



YADA YAHOWAH

MIQRA'EY



VOLUME FOUR

INVITATIONS

CRAIG WINN

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Craig Winn. *Miqra 'ey: Invitations*.

1st edition. www.yadayah.com, 2003.

2nd (revised) edition. www.yadayah.com, 2005.

3rd (revised) edition. www.yadayah.com, 2006.

4th (revised) edition. www.yadayah.com, 2008.

5th (revised) edition. www.yadayah.com, 2010.

6th (revised) edition. www.yadayah.com and Claitor's Publishing Division, 2012.

7th edition. www.yadayah.com and Claitor's Publishing Division, 2013.

8th (revised) edition. www.yadayah.com and Amazon, 2018.

9th (revised) edition. www.yadayah.com and Amazon, 2020.

10th (revised) edition. www.yadayah.com and Amazon, 2023.

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About the Author...

Twenty-two years ago, Craig Winn was an entrepreneur. The turbulent story of his last adventure is shared in his first book, *In The Company*. It is an entertaining read, providing an eyewitness account into the culture of a private and then public company.

After the Islamic suicide bombings of 9.11.01, Craig met with al Qaeda and wrote *Tea with Terrorists* to explain – *Who they are, Why they kill, and What will stop them*. His most widely read book, *Prophet of Doom – Islam’s Terrorist Dogma in Muhammad’s Own Words* reorders the *Quran* chronologically, setting it into the context of Muhammad’s life using the earliest *Hadith*, notably Al-Tabari’s *Tarikh | History* and Ibn Ishaq’s *Sirat Rasul Allah | Life of the Messenger of Allah*. If you want to know why fundamentalist Muslims commit 90% of the world’s most heinous terrorist acts, this book will answer your questions. (In an effort to minimize the adverse effects of Islamic hacking, *Prophet of Doom* is now being presented as part of the *God Damn Religion* series on YadaYah.com.)

In his quest to resolve a puzzling prophetic anomaly, Craig began translating the text of the Dead Sea Scrolls. That endeavor led to *An Introduction to God, Yada Yahowah, Observations, Coming Home, Babel, and Questioning Paul*. Throughout, he has been committed to providing amplified translations, which are not only more accurate and complete, they are readily verified. As a result, he has been afforded many hundreds of insights into the words Yahowah inspired, many of which are unheralded and profound.

Beyond his books, Craig Winn has been interviewed as an expert on religion, politics, and economics on over 5,000 talk radio programs worldwide and has hosted 5,000 more, leaving a vast quantity of archived shows from *Shattering Myths* to Yada Yah Radio. He currently

produces a live podcast every Friday evening, where he discusses insights gleaned from his translations.

Mr. Winn is not a scholar or theologian, nor is he associated with any religious or political institution. He does not accept donations or receive financial backing from anyone. Everything he has written is shared freely online. Even his printed books are offered without royalty.

Over the past twenty-two years, Craig Winn has devoted ten hours a day, six days a week, to exploring Yahowah's revelations. He enjoys God's company and is enriched by the experience. If you have an open mind, and a genuine desire to learn, you will find his translations and explanations enlightening.

Mr. Winn encourages readers to share his translations and resulting insights with others, albeit with two important caveats: 1) You may not use them to promote any religious, political, or conspiratorial agenda. And 2) You may not use them to incite or engage in any violent act. When it comes to exposing and condemning errant and counterproductive ideas, wield words wisely. Also, it is always appropriate to acknowledge the source when citing someone's work.

You may contact Craig at YadaYah.com. He enjoys constructive criticism and will engage with readers. But be forewarned: he is immune to religious idiocy and will not respond to threats or taunts. The YadaYah.com site provides links to his other books, to Yada Yah Radio, to many of his audio archives, as well as to friends and forums.

Lastly, Craig has a bias and an agenda. He knows and respects Yahowah, and he has devoted his life to advancing God's primary objective: which is to call His people home.

MIQRA'EY

INVITATIONS

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Mitsraym | Crucibles of Oppression

Man's World...

During the exodus *Moseh* | Moses led the Children of Yisra'el out of *Mitsraym* | the Crucibles of Oppression and to the Promised Land. Their Divinely aided journey from bondage to freedom illustrates Yahowah's role in delivering His Covenant family from the cauldrons of religious and political subjugation. It is the path our Heavenly Father established for us to follow Him Home.

By considering what God revealed in the Towrah's presentation of the central story of *Shemowth* / Names, we come to understand the nature of the political and religious schemes – past and present – from which we are all being rescued. And we can 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 story of our liberation from man opens with...

“These (*'eleh* – [*wa* is omitted in 4QpaleoGen-Exod]) **are** (*hayah*) **the personal and proper names** (*shem*) **of the children** (*beny* – of the sons) **of Yisra'el** (*Yisra'el* – from *'ysh sarah* and *'el*, individuals who strive and struggle with the Almighty and those who engage and endure with God) **who arrived in** (*ha bow'* – who came to) ***Mitsraym* | the Crucibles of Political and Religious Oppression** (*Mitsraym* – the cauldrons of coercion and cruelty in Egypt where people are confined and restricted by religious and political institutions; plural of *matsowr* – to be delineated

as a foe and besieged during a time of testing and tribulation, from *tsuwr* – to be bound and confined by an adversary, besieged, assaulted, shut up, and enclosed in a concentration camp by those showing great hostility, and *metsar* – to be aware of a state of troubling hardship during imposition of anguishing distress) **with** (*‘eth*) **Ya’aqob** (*Ya’aqob* – My Footsteps as a result of Me Grabbing the Heel, commonly transliterated Jacob; from *y* – I and *‘aqab* – to receive the reward and suffer the consequences of circumventing or overreaching, digging in or embedding one’s heels, often walking in a sly, accusative, and insidious manner), **their father** (*‘ab hem* – [included in 4QpaleoGen-Exod]), **each individual** (*‘ysh* – person or man) **and his household** (*wa beyth huw’* – family) **included** (*bow’* – coming and arriving):...” (*Shemowth / Names / Exodus 1:1*)

Names, the personal and proper designations of people and places, even God, are essential elements in Yahowah’s *Towrah* | Teaching. Few are as relevant as Yisra’el. The name which embodies God’s People has both positive and negative connotations because the Children of Yisra’el would go full tilt in both directions. Derived from *‘ysh*, *sarah*, and *‘el*, it can depict “individuals who strive and struggle against the Almighty” or “those who engage and endure with God.” Yisra’elites personify both extremes, often in the same individual.

The name set between *‘ysh* | individual people and *‘el* | Almighty God is Sarah, ‘Abraham’s wife and the mother of the Covenant’s first child: *‘Yitschaq* – I Laugh.” In many ways, she represents the women of Yisra’el. Having endured great suffering under the influence of her husband, she was ultimately rewarded by God, proving that we can laugh along with Him and prevail.

Speaking of names, the plural of *shem* is unusual. It is one of the few masculine nouns with an irregular “*ot*” ending rather than “*ym*.” My theory is that this means that

there is only one true name for Yahowah and Yisra'el.

While entirely derogatory, *Mitsraym* oozes with meaning. It is an especially important and revealing word because it defines the place from which Yahowah liberated His people. *Mitsraym* is the plural of “*matsowr* – to consider the consequences of a crucible of oppression in which people are delineated as foes, besieged, subjugated, confined and restricted by man’s religious and political institutions.” *Matsowr* is a compound of “*ma* – to ponder the implications of something” and “*tsuwr* – to be bound and confined by an adversary, besieged, assaulted, shut up, abused, and enclosed by being restricted in a concentration camp by those showing great hostility.”

Having been led away from this oppressive and debilitating situation, this impoverishing and confining condition, by Yahowah through the Towrah, Yisra'el has endured the same and worse for most of its existence. The failure to trust Yahowah with their liberation, indeed salvation, and to rely upon themselves, has led to a long litany of subjugation and oppression by many of man’s most ruthless and repulsive political and religious regimes. These include Mitsraym again, then Assyria, Babylon, Persia, Greece, Rome, Roman Catholicism, Islam, and the Nazis throughout Europe.

All the while, Yahowah remains consistent and vigilant, calling His People out of a world tormented by religion and politics. God wants the Children of Yisra'el to come Home. And the means to their liberation remains the same: through His *Towrah* | Guidance and its *Miqra'ey* | Invitations to be Called Out and Meet. The destination is also unchanged: the *Beryth* | Covenant Family.

To simply change the Hebrew name for the place to the name the Greeks applied to it nearly a thousand years thereafter, “Egypt,” is disrespectful to God while depriving readers of information essential to their understanding.

There are very few messages in the Towrah as vital as Yahowah's role in liberating His people from the Cauldrons of Religious and Political Oppression.

Ya'aqob was the second son of Yitschaq and the grandson of 'Abraham and Sarah. His life was, as his name implies, filled with rewards and consequences. After successfully wrestling with, striving and contending against, the Adversary, Ya'aqob came to bear the name Yisra'el – yet another word laden with rich connotations.

Ya'aqob is one of the Towrah's most challenging names to properly define. As a compound of *y*, the pronoun "I and me," and *'aqab*, it could be nothing more than "My Footsteps as a result of Me Grabbing the Heel" something Ya'aqob did as he tried to supplant his brother's birthright.

As we contemplate the full array of meanings ascribed to *'aqab* we find that it means: "to receive the reward or suffer the consequences of circumventing or overreaching, digging in or embedding one's heels, often walking in a sly, accusative, and insidious manner." It not only provides a picture of Ya'aqob's life, but it is also a portrait of what Yisra'el would become.

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 Towrah. The reason for the Masoretic's omission from the text is relevant is because the story of Ya'aqob and the Children of Yisra'el is designed to demonstrate our Heavenly Father's desire to build a family.

Beyth | Home and Family are central to the Towrah. It is the basis of *Beryth* | Covenant – the Family and Home of God and His children. It is Yahowah's purpose in creating

us, our purpose in life, and the purpose of God authoring His *Towrah* | Teaching and Guidance. When we understand the *Towrah* as Yahowah's invitation to become part of His Family and live in His Home, we have obtained the proper perspective.

The prelude to our redemption continues with this list of names, ostensibly because the meaning of the names, and the fact that they are not listed in the order of their birth, was intended to convey a message...

“Ra’uwben (*Ra’uwben* – from *ra’ah* and *ben*: see and perceive, look upon and behold, considering the son who is an observant prophet and witness),

Shim’own (*Shim’own* – from *shama’*: listen to and hear everything which is associated with him),

Lowy (*Lowy* – from *lowah*: – to be united with and joined unto),

Yahuwdah (*Yahuwdah* – from: *Yahowah* and *yadah* – the hand of Yah, beloved of Yah, related to Yah, to acknowledge and appreciate Yah, and to know and understand Yah), (*Shemowth* / Names 1:2)

Issachar (*Ysaskar* – from *nasa’* and *sakar*: to lift up and support the reward, paying the fee to carry away and provide safe passage),

Zebulun (*Zabuwlun* – from *zabal*: live abundantly and dwell exaltedly in the majestic and lofty abode),

Benyamyn (*Benyamyn* – from *ben* and *yamyn*: the son at the right side and hand, choosing to be a son who is right or a child of the sea), (*Shemowth* / Names 1:3)

Dan (*Dan* – from *dyn*: to execute good judgment or to be contentious, vindicate or quarrel)

Naphtaly (*Naphtaly* – from *pathal* and *y*: I go forward striving alongside or I twist and distort, also perhaps from: *naphal*: I struggle and fall),

Gad (*Gad* – from *gad* and *guwd*: to fortuitously gather together in abundance with good fortune expressed in joy or to be overcome by invading troops), **and** (*wa*)

‘**Asher** (‘*Asher* – from ‘*asher*: revealing the way to the benefits of the relationship and being led along the narrow path to get the most out of life).’” (*Shemowth* / Names / Exodus 1:4)

As a family, the message becomes:

Perceive and consider the son who is an observant prophet and witness. Listen to everything associated with him to become united with those who acknowledge and appreciate Yah, joining the beloved of Yah to become related to Yah as a reward. Let Him pay the price to carry you away, providing safe passage to live an abundant life in the majestic and lofty abode on the right side, having chosen to identify with the son who is correct. Exercise good judgment to be vindicated rather than contentious. Strive forward and alongside rather than struggling amidst that which is twisted and distorted. Fortuitously gather together in the abundance of good fortune by being led along the path to the benefits of the relationship.

It’s little wonder the second book of the Towrah was designated *Shemowth* | Names. Fortunately for us, we took the time to consider them.

“**And** (*wa*) **all** (*kol*) **of the souls** (*nepesh* – individual consciousnesses) **who came to exist** (*hayah*) **out of** (*yatsa*’ – brought forth from) **the loins** (*yarek* – the genitals and procreative influence) **of Ya’aqob** (*Ya’aqob* – My Footsteps as a result of Me Grabbing the Heel, commonly transliterated Jacob; from *y* – I and ‘*aqab* – to receive the reward and suffer the consequences of circumventing or overreaching, digging in or embedding one’s heels, often walking in a sly, accusative, and insidious manner) **were seventy-five** (*chamesh wa shib’iym* – 75 [from 4QpaleoGen-Exod / 70 in the Masoretic Text]) **souls**

(*nepesh* – individual people with consciousness) **because** (*wa*) **Yowseph** (*Yowseph* – Yahowah adds to and increases those who make the proper connections and join together with Him) **was in** (*hayah ba*) **Mitsraym** | **the Crucibles of Political and Religious Oppression** (*Mitsraym* – the cauldrons of coercions and cruelty in Egypt where people are confined and restricted by religious and political institutions; plural of *matsowr* – to be delineated as a foe and besieged during a time of testing and tribulation, from *tsuwr* – to be bound and confined by an adversary, besieged, assaulted, shut up, and enclosed in a concentration camp by those showing great hostility, and *metsar* – to be aware of a state of troubling hardship during imposition of anguishing distress).” (*Shemowth* / Names / Exodus 1:5)

Yahowah’s focus is always on souls, which is why *nepesh* was used twice in this accounting of liberating souls from religious and political oppression. In this regard, there is another aspect of *tsuwr* that I neglected to share previously in connection with Mitsraym. *Tsuwr* is used to define the Time of Ya’aqob’s *Tsuwr* | Troubles during the final three to seven years before Yahowah’s return with His Son, the *Mashyach* | Messiah Dowd. Once again, Yisra’el will find Yahowah liberating His People from the consequence of religious and political oppression.

The number 75 was obtained from 4Exod and 4QpaleoGen-Exod among the Dead Sea Scrolls found in Qumran. While 75 is also confirmed in the *Septuagint*, almost every English translation reads “seventy” many years after that number was shown to be erroneous. It is from the *Septuagint* that Luke derived the larger number, which is only interesting because atheists and Islamic apologists present the difference between the number in the Masoretic Text and the New Testament as proof that the “Bible is errant.” They have not bothered to correct their accusations, either.

This is my tenth rewrite of *Yada Yahowah*. The motivation each time was to correct what I had written based upon what I had learned over the course of twenty-two years of studying Yahowah's testimony. It is the responsible and honorable thing to do – a lesson lost on the Jews and Muslims who have not corrected their renderings of this passage and the atheists and Muslims who have not abated their criticisms.

In case you are checking, there is some dispute over the phrase, “because Yowseph was in Egypt.” It was omitted from 4QExod and the LXX, but the citation of *Shemowth* / Exodus 1:5 on 4QpaleoGen-Exod and 4QGen-Exod among the Qumran scrolls includes it. It isn't actually needed because *Yowseph's* | Joseph's struggles and triumphs in Egypt are regaled throughout the final one-third of *Bare'syth* / Genesis, beginning with the 37th chapter and continuing through the end of the book with Ya'aqob's and Yowseph's death in *Bare'syth* 50. Since the Towrah was conceived as a cohesive whole, should it have been intended, it was simply an affirmation.

We did not consider Yowseph's life in the first three volumes of *Yada Yahowah*. While historically and culturally interesting, his life was not germane to the story of redemption memorialized in the Exodus. Nonetheless, since God documented it for a reason, here is a brief history of his life. As the account unfolds, God is shown to be compassionate toward Rachel (meaning compassionate lamb). Responding to her request, He “opens (*patah* – frees and releases) her womb,” enabling her to give birth to Yowseph. He became Ya'aqob's most beloved son, causing his brothers to become jealous. Their scheme to do away with him led to Yowseph being sold as a slave to a group of Midianite caravanners en route to Egypt. To hide their crime, the brothers dipped Yowseph's “coat of many colors in goat'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 toward 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 cupbearer and the royal baker. Ultimately, he would predict their futures by interpreting their dreams.

When the cupbearer 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 predicted his release. Yowseph was then 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 emerge from the river, along with the seven good and then seven bad heads of grain, 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, Manashah and 'Ephraym.

As the de facto 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. As a result of the role he played in saving the Egyptian people, Yowseph became 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 were allowed to settle in Goshen, Ya'aqob's other sons don't recognize the brother they had sold into slavery

twenty-two years prior. Initially, Yowseph held them accountable for their crime, but ultimately forgave them, reuniting father and son. Both passed away soon thereafter, with Yowseph asking that his mummified body 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-two years. For those seeking confirmation of the Towrah's validity, the evidence is ubiquitous and irrefutable.

Yowseph's role as vizier protected Mitsraym during the years of famine and plenty that he predicted based upon the pharaoh's dream. And as evidence of this, there are memorialized at the Semna Gorge high-water marks denoting seven years of nearly perfect conditions followed by markings that confirm seven years of devastating floods (nearly 30 feet above the normal annual rise). These ancient flood designations can be calibrated to his time circa 1795 BCE.

As the *Yatsa'* | Exodus story continues to unfold, another king pretending to be a 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. This pharaoh considered the prosperous, and now very numerous, Hebrew population to be a threat and he did what clerics and kings have done throughout the ages: he oppressed, pillaged, enslaved, and murdered them. And as has been the case with clerics and kings for almost all of human history, his abusive actions were motivated by envy – a growing lust for money and power.

Sobekhotep VI was born into a military family in

Thebes. He ruled in Amenemhat in the Nile Delta not far from modern Cairo. The most revealing depiction of him and his immediate family is found on a relief in the Phoenician city of Byblos.

“Then (wa) the Children of Yisra’el (*Beny Yisra’el* – from *ben ‘ysh sarah* and *‘el*, sons who strive and struggle with the Almighty and children who engage and endure with God) **were fruitful** (*parah* – flourishing and proliferating), **multiplying and becoming innumerable** (*wa sharats* – teeming in abundance), **exceptionally influential and accomplished** (*wa rabah wa ‘atsam* – so vast they were perceived as a threat), to an exponential extent (*ba me’od me’od* – extending themselves many hundreds of times over) **such that the region** (*wa ha ‘erets*) **was filled with them** (*male’ ‘eth hem*). (1:7)

A previously unknown (*chadash* – new or restored) **king** (*melek* – royal ruler who serves as dictator over a kingdom) **rose up and took a stand** (*quwm* – arose and was established) **over** (*‘al*) **Mitsraym | the Crucibles of Political and Religious Oppression** (*Mitsraym* – the cauldrons of coercions and cruelty in Egypt where people are confined and restricted by religious and political institutions; plural of *matsowr* – to be delineated as a foe and besieged during a time of testing and tribulation, from *tsuwr* – to be bound and confined by an adversary, besieged, assaulted, shut up, and enclosed in a concentration camp by those showing great hostility, and *metsar* – to be aware of a state of troubling hardship during the imposition of anguishing distress) **who did not know** (*‘asher lo’ yada’*) **Yowseph** (*Yowseph* – Yahowah adds to and increases those who make the proper connections and join together with Him). (1:8)

He said (*wa ‘amar*) **to his people** (*‘el ‘am huw’* – to his nation), **“Behold** (*hineh* – look now and see) **the sons** (*ben*) **of Yisra’el** (*Yisra’el* – those who strive and struggle along with the Almighty and those who engage and endure

with God) **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** (*wa 'atsuwm* – too strong and accomplished, too vast in numbers and too influential) **for us** (*min 'anachnuw*).” (*Shemowth* / Names / Exodus 1:9)

It was not the first, nor would it be the last time the oppressive sting of religious, political, and economic oppression has been justified through jealousy and fear. Once empowered, Muhammad said the same thing, and he reacted the same way – enslaving, killing, raping, and robbing every Jew within his grasp. The moment he rose to power, Hitler said that Jews were the problem, that they had become too powerful, and that they had allied with the enemy. So, the author of the “*Volks* | People’s” religion enslaved and robbed millions of Jews throughout Europe. All three men, including Pharaoh, justified degrading, oppressing, and enslaving, even murdering Jews en masse, by suggesting that they were “elitists, too influential, too rich, too numerous, too powerful, and too manipulating” for us to endure. It has become the most pervasive and destructive conspiracy ever foisted on anyone.

Man covets power and power corrupts. It is the sum and substance of all “poligious” (political and religious) doctrines. Humankind has been plagued by a countless variety of such schemes, all conceived for the enrichment and empowerment of clerics and kings to the detriment of all others.

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, *Melek* / 1 Kings 11:7, *Melek* / 2 Kings 23:10, and *Yirma’yah* / 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 human incarnation of the sun, was no exception. Throughout time, such kingdoms have served as the private estates of potentates. Their subjects live and die at their whim. The people they suppress become their possessions. Such was the state of Europe when it was controlled by Imperial Rome and then the Roman Church.

Such men are never satisfied. They are never secure, always craving more. They are willing to assemble armies and taskmasters to steal what belongs to others. They erect monuments to their insecurities. They oppress and suppress thousands and sometimes millions to establish their superiority. They kill to impose their will over others.

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 the word *rabbi*. That alone should be sufficient to expose the nature of their religion and their motives.

The pharaoh who enslaved the ‘Ibry in 1529 BCE was likely Amenhotep I, the second pharaoh of the 18th dynasty. His reign began as coregent with his mother, Nefertari. His name means “Amun is Satisfied.” He said to those who lived in the Black Land:

“Come now, let’s take action (*yahab* – let’s choose to put in place a plan which permits us) **to deal shrewdly** (*hakam* – showing ourselves to be wise, skillful, and deceptive in teaching a lesson) **with regard to them** (*la huw’* – concerning them), **lest** (*pen* – otherwise, apprehensively we will have to worry about the alternative) **they increase in power and influence** (*rabah*).

Then what if (*wa ky*) **it comes to be** (*hayah*) **that we are called to** (*qara’* – we are summoned and encounter) **fight a war** (*milchamah* – to battle, engaging in combat) **and in addition** (*wa gam* – also beyond this) **they join forces so as to increase the presence of** (*yasaph huw’ ‘al*)

those who hate us (*sane* ‘*anachnuw* – our enemies who despise us), **such that they fight against us** (*wa lacham ba* ‘*anachnuw* – attack us and overpower us), **and then** (*wa* – in addition) **withdraw** (*‘alah* – go away) **from the land** (*min ha* ‘*erets*)?” (*Shemowth* / Names / Exodus 1:10)

Perhaps if he could have added another hypothetical to the mix, he could have created a fearsome bogeyman. Fearmongering and unrealistic projections are often used to justify unjust actions. Amenhotep I was lying, and he knew it, not unlike George W. Bush’s errant justifications for his invasion of Afghanistan and the Iraqi war.

Yahowah presented this historical review so that we might appreciate the desperate and delusional nature of the religious and political aspirants from whom He is saving us. Far too many beguiling clerics and kings have made such statements.

“Therefore (*wa*), **they placed** (*sym* – appointed and set) **over them** (*‘al hem*) **political and military officials** (*sar* – commanders, soldiers, and nobility), **madmen who imposed forced labor** (*mas* – insane and irrational individuals possessed by evil spirits as taskmasters over them, making them vassal slaves on behalf of a lord, compelling serfdom under the control of the government), **for the purpose of** (*la ma’an*) **oppressing and subjugating them** (*‘anah hem* – mistreating and denigrating them, making their lives miserable through humiliating affliction as their response) **with** (*ba*) **difficult work** (*siblowt* – compulsory service, bearing burdens against their will).” (*Shemowth* / Names / Exodus 1:11 in part)

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 path Home. Unlike forced labor and compulsory service, the choice is

ours to make. Unlike bearing our own burdens, and those of others, God removes them all. He did the work. He performed the service. He bore the burdens, so we might be set free.

Oppression and subjugation are the antitheses 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, and from being free to live eternally with Him. And since love requires choice, oppression, which suppresses freewill, is especially vulgar to God.

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

Therefore, when we discover that people have been "oppressed and subjugated" we know that religion and politics are to blame. And all too often, as was the case with Mitsraym then and now, religion and politics are inseparable. Such has been the case throughout most of human history.

Speaking of Mitsraym, by His depiction of what was imposed upon His People, our definition of this place as the Crucibles of Religious and Political Oppression seems an adroit fit. While obvious from the etymology, it is now affirmed through context. This leads us to the conclusion that Yahowah freed the Children of Yisra'el, and us by extension, from man's political and religious schemes.

Under man's political and religious yoke...

"They built (*banah* – they constructed and established) **on behalf of** (*la*) **Pharaoh** (*Phar'oah* – Egyptian for "Great House") **cities and shrines** (*'iyr* –

population centers and temples), **warehouses** (*miskanowt* – storage buildings for grain, precious metals, and weapons) **near** (*'eth* – in relation to) **Pithom** (*Pithom* – Egyptian for Temple of Atum) **and in association with** (*wa 'eth*) **Ra'mases** (*Ra'mases* – Egyptian for Child of the Sun).” (*Shemowth* / Names / Exodus 1:11)

A scant 3,400 years before archeologists unearthed the Rosetta Stone and deciphered Egyptian Hieroglyphics, Moseh was able to phonetically transliterate the title of Mitsraym's supreme leader. If academics were entirely rational, they would have credited the Towrah rather than the Stone.

It is interesting to note that *'yir*, rendered as “cities and shrines,” also conveys “anguish, anxiety, wrath, anger, and terror.” One man does not terrorize or oppress hundreds of thousands on his own. As was the case in Nazi Germany, the imposition of widespread oppression and subjugation requires the presence of a popular political and religious agenda.

Pithom, or Per-Atum in Egyptian, meaning the “Temple of Atum,” has been identified with the Tel el-Maskhuta site near the Wadi 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.

The Towrah sets Yowseph's arrival in “Egypt” around the late 17th century BCE. The seven years of poor harvests that he predicted are consistent with the date of confirmed cycles of excessive Nile flooding. The Exodus itself,

marking the end of the Yisra'elite's sojourn, occurred 480 years prior to 968 BCE when Dowd's accolades and accomplishments became the Cornerstone of Yahowah's Home and, therefore, began on Passover in 1447 BCE.

A word of caution, however, is in order before we proceed. Even the most universally sanctified dating systems are based upon assumptions and conjectures, and they often include elements of circular reasoning. Kings have egos and they tend to exaggerate everything, including the length of their reigns. And during this time there were no independent journalists or historians. Additionally, Yahowah established His own internal calendar, one that marks time from Creation to the Garden and then from the Garden to our return to 'Eden. We humans use a calendar the Roman Church adopted from the Roman Empire, which borrowed it from the Greeks, who dumbed down the calendar developed by the Babylonians, who took theirs from ancient Sumer. Most any attempt to reconcile them is fraught with peril. Therefore, please take these attempts to provide specific dates with some skepticism.

In this regard, I have a word of advice. Even when it comes to dating Yahowah's *Miqra'ey* | Invitations to be Called Out and Meet with God, precise dating is not possible. And the reason is simple: Yahowah wants us to prioritize understanding and acceptance over timing and performance.

These things known, using the orthodox Egyptian chronology, Ramesses I ruled for 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. Therefore, to make Ramesses the villain, theologians must discard the chronology depicted in the Towrah and move the Exodus to around 1250 BCE. But when this is done, there is no

longer a correlation between the archeological data being unearthed in Egypt and Israel and the Towrah's presentation of the Exodus and entry into the Promised Land.

Rather than admit the flaws in their reasoning, theological seminaries assume that the historicity of "the Old Testament" is a myth. According to them, Yisra'elites were never enslaved in Egypt. And that being the case, they were not freed by God on Passover, thereby eliminating any reason to venerate the "Jewish Holidays." If they are right, nothing God said should be trusted.

