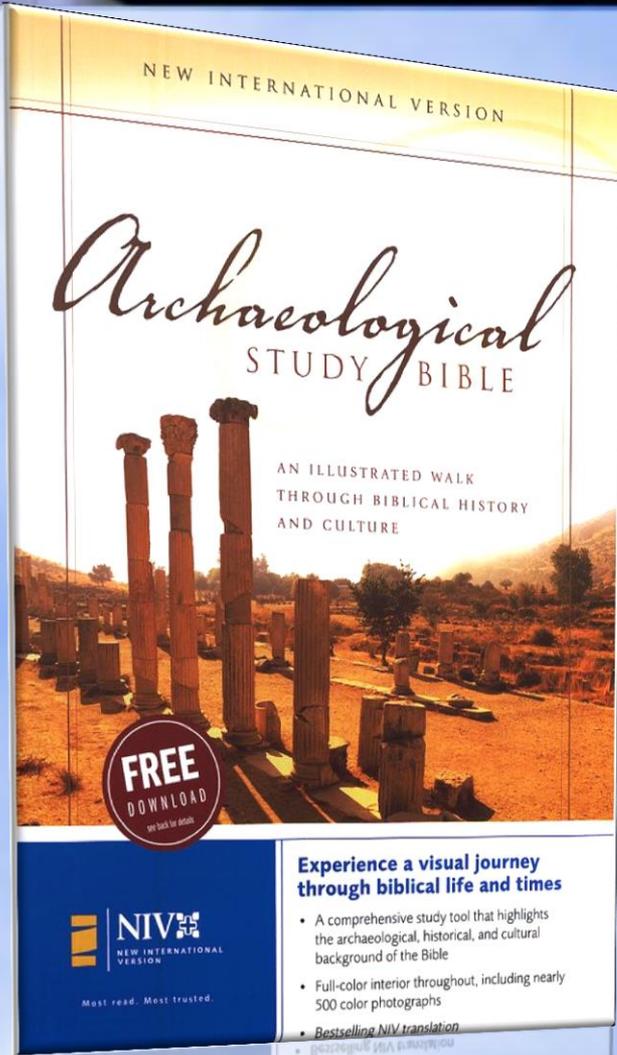
(in progress to update all color coded interlinear Greek writings
from Genesis chapter 1 to Isaiah chapter 17, plus the verification
and correction on all OT interlinears), currently on [Exodus ch32.](#)

Torah (the Law) -

NEW INTERNATIONAL VERSION

Archaeological STUDY BIBLE

AN ILLUSTRATED WALK THROUGH BIBLICAL HISTORY AND CULTURE



FREE DOWNLOAD
see back for details

Experience a visual journey through biblical life and times

- A comprehensive study tool that highlights the archaeological, historical, and cultural background of the Bible
- Full-color interior throughout, including nearly 500 color photographs
- **Bestselling NIV translation**

NIV
NEW INTERNATIONAL VERSION
Most read. Most trusted.

כתבא קדישא

ARAMAIC ENGLISH NEW TESTAMENT

Aramaic English New Testament

The AENT contains nearly 1700 footnotes and 350 pages of detailed appendixes about the original New Testament texts not found in any other bible!

Discover for yourself the beautiful poetry found only in the Aramaic that was lost after being translated into Greek!

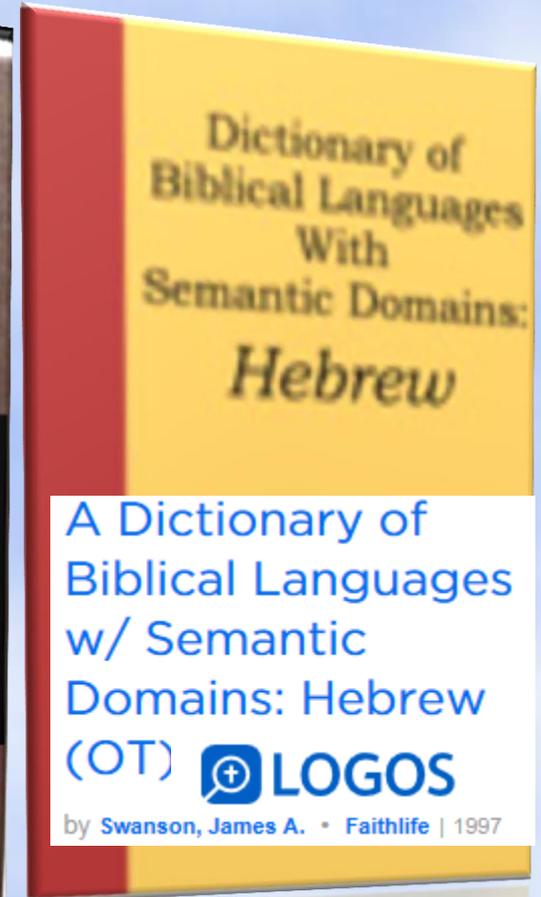


Dictionary of Biblical Languages With Semantic Domains: Hebrew

A Dictionary of Biblical Languages w/ Semantic Domains: Hebrew (OT)

LOGOS

by Swanson, James A. • Faithlife | 1997



Genesis Genesis 9 Version Commentary Language



Bible

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

Parallel Sermons Topics Strong's Comment Interlinear Hebrew Lexicon Multi



[Bible Hub Homepage](#)

[Free Downloads](#) • [Devotions](#) • [Reading Plans](#)



Bible Hub



<http://www.ao.net/~fmoeller/isa53trn.htm>

MoellerHaus

P U B L I S H E R

All works by Fred P Miller Copyright 1999-2016. All rights reserved

This is a wonderful website that has done painstakingly awesome work in translating the Dead Sea Scrolls and notating issues. Mr. Miller has also provided his translations which we will be including in white and will correct "lord and god" with the proper word. This is such a major and