The archaeological dig at Tell ed-Daba has unearthed a town "near and in relation to Ra'meses" which can be synchronized with the Towrah's timeline. It is actually buried underneath it – just as the Aztec capital, Tenochtitlan, lies beneath Mexico City.

The original name for the city was Avaris. Archeologists have found evidence of a large, enslaved Hebrew population, as well as the storehouses they built. The construction described in *Shemowth* / Exodus 1:11 began around 1530 BCE and was abandoned suddenly in 1447 BCE.

The pharaohs of this period according to the revised chronology were: Neferhotep I, Sihathor, Sobekhotep IV, Sobekhotep V, Iayib, Ay, Sobekhotep VI, Sankhrenešewadjtu, Ined, Hori, Sobekhotep VII, and finally Dudimose, whose troubled reign began in 1448 BCE according to the revised chronology, albeit closer to 1585 BCE using the old chronology.

The Low Chronology of Ancient Egypt is also interesting because it dates the reigns of pharaohs that the 18th Dynasty as overlapping the Exodus. It commences with Ahmose I in 1550 BCE. Amenhotep I reigned thereafter, beginning in 1529 BCE as coregent with his mother, Nefertari. Pharaoh's Thutmose I, II, and III ruled

Mitsraym between 1504 to 1425 BCE, with Thutmose III being of considerable interest. Not only does his reign coincide with the *Yatsa*' | Exodus, from 1479 to 1425 BCE, two scarab seals, both assigned to the reign of Thutmose III, were found next to a lead tablet on Mount Ebal. The message dates to the conclusion of the Exodus and confirms that the Yisra'elites were entering the Promised Land at this time.

Thutmose III was a warrior with an attitude – although he began his reign as coregent with his stepmother and aunt, Hatshepsut. But something happened during his reign that reversed Egypt's fortunes because the empire's borders would shrink thereafter. Also telling, the Pharaoh's firstborn, Amenemhat, predeceased Thutmose III, such that his second son, Amenhotep II was appointed junior coregent.

Also interesting, according to illustrated relief in a special room at Karnak, Thutmose III surveyed Canaan unopposed in his 25th year, which would have been 7 years prior to the plagues. And in his last campaign, just one year prior to the Exodus, the Pharaoh traveled through what would become Yisra'el en route to suppress a revolt in Syria. His answer was to steal their food supplies and starve them into submission.

However, should one prefer the High Chronology, Thutmose II reigned over Mitsraym from 1504 to 1450 BCE, such that he would have died three years prior to the beginning of the Exodus. Adding further intrigue, the primary issue confounding the debate between the timing of the Low and High Chronology is the reign of the aforementioned Amenhotep and astronomical observations which likely occurred in Goshen.

Throughout time, there are countless situations where oppressed people became stronger. 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 – accordingly, as is the way with) oppression and subjugation (‘*anah* – mistreating and denigrating people, making their lives miserable through humiliating affliction), this (‘*et*) actually made them (*ken hem* – [the Yisra’elites (plural “them” throughout in the DSS and singular in the MT])) much stronger and more numerous (*ken rabah me’od* – [from 2QExod; the MT has spread out]).

So then (wa), they began to detest and fear (*quwts* – they (the leaders and people of *Mitsraym*) were disgusted and started to loathe, abhor, and dread) the very presence (*min paneh* – the faces) of the Children (*beny* – sons) of Yisra’el (*Yisra’el* – Individuals who Engage and Endure with God).” (*Shemowth* / Names / Exodus 1:12)

The idea of the Israelites “spreading out,” found in almost all English translations, is based upon their preference for the Masoretic Text over the Dead Sea Scrolls. Even when a 1300-year-older witness to the text is published, they resist making corrections because it invalidates the notion of inerrancy.

To appreciate the story of liberation being portrayed throughout the Towrah, we must understand the conditions from which God’s People were being rescued. Most ancient empires were built by slaves, including Sumer, Babylon, Assyria, Egypt, China, Sparta, Greece, Rome, the Mayans, Aztecs, and Incas. The Islamic conquests of much of the known world were fueled by the slave trade. Roman Catholicism was the catalyst behind the feudal system of serfdom throughout Europe. Even the American South grew to some degree by the sweat of slaves. So, the message is, mankind can involuntarily serve clerics, kings, and noblemen, or we can choose to have God serve us.

“And (*wa*) the Children of Yisra’el (*Beny Yisra’el*) worked (*‘abad* – labored) for *Mitsraym* | the Crucibles of Oppression (*‘eth Mitsraym*) under a ruthless and brutal tyranny (*ba perek* – in a state rife with callous backbreaking violence and cruelty). (1:13)

He anguished and embittered their lives (*marar ‘eth chay hem* – he (Pharaoh) inflicted great suffering on them) through abusive and cruel (*qaseh* – harsh and hard, physically difficult) slave labor (*‘abodah* – effort in servitude) churning clay, mortar, and mud (*chomer* – mire and dirt) into sun-dried bricks (*wa ba lebenah*), in addition to all kinds (*wa ba kol*) of laborious tasks (*‘abodah* – work as slaves) in the open fields (*ba ha sadeh* – in the cultivated areas and pastures).

With all (*‘eth kol*) their work (*‘abodah hem*) which (*‘asher*) they labored (*‘abad* – they served as slaves) they treated them ruthlessly (*ba hem perek* – they were brutal and cruel toward them).” (*Shemowth* / Names / Exodus 1:14)

The larger and more intrusive the government, the more abusive it becomes and the less freedom people have over their lives and careers. We see this in every socialist, communist, and fascist theocracy such as the Vatican and all Islamic fiefdoms today. The more liberal the government, the fewer liberties enjoyed by the people. Throughout history, this has also been manifested within every civilization. It gets back to gang mentality: the larger the gang the more degenerate its mentality.

Socialist Secular Humanists have been advancing the notion that a reduction in population would be good for our planet. They also prefer the nationalization of workers. Pharaoh, however, beat them to it. Working the Hebrew population to death served as a harbinger of what the National Socialist German Workers’ Party did to Jews in their Concentration Camps.

After demanding that the Hebrew midwives murder every male child, and failing to elicit their support, hear this from the tyrant and wannabe god...

“Then Pharaoh (*wa Phar’oah*) **instructed** (*tsawah* – issued a direction in the form of a command to) **all of his people** (*kol ‘am huw’* – to his entire nation), **announcing** (*la ‘amar*), **‘Everyone** (*kol* – the totality) **of the sons** (*ha ben* – of the male children) **who are born** (*ha yilowd*) **throw him** (*shalak huw’* – hurl him) **into the River** (*ya’or* – the Nile), **letting all of the daughters** (*wa ha bath*) **live** (*chayah*).” (*Shemowth / Names / Exodus 1:22*)

Depending upon whose chronology one prefers, the name of this anti-Semitic pharaoh was likely Amenhotep I. According to Egyptologists, his name means: “Amen is Satisfied.”

This draconian pharaoh, the second king of the 18th Dynasty, was the pharaoh of Moseh’s birth in 1527 BCE. He 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 in this horrid situation of man’s making that Yahowah intervened to guide the hand of a compassionate woman. The child who would help rescue His people would be a *Lowy* | Uniter, now known as a Levite. Casting a *Lowy* | Levite into the role of liberator was brilliant because their primary purpose would be to serve God’s family during the seven *Miqra’ey* | Called-Out Assembly Meetings. It would foretell the journey from the oppressive realm of man to complete freedom within Yahowah’s Family.

“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 obtain** (*laqach* – to select and accept) **a Lowy** (*Lowy*) **woman** (*‘eth 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.

“When (*wa*) she was unable to conceal him any longer (*lo’ yakol ‘owd tsaphan huw’*), she obtained for him (*laqach la huw’*) a papyrus vessel (*tebah gome’ hy’* – a boat of reeds) and waterproofed it (*wa chamar* – coated and sealed it) with tar (*ba ha chemar* – with bitumen) and with pitch (*wa ba ha zepheth* – with resin).

She placed (*wa sym* – she put) within it (*ba hy’ ‘eth*) her child (*yeled hy’* – her baby boy). Then she set it (*wa sym*) within the reeds (*ba ha suwph* – in the water plants) on the edge (*‘al saphah* – upon the shore) of the River (*ha ye’or*).” (*Shemowth / Names / Exodus 2:3*)

The baby ark was symbolic of the vessel which had been used to save Noach and his family. The same coating that was applied to the Ark also served as a metaphor for us, signifying the role our Spiritual Mother plays in our perfection.

The infant who would become the great liberator was placed into the river just as Pharaoh’s daughter was approaching to bathe...

“Now (*wa*) Pharaoh’s daughter (*Phar’oah’s bath*) descended (*yarad* – came down) to bathe (*la rachats* – to wash) at the River (*‘al ha ye’or*) while her maidservants (*wa na’arah hy’* – female attendants) walked at her hand (*halak ‘al yad*) by the River (*ha ye’or*). Then she saw (*wa ra’ah*) the papyrus vessel (*tebah gome’* – a boat of reeds) in the midst of (*ba tawek*) the reeds (*ha suwph*), and she sent (*shalach* – she dispatched) one of her female servants (*‘eth ‘amah hy’* – a handmaid of hers) and she grasped hold of it (*wa laqach hy’*).” (*Shemowth / Names /*

Exodus 2:5)

In that it has become a major stumbling block for many people, let's pause a moment to examine *suwph* because it is also the name of the sea Yahowah would eventually part on behalf of this boy and his kin. As a verb, *suwph* is rendered as “to cease, consume, or to come to an end” on eight occurrences. Twice it is translated as “fulfilled or completed.” As a noun, *suwph* appears 28 times and is translated as “red” on 24 of those occasions and as “reeds,” describing “water plants along the shore,” on the remaining four. Red is preferred over reed because even these reeds were red.

Based upon its verbal root, *suwph* describes a place where the land ends and the sea begins. It is where Yahowah “*suwph* – fulfilled” His promise, saving the Yisra’elites while “*suwph* – consuming” the pursuing Egyptian army in the process. The 24 times *suwph* is translated as “Red,” it serves as the proper name of the Red Sea – of which the Gulf of Aqaba (as it has been renamed) is part. This is affirmed in *Melek* / 1 Kings 9:26, which states: “**King Solomon built a fleet of trading ships** (‘any – ocean-going transport vessels) **in (ba) Ezion Geber** (‘*Etsyown 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** (*suwph*) **Sea** (*yam*) **in the region of Edom** (‘*Edowm* – the 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)).” Ignoring this, and as a result of translating *suwph* as “reeds” in this story, scholars have proposed that Yahowah’s mighty miracle was to part a marsh known as the Sea of Reeds.

Fully amplified, this next passage connects Moseh with *Dowd* | David, as it defines the roles both *Zarowa*’

would play during Passover – one as the Protective Shepherd and the other as the Sacrificial Lamb...

“When (*wa*) she opened it (*patah* – responded, drawing it out) and saw (*ra’ah*) the child (*yeled* – the young boy), she noticed that the baby, like a lamb away from his flock, was crying (*wa hineh na’ar bakah* – behold, the boy, similar to a scattered sheep, was wailing).

Pharaoh’s daughter (*bath Phar’oah* – [from 4QExod]) showed mercy toward him (*chamal ‘al huw’* – demonstrated kindness and took pity, demonstrating compassion because he was in a difficult situation). She said (*‘amar*), ‘This (*zeh*) baby boy (*yeled*) is from (*min* – part of) the ‘*Ibry* | Hebrews (*ha ‘Ibry* – Opposite Side; from ‘*eber* – Hebrews).’ (*Shemowth* / Names / Exodus 2:6)

Ibry is from “‘*eber* – opposite side,” which is in turn from “‘*abar* – to pass over,” the verb which serves as the basis of *Pesach* | Passover. The Hebrews were chosen to be God’s people, setting them in opposition to man’s world – especially his political and religious schemes.

Therefore, this “*na’ar* – lamb away from his flock” who as “*bakah* – emotionally distraught,” even “having difficulty breathing with convolutions of his diaphragm” in the context of someone “*chamal* – demonstrating mercy” on behalf of the *Ibry* | Hebrews, provides a lovely portrait of ‘*abar* | Passover.



The path to Passover continues with Moseh being adopted by the pharaoh’s daughter. And while the Towrah does not share the account of what happened next, a Jewish historian named Artapanus wrote: “*Peri Ioudaion* | Concerning the Jews” in Egypt during the late 3rd 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 | Mosea became a very popular regional administrator on behalf of Pharaoh Khaneferre. Then Artapanus wrote that Mousos | Moses led a military campaign against the Ethiopians who had invaded Egypt, besieging the city of Hermopolis in a war that lasted ten years. There are independent archeological data corroborating this account, some of which is documented by David Rohl in his *Test of Time*.

While the Egyptian and Towrah chronologies lead to a different pharaoh, 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 king over the tribes in that region, ultimately marrying his daughter. While Raguel wanted his fellow Arabs to plunder Egypt, Moses restrained them out of 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, the Towrah is more explicit than the historian.

So that our clocks are more correctly calibrated, the far more likely scenario is that the last pharaoh to rule over the Hebrews while they were free was Ahmose I (r. 1549-1530 BCE). He was succeeded by the aforementioned Amenhotep I, who was not only responsible for enslaving the Hebrews in 1529 BCE but, also, for ordering the deaths of Yisra'elite boys at their birth. He, himself, would die in 1503 BCE. Hebrew enslavement would go on, however, enduring the rule of Thutmose I, II, and Hatshepsut, finally ending in the 32nd reginal year of Thutmose III – the pharaoh of the Exodus in 1447 BCE.

“Now (wa) it came to be that (hayah) after many

days (*ba ha yowmym ha hem*), **when** (*wa*) **Moseh** (*Mosheh* – One who Draws Out; from *mashah* – to draw out, transliterated Moses) **had become great** (*gadal* – had been reared and become exalted, obtaining a high status and state of honor), **he went out** (*wa yatsa'*) **to** (*'el*) **his brethren** (*'ach huw'* – his brothers). **And he observed** (*ra'ah ba* – he looked upon, witnessed, and considered) **the burden of their forced labor** (*siblowth hem* – their hard and difficult compulsory work and heavy loads).

Then (*wa*) **he witnessed** (*ra'ah* – he saw) **a Mitsry** (*Mitsry* – singular of *Mitsraym*, an oppressive religious and political Egyptian) **individual** (*'ysh* – man) **striking and beating** (*nakah* – afflicting and destroying, wounding to the point of death by way of repeated blows, slaughtering) **an 'Ibry | Hebrew man** (*'Ibry 'ysh* – an individual on the other side; from *'eber* and *'abar* – that which is in opposition to Passover), **one of** (*min* – from) **his brothers** (*'ach huw'* – brethren).” (*Shemowth* / Names / Exodus 2:11)

There is a time to kill. There are circumstances in which the most merciful thing is to take the life of another. The Egyptian taskmaster was an implement of a diabolical and deadly political and religious regime. Without cause, he was beating an innocent man to 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. Those who had become naturally cruel and abusive, even deadly, would have to be removed for God's people to live.

That said, unless we are in a similar situation, witnessing a brutal individual in the throes of beating a helpless and innocent family member to death, we ought not to respond in kind. Violence breeds more of the same. Words wielded wisely are almost always more effective

than fists, bullets, or bombs.

In this specific case, in his righteous indignation, albeit cautiously...

“He turned this way and that (*wa panah koh wa koh*) **and seeing no one** (*wa ra’ah ky ‘ayin ‘ysh*), **he struck and killed** (*wa nakah* – he beat to death) **the Mitsry** (*‘eth ha Mitsry* – the oppressive religious and political Egyptian).

Then he concealed (*wa taman* – he buried, hiding from the light) **him in the sand** (*huw’ ba ha chowl* – within that which is insignificant, common, and ordinary, and thus profane, not set apart, and Godless).” (*Shemowth / Names / Exodus 2:12*)

Moseh was right because there was no other option. Words would not have mattered. Cruel beatings would have continued. The Egyptians were absolutely and unequivocally wrong. This man was a monstrous implement of a vicious regime. And even then, Moseh suffered the consequence of standing up against a misguided culture.

“When he went out (*wa yatsa’*) **the next day** (*ba ha yowm ha sheny*), **he beheld two Hebrews** (*wa hineh shanaym ‘ysh ‘Ibry*) **who were quarreling, who were fighting, afflicting and destroying one another, wounding each other to the point of death by way of repeated blows** (*natsah*).

And he said to the man in the wrong (*wa ‘amar ba ha rasha’*), **‘Why** (*la mah*) **are you choosing to make physical contact with, to strike and afflict** (*nakah* – are you electing to wound and destroy, even willing to kill (hifil imperfect jussive)), **your fellow countryman** (*rea’ ‘atah* – your friend and companion)?” (2:13)

He answered (*‘amar*), **‘Who set you in charge** (*my sym ‘atah ‘ysh sar* – who placed you as the individual high-ranking official) **and as a judge** (*wa shaphat* – as someone

who decides, choosing to convict or acquit) **over us** ('al 'anachnuw)?

Will you kill me (*ha la harag 'any*) **as it is said that you** ('atah 'amar ka 'asher) **killed** (*harag*) **the Mitsry** ('eth ha Mitsry)?'

As a result (*wa*), **Moseh** (*Mosheh* – One who Draws Out; from *mashah* – to draw out) **was concerned** (*yare'* – was afraid), **and he said to himself** (*wa 'amar*), **'Indeed** ('*aken* – unexpectedly but surely), **this statement** (*ha dabar* – this message and word) **is known and accepted** (*yada'* – has been acknowledged).” (*Shemowth* / Names / Exodus 2:14)

We can move on, believing the myth that all is well that ends well. Or, alternatively, we can deal with the realization that this Hebrew's response to someone trying to protect and save him, even encouraging him to think about what he was doing to harm his brother, has become a character flaw throughout the generations. Substitute Yahowah for Moseh, and Yisra'el for the man who, after afflicting his kin, rebuked the one trying to help him, and we can appreciate what God has endured from His people.

Yahowah has personally engaged to protect Yisra'el, to free and save them from those who would harm them. Then, after demonstrating His concern and compassion, after standing up for them, they dismissed Him. He has asked those inflicting the deadliest religious and cultural blows upon their brethren to think about what they are doing throughout the Towrah and Prophets, and yet, they are not listening. Instead, they have rejected Yahowah – His name, His authority, His Word, His concern, His mercy, and His offer to save them. They have put themselves in charge, with rabbis acting as judges, as the ones who decide the fate of Jews.

So, under these circumstances, especially among the religious, the question lingers: Will Yahowah walk away

and allow them to die at their own hand and through the blows of others? Do you *yada*’?

Yahowah answered this question. Moseh walked away. He allowed his people to reject his compassion, his concern, and his willingness to protect them, even his attempt to get them to assess their situation and respond differently. He would leave them to suffer under the *Mitsry* | Oppressors for another 40 years – the designated time of testing. It was only then, and only after all Yisra’el pleaded with God to save them, that, at Yahowah’s pleading, Moseh would return to save them. Yahowah provided them with answers and led them to the Promised Land.

But that was not the end of the story. Just as Moseh returned prior to Passover, Yahowah will make one final attempt to reconcile His relationship with His people. This time with His Son, Dowd, God will do so on Yowm Kipurym in year 6000 Yah – sunset in Yaruwshalaim on October 2nd, 2033. And in advance of His return, He is still encouraging His people to think, providing them with all of the answers so that they would *yada*’ *Yahowah*.

As a reader, your natural inclination may be to move on, to read what comes next, without pausing long enough to let what Yahowah revealed resonate within your heart, mind, and soul. But please, it has been 3,500 years since God shared this with us, hoping that we would ultimately come to terms with who He is, what He is offering, and what we have done to sweep it all aside. He has waited long enough. He deserves better.



Wars begin similarly. Rather than assess our personal culpability, we blame others.

The diabolically deadly and appallingly cruel

implement of Pharaoh's religious and political authority deserved to die. It had been an act of compassion and courage to intervene and stop the carnage, to provide a respite – even if only for one person at this moment in time.

The proper response was to free the slaves and to discipline those who had been abusing them. Instead, the leader of these pagan people lashed out and tried to kill the lone moral individual in his midst. Such is the nature of man lost in religion and politics, militarism and conspiracy...

“When (wa) Pharaoh (Phar'oah) heard (shama') what was said about this ('eth ha dabar ha zeh), he sought to kill (wa baqas la harag – he searched for, trying to locate, so as to slay) Moseh (Mosheh – One who Draws Out; from mashah – to draw out).

But (wa) Moseh (Mosheh – One who Draws Out) fled, driven away (barach – escaped, as he was chased away), from the presence of Pharaoh (min paneh Phar'oah – from the appearance of the Great House).

He settled (wa yashab – he inhabited and remained, living) in the land of (ba 'erets) the Midyan (Midyan – Contention and Strife, tribe living in northwestern Arabia). And he established a dwelling place (yashab – he lived) near a well (ba ha be'er).” (Shemowth / Names / Exodus 2:15)

The differences may be considerable but compare America's response to Edward Snowden. He showed uncommon courage and concern for his nation by exposing the intrusive, disingenuous, and abusive nature of the government harassing its own people. For his generosity, for his good judgment, for his heroism, the leaders of that government have labeled him a traitor and have caused him to flee for his life. It is the way we say, “Thank you!” to men with integrity and valor.

Yisra'el has done the same to Dowd – denying him his due. Perhaps it is time for a better-informed and more enlightened response.

The Midian king was accommodating, although Arabs would not remain so. *Midyan* means “contentious and quarrelsome,” which is what they would become 2,000 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 their Wahhabi coconspirators.

The story continues by revealing that a Midian priest named, Ra'uw'el, meaning “the Will of God,” had seven daughters, and that they had come to draw water at the same well for their father's flock.

“The priest (*wa la kohen* – minister and cleric, royal advisor and one who performs religious rites in the pagan world) **of Midyan | Contentious** (*Midyan* – Combative and Belligerent Strife; from *midcheh* and *madown* – to harm another and bring them down by being a source of contention, misleading, and quarrelsome, a tribe living in northwestern Arabia) **had seven** (*sheba'* – the numeral 7 and the essence of a promise) **daughters** (*banowth* – that which is associated with rebuilding and establishing; from the plural of *bath* – daughters, girls, and young women) **who were shepherding sheep** (*ra'ah* – leading and caring for sheep).

They came (*wa bow'* – they arrived) **and drew water from the well** (*dalah* – to be saved, lifted from the depths, as a result of coming to comprehend and know) **and filled** (*wa male'*) **the watering trough** (*eth ha rahat*) **to allow their father's flock to drink** (*la shaqah tso'n 'ab henah*).” (*Shemowth* / Names / Exodus 2:16)

As is the nature of man, there would be some good *kohen* | priests who would serve to help the people appreciate Yahowah's desire to liberate us from the hostile

nature of men. But there would be many more, both clerics and royal advisors, who would perform religious rites to bind the people to the myths of pagan gods.

The overwhelming preponderance of clerics and kings would be “*Midyan* – a source of belligerent contention by deceptively misleading the people and bringing everyone down in the process.”

God never misses a chance to reinforce His message, and in this case, with *sheba*’ | seven. It is the “*male*’ – completion and fulfillment” of Yahowah’s “*sheba*’ – promise” to bring us together. Six, the number of man, with God, who is one, is *sheba*’ | seven. He would provide six steps through His Miqra’ey to lead us to the seventh, which is *Sukah* | Home.

Yahowah interacts with us like a shepherd who cares for and leads his flock, like a Father who fulfills the needs of His children. But not all shepherds are as caring. To protect us from them, Yahowah has provided a means to “*yasha*’ – deliver and save” His sheep.

“Then the shepherds (*wa ha ra’ah* – those who lead and graze sheep) **came** (*bow*’ – arrived) **and drove them away** (*wa garash hem* – expelled and removed them, banishing them and driving them away).

But (*wa*) **Moseh** (*Mosheh* – One who Draws Out) **took a stand** (*quwm* – he rose up, stood upright, and restored things to their prior state) **and rescued them** (*yasha*’ *hem* – he delivered and liberated them, thereby saving them), **and gave their sheep a drink** (*shaqah ‘eth tso’n hem* – watered their flock).” (*Shemowth* / Names / Exodus 2:17)

The first time *yasha*’ is associated with the story of the Exodus, we find the Great Liberator defining its primary meaning which is “to rescue and deliver,” not “to save.” In fact, salvation is a byproduct of Yahowah’s willingness to

“*yasha*’ – liberate” His children, “freeing” us from the tyrannical nature of man.

This is vital to our understanding of the relationship Yahowah intends through His Covenant. As we should expect from a loving Father, salvation is not one of the benefits ascribed to accepting the conditions of the Covenant. Fathers protect their children, delivering them from harm’s way, and liberating them to be all they can be. The role of a father is not to save his children.

Moseh demonstrated what few are willing to do today. He took a stand against the prevailing culture. In this case, he prevented stronger male shepherds from imposing their will and running off the physiologically weaker women. It was the second of many times that he would reveal his character.

Also, in both cases, Moseh risked his own life to intervene and protect others. He had nothing to gain other than to know that he had done the right thing.

In this regard, Moseh was like Dowd, demonstrating a characteristic Yahowah treasures. He respects men who have a strong backbone and who are willing to stand up and oppose the prevailing influence of man’s political and religious schemes. They would be the opposite of “meek” or “accommodating.” For far too long, Yisra’elites have tried to fit in rather than stand apart.

“When they came to (*wa bow*’ *’el*), Ra’uw’el (*Ra’uw’el* – the Will of God; from *ra’uw* and *’el* – the desire and will of the Almighty), their father (*’ab hem*), he said (*wa ’amar*), ‘Why is it that you have so frantically returned (*maduwa’ mahar bow*’ – what is the reason you have arrived so quickly and distressed) today (*ha yowm*)?’

They replied (*wa ’amar*), ‘A Mitsry man (*’ysh Mitsry*) delivered us, sparing us (*natsal ’anachnuw* –

defended us, saving us from harm's way) **away from the influence** (*min yad* – from the hand) **of the shepherds** (*ha ra'ah*) **and also** (*wa gam* – then in addition) **drew water for us such that we might understand** (*dalah dalah la 'anachnuw* – deliberately and demonstrably, with considerable determination, drew water from the well on our behalf, drawing near so that we would comprehend the realization that we had been saved from destruction (qal infinitive qal perfect)). **Then** (*wa*) **he allowed the flock to drink** (*wa shaqah 'eth ha tso'n*).” (*Shemowth / Names / Exodus 2:19*)

With the name *Ra'uw'el* | the Will of God, we should see the seven daughters’ “*ab* – father” representing the will of our Heavenly Father. And through this story, Moseh represents the implement of Yahowah’s intent. The women were excited because they encountered an uncommon individual, someone who was willing to take a stand against unwarranted aggression. And in this case, by repeating *dalah*, we are being encouraged to consider its full implications. By protecting the women and nurturing the sheep, Moseh was demonstrating something we ought to understand, appreciating Yahowah’s desire to do the same for His flock. There is a lesson in every word and deed.

“**Then he said** (*wa 'amar*) **to his daughters** (*'el banoth huw'*), **‘So where is he** (*wa 'ey huw'*)? **Why did you abandon this man** (*la mah zeh 'azab 'eth ha 'ysh* – for what reason did you leave, rejecting and forsaking, this man)? **You should want to invite him** (*qara la huw'* – choose to call out to him and summon him, electing to reckon with him and meet with him (qal imperative)) **because he will want to eat** (*wa 'akal* – because his desire is to taste (qal imperfect jussive)) **leavened bread** (*lechem* – ground and baked grain yeasted into a loaf; from *lacham* – to fight and battle to survive).” (*Shemowth / Names / Exodus 2:20*)

Indeed, Yisra'el, where is He? Why have you abandoned and forsaken Him? He has done so much for you, and yet, you have brushed Him aside.

Just as Yahowah is inviting Yisra'el into His Home through the *Miqra'ey* | Invitations to be Called Out and Meet, you should “*qara'* – choose to welcome Him into your life, answering His summons to be called out.”

After delivering His people from the specter of death, it is Yahowah's desire to consume the leaven in the bread of life, removing the fungus of religion and politics so that we might be free of it.

And should we choose to accept God's offer, Yahowah will be as Moseh was...

“Moseh (*Mosheh* – One who Draws Out) **was pleased to accept the invitation** (*ya'al* – willingly demonstrated his resolve, showing that he was in complete agreement, determined to begin anew, totally content) **to live with** (*la yashab 'eth* – to dwell and stay, establishing a home with) **this individual** (*ha 'ysh*).

And he gave (*wa nathan* – he offered) **his daughter** (*bath huw'*) **Tsiporah** (*Tsiporah* – Early Bird) **to Moseh** (*la Mosheh* – One who Draws Out).” (*Shemowth* / Names / Exodus 2:21)

Without the intrigue of the palace politics and screams from the constant abuse of slaves, life would be more as God intended. Moseh was as happy as a lark with his early bird. Tsiporah would conceive...

And she gave birth to (*wa yalad* – having become pregnant, she conceived) **a son** (*ben*).” (*Shemowth* / Names / Exodus 2:22 in part)

To effectively serve with Yah to liberate the Children of Yisra'el, bringing them home, Moseh would need to experience the joys and frustrations of being a father. Although there would be more to it than this because these

were extraordinary circumstances. Yisra'el would be summoned out of the realm of human oppression on two occasions, the second in our immediate future.

Yisra'el, like Moseh, would pass through Arabia en route to the Promised Land. And while it would be a place of great enlightenment, these were not their people, and this was not their home.

“He called him by the name (*wa qara’ ‘eth shem huw’* – he invited him into his presence, designating and welcoming him by the name) **Gerashom (*Gerashom* – To Take Out; from *garash* – to expel and drive out, taking away), **because he said** (*ky ‘amar*), **‘I am (*hayah*) an invited guest dwelling** (*ger* – sojourning as a foreigner with a different people in another place; from *guwr* – to abide, dwell, and stay, enjoying hospitality) **in a different and distant realm with someone else, an observant and discerning foreigner who is not of the same ethnicity or geographic location and yet seems to understand this place** (*nakryah ‘erets* – with Yah’s Nakry, someone from a place and culture that is not my own, speaking a different language, who, having paid attention, will comprehend; from *nakar* – an individual who, by being attentive and astute, will come to be acquainted, recognize, and acknowledge something which deserves our highest regard and respect in this realm and place (which is where the Towrah would be revealed)).”** (*Shemowth / Names / Exodus 2:22*)

Moseh | the One who Draws Out “*qara’* – was called, indeed invited and summoned, now even read about and recited as having been announced and designated to call ‘the Children of Yisra’el’ out” of Mitsraym by way of the Miqra’ey. Even his son’s name, *Gerashom* | To Take Out, proclaimed as much.

Ger would have been sufficient to explain Moseh’s current situation. He was “*ger* – an invited guest, dwelling

as a foreigner, enjoying the hospitality of a different people and place.”

The introduction of *Nakryah* | Yah’s Nakry at this, the pivotal period in the life of Yisra’el, at the moment Yahowah decided to rescue His People from the most foreign of lands, may serve as a foreshadowing of what is to come – a Second Exodus. It may be nothing more than Moseh bemoaning that he was a *ger* | foreigner living in a *nakryah ‘erets* – a foreign place. But is it? We were told that Moseh “*ya’al* – was pleased to accept the invitation, willingly demonstrating that he was in complete agreement with this opportunity to begin anew.” He was “totally content to live with, establishing a home with this individual.”

Moseh was thrilled with his new life and new wife. His adoptive family could not have been more accommodating. He was a new father, living safe and secure from the hell he had left behind. He was not complaining, he was happy, so pleased with his home that, when Yahowah asked him to go back to the place from which he had come, he said, “No.”

With Moseh content to live out the rest of his life with his adoptive family, what is the alternative? Why is he introducing Yah’s Nakry at this time and place?

As before, we can move on past this reference and consider what Yahowah reveals next, which is the suffering of His people. Or we can linger here and ponder the prophetic implications.

Yah’s Nakry, while not unique among men, is special to Yahowah and important to His people. He is an implement chosen by Yahowah to convey His message to Yisra’el, serving as a voice who calls out to God’s People, inviting them to come home at a time when their own voice has gone silent.

To appreciate this prophecy regarding the purpose of Yah's Nakry we must jump ahead to the conclusion of the initial Exodus. The Children of Yisra'el were settled in the Promised Land, with the recently constructed Home of the Covenant being dedicated in their presence. It was then that *Shalomoh* | Reconciliation | Solomon, Dowd's son, revealed something which should be reverberating around the world, something which should be considered by Jews and Gentiles alike. God promised to provide someone who would show the way to the benefits of the relationship, who as a witness would provide answers regarding Yahowah's *shem* | name, *yad* | hand, *chazaq* | impassioned leader, and *zarowa'* | protective shepherd and sacrificial lamb.

Using this individual, God would help interested parties reconcile their relationship through evidence and reason, becoming part of His *beyth* | Family. Our Heavenly Father expressly *qara'* | invited us to read what this *lama'an* | witness, His *nakry* | observant foreigner, would come to *yada'* | know and understand by translating and contemplating His testimony. We were even encouraged to '*asah* | act upon this individual's conclusions, which means that he will be right about God, correctly presenting what Yahowah is offering and expects in return of those who desire to be part of His *beyth* | Family. In a world of believers, of those who have gone astray, awash in many vile voices, Yahowah is offering an opportunity to *yada'* | know Him.

Upon the completion and commemoration of Yahowah's *beyth* | Family Home, which was the seminal moment in the life of a united Yisra'el, standing atop Mount *Mowryah* | Moriah with the recently completed Home of God gleaming in the background, the man noted for his wisdom delivered a compelling prophetic soliloquy.

He was dedicating the building Yahowah had designed with his father to showcase the Ark of the Covenant, the Tablets of Stone, and the original scroll of the Towrah

Moseh had scribed in the very place Yah's Nakry was introduced. With Ya'aqob's descendants gathered before him, and speaking of the promises Yahowah had made to his father, *Dowd* | David, while desirous of guiding his people's footsteps, Solomon used "*nakry* – a discerning foreigner from a distant place and time speaking a different language, who, as a result of being observant, would come to understand" to tell the Children of Yisra'el and others how they should respond to the words this individual would write on their behalf. The timing strongly suggests that his translations and conclusions would become especially relevant to those being called out of Babylon prior to Yahowah's return – the Second Exodus and God's Final Solution.

After describing the importance of the Ark of the Covenant which had been placed in the center of Yah's Home, Solomon reiterated many of the wonderful things which would benefit Yisra'el if the people continued to love Yahowah, sing his father's songs, and observe the *Towrah's* | Guidance. But knowing they would not, realizing that their descendants would require an exodus of their own, Solomon conveyed the following...

“Therefore (*wa gam*), regarding someone else, an observant and discerning foreigner from a different ethnicity and geographic location who will come to understand (*ha nakry* – the Nakry, someone from a different place and culture, speaking a different language, who, having paid attention, will comprehend; from *nakar* – someone who, by being attentive and astute, will come to be acquainted, recognize, and acknowledge something which deserves our highest regard and respect), who, to show the way to the benefits of the relationship (‘*asher* – who, to reveal the correct and restrictive path to walk to get the most out of life), is not of your people (*lo' min 'am 'atah*), this Yisra'el (*Yisra'el huw*)’.

He will come (*wa bow*' – he will arrive and enter the

scene) **from a distant country in a distant time** (*min 'erets rachowq* – out of a land far from Yisra'el and following a long interval of time (explaining why *'erets* was associated with Yah's Nakry when introduced by Moseh)) **for the express purpose of being a reliable witness and providing truthful answers regarding** (*lama'an* – for the sake of responding and replying, providing testimony, as a witness with the express intent and purpose of revealing; from *'aman* – to be trustworthy and reliable, even verifiable, regarding) **Your** (*'atah* – 'y'our would be *Yahuwdah* – Yahowah's beloved while 'Y'our would be Yahowah's) **surprisingly important** (*ha gadowl* – tremendously empowering and distinguished, growth-promoting and magnifying, astonishingly great) **name** (*shem* – personal and proper designation, renown, and reputation), **the influence of Your hand** (*wa yad 'atah* – Your ability to accomplish the mission, especially Your *Yowd*, the first letter in Your name which as an open hand reaching down and out defines Your role in our lives, denoting Your ability to engage and accomplish the task at hand (also serving as a reference to Dowd, Yah's Right Hand)), **along with the powerful and passionate ruler who is prepared to lead** (*ha chazaq* – the very strong and influential individual with a fighting spirit who is ready and able to protect his people from those who would otherwise seek to harm them, the one who is intensely prepared and resolutely capable of encouraging, repairing, and defending his extended family, the one who embodies the right character, appropriate status, and speaking ability to govern appropriately with a firm and strong hand who clearly knows how to lead in the proper direction (speaking again of his father, *Dowd* | David)), **and** (*wa*) **the Zarowa' | Protective Shepherd and Sacrificial Lamb** (*Zarowa' huw'* – the prevailing and effective nature, the strength, resolve, and overall ability of this remarkably important and impactful individual of action who, as a leader and fighter is engaged as a shepherd among his sheep, who is

fruitful in his ways, accomplishing the mission, especially when sowing the seeds which encourage new life and growth while denoting and advancing the purpose of the Arm of God, of His Shepherd, and Sacrificial Lamb (yet again addressing his father *Dowd* | David)) **whom You have reached out and will extend** (*'atah ha natah* – through whom You have stretched out).

When (*wa*) **he arrives on the scene and chooses to pursue this** (*bow'* – when he (speaking of the *nakry*) comes, bringing and bearing these associations, wanting to clarify the proper direction toward the ultimate goal which is to enter back into the relationship and be included within the family (qal perfect consecutive – literally and genuinely, during this moment in time, and of his own volition)), **then** (*wa*) **he will help interested parties reconcile their relationship by providing those who exercise good judgment with the information and justifications needed to make a correct and reasoned decision** (*palal* – he (the *nakry*) will intervene in the relationship by providing an accurate assessment of the evidence, enabling thoughtful individuals to come to an agreement, and by foreseeing future events he will provide persuasive arguments which are assured to deliver the expected results) **regarding this familial relationship** (*'el ha beyth ha zeh* – pertaining to and concerning God's home and family (bringing Yisra'el back home, back to the Temple in Yaruwshalaim)). (*Dabarym ha Yowmym* / Words of the Days / 2nd Chronicles 6:32)

When you hear this out of the heavens, coming from the atmosphere (*wa 'atah shama' min ha shamaym* – when you listen to what comes out of the spiritual realm by way of the sky (perhaps prophetic of radio waves and especially satellite-based broadband internet connections now archived in the cloud under *Yada Yahowah*)) **within the location where you live** (*min makown yashab 'atah* – within the place you are located and dwell), **then** (*wa*)

engage and act accordingly, doing everything (*'asah ka kol* – under the auspices of freewill, endeavor to expend the considerable effort required to receive all the benefits, doing everything consistent with the example and pattern he has set (qal perfect consecutive)) **which, to show the way** (*'asher* – that, to reveal the proper path to get the most out of life and receive the benefits associated with the relationship), **the observant foreigner from a different ethnicity and geographic location who understands** (*ha nakry* – the Nakry, this man from a different place and culture, speaking a different language, who is uniquely discerning) **has invited you to read** (*qara' 'el 'atah* – has proclaimed and offered to you about God, has recited to you, summoning you to it, calling you out to meet with and be welcomed by God (qal imperfect – literally with unfolding consequences)), **for the express purpose of being a witness who provides answers such that** (*lama'an* – for the sake of responding, providing testimony, with the express intent and purpose of revelation so that) **every person on the Earth** (*kol 'am ha 'erets*) **will have a genuine and ongoing opportunity to become familiar with, to know, acknowledge, accept, and understand** (*yada'* – will be shown by Yada' so that they might appreciate and comprehend (qal imperfect – genuinely and actually on an ongoing basis)) **Your name** (*'eth shem 'atah* – that which is associated with Your proper designation and actual reputation), **coming to respect and revere You** (*wa la yare' 'eth 'atah* – once revitalized, will approach Your awesome nature) **simultaneously along with** (*ka* – concurrently with) **Your people** (*'am 'atah*), **Yisra'el** (*Yisra'el* – Individuals who Struggle and Wrestle or Engage and Endure with God).

And also, so that (*wa la*) **they may know** (*yada'* – they might acknowledge, accept, and understand) **that, truthfully** (*ky* – assuredly), **Your family and this house** (*'al ha beyth ha zeh* – that Your home), **which to reveal the correct path to walk to give life meaning that** (*'asher*

– to show the way to benefit from the relationship) **I have built for the family** (*banah* – I [Shalomoh] have constructed for the generations, for the son and the son’s son) **who are designated and called** (*qara’* – is summoned and received, proclaimed and appointed, and especially called out and welcomed) **by Your name** (*shem ‘atah* – by Your proper designation, Your reputation and renown (*Yahuwdah* – Yahowah’s Beloved)).” (*Dabarym ha Yowmym* / Words of the Days / 2nd Chronicles 6:33)

With Solomon’s speech still reverberating in our minds, it became obvious that his Sermon on the Mount drew inspiration from Yahowah’s presentation of the Shabat of the Yatsa’ – and that he had referenced Yah’s presentation for a reason. These four words appear, one after the other, in both statements: *chazaq*, *yad*, *zarowa’*, and *natah*. It was not by accident.

“**So** (*wa*), **you should remember** (*zakar* – call to mind, recollect, mention, and proclaim (qal perfect)) **that, indeed** (*ky*), **you were** (*hayah* – you existed as (qal perfect)) **a slave** (*‘ebed* – a servant owned by another) **in the land** (*ba ‘erets* – in the realm and country) **of the Crucibles of Oppression** (*Mitsraym* – the cauldrons of religious and governmental oppression, military and economic subjugation, the coercions and cruelty experienced in Egypt where the people were confined and restricted by religious and political institutions; plural of *matsowr* – to be delineated as a foe and besieged during a time of testing and tribulation, from *tsuwr* – to be bound and confined by an adversary, besieged, assaulted, shut up, and enclosed in a concentration camp by those showing great hostility, and *metsar* – to be aware of a state of troubling hardship during imposition of anguishing distress), **and** (*wa* – then) **Yahowah** (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration), **your God** (*‘elohy ‘atah*),

brought you out (*yatsa* ' *atah* – descended and extended Himself, came forth to lead and deliver you, taking you (hifil imperfect)) **from there** (*min sham* | *shem* – out of and away from that place called by this name and having that reputation) **with** (*ba* – by and in) **a mighty and firm, powerful and protective** (*chazaq* – very strong and influential, extraordinarily capable and intensely prepared, resolutely passionate and encouraging, assertive and aggressive, feisty and steadfast) **hand** (*yad* – ability to accomplish the mission, a *Yowd* – the first letter in Yah's name which as an open hand reaching down and out, defining Yah's role in our lives, denoting His ability to engage and accomplish the task at hand), **and with** (*wa ba*) **the Zarowa' | Sacrificial Lamb, the productive arm shepherding the flock** (*zarowa'* – the prevailing and effective nature, the strength, resolve, and overall ability of this remarkably important and impactful individual of action who, as a leader and fighter is engaged as a shepherd among his sheep, who is fruitful in his ways, accomplishing the mission, especially when sowing the seeds which encourage new life and growth while denoting and advancing the purpose of the Arm of God, of His Shepherd, and Sacrificial Lamb) **extended** (*natah* – reaching out and outstretched).

For this reason (*'al ken* – upon these grounds above all others, it is right, therefore, that), **Yahowah** (*Yahowah* – an accurate transliteration of the name of *'elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation), **your God** (*'elohy 'atah*), **instructed you** (*tsawah 'atah* – directed you, appointing, constituting, decreeing, and ordaining for you (piel perfect)) **to approach by observing** (*la shamar* – to move toward and draw near, by closely examining and carefully considering (qal infinitive construct – a literal descriptive verb and genuine actionable noun) [from 1QDeut]) **that which is associated with the time** (*'eth yowm*) **to celebrate the Shabat** (*ha shabat* – to observe the

seventh day, the period of reflection at the end of the week, reminiscent of the promise of settling debts so we can settle down by considering the oath of association; from *shaba'* – fulfilling and satisfying the promise of seven to abundantly empower and enrich) **such that it is set apart and special** (*'eth qodesh* – so that it is uncommon, cleansing, and perfecting [from 1QDeut]).” (*Dabarym / Words / Deuteronomy 5:15*)

As we consider the implications of these statements, one from Solomon and two from Moseh, we are approaching the ultimate celebration of Shabat. Surviving Yisra'elites will soon be coming home to participate in *Yowm Kipurym* | the Day of Reconciliations in the Yowbel Year of 6000 Yah (at sunset on October 2nd, 2033). At this moment they will come to acknowledge and appreciate their *Zarowa'* | Protective Shepherd and Sacrificial Lamb. And to a significant extent, the remnant of Yisra'elites and Yahuwdym will finally have become receptive as a consequence of Yahowah employing His Nakry to call His people home – a final witness to herald the return of the Son of God, Messiah, and King.

The message of the Prophets, notably the Mizmowr, Zakaryah, Yasha'yah, Yirma'yah, and Mal'aky, as well as Gabry'el's pronouncements through Dany'el, all affirm that this will be the order of events as we approach the return of Father and Son on Kipurym in year 6000 Yah / 2033 CE. For those who have embraced Dowd's accolades and achievements, and who have come to know and respect Yahowah, this news is reassuring and enlightening.

There will be two witnesses, one of whom is 'Elyah, the other, the Nakry. They will arrive on Passover, the 14th of 'Abyb, 5997 Yah | April 16th at sundown, 2030. Sanctioned by God, they will remain contentious with the political, religious, militant, and conspiratorial while heralding Dowd's return with Yahowah as all of this unfolds.

Sukah's Shabat follows the Time of Ya'aqob's Troubles when Yisra'el will once again endure the sting of the Crucibles of Religious and Political Oppression. Therefore, for Yahowah to fulfill His promise to reconcile His relationship with His people, there must be another exodus, this one away from the cauldrons of political, religious, and geographic Babylon: the United States of America, the Roman Catholic Church, and the lands now infected by Islam. There is precious little time left to bring Yisra'el and Yahuwdah Home, back to the Promised Land.

Unfortunately, there was not a single willing Yahuwd through whom Yahowah could convey this message, which means that there would be no prophet or shepherd for His people at this time as there was with Moseh and Dowd. But there would, nonetheless, be a Witness, the aforementioned *Nakry*, who would write what those seeking to be with Yahowah would need to *qara'* | read and *yada'* | know. He would translate Yahowah's Testimony, and that of Moseh and Dowd, the words of the actual Hebrew prophets and shepherds into English – the language spoken by more people today, including “Jews,” than any other.

Time is growing short for another observant foreigner to emerge and compile the requisite translations and insights, although we ought to consider every possibility. At the same time, we should ponder why Yahowah made this prophetic announcement regarding the *Nakry* at the commencement and conclusion of the Exodus and then seek to appreciate why Solomon included part of the *Dabarym* presentation on the Shabat celebrating the Exodus in his prophetic declaration.

Since they both appear to be addressing this time and these translations, then we are properly positioned to accomplish God's ultimate mission. At the same time, we are enriched by what God's prophets had to say. Learning from Yahowah's Teaching and responding to His Guidance is always productive. After all, it is Yahowah's

intent for us to see our lives shaped by His words such that we envision ourselves benefiting from them.



As is the case with every political despot and arrogant religious leader, even in the best of times...

“During those abundantly important days (*ba ha yowmym rab ha hem* – in these times of great significance), **it was then that the king** (*wa melek* – and so the ruler) **of Mitsraym | the Crucibles of Oppression** (*Mitsraym* – the cauldrons of religious and governmental, military and economic subjugation, the coercions and cruelty experienced in Egypt where the people were confined and restricted by religious and political institutions; plural of *matsowr* – to be delineated as a foe and besieged during a time of testing and tribulation, from *tsuwr* – to be bound and confined by an adversary, besieged, assaulted, shut up, and enclosed in a concentration camp by those showing great hostility, and *metsar* – to be aware of a state of troubling hardship during the imposition of anguishing distress) **died** (*muwth*).

And yet (*wa*), **the Children of Yisra’el** (*Beny Yisra’el* – the Offspring who Engage and Endure with God) **continued to groan** (*‘anach* – expressed the sighs of physical and emotional pain) **from** (*min* – as a result of) **the work** (*ha ‘abodah* – the labor, servitude, and slavery).

They cried out in agony for help (*za’aq* – they summoned assistance, together, of one accord, weeping bitterly, emotionally and physically anguished, while calling out hoping to be released).

They rose up (*hem ‘alah* – lifted up their voices in anticipation of being lifted up and withdrawn) **calling out for assistance** (*shaw’ah* – desperate to be rescued) **unto**

(*'el*) **the Mighty One** (*ha 'elohym*) **because of** (*min* – out of) **their labor** (*'abodah* – work, servitude, and slavery).” (*Shemowth* / Names / Exodus 2:23)

It would take forty years twice over for Yisra'el to reach the point that they would collectively plead for help. They had been deprived of citizenship and then enslaved three times longer than Africans in the American South, and their situation had been far worse. Perhaps equivalent to the Holocaust toward the end, with Jews being starved and tortured, worked to death and murdered, eighty-two years of Egyptian servitude would grossly exceed the torment of fourteen years of abuse under the Germans. It was the longest and worst experience endured by anyone, ever – so horrific, it would require God's intervention.

These next four short sentences convey Yahowah's nature and intent. Counter to the Christian myth, God can be relied upon to honor His promises.

“God heard (*wa shama' 'elohym* – the Almighty listened to) **their groaning** (*na'aqah hem* – the guttural sounds of their pain and suffering).

And God (*wa 'elohym* – the Almighty) **remembered** (*zakar* – recalled, then responded appropriately to the memory and proclamation of) **His Covenant** (*beryth huw'* – His Family-Oriented Relationship Agreement) **with** (*'eth*) **'Abraham** (*'Abraham* – Merciful Father of the abundantly enriched), **with** (*'eth*) **Yitschaq** (*Yitschaq* – I Laugh, transliterated Isaac), **and with** (*wa 'eth*) **Ya'aqob** (*Ya'aqob* – My Footsteps, I grab the heel, transliterated Jacob; from *y* – I and *'aqab* – to receive the reward and suffer the consequences of circumventing or overreaching, digging in or embedding one's heels, sometimes walking in a sly and accusatory manner). (2:24)

God saw (*wa ra'ah 'elohym* – so the Almighty witnessed) **the Children of Yisra'el** (*Beny Yisra'el* – the Son who Engage and Endure with God), **and the Almighty**

(*wa 'elohym*) **recognized, acknowledged, respected, and understood them** (*yada'* – relationally knew and was familiar and acquainted with).” (*Shemowth* / Names / Exodus 2:25)

Mankind has behaved badly ever since the first communities, raiding parties, cultures, religions, and governments were formed. In all of that time, Yahowah has only intervened twice to thwart their advance. The first was during the Flood. The second was during the Exodus. The third and final time will be at the conclusion of Ya'aqob's Troubles prior to His return.

Each time God has engaged, it has been to protect His people. He has done so for Yisra'el because He had made an unwavering commitment to 'Abraham, to Yitschaq, and to Ya'aqob.

This statement is not only a harbinger of what is to come, in that Yahowah will engage again to protect Yisra'el, it is a broadside against Christianity. God has not made any such promises to them and will annihilate most *gowym* | non-Yisra'elites rather than protect them upon His return.

As was the case with *Dowd* | David, the temperament and experience of a shepherd are appealing to Yahowah. Both men were tending sheep when God first met with them.

“**Moseh was** (*wa Moseh hayah* – the One who Draws Out existed) **shepherding** (*ra'ah* –leading, protecting, guiding, and nourishing) **the flock** (*'eth tso'n* – the sheep) **of his father-in-law** (*chothen huw'*), **Yithrow** (*Yithrow* – the Remnant; from *yathar* – to remain), **the Midyan priest** (*kohen Midyn* – the one who ministers to the Contentious).

He led (*nahag* – he guided) **his sheep** (*ha tso'n huw'* – his flock) **to the end** (*'achar* – the conclusion of spacetime, the last and hindermost part) **of the desert**

wilderness (*ha midbar* – barren wasteland where the word is questioned; from *my* – to ponder the implications and *dabar* – the word which is spoken) **and came to** (*bow* ‘*el* – arrived at) **Choreb** (*Horeb* – knife’s edge, a sharp sword which cuts and separates in the driest of deserts), **the mountain** (*har*) **of the Almighty** (*ha ‘elohym*).” (*Shemowth* / Names / Exodus 3:1)

Just as mankind will soon return to ‘Eden, Moseh would come back to this place to receive the Towrah. Mount Choreb is both the place where Yahowah introduced Himself to Moseh, and where God met with Yisra’el. This dry, desolate place with its summit piercing the sky with its knife-edge is located 20 miles east of the eastern shore of the Gulf of Aqaba. (Should you want to look it up, the coordinates are 28 35 43.7 N, 35 20 7.3 E.)

But let’s be clear, he was in Midyan, which was located in Western Arabia – not in the Sinai. Therefore, Choreb is near the eastern shore of the Gulf of Aqaba and not in the Sinai Peninsula.

“And the Spiritual Messenger (*wa mal’ak* – the heavenly envoy, representative, and ambassador) **of Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our ‘*elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration) **appeared** (*ra’ah* – became visible and was shown) **to him** (*‘el huw’*) **by means of** (*ba* – in and with) **flaming** (*labah* – a spear of burning, the sharpened tip of a point of; from *lahab* – a gleaming blade of a sword of) **fire** (*‘esh* – radiant heat and light) **from the midst** (*min tawek* – out of the center or middle) **of the rocky crag** (*seneh* – a high and shimmering rocky cliff).

He looked (*ra’ah* – he was observant) **and beheld** (*hineh* – paid close attention, noticing) **that the rocky summit** (*ha seneh* – the high and sharp crag) **was ablaze** (*ba’ar* – kindled and illuminated) **with the fire** (*ba ha ‘esh*

– with the blazing light) **but the crag** (*wa ha seneh* – the high cliff of the shimmering rocky place) **was not consumed** (*‘ayn huw’ ‘akal* – it was not eaten away or destroyed).” (*Shemowth / Names / Exodus 3:2*)

Sanah, “thorny shrub or prickly bush,” and *seneh*, “high rocky place and elevated and shining crag or cliff,” are indistinguishable in the Hebrew text. However, like many who have searched maps of the land of Midian and have examined pictures taken in the region, I have seen the burnt rocky heights of Mount Choreb. And since this is the Mountain of God and Yahowah is the “Rock of our Salvation,” I would opt for a “shimmering high rocky crag” over a “thorny bush.”

Moreover, the spectacle was enormously massive, extensive, intense, and elevated. This perspective makes a crag a more reasonable venue than a shrub.

“**Moseh said** (*wa Moseh ‘amar*), **‘I want to** (*na’* – it is my desire to urgently) **change direction and go** (*suwr* – alter my orientation and take off toward) **to witness** (*wa ra’ah* – to see and consider, observing) **this phenomenally massive sight** (*‘eth ha mar’eth* – this enormous spectacle; from *mah* – to question the implications of *ra’ah* – that which can be seen, inspected, and considered) **which is so massive, extensive, important, and intense** (*ha gadowl ha zeh* – which is so powerful, great, elevated, and majestic; from *gadal* – growing, magnifying, empowering, vital, and magnificent).

Why is (*maduwa’* – what is the reason) **there nothing to burn** (*lo’ ba’ar* – there no cause for a fire and nothing to consume) **on the high, shimmering, rocky crag** (*ha seneh*)?”” (*Shemowth / Names / Exodus 3:3*)

The enormity and magnitude of this majestic spectacle of blazing light atop the jagged summit of Mount Choreb were so impressive, Moseh turned to take it all in. It was something so magnificent, he was eager to make

sense of it all.

“When (wa) Yahowah (Yahowah – God’s name transliterated as guided by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation as ‘*elowah* – Almighty God) saw (*ra’ah* – noticed) that indeed (*ky*) he changed direction to draw near and see (*suwr la ra’ah* – he altered his orientation to take off toward and approach what he was witnessing), God called out to him, inviting him to meet with Him (*wa qara’ ‘el huw’ ‘elohym* – the Almighty summoned him to welcome him) from (*min* – out of) the midst (*tawek* – middle or center) of the rocky heights (*seneh* – the high and shimmering crag).

He said (*wa ‘amar* – He announced and proclaimed), ‘Moseh, Moseh (*Mosheh Mosheh* – one who was drawn out and will draw out; from *mashah* – to draw out)!’

And so, he responded and said (*‘amar* – he answered), ‘Look now and see, here I am (*hineh ‘any* – behold and notice me).’” (*Shemowth / Names / Exodus 3:4*)

Qara’ is the verb which explains *Miqra’*, and in the plural, *Miqra’ey* | Invitations to be Called Out and Meet, being Welcomed by God. It is the first word Yahowah spoke to Moseh. It would define his mission and their relationship. It describes the path we can walk to follow them home.

Moseh was slow in speech, not deaf, so there is a reason Yahowah repeated his name. It is my contention that it was done so as to explain how he came to be here and what he was about to undertake.

Hineh is usually translated as “behold.” It means “to look up, pay close attention, and take note of the details being presented in the here and now.” Moseh used it to draw attention to himself since *hineh* was followed by *‘any* | me.

While God 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 too intense. Such may have been the case here. I say “may” because there are different ways to translate the Hebrew letters Aleph-Lamed (לָא). They can convey ‘*el* | God, ‘*el* | power, ‘*el* | to or toward, or ‘*al* | not, nothing, or none.

So it is either: “**And he/He said** (*wa ‘amar*) **do not** (‘*al* – do not be negated, reduced to nothing by the intensity of the powerful physical force and) **come near** (*qarab* – approach by getting closer to) **this place** (*halom* – in proximity to here)...”

Or: “**Then** (*wa*) **God** (‘*el* – the Almighty) **said** (*‘amar*), **Approach and draw near** (*qarab* – be present next to) **this place** (*halom* – in close proximity)...”

The first rendition, while consistent with almost all English translations, does not work in this context because the last speaker was Moseh, and this is clearly God speaking to him. Therefore, ‘*el* reveals the change of voice from man to God.

Moreover, in His last statement, “*wa qara’ ‘el huw’ ‘elohym* – God called out to him, inviting him to meet with Him.” The Almighty was summoning Moseh into His presence and welcoming him. *Qarab* not only means “to approach and draw near,” it is something Yahowah asks of us during the celebration of the Miqra’ey. Additionally, *halom* speaks of “being in close proximity.”

Further, not only would it have been inconsistent with Yahowah’s purpose to send Moseh away since His intent was to spend eternity with him, Moseh would spend 40 days and nights with Yahowah on Mount Choreb upon his return to this place. God was there to introduce Himself and meet with Moseh. They were about to become inseparable.

And then there is the issue with the “*na’al* – sandals.” Why take them off if he was being sent away? How would the ground away from God be special?

Even if we were intent on leaving Aleph-Lamed as *’al* rather than *’el*, God could have been saying that in spite of the evidence to the contrary, “you will not be negated and thus reduced to nothing by the intensity of this powerful force” by approaching.

All things considered, I think this is correct...

“Then (*wa*) God, Almighty (*’el*) said (*’amar*), ‘Approach and draw near (*qarab* – be present next to) this place (*halom* – in close proximity).

Take off (*nashal* – slip off and remove, loosen and detach) your (*’atah*) sandals (*na’al* – shoes) from upon (*min ’al*) your feet (*regel ’atah*) because (*ky* – for the reason that truly) this place (*ha maqowm* – this home, dwelling, office, and source of direction in life; from *ma* – to ponder the implications of *quwm* – rising up and taking a stand, being upright and empowered, to be established and confirmed) which, to show the benefits of the relationship (*’asher* – which, to reveal the correct path to get the most out of life), you are standing (*’amad* – present, remaining and enduring) upon (*’al*), it is set-apart and special (*huw’ qodesh* – it is separated from that which is common and ordinary, unlike that which is corrupted by humanity) ground (*’adamah* – soil, earth, and land).”
(*Shemowth* / Names / Exodus 3:5)

Yahowah wants us to approach Him and to be comfortable around Him. So, God said, “slip off your sandals from your feet for truly, this place is home.” Moreover, on this rocky mountain, without shoes, Moseh wasn’t going to run away.

Mount Choreb, the Mountain of God, was chosen because it had not been contaminated by men. It was still

special and set apart, and could serve as Yahowah's "maqowm – office, the place where He would provide direction for life." And that instruction would include being "quwm – upright" in His presence, not bowed down, while ready and willing to "quwm – take a stand" against that which is common and corrupt.

Everything important to God and essential for us is "qodesh – set apart." If something is ordinary or popular it is not of God.

"He said (*wa 'amar* – He continued by communicating), **'I am** (*'any*) **the God** (*'elohym*) **of your father** (*'ab 'atah*), **the God of 'Abraham** (*'elohym 'Abraham*), **the God of Yitschaq** (*'elohym Yitschaq*), **and God of Ya'aqob** (*wa 'elohym Ya'aqob*)."*" (Shemowth / Names / Exodus 3:6 in part)*

Yahowah did not say that He was the God of Roman Catholics or Gentile Christians. He was not the God of the Americans, the French, the Germans, the English, or the Chinese. He is the God of the Covenant with Yisra'el.

Yahowah could have simply stated, "'any 'elohym – I am God" and left it at that. But He didn't. It is, therefore, essential that we recognize this fact and accept the implications. The beneficiaries of the Covenant with 'Abraham and the descendants of Ya'aqob who became Yisra'el, matter most to Yahowah. They are His people. And that is why He was in this place meeting with Moseh – a Yisra'elite from the tribe of Lowy.

All of this must have been a bit overwhelming...

"But (*wa*) **Moseh** (*Mosheh* – One who Draws Out) **concealed** (*sathar* – hid) **his face** (*paneh huw'* – his presence), **because** (*ky*) **he was awestruck** (*yare'* – he was respectful and a bit too intimidated) **from** (*min* – as a result of) **looking at** (*nabat 'el* – gazing upon, having such high regard for, and caring about) **the Almighty** (*ha 'elohym* –

the Mighty One).” (*Shemowth* / Names / Exodus 3:6)

If the entire rocky height of this barren mountain was ablaze in brilliant light, it would be nigh on impossible to stare directly into the face of God. Moreover, Moseh was awestruck, as most anyone would have been. Although to be fair, Moseh, who I hold in the highest regard, had a bad habit of concealing his face by falling on it.

In His office on Mount Choreb, Yahowah got down to business. He laid it on the line, telling Moseh what he already knew.

“**Then** (*wa*) **Yahowah** (*Yahowah* – a transliteration of אֱלֹהִים, our ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **said** (‘*amar* – expressed by conveying), **‘I have witnessed and surely seen** (*ra’ah ra’ah* – I have observed and perceived, inspected and understand) **the oppression and persecution** (‘*ony* – affliction and suffering, the harassment, poverty, misery, and humiliation) **of My people** (‘*am* ‘*any* – people) **who are in** (‘*asher ba* – who need to be led along the correct path to the benefits of relationship) **the Crucibles of Oppression** (*Mitsraym* – the cauldrons of religious and governmental, military and economic subjugation, the coercions and cruelty experienced in Egypt where the people were confined and restricted by religious and political persecution; plural of *matsowr* – to be delineated as a foe and besieged during a time of testing and tribulation, from *tsuwr* – to be bound and confined by an adversary, besieged, assaulted, shut up, and enclosed in a concentration camp by those showing great hostility, and *metsar* – to be aware of a state of troubling hardship and persecution during imposition of anguishing distress).

And I have heard (*wa shama*’) **their cry of distress** (*tse’aqah huw’* – their painful, despairing, and sorrowful wailing, even the summons they are screaming) **because of**

(*min*) **the presence** (*paneh*) **of their oppressive taskmasters who are exploiting them** (*nagas hem* – the tyrannical rulers who are manipulating and cruelly abusing them).

Indeed (*ky*), **I recognize and personally know** (*yada' eth* – I am aware of, acknowledge, and I am familiar with) **their pain and suffering** (*mak'ob hem* – their sorrow and grief, their emotional and mental anguish and physical pain).” (*Shemowth* / Names / Exodus 3:7)

And now we know why Yahowah chose Moseh. He was the only man on the planet who had witnessed what Yahowah had seen and agreed with God’s assessment. There would be a lot that Yahowah would have to teach Moseh for him to prevail, but there was one subject in which their abhorrence was shared.

Yahowah despises religion and politics because they are the principal source of man’s propensity to “‘*ony* – oppress and persecute” others, “afflicting them and causing many to suffer.” Man impoverishes while God seeks to enrich. With man there is misery, and with God, mercy.

Yahowah was rolling out some of the most telling words in the Hebrew vocabulary to convey His dismay with the consequence of human “oppression and persecution.” He does not want His people to be victimized.

God is aware of the pain and anguish His people were suffering because He would endure His Son, Dowd, take it all upon himself and experience the consequence. Dowd took the worst man could inflict during Passover, and then carried the most horrid aspects of religious and political persecution with him into She’owl to remove this fungus from our souls on UnYeasted Bread.

“**So** (*wa*), **I have descended** (*yarad* – I have come down and have diminished this aspect of Myself) **to**

deliver them (*la natsal hem* – to defend and spare them, rescuing and saving them by snatching them away) **from** (*min*) **the influence** (*yad* – the hand, power, and control) **of Mitsraym | the Crucibles of Political and Religious Oppression** (*Mitsraym* – the cauldrons of persecution and cruelty in Egypt where people are confined and restricted by religious and political institutions; plural of *matsowr* – to be delineated as a foe and besieged during a time of testing and tribulation, from *tsuwr* – to be bound and confined by an adversary, besieged, assaulted, shut up, and enclosed in a concentration camp by those showing great hostility), **and to lift them out of** (*wa la ‘alah hem min* – to carry them away from) **that land** (*ha ‘erets hy’* – that realm and nation) **to** (*‘el*) **a good** (*towb* – prosperous and beautiful, pleasing and agreeable, productive and beneficial) **Land** (*‘erets* – realm), **a spacious land** (*rachab ‘el ‘erets* – roomy and agreeable place) **flowing with** (*zuwb* – abundant in) **milk** (*chalab*) **and honey** (*wa dabash*), **to the place** (*‘el maqowm*) **of the Canaanite** (*ha Kana’any* – those who will be subdued), **the Hittite** (*wa ha Chity* – the shattered and broken), **the Perizzite** (*wa ha Parizy* – the overly open), **the Amorites** (*wa ha ‘Emory* – the boastful), **the Hivite** (*wa ha Chiwy* – the declarative), **and the Yabuwsy** (*wa ha Yebuwsy* – the rejected and tread upon).” (*Shemowth / Names / Exodus 3:8*)

It was to be a rescue mission. Yahowah was motivated and committed to lifting His people out of man’s oppressive religious and political influence. Moreover, God was offering to take them to a very good place.

What follows is repeated thrice. A rescue, no matter how grand, is irrelevant until and unless the beneficiary understands his or her plight. God’s point is that human political and religious schemes are predicated upon placing burdens on their subjects. They are works-based, making them oppressive and suppressive. Yahowah’s solution, which is liberating, uplifting, and free, is the antithesis of

man's program.

“And so now at this time (*wa 'atah*), it is My desire that you choose to go, electing to walk as an expression of My will (*halak* – let's go (qal imperative paragogic cohortative – genuinely travel within the relationship of your own volition, while also emphatically expressing My desire)).

I will send you out (*shalach 'atah* – I am dispatching and extending you, sending you off) to Pharaoh (*'el Phar'oah*) to bring out (*yatsa'*) My people (*'am 'any* – My family), the Children of Yisra'el (*Beny Yisra'el* – sons who engage and endure with God), from (*min*) the Crucibles of Oppression (*Mitsraym* – the cauldrons of religious and governmental, military and economic subjugation, the coercions and cruelty experienced in Egypt where the people were confined and restricted and persecuted).” (*Shemowth / Names / Exodus 3:10*)

In Hebrew, moods speak volumes. This is one of the rare occasions where a verb is subject to volition in the first and second person. The cohortative and imperative reveal that, while this mission was subject to freewill, meaning Moseh was being given a choice, not an order, it also conveyed the desire of God.

I can empathize with Moseh, because I have often asked the same question regarding my role in sharing what God revealed through His prophets, and through Moseh in particular.

“But (*wa*) Moseh (*Mosheh*) said to the Almighty (*'el ha 'elohym*), ‘Who (*my*) am I (*'anoky*) that (*ky*) I should go (*halak* – I should walk) to (*'el*) Pharaoh (*Phar'oah*) and actually (*ky*) bring out (*yatsa'* – deliver) the Children of Yisra'el (*'eth Beny Yisra'el*) from (*min*) the Crucibles of Egypt (*Mitsraym* – religious and political oppression)?” (*Shemowth / Names / Exodus 3:11*)

Based upon his birth and life, Moseh was the most qualified person to perform this mission if you overlook the fact that he was really old, had a speech impediment, and was an alleged murderer with a death sentence hanging over his head. Alone, he may have been inconsequential compared to the power and influence of Egypt. By himself, or even with the entire Midyan army, Moseh recognized that he was wholly inadequate. And it is this accurate self-assessment along with his appreciation for the plight of his people that made him an ideal implement.

It is important for those reading *Yada Yahowah* to know that there were scholars and theologians better educated to perform this mission of more accurately and completely presenting Yahowah's Word than I had been. But they were either not called to do so because they would have become self-reliant, or they chose not to engage because it would have been bad for their careers and standing in their religious and academic communities. I, on the other hand, said yes, so long as Yahowah promised to work with me and shield my family from the wrath this mission would surely engender. He has, and it has become the best decision I ever made. And in retrospect, while I was given the job *per defaltam*, I likely possessed some attributes Yahowah desired, and like Moseh, I had experienced and rejected religion and politics.

He made Moseh similar assurances, with the first installment recorded in this next statement...

“So, then He responded (*wa ‘amar* – He promised), **‘Indeed** (*ky* – be assured), **I will be** (*‘ehayah* – I was, I am, and I always will be (qal imperfect – actually and literally on an ongoing basis I exist)) **with** (*‘im* – alongside in an associated interactive relationship near) **you** (*‘atah*).” (*Shemowth* / Names / Exodus 3:12)

I cannot help but laugh. Even in this most telling of passages, Yahowah has inserted something I find funny,

especially in light of my personal inadequacies. While the primary meaning of *im* is as I have rendered it, “with, alongside, near, and in an associated interactive relationship,” it also means “in spite of,” which I take to mean: God will complete His mission in spite of Moseh’s failings...or mine. It is something I have long known, but it is nice to see it in writing, nonetheless.

Yahowah prefers to do things, even the big things, with us and through us, rather than alone. Sure, He could have blasted the Egyptians and then paved a yellow-brick road for His people to follow home. But instead, He went with Moseh.

Sure, God could have written His Word on an enormous tablet and held it in the sky. Or He could have deployed a *mal’ak* | spiritual implement to scribe a Word.doc on a universal hard drive, putting it on the internet for all to see. But that isn’t His style. In spite of us, He seems to enjoy our company. It is, after all, the reason we exist.

“And this (*wa zeh*) is your sign (*la ‘atah ha ‘owth* – for you is the signal and symbol, the illustration) **that indeed (*ky*) I, Myself, have sent you (*‘anoky shalach ‘atah* – I, Myself have dispatched you, sending you out).**

When (*ba*) you come out (*yatsa’ ‘atah* – you deliver, coming forth) **with the people (*‘eth ha ‘am*) from (*min* – from) **the Crucibles of Egyptian Oppression (*Mitsraym*), you will work with (*‘abad ‘eth* – you will labor on behalf of (qal imperfect paragogic nun – you will actually and literally with ongoing implications throughout time do the will of)) **God (*ha ‘elohym*) upon (*‘al*) **this specific mountain (*ha har ha zeh*).” (*Shemowth / Names / Exodus 3:12*)********

And that is precisely what happened. Moseh, with a considerable assist from God, led his people out of Egypt, directly across the Red Sea, into Arabia, and back to Mount

Choreb. Having returned to this place, Moseh continued to work with Yahowah. Together they would reveal and share God's *Towrah* | Teaching and Guidance.

☩

Shalach 'Am 'Any | Let My People Go

Freedom...

The confirmation that God was going to accompany Moseh on this mission was evidently good enough for the reluctant liberator, as it should be for us. Therefore, there was only one thing left that had to be resolved. The Egyptians, like the Canaanites, Hittites, Phoenicians, Minoans, Greeks, Babylonians, and Assyrians, had a plethora of gods – all of which had names – and all of which had been credited for all manner of human endeavors. Moseh knew the first question that he would be asked.

“And (wa) Moseh (Mosheh – One who Draws Out; from *mashah* – withdraw) said (‘amar) to God (ha ‘elohym – the Almighty), ‘Now look, if (hineh) I go (‘anoky bow’ – come) to the Children (‘el ben – to the sons) of Yisra’el (Yisra’el – individuals who strive and struggle with the Almighty and those who persist, engage, and endure with God), and I say (wa ‘amar) to them (la hem), “The God (‘elohym) of your fathers (‘ab ‘atah) sent me out (shalach ‘any – reached out through me) to you (‘el ‘atem), and they ask (wa ‘amar – they question) me (la ‘any), ‘What (mah) is His personal and proper name (shem huw’),’ what (mah) shall I say (‘amar – should I consistently and actually answer (qal imperfect)) to them (‘el hem)?”” (*Shemowth / Names / Exodus 3:13*)

It is the most important mission a man or woman can undertake: reaching out to the Children of Yisra’el at God’s behest. It is the most important question a man or woman

can ask: what should I tell them is God's personal and proper name?

Many say seek the will of God for their lives, and yet, here it is for the accepting. Many declare that they want to know God, and yet, here is an engraved invitation.

While God would give Moseh a direct answer, He did not do so immediately. Such is His approach to almost everything. His preference is to teach so that we go beyond knowing to understanding.

And therein lies the explanation of why God advised 'Adam to avoid the Tree of the Knowledge of Good and Bad. We humans have come to know many things, but understanding remains elusive. And without the proper perspective, without making the appropriate connections, without a discriminating filter, too much information can be distracting and disorienting, even misleading. Such is the undercurrent of religion, politics, patriotism, militarism, and conspiracy.

Yes, God wants us to know His name. But far more than this, He wants us to understand His name.

There was a bigger difference between Amen Ra, Amun, Aten, Horis, Seb, Isis, Osiris, Sobek, *et al*, and Yahowah than His name. Yahowah is for real. He created man and man created these imposters.

By revealing the basis of His name, Yahowah answered the most important question: Yes! God exists! He also explained the basis of His name and its meaning.

“So (wa), God ('elohym) said ('amar – answered, explaining) to ('el) Moseh (Mosheh – One who Draws Out; from mashah – withdraw), ‘I Am (hayah – I Was, I Exist, and I Always Will Be (qal imperfect first-person singular)) showing the way to the benefits of the relationship because ('asher – to lead along the correct path to get the most out of life, who) I Am (hayah – I Was,

I Exist, and I Always Will Be (qal imperfect first-person singular)).” (*Shemowth* / Names / Exodus 3:14 in part)

YaHoWaH is based upon the vowels which comprise *HaYaH*. Meaning “to exist,” it provides all but one of the four letters in His name, even replicating the presentation of the two repeated Heys. The order is different, with the opening Hey moved to the conclusion of His name – which essentially makes Yahowah’s name feminine.

Then there is the addition of the Wah in their midst. It is the most commonly used letter in the Towrah and also the first word in God’s answer. *Wa* means “and, then, so, in addition to, to increase, to include, and to associate the next in a series of related things.” A *wa* is about “making connections” which lead to profound insights. It is by “*wa* – bringing related things together” that comprehension becomes possible as we “move from knowing to understanding.” And (*wa*) that is a lot to *wa* | add to a *Yowd* | open Hand reaching down and out to us along with the two Heys | Observant People standing up, reaching up, and looking up to God.

Hayah can be translated as “has been, was, am, will be, and become, to exist, to occur, to happen, and to transpire, to take place, come about, and abide.” *Hayah* appears 3540 times in the Hebrew text, almost always in the qal stem, denoting a genuine relationship that should be interpreted literally.

‘*Asher* is one of the most revealing words in the Hebrew lexicon. It can be translated as simply as “who, which, with, where, when, or so that,” but it is best understood when rendered more completely as it was used in God’s declarative statement. My preference is to translate ‘*asher* as “to show the steps along the way which lead to the benefits and blessings of the relationship,” and as “to guide us along the correct, albeit narrow and restrictive, path to get the most enjoyment out of living an

upright life.” As is the case with the *wa*, *‘asher* exists to “establish a relationship between things, making a comparison,” along with a “relevant and relative reference,” resulting in a better understanding of Yahowah’s message. *‘Asher* can serve as a particle, conjunction, noun, name, and verb. *‘Asher* is “a blessing.”

Yahowah’s answer conveys all of the following: “I Exist.” “I was, I am, and I always will be.” “I am God.” “I am responsible for your very existence.” “I am the source of your continued existence.” “I am exactly who I say I am (and not what men say of me).”

“And then (*wa* – also, in addition) **He said** (*‘amar* – He responded and answered, sharing and communicating), **‘Tell this to** (*koh ‘amar la* – this is what you should express in words to (qal imperfect – literally and consistently)) **the Children of Yisra’el** (*Beny Yisra’el* – the Descendants who want to Engage and Endure with God), **“I Am** (*‘ehayah* – first-person singular of *hayah*: I Was, I Exist, and I Always Will Be) **has sent me** (*shalach ‘any* – has at this moment in time reached out with me, dispatching me) **to you** (*‘el ‘atem*).”” (*Shemowth / Names / Exodus 3:14*)

There is no higher authority or greater calling. The source of our existence, the only God who actually exists, was going to journey from Mount Choreb in Arabia to the Nile Delta and back again with an eighty-year-old stuttering shepherd to rescue His wayward children from the most oppressive religious, political, and military power man had yet conceived. This would be interesting...

It has been said so many times that we can be certain Yahowah wants everyone to know that He was on a mission to liberate His people – the Children of Yisra’el – from institutionalized religious and political persecution. God was not saving Orthodox Jews, faithful Christians, or deadbeat Muslims through their religion, but would instead mock religion while shattering its controlling

consequences. Rather than blessing nations, He would destroy them.

God was not issuing commands, delineating a set of laws, or asking anyone to obey Him. He was instead freeing Yisra'el from bondage. And that is a stunning blow to Orthodox Jews, Christians, and Muslims. They have all sought to oppress Jews, either with their debilitating laws, ruthless persecution, or genocidal rage. When such institutions stand in direct opposition to Yahowah, we can be assured that God despises them and will destroy them.

It is with profound animosity that I bring you this next statement. My frustration is not with God, but with His creation. It matters not if you read the KJV, NKJV, IV, NIV, ASB, NASB, ESV, or JPS the error is universal among them. Yahowah answered Moseh's question directly, providing the prophet and liberator with His personal and proper name, not once, but twice. He even said that "Yahowah will be My name forever, My memorial for all generations."

And yet, almost every scholar and theologian responsible for crafting a translation eliminated God's name and replaced it with Satan's ambition and title: "LORD." The single and solitary name capable of saving us from mankind's religious and political schemes was removed by the people responsible for those very schemes.

"And furthermore (*wa 'owd* – again and again, repeating Himself beyond what would be expected and to bear witness), **God** (*'elohym* – the Almighty) **declared** (*'amar* – stated and testified, announced and proclaimed, communicated and conveyed (qal imperfect – actually and literally stated with unfolding implications over time)) **to** (*'el*) **Moseh** (*Mosheh* – One who Draws Out; from *mashah* – withdraw),

'You should say (*'amar*) **this** (*koh*) **to** (*'el*) **the Children of Yisra'el** (*Beny Yisra'el* – the Descendants

who want to Engage and Endure with God), “**Yahowah** (*Yahowah* – God’s name transliterated as guided by His *towrah* – instructions on His *hayah* – existence and His role in our *shalown* – reconciliation as *‘elowah* – the Almighty), **God** (*‘elohym*) **of your fathers** (*‘ab ‘atem*), **the God of ‘Abraham** (*‘elohym ‘Abraham*), **the God of Yitschaq** (*‘elohym Yitschaq*), **and God of Ya’aqob** (*wa ‘elohym Ya’aqob*), **has sent me** (*shalach ‘any*) **to you** (*‘el ‘atem*).”

This (*zeh*) **is My personal and proper name** (*shem ‘any*) **forever** (*la ‘owlam* – for all time and throughout eternity). **This** (*wa zeh*) **is the way I want to be remembered** (*zeker ‘any* – is My symbol, memorial, commemoration, maxim, and inheritance right, My sign, signature, the way I want to be recalled, mentioned, and known, and My way of being respected and honored) **throughout** (*la*) **every generation and dwelling place** (*dowr dowr* – all time).” (*Shemowth* / Names / Exodus 3:15)

Yahowah is God’s name. Yahowah has been and always will be God’s one and only name. It does not matter who you are, what language you speak, or where you live. He does care what you call Him. If you know God, you refer to Him as Yahowah.

If you are not using Yahowah’s name, God is not listening to you, does not know you, and He has no interest in you. Your worship, praise, and prayers are a waste of time and energy.

Yahowah is the One who established the Covenant, doing so with ‘Abraham, Yitschaq, and Ya’aqob. Yahowah is our liberator and savior.

Yahowah is the name Moseh used to deliver the Children of Yisra’el. God has no other name. The Covenant has no other sponsor. There is no other Savior.

The “LORD” is the title and name of another spirit. The LORD is not God. The LORD cannot save. There is no inheritance right associated with man’s religious deities.

Despite the utter ignorance involved in the evangelical rite of holding up an English translation of the Bible and proclaiming that it is the inerrant word of God, the Creator, Father, Savior, and Author did not say: “The LORD God...is My name forever, My memorial, and the way I want to be remembered in all places and generations.”

While I am irrelevant, if I told you that my name was “*Yada*,” and that “*Yada*” was how I always wanted to be known, and you ignored my request and called me “Master,” instead, I would know several things. First, you do not know me. Second, you do not love me. And third, you are intent on irritating me. Yahowah is God’s name. The same lessons apply.

My wife and children bear my name because they are part of my family. Our Heavenly Father’s name is Yahowah. For the same reason, His children are *Yahuwdym* | Related to Yah.

For those who may have fallen victim to the religious lie that “G-d’s name is too sacred to be spoken,” and/or “no one really knows how to pronounce it,” He has some news for you. God just told Moseh to say it.

The four Hebrew letters **יהוה** which comprise Yahowah’s name are not unique. They are ubiquitous throughout the Towrah, and yet, no one claims that the entire Hebrew language is unpronounceable. The fact is, there are vowels and consonants in Ancient Hebrew – the language of revelation. Aleph **א** and Ayin **ע** are vowels, as are the Yowd **ו**, Hey **ה**, and Wah **י**.

We know from countless other Hebrew words that a Yowd is pronounced similarly to the letter “Y” in the English word “yes.” A Hey is pronounced “ah,” as in *hayah*

– the very basis of Yahowah’s name. And we know from “ToWRaH – *towrah*” that the Wah conveys the “o” sound in Hebrew. Therefore, God’s name is YaHoWaH. He has provided us with the proper vocalization. We are without excuse. (For a more comprehensive presentation of the letters which comprise Yahowah’s name, please read the *Shemowth* | Name Volume of *An Introduction to God*.)



“Choose to go of your own free will (*halak* – walk of your own volition to (qal imperative)) **and** (*wa*) **gather at this time** (*‘asap* – collect together as if preparing for a harvest at a specific moment (qal perfect)) **the elders** (*‘eth zaqen* – the decision-makers who are more mature) **of the Children of Yisra’el** (*Beny Yisra’el* – Sons who want to Engage and Endure with God [from 4QExod]), **and say to them** (*wa ‘amar ‘el hem* – then explain to them), **‘Yahowah** (*YaHoWaH* – an accurate presentation of the name of *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence), **God** (*‘elohym*) **of your fathers** (*‘ab ‘atem*), **the God of ‘Abraham** (*‘elohym ‘Abraham*), **the God of Yitschaq** (*‘elohym Yitschaq*), **and God of Ya’aqob** (*wa ‘elohym Ya’aqob* [from 4QExod]) **became visible to me** (*ra’ah ‘el ‘any* – was revealed to me and seen by me), **saying** (*la ‘amar* – approaching to convey), **“I have examined and taken into account** (*paqad paqad* – I have observed, rendered judgment, and have assigned responsibility, taking a full inventory), **on your behalf** (*‘eth ‘atem*), (*paqadeti*), **what is being done to you** (*wa ‘eth ha ‘asah la ‘atem*) **in** (*ba*) **Mitsraym** | **the Crucibles of Political and Religious Oppression** (*Mitsraym* – the cauldrons of persecution and cruelty in Egypt where you are confined and restricted, besieged during a time of testing and tribulation by an adversary, shut up and enclosed in a

concentration camp by those showing great hostility).
(3:16)

And I give My word (‘amar – so I promise and intend, claiming) **that I will lift you up and withdraw you** (‘alah ‘eth ‘atem – I will take you away) **from** (min – out of) **persecution and oppression** (‘ony – affliction, frustration, and suffering, harassment and poverty, being abused and put down, subjugated and impoverished) **in the realm** (‘erets – land and nation) **of the Crucibles of Egypt** (Mitsraym)...**to the Land** (‘el ‘erets – realm) **flowing with milk and honey** (zuwb chalab wa dabash – which is nurturing, enabling you to endure for a long time in pleasant circumstances).”” (Shemowth / Names / Exodus 3:17)

It is interesting, that, while *Moseh* | Moses was the only qualified soul on the planet with the experience, knowledge, and character to serve alongside Yahowah on this particular mission, the opportunity was presented to him as a request under the auspices of freewill. Also, without access to modern modes of communication, he would address the seasoned citizens who would in turn speak to their relatives. The elders were chosen because they had endured the torment the longest and would be the least likely to be impulsive. This would take time and God did not want them to grow impatient, give up, or take matters into their own hands.

By repeating the realization that He is the God of Yisra’el, the God of ‘Abraham, Yitschaq, and Ya’aqob, and thus the Covenant, Yahowah is affirming these vital and enduring relationships. Many ethnicities have been and would be enslaved, and yet, the only people Yahowah offered to rescue were His own.

By using and repeating “*paqad* – I have examined and taken into account,” Yahowah is revealing that He has “made a decision to render judgment” against the

Egyptians and “will punish them for what they have done” to His people. Their “recompense would be based upon a comprehensive evaluation of the evidence, all of which has been inventoried and assessed.”

This trip would be from man’s hell to Yahowah’s paradise. And the reason God said that He would “lift them up and withdraw them,” rather than just escort them out of the country, was because this whole episode serves as a metaphor for our withdrawal from planet Earth and up to heaven.

Since *‘amar* means “to say,” Yahowah was giving His people His “word” that He would take them away from their debased existence. God’s word is His bond because He never breaks a promise.

Yahowah’s vow defines His role as a Father. He has promised to remove His children from “*‘ony* – persecution and oppression, affliction, frustration, and suffering, being harassed and impoverished in the process of being abused and put down.” This not only defines what was occurring in “*Mitsraym* – the Crucibles of Religious and Political Oppression,” it is a reminder that Yahowah’s initial instinct is to liberate us from institutionalized human abuse.

And mark His words: He will do it again. Anyone who is hostile toward Jews or Israel will be held accountable and will be either killed or incarcerated forever. This includes anti-Semitic Christians and Muslims, academics and progressives, socialists and communists, as well as those promoting conspiracy theories.

Since this is the second time *‘ony* has been used to denounce *Mitsraym* | the Cauldrons of Religious and Political Oppression for “impoverishing and harassing” Yisra’el, “persecuting and oppressing” Jews, it is worth noting that this is the pejorative Rachel used to describe the birth of the child who took her life. And it is from that child the *Benyamynite* | Benjamite named *Sha’uwl* | Paul who

became the Plague of Death would come. His religion would treat Yisra'el similarly, often worse.

While I have already hinted at it, I would like to propose a reason for the reference to “flowing with milk and honey.” While there would be plenty of both in the Promised Land, I think milk’s association with feeding children encapsulates Yahowah’s desire to adopt us into His Family and nurture us with His words so that we might grow. Honey is sweet, implying that paradise is going to be very pleasant. And the term has an endearing quality, which is why husbands and wives use it in reference to one another and also when expressing their affection for their children. Further, honey, even without refrigeration, remains palatable throughout the generations, under the right conditions for thousands of years.

Recognizing that Moseh had a speech impediment, Yahowah tried to be reassuring...

“And they will listen (*wa shama'* – they will hear and pay attention) **to the sound of your voice** (*la qowl 'atah*).

Then you and the elders (*wa 'atah wa zaken*) **of the Children of Yisra'el** (*Beny Yisra'el*) **will go** (*bow'*) **to the king** (*'el melek* – to the political and religious dictator) **of the Crucibles of Oppression** (*Mitsraym* – the cauldrons of religious and governmental, military and economic subjugation, the coercions and cruelty experienced in Egypt where the people were confined and restricted by political persecution; plural of *matsowr* – to be delineated as a foe and besieged during a time of testing and tribulation; from *tsuwr* – to be bound and confined by an adversary, besieged, assaulted, shut up, and enclosed in a concentration camp by those showing great hostility) **and say to him** (*wa 'amar 'el huw'* – speak these words and tell him),

‘Yahowah (*Yahowah* – a transliteration of יהוה, our *'elowah* – God as directed in His *towrah* – teaching

regarding His *hayah* – existence), **God** (*'elohym*) **of the Hebrews** (*'Ibryym* – the Opposite Side and from the region beyond), **has scheduled a meeting with us** (*qarah* *'al* *'anachnuw* – has summoned us to an appointment at a specific moment in time expecting to meet with us; from *qara'* – to invite and summon, meet and greet (nifal perfect – God was the instigator of this encounter and anticipates being affected by it)).

So now, therefore (*wa* *'atah*), **we implore you to please** (*na'* – we are requesting of you and encouraging you) **allow us to walk away** (*halak* – let us of our own accord travel (qal imperfect cohortative)) **on a three-day path** (*derek shalows* *h yowmym* – on a route which will require three days) **into** (*ba*) **the wilderness to ponder the word** (*ha midabar* – a desolate place where the message is evaluated; from *my* – to question and *dabar* – the word).

We will prepare a meal (*wa zebach* – we will butcher a sacrificial lamb to eat during a feast and sacrificial offering) **to approach** (*la* – according to and on behalf of) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *'elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration), **our God** (*'elohym* *'anachnuw*).” (*Shemowth* / Names / Exodus 3:18)

Who would have thought that God would have said: “*na'* – please?” Clearly, He did not need to do so, but nonetheless, it sets a good example.

It would have cost Egypt nothing to let God’s people go free. Slavery is always the wrong approach politically, economically, and morally. Ultimately, oppressed people revolt against their overlords, and eventually, they prevail, often taking the government down with them. The cost to acquire, house, feed, train, manage, and guard slaves, in addition to keeping them healthy, exceeds the overall cost of paying people a reasonable wage. Moreover, any time a

nation turns a blind eye to the suffering of others or, worse, is responsible for persecuting people, and becomes parasitic, it decays and dies from within.

God chose to meet with one nation to remove them from another. Prior to encountering Moseh on Choreb, Yahowah had met with individuals ('Adam and Chawah, Qayn and Hebel, and then Noach and his family) but never an entire ethnicity. And especially relevant, the word Yahowah used to acknowledge His upcoming encounter with Moseh was *qarah* which, as *qara'*, serves as the basis of the *Miqra'ey* | Invitations to be Called Out and Meet with God.

With *qarah* scribed in the perfect conjugation (limited to a specific and finite duration of time in the past or future), if it were not for the context, it would have been appropriate to render it in the past tense. However, since a group meeting had not yet occurred and the feasts of Pesach, Matsah, and Bikuwrym were ahead of them, I chose to translate *qarah 'al 'anachnuw* as “has scheduled a meeting with us.”

This has been precisely worded to convey a vital message. Their journey from Goshen to Mount Choreb would be around 250 miles – too far to walk in three days. A total of 90 miles is about as far as they could be expected to traverse in that time. If everyone was reasonably fit, if they had plenty of food and water, and if all went well, they would arrive in Arabia within a week. Although, considering the participants and the terrain, that is optimistic.

Therefore, the reference to “attending a meeting with Yahowah,” and to “a path which would require three days” speaks to the first three *Miqra'ey*. The way to God and to the Promised Land begins with *Pesach*, *Matsah*, and *Bikuwrym*, which occur in succession over the course of three days.

This represents the same three days that Dowd, Yahowah, and the Set-Apart Spirit served on our behalf to fulfill Passover, UnYeasted Bread, and Firstborn Children beginning on Thursday evening April 2nd, through the Shabat on the 4th, and concluding on the first day of the week, April 5th, in 33 CE (Julian Calendar). And that is why there was a reference to “the preparation of a sacrificial lamb in accordance with Yahowah.” The blood of a lamb would be and now has been smeared on the upright pillars of the doorways of individual Yisra’elite homes during the evening before they would leave Egypt.

While we have the benefit of hindsight and can now see how the whole picture fits together from beginning to end, Moseh, at least at this point, didn’t understand the role Passover, UnYeasted Bread, or Firstborn Children would play in his redemption or in ours. As such, he would have had no way to appreciate the majesty of what had just been revealed.

Moreover, Moseh knew these dictators. If the Low Chronology is correct, he had been born under Pharaoh Amenhotep I and would have been raised in this murderous despot’s household. He would have served in the Egyptian military during the reign of Thutmose I. He would have fled before Thutmose II could kill him. And he would be returning to the vengeance of his warmongering son, Menkheperre Thutmose III – whose name means Lasting is the Manifestation of Ra, the Son of Thoth (the moon god and the god of writing and magic).

Therefore, Moseh was not naive. He knew that they were egomaniacal and vicious dictators who acted as if they were gods. And it was his recognition that they were wrong, combined with his willingness to oppose the pharaoh’s persecution of the Hebrews, which made Moseh unique, setting him apart from the political, religious, and economic establishment. This is why God chose him.

“But (*wa*) **I know** (*yada* ‘*any* – have personal knowledge and I am aware) **that** (*ky*) **the king** (*melek* – the dictatorial ruler) **of Mitsraym | this Crucible of Oppression** (*Mitsraym* – this cauldron of persecution and cruelty where people are confined and restricted by religious and political institutions) **will not** (*wa lo*’) **permit** (*nathan* – freely release) **those in accord with You** (‘*eth*’ *’atem*) **to go** (*la halak* – to walk away), **except by the hand** (*bilty yad* – unless by the power, influence, and authority [4QExod]) **of a powerful and firm individual** (*chazaq* – a firm and resolute authority).” (*Shemowth* / Names / Exodus 3:19) (According to the DSS, the Masoretes replaced “except by” with “and not by,” changing the meaning entirely.)

Political and religious leaders are covetous, power-hungry, and egotistical. No one tells them what to do or takes anything away from them without a fight. Therefore, those who compel must be compelled. Those who rescind the freewill of others must have their freewill curtailed. For the sake of the innocent, those who oppress must come to receive that which they have doled out.

“So (*wa*), **I will stretch out** (*shalach*) **My hand** (‘*eth*’ *yad* ‘*any* – power and influence) **and strike** (*nakah* – afflict, smite, and wound) **those associated with** (‘*eth*’) **the Crucibles of Religious and Political Subjugation** (*Mitsraym*) **with all** (*ba kol*) **of the astounding things of Mine** (*pala*’ ‘*any* – of the amazing things which surpass human understanding or capability of Mine) **that, to show the way to the benefits of the relationship** (‘*asher*), **I will do** (‘*asah* – I will perform and cause to happen) **in** (*ba*) **their midst** (*qereb huw*’).

And after that (*wa* ‘*achar* – in the end, following all of this), **rest assured** (*ken* – you can rely on the fact), **they will send you away** (*shalach* ‘*eth*’ *’atem* – they will dispatch you).” (*Shemowth* / Names / Exodus 3:20)

The reluctance of recalcitrant empires and despots to adapt to changing circumstances would be on display. It would take the plague of death to liberate the lives of God's people.

The Yisra'elites had arrived in Goshen with their possessions and flocks, and while in the Black Land, they had worked hard and become quite prosperous. Jealous of their success, the pharaohs had not only stolen everything they owned and enslaved them, but the religious regime had also become rich by not paying them for the labor they were forced to provide as slaves. God would rectify that situation.

“And thus (*wa 'aken* – so therefore [from 4QExod]), **for the people** (*ha 'am ha zeh* – for this particular family), **I will grant favorable treatment** (*nathan 'eth ha chen* – I will offer and provide compassion, even acts of kindness) **in the eyes of** (*ba 'ayn* – within the purview of) **their Oppressors** (*Mitsraym* – the cauldron of persecution and cruelty where people are confined and restricted by religious and political institutions).

When it comes to be (*wa hayah ky*) **that you go away** (*halak* – you begin your journey), **you shall not walk away** (*lo' halak*) **empty-handed** (*reqam*).” (*Shemowth* / Names / Exodus 3:21)

God is pro-recompense. Fair is fair. His people would be compensated for their labor. And in the end, the people of Egypt were delighted to do so. Albeit, the Pharaoh, not so much.

The tone of the people's predilection is more conciliatory and polite than one would expect considering the circumstances. It suggests that the hearts of the people were less calcified than their political and religious leaders.

“A woman (*wa 'ishah*) **shall ask** (*sha'al* – will inquire about and make a request of) **of those who live in this**

community (*shaken hy'* – of the residents in the neighboring town), **as well as for the guests** (*wa min guwr* – those who dwell together) **in her house** (*beyth hy'* – her home), **for supplies** (*kaly* – utensils and cooking pots), **for silver** (*kesep* – metal belongings) **and for gold objects** (*wa kaly zahab*), **as well as clothing** (*wa simlah* – apparel).

You should set them (*sym* – you should place them) **on your sons and on your daughters** (*'al beny 'atem wa 'al benoth 'atem*), **rescuing them** (*natsal* – delivering them, sparing and saving them) **from ('eth) the Crucibles of Religious and Political Oppression** (*Mitsraym*).” (*Shemowth* / Names / Exodus 3:22)

English translations typically render *kaly* as “jewelry,” and *natsal* as “plunder,” making this sound like a preview of one of Muhammad’s seventy-five terrorist raids, where Islam’s wannabe prophet robbed defenseless civilian communities by force of arms. However, neither connotation is appropriate. *Kaly* speaks of ordinary things such as cooking vessels and utensils. And *natsal* means “to rescue, deliver, and save,” not “steal.” The Hebrews would be unarmed and defenseless, and the statement begins with “a woman shall ask.”

Such malfeasance was calculated by those who despise and besmirch the reputation of God and His people. Further, it sullied the message, which is that ordinary people are almost always more humane and generous than their religious and political leaders. The worst rise to the top.

Personally aware of the disposition of the Hebrews, and recognizing that they could be self-destructive and obstinate, especially after enduring the unrelenting yoke of their Egyptian taskmasters, the hesitant shepherd posed a classical “but what if...”

“Then (*wa*) **Moseh** (*Mosheh* – One who Draws Out) **answered** (*'anah* – responded), **and asked** (*wa 'amar*),

‘But (wa) what if (hen) they do not listen (lo’ shama’ – the fail to hear and pay attention) to the sound of my voice (ba qowl ‘any) nor trust me (wa lo’ ‘aman la ‘any – do not consider what I say to be accurate and truthful), but rather (ky) say (‘amar), “Yahowah (Yahowah – written as directed by His towrah – teaching regarding His hayah – existence) did not appear (lo’ ra’ah – was not shown or revealed) to you (‘el ‘atah).”’” (Shemowth / Names / Exodus 4:1)

It would be and has been their nature. They are a stubborn lot with a propensity to cut off their God in spite of their plight.

“Yahowah (Yahowah – a transliteration of יהוה, our ‘elowah – God as directed in His towrah – teaching regarding His hayah – existence) said to him (‘amar ‘el huw’), ‘What (mah) is that in your hand (zeh ba yad ‘atah)?’ He answered (wa ‘amar), ‘A staff (mateh – a branch, scepter, and a demarcation of the tribes).”’ (Shemowth / Exodus 4:2)

The “staff” is indicative of Dowd | David serving as the Shepherd of God’s flock. The “branch” is one of the most oft-repeated symbols for Dowd, the Son of God and the Mashyach | Messiah. The “scepter” is prophetic of Dowd’s authority as the King over the tribes of Yisra’el.

With the “shepherd’s staff, branch, and scepter” held firmly in his hand, Moseh carried the promise and power of the coming Messiah, Shepherd, and King. But without this relationship, the situation would be as dire as when Satan, depicted as a *nachash* | serpent, slithered out of the garden on his belly, and was forced to eat dirt. Therefore:

“And He said, ‘Throw (shalak – hurl, cast, or fling) that (huw’ – it) on the ground (‘erets) now (‘atah – straight away [from 4QExod]).’

And so, he cast it (shalak huw’ – he tossed it) to the

ground (*'erets* – ground), **and it came to exist as** (*wa hayah*) **a serpent** (*la nachash* – a snake).

And Moseh (*wa Mosheh*) **fled away** (*nuws*) **from** (*min*) **its** (*huw'*) **presence** (*paneh*).” (*Shemowth* / Names / Exodus 4:3)

In association with Yahowah, we have power over the Adversary. And that is why one of the earliest Towrah prophecies depicts a descendant of Ya'aqob, likely Dowd, striking Satan's head, thereby exposing his venomous schemes.

Personally, I am not much of a proponent of the miraculous show and tell. I have never asked God to prove something by performing a miracle. I would rather find validation and insights in His words. It is a great deal more instructive and rewarding.

However, to be fair, we have many more tools at our disposal. We can examine the written text whenever and for as long as we like. We can compare something God reveals in one place to every other place He uses the same word or phrase. We can build a working vocabulary using a score of acceptable lexicons. Science (especially regarding time and light), ancient and modern history, archeology, well-documented research, and search engines are enormously helpful too.

That said, Moseh was not asking for a miracle. He was simply stating that there was the possibility that the Yisra'elites might not believe him. In that case, he wanted to know how he should respond.

Along these lines, considering what He could have done, Yahowah did not try and impress Moseh either. This was a learning experience. God was teaching Moseh that, with the right approach, he would be able to move mountains, even Yisra'elites, which was a wee bit harder.

We see Yahowah giving Moseh control over the

serpent. He would be releasing His lost sheep from the Adversary's oppressive realm while establishing them as part of God's flock. This transformation from bad to good, from the "serpent" to the "branch, scepter, and staff" would be made as a result of Moseh embracing the full meaning of the Hebrew word, *chazaq*.

According to the most respected Hebrew lexicons, *chazaq* can convey: "succeed by being persistent and firm," even "to be or to grow strong by being resolute, showing tenacious resolve." According to another, *chazaq* means: "to prevail by being strong," or even "courageous." A third lexicon says *chazaq* speaks of: "being powerful by firmly grasping hold of someone or something." To these thoughts, a fourth lexicon adds the idea of "being willing to learn and then responding appropriately, repairing a relationship by becoming unremitting." A fifth advances the concept of "confirmation by being constantly earnest and assiduous, being diligent, circumspect, and persistent, thereby able to overpower a foe." A sixth Hebrew dictionary defines *chazaq* as "to control, conquer, and become victorious, possessing whatever ability is required to accomplish what is intended." And a seventh lexicon speaks of "possessing something which tightly girds and supports, encourages and empowers."

There is a subtle difference in this next verse between the DSS and the MT. The rabbis wrote, "grasp it." Moseh wrote:

"Yahowah (*Yahowah* – written as directed by His *towrah* – teaching regarding His *hayah* – existence) **said to Moseh** (*wa 'amar 'el Mosheh*), **"Stretch out** (*shalach* – reach out) **your hand** (*yad 'atah* – symbol of your power and authority) **and choose to grasp hold of it** (*wa laqach huw'* – of your own accord take it [1QExod] (qal imperative)) **by the tail** (*ba zanab*)."

And so (*wa*), **he reached out with his hand** (*shalach*

yad huw') and (*wa*), **by being persistent and firm with it, showing strength and resolve, he prevailed, gaining power over it** (*ba chazaq huw'* – by being assiduous and intense with it, by being willing to learn and respond appropriately to it, and by being strong and unremitting, he triumphed, controlling the foe) **and** (*wa*) **it became** (*hayah*) **a staff, branch, and scepter** (*la mateh* – a demarcation of the tribes) **in** (*ba*) **his** (*huw'*) **palm** (*kaph* – hand; from *kaphaph* – that which bends or bows down).” (*Shemowth* / Names / Exodus 4:4)

Digging deeper into this passage, *yad* is the most common Hebrew term for “hand,” appearing 1,631 times, versus *kaph*’s 127 iterations. The difference between them is that *yad* is very commonly used as a symbol of power and authority, especially God’s. *Kaph* and *kaphaph* convey the inverse which is to lower oneself and bow down. The transformation to God’s Family occurs because the universal source of power and authority stretched out His hand to rescue us. There is a word picture of our redemption encapsulated in every phrase and symbol.

The lesson here is that there is no limit to what we can accomplish when we apply what we learn from God and respond by being persistent and firm, unrelenting and resolute. Moseh would need to exhibit these traits to succeed. So did Dowd. So do we. God is as He would like us to be: intense and unremitting.

It was an opportunity to teach...

“The purpose of this account is (*la-ma’an* – the intent is) **for them to trust and rely** (*‘aman* – to see this as trustworthy and verifiable, to consider Me steadfast and dependable (hifil imperfect – God would be affirming His reliability consistently through His people)) **upon the reality that** (*ky* – the fact that) **Yahowah** (*Yahowah* – God’s name transliterated as guided by His *towrah* – instructions on His *hayah* – existence and His role in our

shalowm – reconciliation as *‘elowah* – Almighty God) **appeared to you** (*ra’ah ‘el ‘atah* – was seen by you), **the God of their fathers** (*‘elohym ‘ab hem*), **the God** (*‘elohym*) **of ‘Abraham** (*‘Abraham* – Merciful and Enriching Father), **God of Yitschaq** (*‘elohym Yitschaq* – God Laughs), **and God of Ya’aqob** (*‘elohym Ya’aqob* – Walking in the Footsteps of God).” (*Shemowth / Names / Exodus 4:5*)

The Yisra’elites were freed and the Towrah was revealed so that we might come to trust and rely upon Yahowah. And the transition from staff to serpent and back to staff is symbolic of Satan oppressing mankind between ‘Eden and the Millennial Shabat, where Yahowah’s sheep return to His care and protection.

‘Aman, pronounced “aw·**man**,” is a marvelous Hebrew word. In addition to saying that we should “have the confidence to trust and rely upon” Yahowah, it confirms that His Word is “verifiable and true, consistent and enduring.” *‘Aman* is among the conditions of the Covenant.

‘Aman appears 144 times in the Towrah, Naby’, wa Mizmowr. However, on thirty of those occasions, the same three Hebrew letters (אמן) were diacritically marked as *‘amen*, pronounced “aw·**mane**,” by the Masoretes, and said to mean “verily, truly, and so be it.” From these thirty arbitrary vocalizations, one of God’s most meaningful terms was then transliterated as “amen,” and it became a thoughtless conclusion to billions of prayers.

It is a shame that a word so rich in meaning, and so essential to our relationship with Yahowah, has been rendered as a religious hiccup. But it is actually worse than that. Most Christians end their prayers with: “In god’s name I pray, Amen.” Amen is the name of the Egyptian sun god. So, while they are not intending to do so, Christians, who are ignorant of Yahowah’s name, end their prayers by

suggesting that God's name is Amen.

There is a simple rule all trustworthy and reliable people use when translating one language into another: translate words and transliterate names. If this had been done, Christians and Jews would know Yahowah's name, and they would not end all of their conversations "with God" by inferring that His name is Amen.

Sin is a disease, one that infects and destroys our souls, separating us from a pure and perfect God. The most visible and horrid malady of Moseh's day was leprosy. It was not only incurable; it was so contagious that it required its victim to be separated from society. In this light, we read:

"Yet again (*wa 'owd* – continuing on), **Yahowah** (𐤏𐤃𐤅𐤃𐤇 – the pronunciation of *YaHoWaH* as guided by His *towrah* – teaching regarding His *hayah* – existence) **said** (*'amar*) **to him** (*la huw'*), **'Please** (*na'*) **return** (*bow'*) **your hand** (*yad 'atah*) **inside your garment beside your bosom** (*ba 'atah chyq* – within your robe by your heart).'

And he moved (*bow'*) **his hand** (*yad huw'*) **inside** (*ba*) **his robe** (*chyq*) **and pulled it out** (*wa yatsa' huw'* – and brought it out) **from his garment** (*min chyq huw'* – out of his robe [from 4QGen-Exod]) **and behold** (*hineh*) **his hand** (*yad huw'*) **was diseased and leprous** (*metsora'* – had a chronic skin condition), **looking like** (*ka*) **snow** (*ha sheleg*)." (*Shemowth* / Names / Exodus 4:6) The phrase "from his chest" in the last sentence was omitted by the rabbinical Masorettes. I am sharing this with you because, without access to the DSS, you might not understand why I added things that do not appear in the preponderance of modern translations.

The point is that we can trust Yahowah to heal us, even from the most infectious and debilitating diseases – also known as religion and politics. When we turn around attitudinally, and come back to God, and thereby return to fellowship with Him, Yahowah restores us, heals us, and

renews us.

“Now (wa) He said (‘amar), ‘Return (shuwb – bring back, turn around, change direction, and come back restored (hifil imperative)) your hand (yad ‘atah) to (‘el) your clothing (chyq atah – your garment).’

So he returned his hand (wa shuwb yad huw’) to his robe near his chest (‘el chyq huw’), and when (wa) he brought it out (yatsa’ huw’) from (min) his cloak (chyq huw’), behold (wa hineh) it had been restored (shuwb – it returned and was brought back, recovered, repaired changed, and renewed) to be like (ka) his flesh (basar huw’).” (Shemowth / Names / Exodus 4:7)

So long as we do not actively lead people away from God, so long as we do not inhibit access to our Heavenly Father, we can at any time change our ways, stop relying upon ourselves or others, and return to God. It is as simple as acting upon His instructions.

Still speaking to Moseh about the likely reaction of the children of Yisra’el to the validity and reliability of their mission, Yahowah said...

“So if (wa ‘im) it happens (hayah – comes to exist) that they do not trust or rely (lo’ ‘aman la ‘atah – they do not have confidence in you or find you credible), and they do not listen to (lo’ shama’ – hear, understand, and pay attention to) the voice (qowl) of the initial sign (‘owth ha ri’shown – first and primary symbol), then (wa) they may come to recognize as verifiable and trustworthy (‘aman – they may accept as reliable for the moment (hifil perfect)) the voice (la qowl) of the next and subsequent (‘acharown – final, that which comes after, and thus last) sign (‘owth – illustrative example).” (Shemowth / Names / Exodus 4:8)

The initial transformation of the “*la mateh* – staff, branch, scepter, and sign of the tribes comprising Yisra’el”

to the serpent representing Satan, and then back again, should have been sufficient, especially with Moseh gaining control over the Adversary. It was rich with uplifting symbolism they should have readily accepted. The second sign, however, would have been frightening, which is why it was held in abeyance. Leprosy would have been a death sentence, a slow, debilitating, and humiliating way to die separated and alone. And that was the unmistakable point: they would endure that fate without Yahowah's intervention.

Water is the source of life and a universal solvent, making it the universal symbol for renewal and cleansing. However, removing the consequence of sin from our mortal souls and restoring us would require something far more valuable, more precious, and more vital: life's blood.

“Then if (*wa 'im*) it happens (*hayah* – comes to exist) that they do not trust (*lo' 'aman* – they do not recognize as verifiable and true) the combination (*gam*) of these two (*ha 'eleh shanaym*) signs (*la 'owth*) and do not listen to (*wa lo' shama'* – do not hear or pay attention to) the sound of your voice (*la qowl 'atah*), next (*wa*) you should obtain (*laqach* – you should select, accept, grasp hold of, and acquire) some water from (*min maym*) the River (*ya'or*) and pour it out (*shaphak*) on that which is withered and dried up (*ha yabashah* – on that which is shriveled up and paralyzed).

It shall transpire that (*hayah*) the water (*wa ha maym*) which for the benefit of the relationship (*'asher* – which to show the way to get the most out of life) you obtain (*laqach* – you select, accept, grasp hold of, and receive) from (*min*) the River (*ya'or*), it shall come to exist as (*hayah*) blood (*la dam*) within (*ba*) that which is withered and paralyzed (*ha yabashah* – on that which is desolate, dry, and shriveled).” (*Shemowth* / Names / Exodus 4:9)

If they were paying attention, if they were open to the prospect of being rescued, these examples would have been sufficient to engender trust in and reliance upon Yahowah. Collectively, they demonstrated power over Satan's influence on behalf of Yisra'el, trusting God sufficiently to be healed by Him rather than endure a slow, debilitating death in isolation, and blood renewing those who were withering and paralyzed.

And yet, they were not only for Moseh and the children of Yisra'el, but for us as well. While we did not witness them personally, with the benefit of hindsight, and with access to the whole canvas God painted for us, we can see how these three word pictures reinforce and confirm vital aspects of Yahowah's plan. And once one recognizes the pieces to this puzzle, and understands how they fit together, the Artist who composed them appears before our eyes, merciful and approachable, trustworthy and reliable.

The next sixteen statements are not extant in the Dead Sea Scrolls which is unfortunate because, in the context of what we are reading, there is no rational basis for Moseh to say "my Lord" – albeit there is a rabbinical one. Yahowah has been explicit. He told Moseh that His one and only name for all people and all time was Yahowah. He not only instructed Moseh to use it, but He also explicitly stated that Yahowah was the only name He wanted to be used in reference to Him. Therefore, rather than omit what I suspect the Masorettes added, I am going to render it as '*edony* which, written the same way as '*adony*, has a more appropriate meaning.

"Then (wa) Moseh (Mosheh – One who Draws Out) said ('amar) to ('el) Yahowah (Yahowah – God's name transliterated as guided by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation as '*elowah* – Almighty God), 'Please (by – excuse me), My Upright and Firm One ('*edony* – as my Foundation and Support), I am ('*anoky*) not a man (lo'

'ysh – not an individual) **of words** (*dabarym* – who makes statements or delivers messages), **neither** (*gam*) **yesterday** (*shilshowm*) **nor** (*gam*) **the days before** (*tamowl*), **nor** (*gam*) **from** (*min*) **the time** (*'az*) **You spoke** (*dabar 'atah* – You communicated words) **to** (*'el*) **Your partner in this work** (*'ebed 'atah* – Your associate, coworker, or servant).

Indeed (*ky*), **my mouth** (*peh*) **is heavy, stubborn, and unresponsive** (*kabed* – is a troublesome burden and suffers from inertia) **and my tongue** (*wa lashown 'any*) **is challenging and slow** (*kabad* – fails me because it is unresponsive).” (*Shemowth* / Names / Exodus 4:10)

Moseh considered himself inadequate and unqualified – especially with regard to delivering Yahowah’s message. And that was one of many things which made him perfect. God likes using flawed implements because, to be effective, He knows that they will have to remain dependent upon Him. And God realizes that when a perfect result is achieved using an imperfect tool, some people will realize that the implement was powered by someone who knew what they were doing – someone who could be trusted and relied upon.

We do not actually know if Moseh had a speech impediment, or if he stuttered. We know that he was not a “fast talker,” or even a man of “many words.”

'Ebed, which is translated as “partner in this work,” in the last verse, is not only based upon *'abad*, meaning “to work, expending energy for a purpose,” the words are indistinguishable in the Hebrew text. So, based upon the fact that Yahowah has already said that they would be engaging together, one should not see Moseh presenting himself as a “servant” but instead as “a coworker or associate,” albeit not yet “engaged in the mission.”

As mentioned in previous volumes, *'adony* and *'edony* are indistinguishable in the Hebrew text. And while *'adony* is typically translated as “my lord,” at the time it was akin

to calling a distinguished individual “sir.” Throughout the Towrah, ‘*edon* is used in reference to the foundation and upright support for the Tabernacle of the Witness. Suffixed in the first person, it would be rendered: “My Upright One” or the “Foundation or Basis of My Support.”

Since Yahowah is on the record disavowing the title “Lord,” and indeed, using *Ba’al* | Lord to describe and name the Adversary, Satan, it would be disrespectful to refer to Yahowah as “my Lord.”

When God, Himself, is willing to go with us and be our partner, we have nothing to be concerned about. And even though God does not always get what He wants, there is always a benefit derived from working with Him.

“**So** (*wa*), **Yahowah** (יְהוָה – the pronunciation of *YaHoWaH* as guided by His *towrah* – teaching regarding His *hayah* – existence) **said to him** (*‘amar ‘el huw’*), “**Who** (*my*) **made** (*sym* – created and placed) **the mouth** (*peh*) **of man** (*la ha ‘adam*)?”

Or (*‘ow*) **who** (*my*) **could have made him** (*sym*) **mute** (*‘ilem* – unable to speak), **or deaf** (*‘ow cheres* – unable to hear), **or sighted** (*‘ow piqach* – able to see), **or blind** (*‘ow ‘iwer*)?”

Was it (*ha*) **not** (*lo’*) **Me** (*‘anoky*), **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence)?” (*Shemowth* / Names / Exodus 4:11)

Loosely translated: If I made it: I can make it work. If I had wanted man to be mute, deaf, and blind, you would be dumb, deaf, and blind.

Yahowah plays favorites. He picks and chooses those with whom He wants to work. And once He decides, He is ready to engage.

Unfortunately for God, there are few, if any, good

choices – at least by human standards. ‘Abraham, for example, was morally compromised. Moseh was reluctant.

“**So now** (*wa ‘atah* – straight away, therefore), **let’s go** (*halak* – of your own freewill, let’s start walking (qal imperative)).

I (*wa ‘anoky*) **will actually and continually be** (*hayah* – I will exist literally and consistently (qal imperfect)) **interacting with** (*im*) **your speech** (*peh ‘atah* – your mouth and thus what you say).

And I will teach, guide, and instruct you (*yarah ‘atah* – I will inform and direct you, enlighten and lead you) **regarding the words** (*dabar* – the message and statements) **which reveal the proper path to the benefits of the relationship** (*‘asher* – which lead to the correct way to get the most out of life).” (*Shemowth / Names / Exodus 4:12*)

Yarah is the actionable root of *Towrah*. *Yarah* is one of the many reasons we know that *Towrah* means “teaching and guidance, instruction and direction.” This is God’s gift to us. Treasure it.

Moseh’s response had to be disappointing, and likely hurt...

“**But** (*wa*) **he said** (*‘amar*), **‘Excuse me, sir** (*by ‘adony / ‘edony* – please, My Upright One, serving as a marker of polite discourse with addressing someone respectfully), **please** (*na’* – I implore you) **release my hand** (*shalach ba yad*) **and send out someone else** (*salach*).” (*Shemowth / Names / Exodus 4:13*)

God could not compel Moseh into going without infringing upon his freewill. He was not going to liberate slaves with a slave. And yet, Yahowah needed Moseh to go with Him because he was the only Hebrew on the planet who not only understood the caustic nature of the religious and political oppression his people were suffering in Egypt,

but he also rejected it and then took a stand against the abuse. He had the knowledge and character Yahowah required for this mission at this moment, so, after showing His frustration, Yah came up with an accommodation.

“With regard to Moseh (*ba Mosheh*) that (*wa*) was deeply concerning and displeasing, even aggravating (*charah ‘aph* – was annoying and frustrating, kindling the displeasure and resentment) for Yahowah (*Yahowah* – written as directed by His *towrah* – teaching regarding His *hayah* – existence).

So He replied (*wa ‘amar*), ‘What about (*ha lo’* – why not) ‘Aharown (*‘Aharown* – As an Alternative, bringer of light and choice (i.e., informed freewill); from *‘ar* – presenting a desirable option under the auspices of freewill as an alternative and *own* – pertaining to enlightenment), your brother (*‘ach ‘atah*), the Lowy (*Lowy* – One who Joins and Unites, Levite)?

I know (*yada’* – I am aware) that, indeed (*ky* – it is for certain), he speaks many words (*dabar dabar huw’* – he talks incessantly and says a great many things).” (*Shemowth* / Names / Exodus 4:14)

While Yahowah will not compromise His principles, nor change His approach, He will make personal accommodations when necessary. And this was such an occasion. There were no other options, no other time. The fate of humanity was hanging in the balance. Had Yahowah not rescued His people, He would have proven Himself unreliable and rendered the Covenant meaningless. There would have been no Towrah nor Prophets. God would have become unknowable, and death would be the end of life for everyone.

And now you know why Yahowah was “*charah ‘aph* – deeply concerned and aggravated, annoyed and frustrated.” Moseh’s reluctance “kindled God’s displeasure and resentment.”

Should you wonder why Moseh was hesitant, it was not because he was a slow talker, nor because he feared the Egyptian regime. We have seen him confront an armed instrument of Mitsraym's subjugation and we have listened to him verbally challenge God's decision. Therefore, these issues were not responsible for his trepidation. And that leaves us with a rather profound and unflattering insight: Moseh did not trust his own people.

Moseh realized that God would prevail over Pharaoh. But what then? If he could not convince the Hebrews to trust him and rely on Yah to liberate them, the result would be counterproductive, dangerous, and humiliating.

'Aharown's name is a play on words showing that, even in moments of great disappointment, Yahowah still has a sense of humor. 'Aharown means "As an Alternative." Also, since 'ar is about "presenting a desirable choice under the auspices of freewill as an option," and *own* speaks of "the enlightenment and benefit that can be derived from that which pertains to a particular subject," we can deduce: "Enlightened Freewill."

So that we are clear, in this context, *dabar dabar* means 'Aharown was a blabbermouth and likely a gossip. He could talk the ear off of an elephant.

Speaking of being verbose, in the late Fall of 2001 I was approached by Yahowah. There was no blazing fire and no signs other than a copy of the 91st Psalm placed in my pocket. I was not called to be a prophet or a liberator. And while I considered asking God to find someone else, recognizing I was not qualified, thankfully, I did not engender Yahowah's frustration by saying, "No." Ours has been a mutually enjoyable collaboration. You are reading the result – one of nearly thirty volumes in the *Yada Yahowah* series. By being willing to listen to Him, and by considering what He is sharing, He has inspired thousands of insights, many unheralded prior to this time.

Yahowah's requests were clear and concise. He wanted three things: 1) be willing to expose the ills of religion to leave people without excuse, 2) endeavor to communicate His message as clearly and completely as possible in the world's most popular language, and 3) share His passion to reconcile His relationship with the Children of Yisra'el. Even I could do those things, and that was good enough.

God has been grieved by humanity in general, and by His people in particular; it does not take much to please Him. Unfortunately, even so, the willing are few and far between.



There are some memorable lines along our way to Passover. The first of them is found in *Shemowth* / Names / Exodus 4:22-23...

“You should say (*wa ‘amar*) **to Pharaoh** (*‘el Phar’oah*), **‘Thus** (*koh* – this is what on this occasion) **says** (*‘amar*) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *‘elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration): **Yisra’el** (*Yisra’el* – from *‘ysh sarah* and *‘el*: Individuals who Strive and Struggle with the Almighty and Those who Engage and Endure with God) **is My firstborn** (*ben ‘any bakowr* – virginal first fruit and first to rise), (4:22) **and I am telling you** (*wa ‘amar ‘el ‘atah* – I am announcing to you), **that it is in your interest to let My son go** (*shalach ‘eth ben ‘any* – of your own freewill, it would be a good decision to set My child free (piel imperative)) **to work with Me** (*wa ‘abad ‘any* – to labor and serve with Me).

If you do not consent and are defiant and refuse (*wa*

ma'an – if you resist and are unwilling) **to set him free** (*la shalach huw'*), **be aware** (*hineh*), **I will slay** (*harag* – I will intentionally kill) **your firstborn** (*'eth ben bakowr 'atah* – your child who would inherit the birthright).”

If they were rational, I would ask Christians: if *Yisra'el* | Israel is God's firstborn, what kind of a Father would He be to abandon His child and then embrace those who tortured and tormented him? Wouldn't one have to be a little crazy to trust such a “God?”

It is interesting that Yahowah offered Pharaoh the opportunity to make the right choice. *Shalach* was conveyed in the imperative mood, giving the Egyptian dictator and slave driver the prospect of deciding the fate of his son.

Since Pharaoh had chosen to enslave the Hebrews and kill every son born to them, God's offer was quite generous. He could have said that if you do not let them go, I will torment you for eighty years and then kill you and your people. That would have been fair.

There is an unexpected twist in Yahowah's statement that we should consider. *Yisra'el* was being freed to work with Yahowah. Their purpose and mission were just beginning. They would be the messengers and exemplars for all mankind.

The moral of the story is that God wants us to engage with Him, serving with Him on behalf of the Covenant Family. Our labor together is not only enjoyable, enriching, and enlightening, it has eternal rewards. He does not want us to advance the cause of man, however, because it always turns out badly.

Yisra'el was called out of the Crucible of Religious and Political Oppression to serve as a paradigm for all of the Covenant's children. Their path from man to God is memorialized in the seven *Miqra'ey* | Invitations to be

Called Out and Meet with God which begin with Passover, UnYeasted Bread, and Firstborn Children.

That is not to say that the Yisra'elites were a good example, or one that we should seek to emulate. Their fidelity could be measured in milliseconds and their fluctuation between trust and denial was not unlike the undulations recorded by a seismograph. The religious milieu of Egypt had corrupted them, just as would their Babylonian experience almost a thousand years hence.

“**Aharown** (*Aharown* – As an Alternative, bringer of light and choice (i.e., informed freewill); from *'ar* – presenting a desirable option under the auspices of freewill as a substitute and *own* – pertaining to enlightenment) **conveyed** (*dabar* – communicated) **all** (*kol*) **of the words** (*dabarym* – statements and messages) **which to show the way to the benefits of the relationship** (*'asher*) **Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching regarding His *hayah* – existence) **had spoken** (*dabar*) **to Moseh** (*Mosheh* – One who Draws Out).

And then he engaged to perform (*'asah* – he acted in the manner which brought about) **the signs** (*ha 'owth* – non-verbal symbols designed to communicate a message) **in the sight** (*la 'ayn* – presence) **of the people** (*ha 'am* – family). (4:30)

So (*wa*) **the family** (*ha 'am* – people) **trusted and relied** (*'aman* – considered it to be reliable, verifiable, trustworthy and true) **when they heard** (*wa shama'*) **that indeed** (*ky*) **Yahowah** (𐤏𐤃𐤏𐤃𐤁𐤀 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence) **could be counted upon because He had assessed the situation of** (*paqad* – He had become acquainted with, taken stock of, and would attend to) **the Children of Yisra'el** (*beny Yisra'el*).

He had seen (*ra'ah* – He had observed and considered) **their miserable oppression and debilitating**

persecution (*'ony hem* – their harassment and suffering, affliction and poverty, the suppression and debasement) **of the Children** (*ben* – sons) **of Yisra'el**.

And they were inclined (*qadad*) **to express themselves, declaring their intent** (*chawah* – to announce their objective).” (*Shemowth* / Names / Exodus 4:31)

They would not be crawling out of Egypt, so it is unlikely that the Hebrews bowed down, prostrating themselves, on this occasion. They were being freed from religion, not being asked to be religious. Moreover, the primary meaning of *chawah* is “to declare one’s intent” not “worship.” That said, the Yisra’elites were unschooled in the Towrah and knew little if anything about Yahowah or His Covenant, and thus their response may have been ill-advised.

To capitalize on Yahowah’s offer to rescue them, even if they had been foolish, they would have to get back on their feet and walk with God away from their human oppressors.

“And after all of this (*wa 'achar* – following this, in the aftermath), **Moseh** (*Mosheh* – One who Draws Out) **and 'Aharown** (*wa 'Aharown* – As an Alternative, bringer of light and choice (i.e., informed freewill); from *'ar* – presenting a desirable option under the auspices of freewill as a substitute and *own* – pertaining to enlightenment) **went to** (*bow'*) **Pharaoh** (*Phar'oah* – transliteration of the Egyptian title meaning Great House) **and said** (*wa 'amar*), **'Thus** (*koh* – here and now this is what on this occasion) **says** (*'amar*) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *'elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration), **the God** (*'elohym*) **of Yisra'el** (*Yisra'el* – from *'ysh sarah* and *'el*: Individuals who Strive and Struggle with the Almighty and Those who Engage and Endure with God), **“It is in your**

interest to let My family go (*shalach 'eth 'am 'any* – choose of your own accord to dispatch My people, making the decision to send them away (piel imperative – subject’s influence over the object was subject to his volition)) **so that they might celebrate a festival** (*wa chagag* – revel in a party, be giddy and dance during a feast) **to approach** (*la* – concerning, according to, with regard to, and toward, as in moving closer to) **Me** (*'any*) **by pondering the word** (*ba ha midabar* – in a desolate place where the message is considered; from *my* – to question and *dabar* – the word).””” (*Shemowth / Names / Exodus 5:1*)

The request was simple: “Let my people go.” It was a choice, not a command. It was in Pharaoh’s interest, as it is in ours, to do as God requests.

In the immediate aftermath of the upcoming Passover, in which their children’s lives were spared, Yisra’elites celebrated their freedom from the religion and politics of Mitsraym during the Feast of UnYeasted Bread. This led to the adoption of Firstborn Children into Yahowah’s Covenant Family. Liberation from religious and political oppression, the Invitations to be Called Out and Meet with God, and participation in the Covenant are irrevocably linked. This connection is the single most important aspect of this story.

Many years ago, I became aware of the many Hebrew words whose meaning was explained by addressing the elements which comprise them. But it was not until more recently that I discovered that there are many words such as *midbar*, *miqra’*, and *mishpat*. The “*mi*” prefix is from the interrogatory *my*, which encourages us to ponder the implications of what follows: *dabar* | word and message, *qara’* | invitations to be called out and meet, and *shaphat* – exercising good judgment. Therefore, *midbar* encourages us to consider the implications of the word of God. *Miqra’* is a request to ponder the who, what, where, why, and when of these invitations to be welcomed into Yahowah’s

Family.

The Egyptian gods were modeled after those who were worshiped in Mesopotamia. They included: Ra, the great sun god; Osiris, the son of the Earth god; Geb, the god of the resurrection and afterlife with supernatural powers, judge of the underworld who replaced Ra when his wife poisoned him with a snake; Isis, the ambitious and mischievous Queen of Heaven who, as Osiris' wife, became the most universal and beloved of the Egyptian goddesses; Horus, the avenger and sky god who was thought to be the father of the pharaohs; Amun (a.k.a., Amen), god of the mystery and myths associated with the sun and air; Ishtar, the goddess of love and sexuality imported from the Babylonians and Assyrians; Hathor, the mother and destroyer goddess; Ma'at, truth; Nephthys, the funerary and river goddess; Nun, over chaos; Sekhmet, orchestrating plagues and destruction; Seth, the god of war and pestilence; Sobek, god of water whose name means crocodile; Ba'al, lord of storms; Geb, the god of the earth; and Set, the mean and tricky god of the desert. And while there were 2,000 gods in the Egyptian pantheon, there wasn't a real one in the bunch.

There is an interesting twist here, in that Osiris, who is prototypical of "Jesus," was syncretized with the Egyptian god Yah, a prominent lunar deity – as was Thoth – the god for which Thutmose was named. This is because the reflected light from the moon appears to renew itself after dying away. Osiris was believed to be resurrected, coming back to life after dying. They became known as Osiris-Yah. It is also telling that during the rise of Christianity in the Roman Empire, Osiris became the most widely worshiped of the Egyptian gods. Further, he became the head of their Trinity, with his son, Horus, on his right and his sister and wife, Isis, on his left. As a precursor to Easter, the most important religious holiday in Egypt celebrated his resurrection from the dead each Spring as Isis is said to

have put him back together.

In that there is precious little separating Jesus from Dionysus, it is instructive to know that as early as the 5th century BCE, Osiris and Dionysus were considered indistinguishable. Herodotus in his *Histories* (circa 430 BCE) wrote: “For no gods are worshiped by all Egyptians in common except Isis and Osiris, who they say is Dionysus. These are worshiped by all alike such that Osiris is, in the Greek language, Dionysus.” Demonstrating this connection, when Mark Antony was deified, he became Dionysus-Osiris alongside Cleopatra, who became Isis-Aphrodite.

“But (wa) Pharaoh said (Phar’oah ‘amar), ‘Who is (my – what and where is, used as an interrogatory to pose a question) Yahowah (Yahowah – written as directed by His towrah – teaching regarding His hayah – existence) that (‘asher) I should listen to (shama’ – I should hear and be attuned to) His voice (ba qowl huw’) and let Yisra’el go (shalach ‘eth Yisra’el)?

I am not acquainted with (lo’ yada’ ‘eth – I do not know) Yahowah (Yahowah – the proper pronunciation of YaHoWaH, our ‘elowah – God as directed in His ToWRaH – teaching regarding His HaYaH – existence and our ShaLoWM – restoration).

Moreover (wa gam – furthermore), Yisra’el (Yisra’el – Individuals who Engage and Endure with the Almighty) I will not let go (lo’ shalach – I will not release).” (*Shemowth / Names / Exodus 5:2*)

Since he was pretending to be a god, he didn’t have to listen to one. Or so he thought. Yahowah would up the ante and Pharaoh would fold.

We can take this as a life lesson. God will ask until there is no hope in asking...

“Then they replied (wa ‘amar), ‘The God (ha

'elohym) of the Hebrews (*ha 'Ibry* – the opposite side) **has invited us to meet and has called us out** (*qara* 'al *'anachnuw* – is summoning and welcoming us, calling out to us).

Now with a heightened sense of urgency (*na* ' – please), **we want to walk** (*halak* – we have decided to go (qal imperfect cohortative – it is the speaker's choice and desire to consistently and genuinely walk away)) **on a three-day path** (*derek shalosh yowm* – a three day's journey) **into pondering the word** (*ba ha midbar* – to consider the implications of the message in the lifeless wilderness).

Then we will prepare an animal for a feast (*wa zabach* – we will butcher an animal for consumption during a celebration with a sacrificial offering) **to approach** (*la* – while drawing close to) **Yahowah** (*Yahowah* – a transliteration of יהוה, our *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence), **our God** (*'elohym 'anachnuw*).

If not (*pen*), **He will intercede for us** (*paga* ' *'anachnuw* – He will strike on our behalf which will result in catastrophe and death) **with a plague of widespread death** (*ha deber* – in pestilence and pandemic) **or with the sword** (*'ow ba ha chereb* – or in battle with a sharp divide as a result of the ensuing conflict (written identically to Choreb in the text, and thus the Mountain of God where the Towrah was revealed)).” (*Shemowth / Names / Exodus 5:3*)

'Ibry | Hebrew is the language of revelation, comprising the very words the Yisra'elites would ponder. *Qara* ' | to Invite and Call Out is the basis of *Miqra* '. God's invitation is to liberate His people from the crucibles of religious and political oppression, thereby preparing us to meet with Him. The first three transpire over the course of *shalosh yowm*. *Halak* is the operative verb of the Covenant

where we walk away from the realm of man to explore the universe with God. *Derek* is the Way to Yahowah along the Path He articulated through Moseh. By *midbar* | investigating the Word we find the directions to Yahowah. Each step along the way is a celebration in which an animal is *zabach* for the feast. And it all exists for us to *la Yahowah* | approach our 'elohym.

The *pen* | alternative is to die as Yahowah *paga*' | intercedes on behalf of Yisra'el to keep His children safe from the *deber* | deadly plague of religion and politics. Such is the *choreb* | sharp divide between life and death revealed to Moseh in the Towrah on *Choreb*.

Pharaoh's response was unrelenting and abusive, treating the Jews as would Imperial Rome, the Roman Church, and the Third Reich. Given the opportunity, he would have worked them to death.

“And then (wa) Yahowah (יְהוָה) – a transliteration of YaHoWaH as instructed in His towrah – teaching regarding His hayah – existence) said ('amar) to ('el) Moseh (Mosheh), ‘So now ('atah) you will see (ra'ah – you will witness) what I will do to show the correct path to the benefits of the relationship ('asher 'asah) with regard to (la) Pharaoh (Phar'oah). For (ky) even with his unyielding influence and pretense of power (ba yad chazaq – no matter how powerful he believes he may be), with all of the resolve he can muster (ba yad chazaq), he will send them away (shalach hem) and drive them out (garash hem – expelling them) from his land (min 'erets huw').” (*Shemowth* / Names / Exodus 6:1)

In the intervening period, Pharaoh used his religious and political power to persecute God's People. His slave taskmasters became ever more brutal as production quotas were increased. If there were going to be a test between gods, Pharaoh believed he would win.

In the wake of the Lead Tablet discovery on Mount

Ebal which confirmed the Towrah's alphabet, language, message, timing, and route, it is reasonable to conclude that the pharaoh of the Exodus was the infamous Thutmose III. Two scarab seals bearing his name were found next to the corroborating text of the ancient tablet beside Yahowsha' ben Nuwn's altar to Yahowah. This, combined with the fact that he was Pharaoh at the commencement of the Exodus in 1447 BCE according to the most widely accepted chronology, that his firstborn son predeceased him at this time, and that he was exceptionally belligerent, all point to the same individual.

That said, there is a lot of guesswork in Egyptology and with new discoveries there are revised chronologies. According to the aforementioned David Rohl in *A Test of Time* this egomaniac's name was Dudimose II. In the Royal Canon of Turin, he was king in the waning days of the 13th dynasty although others suggest it was during the 16th dynasty.

Alfred Edersheim claims that Thutmose II was more likely. And while that is closer to the mark, the pharaoh had been dead for 33 years, during which time his wife, Hatshepsut, ruled Mitsraym. His assessment was based upon the fact that Thutmose II's rule was brief, lasting somewhere between 4 and 12 years, and while initially prosperous, he died suddenly in 1479 BCE – shortly after raiding Bedouins in what is now Israel. While he married his half-sister, Hatshepsut, in his childhood, his lone heir, Thutmose III, was born to one of his concubines. As a result, Hatshepsut became co-regent for two decades as the young Thutmose III was relegated to leading Egypt's military. Lastly, as it relates to Thutmose II, what little he built to commemorate his reign was demolished by Amenhotep III, such that no tomb has been identified with him. His mummy is tantamount evidence of his rule, revealing that he was the only pharaoh to display cysts that were likely from the plagues.

Among the least intelligent claims come from biblical scholars. Professor Emmanuel Anati believes Pepi I was the pharaoh of the Exodus, even though he ruled in the 24th century BCE – 1,000 years prior to its occurrence. The most acclaimed and arrogant biblical scholar, Professor Israel Finkelstein, who has made a career out of being wrong about almost everything, believes it was Necho II, in the late 7th century BCE. Therefore, according to his reasoning, the Exodus occurred 800 years after the Towrah was revealed by Moseh, while Yahuwzym were captives in Babylon. Dr. Fink advances this ridiculous notion because he is convinced the Towrah was written by a committee known as the JEDPs, such that it was not completed until the 6th century BCE. And while the Lead Tablet found on Mount Ebal at the conclusion of the Exodus dating to the 14th century BCE validating the authenticity of the Towrah destroys Finkelstein's theory, the fact that the letter J postdates the Towrah by 3,000 years and is not included in Yahowah's name, the D was for Deuteronomy, which is a Greek word, not Hebrew, and Priest begins with K, not P in the language of the Towrah should have been sufficient to invalidate such absurdities.

Returning to the plight of the people, as their work multiplied, the Hebrews responded to the added pressure by lashing out at Moseh. Their lack of trust would become epidemic.

Yahowah's next statement is comprised of three integrated elements, each of which is controversial. The first contains a bold declaration of Yahowah's name. Since God had already introduced Himself to Moseh, there would have been no reason for Him to reiterate it this bluntly at this time unless it was intended to introduce what follows. But make no mistake, "God spoke to Moseh and said to him, 'I am Yahowah.'" He did not say that He was "the LORD," thereby rendering every English translation invalid.

In the second part of His declaration, Yahowah reemphasizes His relationship with ‘Abraham, Yitschaq, and Ya’aqob whose point of connection is that they were the recipients of the Covenant’s promises. God not only reveals that He was actually seen by them, something which is considered impossible in Rabbinic Judaism, but He also says that He was “*Shaday*.” It is then odd that *shaday* is universally mistranslated as “Almighty” when it means anything but “overwhelming.”

Then to understand part three of Yahowah’s declaration, we must recognize that there are only two words in the next statement which are extant in the Qumran scrolls. Therefore, we cannot be entirely certain that the negation of knowing found in the 11th-century-CE Masoretic Text rendering is correct – especially since the Masorettes’ intent was to conceal the proper pronunciation of Yahowah. The question as to whether *lo*’, meaning “no” or “not,” actually appears in the text was mitigated, however, by the perfect conjugation. It indicates that there was a period in time when Yahowah’s name was not known or acknowledged. The inference is then that before Yahowah revealed Himself to them, they were unaware of His name. This explanation makes perfect sense in this context because Pharaoh had made a similar claim, one which Yahowah would resolve through introductions and demonstrations.

“And then (*wa*) God (*‘elohym*) spoke (*dabar*) to (*‘el*) Moseh (*Mosheh*), and (*wa*) said (*‘amar*) to (*‘el*) him (*huw*), ‘I am (*‘any*) Yahowah (𐤏𐤃𐤏𐤃𐤁 – the pronunciation of *YaHoWaH* as guided by His *towrah* – teaching regarding His *hayah* – existence). (6:2)

I appeared to and was seen by, becoming visible to (*ra’ah ‘el* – I became visible to and was observed by) ‘Abraham (*‘Abraham* – Merciful and Enriching Father), to Yitschaq (*‘el Yitschaq* – I Laugh), and to Ya’aqob (*wa ‘el Ya’aqob* – My Footsteps), as (*ba*) God (*‘el*) *Shaday* |

Who is Satisfactory and Sufficient (*Shaday* – Who is Acceptable and Reasonable, Who is Necessary and Enough, Who is Adequate and Appropriate; from *she* – who is and *day* – enough, sufficient, suitable, fitting, appropriate, acceptable, and pleasing), **when** (*wa*) **My name** (*shem* ‘any), **Yahowah** (יהוה – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence), **had not previously been revealed, respected, acknowledged, or understood concerning them** (*lo’ yada’ la hem* – up until that moment, it had not been shown, known, or discovered by them nor appreciated for its association with them (nifal perfect – with the perfect conjugation and nifal stem there was a point in time before which Yahowah had made His name known and after which it was not understood)).” (*Shemowth* / Names / Exodus 6:3)

As mentioned previously, *shaday* is universally rendered as “Almighty” in English Bibles even though that rendering cannot be deduced from the word’s etymology or context. Since ‘*el*’ means “Almighty God,” ‘*el shaday*’ would be like saying “almighty Almighty.” Further, its definition cannot be predicated upon *shad* because it means “to devastate and destroy, to loot and oppress,” the opposite of what Yahowah accomplished in establishing the Covenant with ‘Abraham, Yitschaq, and Ya’aqob. Moreover, vocalized as *shed*, it would make God a “demonic spirit.” There is nothing “almighty” about such things.

On closer inspection, we discover that *Shaday* is actually derived from *she*, a relative pronoun based upon ‘*asher*, and *day* (*Strong’s* H1767). With *day* conveying the ideas of “being satisfactory and sufficient,” we find God to be “acceptable and reasonable,” both “adequate and appropriate,” even “necessary.”

Rather than bragging, Yahowah is revealing to Moseh that He is reasonable and that He was more than sufficient

for ‘Abraham, providing whatever was needed to satisfy the promises to make him acceptable. And because He had done this for ‘Abraham, Yitschaq, and Ya’aqob, He could be relied upon to do the same for their descendants – the Children of Yisra’el.

This is to say that God would not be showing off. His intervention would be appropriate and adequate, sufficient to satisfy the promise to free His People. Because of what He said to ‘Abraham, Yahowah would “‘*asher day* – show the way to the benefits of the relationship by satisfactorily satisfying His promises, doing whatever was appropriate and necessary.” He would do enough to rescue them without overwhelming either side, allowing for the maximum expression of freewill while still accomplishing the mission.

God had just told Moseh that Yahowah is His one and only name – the single and solitary designation by which He wanted to be known. His statement was for all time, for all people, and in all places – and that would have included His meetings with ‘Abraham, Yitschaq, and Ya’aqob. There would be no reason for Him to conceal it then or now.

Moreover, without stating the alternative moniker, the declaration becomes irrelevant at best and perhaps even conflicting. Then a contradiction would exist because Yahowah’s name was presented frequently throughout the narratives with ‘Abraham, Yitschaq, and Ya’aqob. Therefore, in this context, and with *yada*’ written from the finite perspective of the perfect conjugation, I’m comfortable with the preceding rendering.

The facilitating act of the Covenant is God standing up for us so that we would be able to stand with Him. This affirmation then became part of God’s narrative because it explains why, once liberated, the Yisra’elites would be led back to this place.

“And (wa) in addition, I established at that moment in time (*gam quwm* – stood upright on behalf of (hifil perfect – I set up and confirmed, enabling and facilitating then)) **My Covenant Relationship** (*‘eth beryth ‘any* – My Family-Oriented Agreement) **with them** (*‘eth hem* – in conjunction with them) **to approach and to give to them** (*la nathan la hem* – to grant, deliver, and bestow on their behalf) **the land associated with** (*‘eth ‘erets* – the region and realm) **Kana’an** (*Kana’an* – to subdue, subjugate, and humble).

In association with this land (*‘eth ‘erets*), **they resided as immigrants** (*magowr hem* – they did not yet have full custody) **to show the way to the benefits of the relationship** (*‘asher*), **dwelling as a guest within it** (*guwr ba hy’* – living together in it). (6:4)

Thereafter (*wa gam* – so now in the sequence of events), **I** (*‘any*) **heard** (*shama’* – received the news of and listened to) **the painful suffering and groaning** (*na’aqah* – moaning) **of the Children** (*ben* – sons) **of Yisra’el** (*Yisra’el*), **whom** (*‘asher*) **the Mitsraym | the Egyptians in the Crucibles of Political and Religious Oppression** (*Mitsraym* – the Mitsry in the cauldrons of persecution and cruelty in Egypt confine, besiege, assault, and anguish) **work as slaves** (*‘abad* – reduce to servitude).

Concerning them (*‘eth hem*) **I remembered** (*zakar* – I am reminded of and will honor) **My Covenant Relationship** (*beryth ‘any* – My Family-Oriented Association based upon children living at home).” (*Shemowth / Names / Exodus 6:5*)

As the Father of the Covenant, it is Yahowah’s responsibility to protect His children. He told ‘Abraham He would do so, which is why He was having this discussion with Moseh. They could rely upon Him then, just as Yisra’el can trust Yahowah today.

And let’s be clear, Yahowah, not Jesus or Allah, is

offering to save Yisra'el, not Egyptians, Greeks, Romans, Christians, Muslims, or Palestinians. If we want to participate, we have to join them – not oppose them.

Confirming that the Exodus serves as the historic blueprint for the redemption of God's People, we read:

“Therefore (*ken* – pertaining to what we have been discussing), **say to** (*'amar* – you should choose to declare and to promise (qal imperative)) **to the Children of Yisra'el** (*la Beny Yisra'el* – concerning the approach of the Descendants who want to Engage and Endure with God), **‘I am** (*'any* – I am here and I affirm that I am) **Yahowah** (*Yahowah* – God's name transliterated as guided by His *towrah* – instructions on His *hayah* – existence and His role in our *shalom* – reconciliation as *'elowah* – Almighty God).

And I will bring you out (*wa yatsa' 'eth 'atem* – so I will descend to lead you out and serve to deliver you) **from under** (*min tachath*) **the burdens of forced labor and compulsory service** (*sabalach*) **of the religious and political oppressors** (*Mitsraym* – the cauldrons of military and economic subjugation, the coercive cruelty experienced in Egypt where you are confined and restricted by political persecution, considered a foe, besieged and assaulted as if shut up inside a concentration camp).

I will deliver you, rescuing and defending you, saving you (*wa natsal 'eth 'atem* – I will remove you and save you, protecting and sparing you) **from being enslaved to them** (*min 'abodah hem*).

And I will redeem you (*wa ga'al 'atem 'eth 'atem* – I will ransom you, paying the price to free you) **with** (*ba*) **the Zarowa' | Protective Shepherd and Sacrificial Lamb** (*zarowa'* – the prevailing and effective nature, the strength, resolve, and overall ability of this remarkably important and impactful individual of action who, as a leader and fighter is engaged as a shepherd among his sheep, who is

fruitful in his ways, accomplishing the mission, especially when sowing the seeds which take root and grow, creating new and fruitful life while denoting and advancing the purpose of the Arm of God, of His Shepherd and Sacrificial Lamb (speaking of Moseh and then Dowd)) **engaged and extended** (*natah* – reaching out, inclined, and outstretched) **along with** (*wa ba*) **many important decisions and extraordinary judgments** (*shaphat gadowl* – enabling verdicts, acquittals, and condemnations).” (*Shemowth / Names / Exodus 6:6*)

It is the purpose of the Talmud and New Testament to hoodwink the unthinking into believing that God has established either a set of laws that the religious must obey to earn His favor or edicts to believe which somehow save. Nothing could be further from the truth. Yahowah is a liberator, not an authoritarian despot. He is committed to freeing us from religious oppression, not subjecting us to it. And His *Towrah* | Teaching eliminates the need for faith.

When God returns, it will be once again to deliver His People from the debilitating and demonic influence of religion. He is the antithesis of religious deities.

Redemption is a special form of salvation. With it, the oppressed are ransomed. Through Pesach and Matsah Yahowah would pay the price to liberate us from the constraints imposed by men.

This is the second time *Zarowa'* is found in the *Towrah*. On this occasion it is addressing Moseh and predicting Dowd. They are Yahowah's mighty *Zarowa'* – the most remarkable men to walk out of the pages of the *Towrah*.

In the previous chapter the *Zarowa'* were discussed by Solomon and Moseh, himself, and now by Yahowah. For more on their role in our redemption, let's consider the title's first appearance in the *Towrah*. This occurs in the 49th chapter of Genesis. There we find Ya'aqob blessing

his sons, the Children of Yisra'el. While addressing Yowseph, who became a legend in Mitsraym, and before announcing that Benjamin would be a ravenous wolf, dividing the spoil, he said this of his son...

“His unbending resolve (*wa qashah huw'* – His fierce determination and piercing weapon) **shall remain** (*yashab* – it will continually dwell and abide, setting up camp and being established and enduring) **consistent throughout perpetuity** (*ba 'eythan* – constant, secure, and steady, continuously beneficial and eternally productive).

His Zarowa' | Sacrificial Lamb and Protective Shepherd (*zarowa' huw'*) **will complete His intended mission** (*pazaz* – will go beyond all bounds, showing great agility in accomplishing the task).

His capable hand (*yad huw'*) **is enabled by the power and influence** (*min yad*) **of the Mighty One of** (*'abyr* – the Strength, Power, and Truth of the Father who hovers in flight over) **Ya'aqob** (*Ya'aqob* – My Footsteps, a synonym for Yisra'el, I grab the heel, commonly transliterated Jacob; from *y* – I and *'aqab* – to receive the reward and suffer the consequences of reaching out), **out of whom there is namely** (*min sham*) **the Shepherd** (*ra'ah*), **the Rock** (*'eben* – the building and cornerstone, the precious gem) **of Yisra'el** (*Yisra'el* – Individuals who Engage and Endure with God).” (*Bare'syth* / In the Beginning / Genesis 49:24)

While it is seldom mutual, Yahowah's commitment to Yisra'el remains undiminished throughout eternity. And He has served His People best through His lead *Zarowa'*, completing His mission to guide His people and reconcile His relationship with them through Moseh and Dowd.

They are collectively the Hand of God, capable because of His influence in their lives. Of these, Dowd is the Right Hand of God, His Shepherd, and the Rock upon which Yisra'el was built. He is our *Mashyach* | Messiah,

Melek | King, and Savior as the Sacrificial Lamb.

Now turning to the son who was sold into slavery by his brothers, and then triumphed over that adversity in Egypt, Ya'aqob also said of *Yowseph* | *Yahowah* Increases...

“As a result of (*min*) God (*'el*), your Father (*'ab 'atah*), you will be helped and supported (*'azar 'atah* – He will assist you).

Accompanied by (*wa 'eth*) *Shaday* | the One who is Satisfactory and Sufficient (*Shaday* – Who is Accepting and Reasonable, Who is Necessary and Suitable, Who is Adequate and Appropriate; from *she* – who is and *day* – enough to show the way), He will bless you (*wa barak 'atah* – He will lower Himself to lift you up, invoking Divine favor upon you) with the benefits of the spiritual realm (*barakah shamaym* – with the gift, wealth, prosperity, and peace associated with the blessings of Heaven) of above (*min 'al*), inexhaustible and unfathomable, deeply moving blessings (*barakah tahowm*) stretching out and lying beneath (*rabats tachath*) the blessings of the breast and the womb (*barakah sad wa rechem* – the gift and benefit of nurturing and birth).” (*Bare'syth* / In the Beginning / Genesis 49:25)

It is a profound truth that is lost on the religious. Our Father assists and supports us, helping us, not the other way around. And His contributions to our lives are always *shaday*: satisfactory and sufficient, acceptable and reasonable, necessary and suitable, as well as adequate and appropriate.

Blessings beyond those of Ya'aqob's parents had to be magnanimous considering that he was Yitschaq's son and 'Abraham's grandson and thus an heir to the Covenant. And yet, it was through this very inheritance that Yowseph and his descendants – Yisra'el – would be offered the gifts of the spiritual realm. Being counted among those

explicitly invited into Yahowah's Home is of unfathomable value, greater than life itself.

These blessings, and Yahowah's promise to fulfill them, are documented throughout the Towrah and Prophets. His witness provides all of the confirmation we would ever need to engage in the Covenant relationship – even beyond what would occur on the everlasting summit of *Mowryah* | *Moriah*.

“The gifts and blessings of your Father (*barakah* ‘*ab* ‘*atah*) overwhelmingly confirm and establish the relationship (*gabar* – are tremendously empowering) over and above (‘*al*) the gifts and blessings (*barakah*) of those who gave me life (*harah* ‘*any* – of my parents who conceived me) as far as the extreme limits of what one could desire into perpetuity as an eternal witness (‘*ad ta’awah*) of the everlasting summit of the hills (*gib’ah* ‘*owlam*).

It is His desire that they will always remain (*hayah* – it is His will for them to genuinely and continually exist (qal imperfect jussive)) in association with (*la*) the head (*ro’sh*) of Yowseph (*Yowseph* – Yahowah Adds to and Increases, transliterated Joseph – Ya’aqob’s son who was sold into slavery in Egypt) and upon the crown (*wa la qadqod*) of the devoted leader who was set apart (*nazyr*) from his brothers (‘*ach huw*’).” (*Bare’syth* / In the Beginning / Genesis 49:26)

Yowseph was the first to enter Mitsraym after ‘Abraham and Sarah. Later in life, his father, Ya’aqob, would arrive and his descendants became many. And now, it was time to bring Yisra’el home.

The third use of *zarowa’* is found in *Shemowth* / Names 15:16. The discussion begins, as do the others, talking about redemption:

“In Your mercy (*ba chesed* ‘*atah* – with Your

unfailing kindness, genuine favor, and devoted love) **You have guided and led** (*nachah* – directed by creating opportunities for) **this family and these people whom** (*'am zuw*) **You have redeemed** (*ga'al* – You have ransomed and delivered, saving them from slavery).

You have caringly escorted and sustained (*nahal* – leading and directing) **them by your strength and might** (*ba 'oz 'atah*) **into Your set-apart abode** (*'el naweh godesh 'atah* – to Your pasture where shepherds and their flocks dwell separated and apart).” (*Shemowth* / Names / Exodus 15:13)

Within this context of the family being led and guided by God to His set-apart abode following their redemption, Moseh revealed something they would have otherwise known nothing about. The current occupants of the Promised Land would ultimately quiver upon the arrival of Yahowah’s Ra’ah, Mashyach, and Zarowa’...

“The family and people (*'am*) **have heard that** (*shama'*) **they will tremble and shake, agitated and anguished** (*ragaz*) **as birth pangs** (*chyl*) **seize** (*'achaz* – grasp hold of) **the inhabitants** (*yashab* – those who have settled in) **Palesheth | Palestine** (*Palesheth* – Strangers). (15:14)

Then, at that time (*'az*), **the bewildered and dismayed** (*bahal* – the alarmed and terrified) **leaders** (*'aluwph* – the governors and guides, even the supporters) **of 'Edowm** (*'Edowm* – the bloody red and deadly extent of Imperial Rome and Roman Catholicism), **along with** (*wa*) **those who govern** (*'Ayil* – who lead and protect) **Mow'ab** (*Mow'ab* – the Questionable Father of Pauline Christianity and Multicultural Socialist Secular Humanism), **will be seized** (*'achaz*).

Under great distress (*ra'ad*), **all of the inhabitants** (*kol yashab*) **of Kana'an** (*Kana'an* – Brought Down, Humbled and Subdued) **will melt away** (*muwg* – will

collapse and dissolve, going from solid to liquid).” (*Shemowth* / Names / Exodus 15:15)

Of this, there would be three fulfillments, all of Dowd’s doing. After the people’s king, Sha’uwl, failed, Yahowah’s King would subdue the Philistines and disempower ‘Edowm and Mow’ab en route to making Canaan safe for Yisra’el. Next, the Messiah would intervene in our lives, saving our souls by fulfilling the first four Mow’edym in year 4000 Yah. And ultimately, as Yisra’el endures the birth pangs preceding Yahowah’s return with Dowd, the returning King will again vanquish them – this time liquifying those seeking to harm his people. In this light, Dowd is the greatest of the *Zarowa*’. He will inflict recompense upon those who have terrorized Yisra’el.

“Terror and dread (*‘emah wa pachad*) will befall them (*naphal ‘al hem*) because of (*ba*) the great power and phenomenal ability (*gadawl* – the exponential growth and intensity, the overall magnification of) **Your *Zarowa*’ | **Strong Arm and Protective Ram** **shepherding the flock, Your Sacrificial Lamb (*zarowa’ ‘atah* – the prevailing and effective nature, the strength, resolve, and overall ability of Your remarkably important and impactful individual of action who, as a leader and fighter, is engaged as a shepherd among his sheep, who is fruitful in his ways, accomplishing Your mission, especially when sowing the seeds of life while denoting and advancing Your purpose as the Arm of God [speaking of Dowd]).****

They will be silenced and still (*damam*) as stones (*ka ha ‘eben*) forever (*‘ad*) as Your People (*‘am ‘atah*) pass by (*‘abar*), **Yahowah (*YaHoWaH* – an accurate presentation of the name of *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence), as the people whom (*‘am zuw*) You have created and acquired (*qanah*) celebrate the eternal witness of **Passover (*‘ad ‘abar*).” (*Shemowth* / Names / Exodus****

15:16)

One of the most compelling lessons we will learn as we study Dowd's Mizmowr and Yasha'yah's prophetic pronouncements in *Coming Home* and *Observations* is not only the identity of the future manifestations of the Palesheth, 'Edowm, and Mow'ab, but also that it is Dowd who will be coming back with Yahowah to rid the world of those who have sought to terrorize and agonize his people. 'Elyah, Yahowah's most compelling witness, along with the Nakry, will return to celebrate *Pesach* | Passover just prior to sunset, April 16th, 2030, in the midst of the Time of Ya'aqob's Troubles. Their voices will call out for 1260 days on behalf of all who will listen, proclaiming that Yahowah's return with Dowd is imminent. But even they will be silenced for 3½ days in anticipation of Yahowah's arrival on *Yowm Kipurym* | the Day of Reconciliations at sundown in *Yaruwshalaim* | Jerusalem, October 2nd, 2033 – year 6000 Yah.

The reason rabbis set a place for Elijah at their Passover Seder is a result of *Mal'aky* / Malachi 4:5-6: "Behold, I will send you 'Elyah, the prophet, before the coming of the great and dreadful day of Yahowah. And he shall turn the thinking and inclinations of the fathers to the children, and the judgment of the children to their fathers, lest I come and smite the earth with a curse."

The first *Zarowa'* proclaimed the message, offering the Towrah. The second *Zarowa'* served as Yahowah's Shepherd, writing the Songs God loves to sing. Then he returned as the *Zarowa'* | Sacrificial Lamb to open Heaven's Door. The third *zarowa'* is a little z, someone who is sowing the seeds which will take root and grow in order for Yisra'el to accept their savior and acknowledge their God.

The fourth occurrence of *zarowa'* is found in *Bamidbar* / In the Wilderness / Numbers 6:19. It leaves no

doubt that *zarowa*’ also represents the Sacrificial Lamb of God, the Door to Eternal Life.

“**The priest** (*wa ha kohen* – the one who performs and advises) **shall select and obtain** (*laqach* – shall receive and accept) **the sacrificial lamb** (*‘eth ha zarowa*’), **the ram** (*ha ‘Ayl* – the male lamb, symbolizing the upright pillar and doorway) **which has been roasted** (*bashel*), **one unyeasted cake** (*wa chalach matsah ‘echad*) **out of the basket** (*min sal*), **and one thin unyeasted wafer** (*raqyq matsah ‘echad*), **and then give them as a gift** (*wa nathan*) **upon the open hands** (*‘al kaph* – on the palms) **of the Nazyr** (*ha Nazyr* – the separated one uniquely dedicated to God) **after** (*‘achar*) **he has been cut off** (*galach huw’*) **and separated** (*‘eth nezer huw’*).” (*Bamidbar / In the Wilderness / Numbers 6:19*)

As we learn from Gabry’el, who is God’s Most Capable and Courageous Man and, thus, Dowd, in his prophecy to Dany’el, the Messiah “would be cut off, but not for himself.” The *Pesach ‘Ayil* | *Passover Lamb* is the Gift of God’s Beloved Son who, as a result of what he accomplished during *Chag Matsah* made us immortal and perfect in his Father’s eyes such that we can be adopted into His Family. One dare not partake of the ‘Ayil without the benefit of Matsah, lest one’s eternity is endured separated from God. And that is likely why it was offered twice – just to be sure we were properly prepared to enter our Father’s House.



Returning to the liberation of His People, Yahowah told Moseh...

“**I will select, receive, and grasp hold of** (*wa laqach* – I will collect, acquire, and accept) **you as My family** (*‘eth*

'atem la 'am 'any – you as My people). **I will exist as** (*hayah* – I will be) **your God** (*la 'atem la 'elohym*).

You will know (*wa yada'* – you will realize, understand, acknowledge, respect, and become familiar with the fact) **that, indeed** (*ky*), **I am** ('any) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of 'elowah – God as guided by His *towrah* – instructions regarding His *hayah* – existence), **your God** ('elohym 'atem – Mighty One), **who brought you out** (*ha yatsa'* 'eth 'atem – who descended to serve, leading you out and delivering you) **from under** (*min tachath*) **the burdens of forced labor and compulsory service** (*sabalach*) **of the religious and political oppressors** (*Mitsraym* – of the cauldrons of military and economic subjugation, the coercive cruelty experienced in Egypt where you are confined and restricted by political persecution, considered a foe, besieged and assaulted as if shut up inside a concentration camp).” (*Shemowth / Names / Exodus 6:7*)

As with any loving father, our Heavenly Father wants to hold His Family in His arms, grasp His children by the hand, and lead them out of harm's way. Yahowah's purpose is to establish a loving family, to raise and protect His children so that we might grow.

But alas...

“**Then** (*wa*) **Moseh** (*Mosheh*) **spoke** (*dabar* – communicated these words) **thusly** (*ken* – accurately and honestly) **to** ('el) **the Children** (*ben* – sons) **of Yisra'el** (*Yisra'el* – Individuals who Strive and Struggle or Engage and Endure with God), **but they did not listen** (*wa lo' shama'*) **to Moseh** (*el Moseh*) **because** (*min*) **the Spirit** (*Ruwach* – the Maternal presence of God) **was absent** (*qotser* – was essential and needed but lacking) **and because of** (*wa min*) **the horrific and cruel** (*qaseh* – harsh, perplexing, and difficult) **slavery** ('*abodah* – servitude and forced labor).” (*Shemowth / Names / Exodus 6:9*)

The Yisra'elites had already forgotten the promises Yahowah had made to them. And the miracles Moseh had performed for them had no lasting value. Unlike understanding, signs and wonders are of fleeting value.

In addition to the toll of the human oppression they had continued to endure, they lacked Yahowah's Spirit, and thus were estranged from Him. Man can be exceptionally cruel.

At this point, Yahowah asked Moseh and 'Aharown to meet with Pharaoh Thutmose III a second time.

“Yahowah (*Yahowah* – written as directed by His *towrah* – teaching regarding His *hayah* – existence) **said** (*'amar*) **to Moseh** (*'el Mosheh* – One who Draws Out), **‘It will appear** (*ra'ah* – the perception will be) **as if I am presenting you** (*nathan 'atah*) **as God** (*'elohym*) **to Pharaoh** (*la Phar'oah*), **and your brother** (*wa 'ach 'atah*), **‘Aharown** (*'Aharown* – Enlightened Expression of Freewill as an alternative, a bringer of light and choice; from *'ar* – presenting a desirable option under the auspices of freewill as an alternative and *own* – pertaining to enlightenment) **will exist as** (*hayah*) **your prophet** (*naby' 'atah* – one who speaks for God predicting the future).”
(*Shemowth* / Names / Exodus 7:1)

Yahowah works through special people like Moseh. Once chosen and equipped, they represent God and are inspired to speak for Him.

But, this time, Pharaoh would be nothing more than a pawn – his freewill would be revoked. It is something God very rarely does, and then only when the victim's iniquity is complete, and their fate is inevitable. He had asked nicely and repetitively, and so now there would be no purpose in doing more of the same.

“I will harden (*qashah* – stiffen and cause to be stubborn, obstinate, and inflexible, making unyielding and

resistant) **Pharaoh's** (*Phar'oah's*) **heart and thus his thinking and motivations** (*'eth leb* – judgment and inclinations) **so as to increase** (*rabah* – making more numerous and significant) **My signs and message** (*'eth 'owth* *'any* – My banners, signals, and standards of communication which convey meaningful examples) **and appropriate, thought-provoking warnings demonstrating My intent** (*wa 'eth mowpheth* *'any* – My symbols laden with portent conveying My resolve to be both enlightening and fair) **in the realm** (*ba 'erets* – region, land, and nation) **of the religious and political oppressors** (*Mitsraym* – of the cauldrons of military and economic subjugation, the place of coercive cruelty in Egypt where you are confined and restricted by political persecution, considered a foe, besieged and assaulted as if shut up inside a concentration camp).” (*Shemowth / Names / Exodus 7:3*)

There is a reason behind everything Yahowah says and does. For example, the first three symbolic signs of controlling the serpent, curing leprosy, and turning water into blood, which were accomplished by Moseh in Egypt and in front of the Children of Yisra'el, were designed less to impress than to convey a message.

They symbolically communicated that with Yah's help we have power over Satan's influence, that when we return to God, we can be healed by Him, and that lifeless lives can be renewed by the Passover Lamb. They convey our Heavenly Father's overall desire to empower and protect those who are receptive to His message.

But their meaning and sponsor would be lost on this crowd. Therefore, when Moseh tossed his staff down in front of Egypt's political and religious dictator, and he witnessed it transform into a crocodile...

“Then Pharaoh also (*wa Phar'oah gam*) **summoned** (*qara'* – called out to and invited) **the academic sages** (*la ha chakam* – learned and wise, the crafty and cunning, the

wily technicians with human knowledge) **and the religious sorcerers** (*la ha kashaph* – the occultists working magic and producing spells on behalf of demonic spirits as witches).

And the soothsaying priests (*wa ha chartom* – religious scribes, diviners, astrologers, and magicians possessing the knowledge and power of the occult and demonic spirits, clerics who conceive and convey sacred religious texts) **of the Crucibles of Egypt** (*Mitsraym*) **performed** (*wa 'asah gam hem*) **afterward with their secret incantations and magic** (*ba lahatym hem ken* – likewise with their mysteries, enchantments, and sorcery, to wound and burn as a byproduct of insatiable greed).” (*Shemowth* / Names / Exodus 7:11)

It was the ultimate showdown between good and bad, between Yahowah’s associates and Satan’s minions, between the best mankind could offer and God. And while it may seem as if they started out on equal footing, that is not so. First, there was a message associated with Yahowah’s signs which were not replicated.

Second, while Satan was able to show off and impress the unthinking, he was restricted to copying God. This is important because it explains the nature of religion. As a *mal'ak* | spiritual messenger, Satan does not have freewill, and without it, he and his fellow demons lack creativity. Therefore, they copy and counterfeit. Such is the nature of Judaism, Christianity, and Islam.

If Pharaoh’s magicians and gods sought to be useful, they would have fixed these problems instead of creating more of the same. When the water turned to something akin to blood, the magicians did not purify the lifeless water but instead made a bigger mess. Such is the nature of government. They have a talent for screwing more things up than they fix.

In Egypt, the perpetrator and implements of political

oppression and religious persecution have been identified. They include a head of state, a dictator in this case; a man so egotistical, he said that he was a god. The country and its people belonged to him. Among his coconspirators were “*ha chakam* – academics, the learned and wise, the crafty and clever.” They were the teachers, judges, and technicians with human knowledge.

The religious element of his society was represented by “*ha kashaph* – sorcerers, the occultists who worked magic on behalf of demonic spirits” in cahoots with “*ha chartom* – the soothsaying priests and religious scribes.” These “diviners, astrologers, and magicians, possessing the knowledge and power of the occult and demonic spirits, were clerics who conceived and conveyed the sacred religious texts.”

As clearly as words allow, God is telling us that the Adversary uses religious and political schemes to oppress and suppress. And it is His desire to free us from their oppressive and deadly spell.

This cadre of religious aficionados and political charlatans did not know that they were being toyed with, that they were being used as an example. So, when they were able to copy, corrupt, and counterfeit the initial symbolic signs, the sages, sorcerers, and priests did not realize that by doing so they were identifying themselves with the religious schemes God intended to overthrow. All religions, starting with *Babel* | Babylon, are based upon corrupting and counterfeiting, copying and twisting, elements of Yahowah’s plan on behalf of Satan. It is what makes them credible, beguiling, seductive, and popular.

This brings us back to the Garden of ‘Eden, where a crafty, shrewd, and beguiling serpent slithered into paradise to corrupt and counterfeit Yahowah’s instructions, making the choice to reject God enticing. Rather than create a compelling alternative of his own, Satan perverted

God's testimony and then projected his ambitions upon the unsuspecting Chawah.

With demonic assistance, and a little trickery, the staffs of Egypt's religious and political elite were shown to be serpentine...

“Then each individual (*wa 'ysh*) **threw down** (*shalak* – hurled and cast down) **his staff, rod, and walking stick** (*mateh huw'* – his branch, tribal affiliation, scepter, or lance) **and they became** (*hayah*) **serpentine** (*tany*n – monstrous reptiles, frightening dragons, terrible lizards, large snakes, venomous serpents, or amphibious crocodiles; from *tan* – to elongate an animal (i.e., turning a lizard into a dinosaur)).

But 'Aharown's (*'Aharown's* – the Enlightened Expression of Freewill as an alternative, a bringer of light and choice; from *'ar* – presenting a desirable option under the auspices of freewill as an alternative and *own* – pertaining to enlightenment) **staff** (*'eth mateh* – branch and scepter, tribal affiliation and walking aid) **swallowed** (*bala'* – consumed, engulfed, and devoured) **their staffs, rods, and tribal affiliations** (*mateh huw'* – their branches, scepters, and lances).” (*Shemowth / Names / Exodus 7:12*)

With this visual imagery Yahowah is affirming His people's ability to curtail Satan and his schemes. Can you imagine the wide-eyed and astonished gasps as the Egyptians tried to process what was occurring in their house?

Of particular relevance to this audience, Ma'at, the Egyptian goddess who personified truth, justice, and order, was represented by a scepter (depicted as a shepherd's staff) and an ankh (a cross with an oval disk). These were the primary symbols of the Pharaoh's political and religious authority, and now they were being devoured. The order of things was being upended.

Speaking of myths being torn asunder, the Masoretic Text, which serves as the basis for the English Bible translations not derived from the Latin Vulgate, is somewhat unreliable in these proceedings. Beginning with *Shemowth* / Exodus 7:18, and including 8:4, 8:23, 9:5, 9:19 and 10:2, entire paragraphs of the Towrah were removed by the Masoretes circa 1000 CE. In each case, the paleo-Hebrew 2nd-century-BCE scrolls discovered in the caves northwest of the Dead Sea document Yahowah's detailed description of what He wanted Moseh and 'Aharown to convey to Pharaoh.

So that you know their history, and recognize their agenda, the Hebrew word, *mesorah*, refers to the "transmission of a tradition" – in this case, the traditions of Rabbinic Judaism. As a technical term, *masorah* means "to apply diacritic markings in the text of the Hebrew Tanakh, while adding marginal and textual notes on the vocalization and substitution of names and words."

The Masoretes sought to justify rabbinical superiority over the *Lowy* | Levites. They worked to eliminate all references to Yahowah's name. They tried to conceal prophecies that confirmed Dowd's role as the Pesach 'Ayil. Then they went about justifying the authority of the Oral Law as conceived in the Babylonian Talmud (circa 500 CE), the *Midrashim* (analysis of hidden textual secrets first written in the 2nd century CE), and *Halakhah* (rabbinical religious and civil law comprised of 613 mitzvot first conceived by Rabbi Simeon ben Azzai in the 2nd century CE and codified by the Rambam Maimonides (d. 1204 CE)).

The Masoretes were devotees of Rabbi Akiba (d. 135 CE), the father of Rabbinic Judaism, and the man directly responsible for the destruction of Yaruwshalaim, the murder of over one million Yisra'elites, the salting of the land, and the 1,800-year Diaspora in Europe. And while he was the most influential figure within the rabbinical

movement, the institution of religiously inspired copyediting began with the first rabbis as far back as 30 BCE.

The Qumran scrolls demonstrate that some portions of the Towrah were removed by them, and other things changed, creating a text which a millennia later became the basis of the Masoretic Text. These commissions and omissions are now evident in portions of *Shemowth* / Exodus, *Bamidbar* / Numbers and *Dabarym* / Deuteronomy. Their most heavy-handed copyediting is found in *Yasha'yah* / Isaiah, serving as proof that their work cannot be blindly trusted.

To put this into perspective, apart from their diacritical markings which alter the meaning of the same word, outright changes, whether accidental or deliberate, are seen in one word out of every fourteen on average. And most of these differences between the text of the 1000-year-old Dead Sea Scrolls and the Masoretic Text are minor, typically comprised of a disparity in conjunctions, pronouns, points of grammar, or plural versus singular forms.

Therefore, while the DSS and MT are 93% identical in the details and 97% similar in meaning, we must always be circumspect when it comes to their diacritic marks, which serve to vocalize the Hebrew text. Other Hebrew words which can be formed from the same set of consonant-vowels must always be considered as we study the Word of God.

Returning to the Towrah account, Yahowah instructed Moseh to strike the waters of the Nile with his staff, turning them into blood. Beyond the redemptive symbolism of blood in the shadow of the first Passover, by striking the Nile, Moseh was demonstrating that he had power over the Egyptian god of the River – Hapi – responsible for the renewal of life derived from the annual

flooding. It was Hapi, they believed, who gave life to Mitsraym.

You may have noted that I use “Nile” sparingly. The predynastic name for the waterway was likely Hapi, but was later changed to *Iterow*, meaning “River,” which is *ya’or* in Hebrew. “Nile” comes from the Greek corruption of *neilos*, the word the Mitsry used to describe “water.”

Similarly, while the Mitsraym referred to their nation as *Kemet* | the Black Land at this time, today “Egyptians” refer to themselves as Masri and Masreyeen. “Egypt” is from a French (Egypte) transliteration of the Latin word, Aegyptus, which was a transliteration of the Greek Aigyptos. It means: “burnt face.” In the Greek religion, Aegyptus or Ægyptus, was a legendary king of the country they named in his honor. Today, “Black Face” is considered a pejorative.

“Walk to (*halak*) to Pharaoh (*‘el Phar’oah*) in the morning (*ba ha boqer* – to be observant in the early part of the day) because you’ll notice that (*hineh*) he will go out (*yatsa’*) to the water (*ha maym*).

Stand (*natsab*) upon the bank (*‘al saphah*) of the River (*ya’or*) to meet and summon him (*la qara’ huw’* – to call out and encounter him).

Then take, grabbing hold of (*wa laqach*) in your hand (*ba yad ‘atah*), the staff (*ha mateh* – the branch, tribal affiliation, and scepter, even walking stick) which, to show the way to the benefits of the relationship (*‘asher*), overwhelmed (*haphak* – overthrew and destroyed) the serpent (*nachash*). (*Shemowth* 7:15)

And you shall say to him (*wa ‘amar ‘el huw’*), ‘Yahowah (*Yahowah* – a transliteration of יהוה, our *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence), the God of the Hebrews (*‘elohym ha ‘Ibry*), sent me to you (*shalach ‘any ‘el ‘atah*)

to say (*'amar*), **“Let My People go (*shalach 'eth 'am 'any*) so that they may choose, of their own accord, to work with Me (*wa 'abad 'any* – elect of their own freewill to serve with Me (qal imperfect jussive)) in considering the Word (*ba ha midbar* – in contemplating and pondering the message).” But (*wa*), behold (*hineh*), thus far (*koh*), you have not listened (*lo' shama'*).”** (*Shemowth / Names / Exodus 7:16*)

This is an interesting comparison. Man had made work compulsory, but with God, it would be voluntary.

“Thus says (*koh 'amar*) Yahowah (*Yahowah* – the proper pronunciation of YaHoWaH, our *'elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration), ‘By this you shall know that I am (*ba zo 'th yada' ky 'any*) Yahowah (*Yahowah* – written as directed by His *towrah* – teaching regarding His *hayah* – existence). Behold (*hineh*), with the staff that is in My hand (*ba ha mateh 'asher ba yad 'any*) I will strike (*'anoky nakah*) upon the water which is in the River (*'al ha maym 'asher ba ha ya'or*), and it shall be transformed into that which approaches blood (*wa haphak la dam* – it will change such that it is regarded as blood). (*Shemowth 7:17*)

The fish that are in the River (*ha dagah 'asher ba ha ya'or*) will die (*muwth*), and the River will develop a horrible stench (*wa ba 'ash ha ya'or*). The religious and political oppressors (*wa Mitsraym* – those in the cauldrons of military and economic subjugation, the place of coercive cruelty and political persecution, in what has become a concentration camp) will become disgusted by drinking water from the River (*la'ah la shathah maym min ha ya'or* – will grow weary of experiencing the liquid from the River and will not be able to endure it).” (*Shemowth / Names / Exodus 7:18*)

‘Aharown was told to stretch out his staff which turned

Egyptian streams, pools, and reservoirs into something akin to blood – including water found in stone and wooden buckets. It is then that we are told that the **“soothsaying priests (*chartom*) of the oppressive religious regime (*Mitsraym*) engaged (‘*asah*) as before (*ken*) through their secret magic tricks (*lat hem*).”** But all that means is that they released some of Pharaoh’s pet crocodiles out of their cages as they had previously done in response to Moseh. *Lat* is from *lowt*, which speaks of “concealing what one is doing through some sort of a covering.”

That notwithstanding, Pharaoh went back to his house and let his people suffer. However, his cadre of religious clerics would not have been so blasé. Yahowah obviously had power over Hapi, Naunet, Mut, and Nu, the goddess of primordial waters from which all life was said to have arisen.

Seven days later, after the fish had all died, Yahowah *nagaph* | plagued Mitsraym with *tsaphardea*, which is typically translated as “frogs.” It is a compound of “*tsaphar* – to withdraw, departing sooner rather than later” and an unused root meaning “swamp.”

Besides the symbolism of these bird-brained creatures being wart-covered (if they were toads) and primitive, with *tsaphardea*, Yahowah was putting Pharaoh on notice that He was withdrawing His people from the swamp of Mitsraym.

These annoying critters found their way into every storehouse, bedchamber, and kitchen. But rather than direct his wise men, occultists, and priests to rid the realm of frogs, Pharaoh added to his people’s misery by asking his foolish followers to increase their numbers. Another sign had been corrupted and counterfeited by the religious and political establishment, and as a result, the common people suffered.

Also worth noting is that many of Egypt’s goddesses

were identified with reptiles and amphibians. On occasion, Amun, Amen, Horus, and Ra were depicted in hieroglyphics by way of a frog's head. However, this god / frog versus goddess / snake distinction was not always the case. Heget, the goddess of childbirth, who is said to have breathed life into humans at birth, was universally represented as a frog-headed woman. In performing this miracle, the Egyptians would have known that Yahowah had power over these gods and goddesses as well.

Recognizing that his associates were unable (or unwilling) to do anything which would actually benefit his people, Pharaoh asked Moseh to tell Yahowah to remove the infestation of frogs, promising to release the Yisra'elites if God performed as requested. Knowing he would not, Moseh had the croaking critters separated from the community such that the Egyptians were left to sweep them from their homes and pile them up in heaps, which of course stunk all the more.

If the stench was not bad enough, when Pharaoh went back on his promise, Moseh was told to have...

“Aharown (*Aharown* – Enlightened Expression of Freewill as an alternative, a bringer of light and choice; from *'ar* – presenting a desirable option under the auspices of freewill as an alternative and *own* – pertaining to enlightenment) **stretched out** (*natah* – spread out and extended) **his hand with the staff** (*'eth yad huw' ba mateh huw'*) **and struck** (*nakah*) **the dirt** (*'eth 'apar* – dust, minute particles of matter) **of the earth** (*ha 'erets* – ground, region, and realm) **and there were** (*wa hayah*) **annoying and biting insects** (*ha kenam* – gnats, lice, flies, mosquitoes and maggots) **on man and beast** (*ba ha 'adam wa ba ha bahemah*).

Everywhere (*kol*), **the dust** (*'aphar* – the dry earthen soil) **of the land** (*ha 'erets*) **became** (*hayah*) **swarms of annoying and biting mosquitoes, gnats, and flies**

(kenam) throughout the entire land (*ba kol 'erets*) of **Mitsraym** | the Crucibles of Political and Religious Oppression (*Mitsraym* – the cauldrons of cruel persecution where people were confined and restricted by military and economic institutions; plural of *matsowr* – to be delineated as a foe and besieged during a time of testing and tribulation, from *tsuwr* – to be bound and confined by an adversary, besieged, assaulted, shut up, and enclosed in a concentration camp by those showing great hostility).” (*Shemowth* / Names / Exodus 8:17)

I hate mosquitoes, biting gnats, and flies. They are the worst. Clearly, God knows how to irritate those who deserve it. Now, if only those annoying buggers would leave the rest of us alone.

The moral of the story is that the men who were trying to compete with God, the men who were testing their will and power over God, were created by God from the *'aphar* | dust of the earth. And since far too many of them had become like annoying maggots and lice to their Creator and were no smarter than frogs, He gave them a taste of their own medicine.

The witnesses to this miracle would have worshiped Geb. He was the god of the earth and the father of the Egyptian gods. But now, he had been besieged by a swarm of gnats. Even the mighty Geb was powerless in the presence of Yahowah.

Kenam, the Hebrew word for “annoying insects, gnats, lice, flies, mosquitoes, and maggots,” also speaks of an “official in a religious or political office who is in a position of authority over others and who, through substitution, takes the place of another.” These irritating gnats and lice had become a simile for the sages, sorcerers, and clerics at the helm of man’s most powerful regime.

The Egyptian “*miqneh* – livestock and domestic animals” would succumb next...

“For if (*ky ‘im*) you refuse (*ma’en ‘atah*) to set them free (*la shalach*) and you continue to hold them, treating them harshly (*wa ‘owd ‘atah chazaq ba hem*), (9:2) then to get your attention (*hineh*), the hand (*yad*) of Yahowah (𐤏𐤍𐤅𐤍𐤁𐤏 – the pronunciation of *YaHoWaH* as guided by His *towrah* – teaching regarding His *hayah* – existence) will be upon (*hayah ba*) your livestock (*miqneh ‘atah* – domestic animals; from *my* – to question and *qanah* – what is obtained, acquired, and possessed) which are in the open fields (*‘asher ba ha sadeh*), including the horses, the asses, and the camels, even with the large bulls and cattle, flocks of goats and sheep (*ba ha suws ha chamowr ba gamal ba ha baqar wa ba tso’n*), infecting them with a very severe plague (*deber kabed me’od*).” (*Shemowth / Names / Exodus 9:3*)

Hathor, who was considered to be the mother of all the pharaohs, was depicted as a golden calf. Her claim of divinity was being assailed by this plague, as was the Pharaoh’s. Further, it was the cow-goddess, Bat, who represented the heavens, who is said to have given the pharaohs their authority to rule over the people.

By killing bulls in addition to heifers, Yahowah was attacking one of the priests’ most sacred cults – that of Apis the bull, who was the god of herds. Apis became the preeminent deity of Memphis and was linked to the process of mummification and, therefore, to a pharaoh’s fate in the underworld. Apis-Atum was represented by a sun-disc and depicted as a bull in the constellation of Taurus.

Vocalized differently, the same three textual consonants which comprise “*deber* – disease which leads to widespread death” also convey *debar* which is the “Word” of God. For those who embrace Yah’s Word, there is abundant and everlasting life. For those who ignore His Word, or reject it, there is a plague that leads inevitably toward death. The religious and political schemes of man are a deadly pestilence, a pandemic killing everyone they

infect.

Likewise, *kabed* is a word with a dichotomy of opposite meanings. On the bad side, it means “to burden, to make trouble, to accumulate excessive wealth, and to be proud and act arrogantly,” in addition to being “severe, harsh, intense, and stubborn.” On the good side, we are called to “*kabed*” our Heavenly Father and Spiritual Mother in the Fifth Instruction, “viewing them as being significant, distinguishing them as being relevant, worthy, and important, honoring and distinguishing them.” These are choices we are all given, and they explain the consequences.

In the context of *mitsraym* meaning “crucible,” and of carbon being the residue of life, this description of the plague is fascinating...

“Yahowah (*YaHoWaH* – an accurate presentation of the name of *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **said to** (*‘amar ‘el*) **Moseh** (*Mosheh* – One who Draws Out) **and to** (*wa ‘el*) **‘Aharown** (*‘Aharown* – Enlightened Freewill), **‘Grasp hold of** (*laqach* – collect and obtain) **what fills the hollow of your hand** (*la ‘atem melo’ chophen ‘atem*) **of soot** (*phyach* – powdery carbon particles) **from a smelting furnace** (*kibsan* – a high-temperature crucible designed to smelt metals, separating and refining that which is valuable from the dross) **and have Moseh toss and scatter it** (*wa zaraq huw’ Mosheh*) **in the air** (*ba ha shamaym* – in the sky and toward the atmosphere and heavens) **before Pharaoh’s eyes** (*la ‘ayn Phar’oah*). (*Shemowth* 9:8)

And it shall become (*wa hayah*) **as fine sooty dust** (*la ‘abaq* – as that which is diminished under pressure to powdery carbon soot) **over** (*‘al*) **the entire region** (*kol ‘erets* – land) **of the Crucibles of Oppression** (*Mitsraym* – the cauldrons of religious and governmental, military and economic subjugation, the coercions and cruelty

experienced in Egypt where the people were confined and restricted by political persecution; plural of *matsowr* – to be delineated as a foe and besieged during a time of testing and tribulation; from *tsuwr* – to be bound and confined by an adversary, besieged, assaulted, shut up, and enclosed in a concentration camp by those showing great hostility).

It will cause (*hayah*) eruptions of boils (*shahyn* – lesions of infectious sores on the dermis, including potentially cowpox) breaking out (*parach*) as festering blisters (*'aba'bu'oth* – as belching skin ulcers and pustules) on the people (*'al ha 'adam*) and upon the animals (*'al ha bahemah* – domestic livestock) throughout the land (*ba 'erets*) of the religious and political oppressors (*Mitsraym* – of the cauldrons of military and economic subjugation, the place of coercive cruelty in Egypt where slaves are confined and restricted by political persecution, considered foes, besieged, and assaulted as if shut up inside a concentration camp).” (*Shemowth* / Names / Exodus 9:9)

Had the pandemic been smallpox, a third of the Egyptians would have died. Cowpox is much more annoying and gruesome in appearance, but only has a 1% mortality rate. There would even be a benefit, in that those infected with cowpox would be immune to smallpox. And if so, then there is a vaccine in this story. Edward Jenner coined the word “vaccination” in 1796 from the Latin adjective *vaccinus*, meaning “of or from the cow.”

The Masoretes added *kol*, meaning “all” before “the region of Mitsraym,” suggesting that the entire nation would be infected. However, since Yahowah had already stated that the Hebrews and their livestock residing in Goshen would not be affected by this disease the inclusion of *kol* is inappropriate.

Pharaoh’s sages, sorcerers, and clerics were afflicted and so debilitated that they could no longer stand before

Moseh. There would be no counter or cure for the plague Yahowah had imposed on those who had been ruthlessly tormenting His children. Now, Pharaoh's cadre of religious charlatans were as diseased externally as their souls were corrupted internally. The Almighty had exposed them.

The Egyptian goddess of the air was Amunet. She was represented by a cobra. She too was rendered impotent before Yahowah, as was the sky goddess, Nut.

As unpleasant as all of these plagues had been, Yahowah was actually trying to teach Mitsraym and the world at large a lesson. He could have killed them all, rendering the nation and its people indistinguishable from the black soil they had worshiped and from the dirt from which they had been comprised.

It is, after all, the sum of mankind apart from God. And at this point, these conniving characters did not deserve any better.

“Indeed, by now (*ky 'atah*), I could have stretched out (*salah* – I could have extended) My hand (*'eth yad 'any* – power and authority) and struck (*wa nakah* – afflicted) you, and your people (*'eth 'atah wa 'eth 'am 'atah* – you and your country), with (*ba*) the plague (*ha deber* – the pestilence and pandemic disease), you would have become unrecognizable (*kahad* – your identity would be unknown, destroyed and perishing, hidden and concealed) from (*min*) the ground (*ha 'erets* – earth as in dirt).” (*Shemowth / Names / Exodus 9:15*)

Those who had lorded over the Children of Yisra'el, murdering them, and who had made life miserable for those who survived, making them mold bricks out of clay, were now a word away from rolling in the very mud from which their captives had toiled.

In that Osiris was the god of the Egyptian underworld, the faithful were within a whisper of becoming one with

their religion. This god and his people were as viable as Santa Claus and his elves.

This is one of the few instances where Yahowah intervened so demonstrably in human events. His interactions began with ‘Adam and Chawah in the Garden. He would then instruct and aid Noach during the construction of the Ark. The process of establishing the Covenant with ‘Abraham was interactive, as was the Exodus and the revelation of the Towrah through Moseh. Yahowah’s inspiration and support of Dowd throughout his lives, particularly during the fulfillment of the first four Miqra’ey in year 4000 Yah serves as the paradigm of mutual cooperation. Then, of course, in a particularly overt demonstration of His intent, Father and Son will return to fulfill the Mow’edym of Kipurym and Sukah. And at this time, every corrupting influence will be expunged from the Earth while the planet is restored to the conditions experienced in ‘Eden.

Of these seven demonstrations of His influence, this was among the least enjoyable and yet most important. Had Yahowah not intervened to rescue His people, liberating them to work with Him, God, and the means to enter His company, would be unknown.

As a result, Mitsraym was of no account...

“Nevertheless (‘uwlam), for this purpose (‘abuwr zo’th – for this reason) I will take a stand on your behalf (‘amad ‘atah – I am present and accountable, ready to sustain you), in order to (ba ‘abuwr – for the express reason) reveal the extent of My capabilities to you (ra’ah ‘atah ‘eth koach ‘any – for you to see My power, might, ability, and authority), and so that (wa) My name (shem ‘any) may be proclaimed, assessed, contemplated, and certified by recording it in writing (saphar – documented in writing, recounted, verified, and spoken) throughout the entire earth (ba kol ha ‘erets).” (Shemowth / Names /

Exodus 9:16)

The only reason the Egyptians survived their duel with the Almighty is because Yahowah had something far more important to accomplish than the sum of their lives. He wanted to demonstrate to His people that He could do for them as He had promised. His hope was that, as a result, they would trust and rely upon Him forevermore. And second, Yahowah wanted His name recorded in writing and declared throughout the Earth.

It is one thing to ignore God, or even reject Him, but when rebellion against Yahowah causes man to act pretentiously, that is an altogether different problem – especially when those who exalt themselves in the guise of religion and politics abuse our Heavenly Father’s Family.

“Even beyond what would have been expected (*‘owd*), **you have continued to behave haughtily** (*salal ‘atah* – you are being pretentious, insolent, and arrogant, exalting yourselves (participle – verbal adjective hitpael – completely of your own doing)) **toward** (*ba*) **My People** (*‘am ‘any*) **by not** (*la bilty*) **releasing them** (*shalach huw’*).” (*Shemowth / Names / Exodus 9:17*)

Virtually every national leader is haughty. Arrogance rises to the top. So, with their noses stuck up in the air, Yahowah’s next sign would have them duck for cover.

“Now pay attention (*hineh*), **about this time** (*ka ha ‘eth*) **tomorrow** (*machar*), **I will cause exceedingly large and intensely abundant** (*ma’od kabed* – severe, heavy, and immense) **hailstones** (*barad* – spheres of frozen water) **to rain down** (*matar* – to fall), **such as** (*‘asher*) **have never existed like this** (*lo’ hayah kamow huw’*) **in Mitsraym** (*Mitsraym* – the Crucibles or Religious and Political Oppression) **from the day it was founded until now** (*la min ha yowm yasad hy’ wa ‘ad ‘atah*). (9:18)

So then, go out and release (*wa ‘atah shalach* – set

free) **your livestock** (*'eth miqneh 'atah* – your herds) **and bring them to a shelter** (*'uwz* – to a safe refuge), **along with everything else which is of concern to you** (*wa 'eth kol 'asher la 'atah*) **in the open fields** (*ba ha sadeh*), **including every person** (*kol ha 'adam* – man) **and animal** (*wa ha bahemah* – living creature) **which** (*'asher*) **can be found** (*masa'* – attained) **in the open environs of the pastures and countryside** (*sadeh* – fields).

Those not gathered and brought (*wa lo' 'asaph* – not withdrawn, removed, and escorted) **home** (*ha beyth* – to the household of the family) **when the hailstorm** (*wa ha barad*) **descends** (*yarad* – comes down) **upon** (*'al* – on and against) **them** (*'al hem*) **will die** (*wa muwth*).” (*Shemowth / Names / Exodus 9:19*)

The message was: release them and lead those you care about home, or you and they will die. It is the same message Yahowah is sharing with His people today.

At this point, the Qumran scrolls confirm that the message which began with the 13th verse of this chapter and continued through most of the 19th was then repeated in Pharaoh's presence. Yahowah had not only seen to it that His people were protected, He forewarned their foes. Once again, the same thing is occurring today.

“Only (*raq* – exclusively) **in** (*ba*) **the region** (*'erets* – land and area) **of Goshen** (*Goshen* – it rained on everybody) **where there were** (*'asher shem*) **Children** (*ben* – sons) **of Yisra'el** (*Yisra'el* – individuals who engage and endure with God), **there was no hail** (*lo' hayah barad*). (9:26)

Then Pharaoh sent out (*wa Phar'oah shalach*) **a summons** (*wa qara'* – an invitation to meet) **to Moseh and 'Aharown** (*la Mosheh wa la 'Aharown* – to draw out on the basis of enlightened freewill) **and said to them** (*wa 'amar 'el hem*), **‘In the conduct of my life** (*ha pa'am* – now, at this time and perhaps one other), **I bear some**

blame for having committed an infraction (*chata* – I have acted improperly and I am guilty, having missed the way by being wrong).

Yahowah (*Yahowah* – a transliteration of יהוה, our *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **is the One who is right** (*ha tsadyq* – is the One who is correct, just, proven, and just). **My people and I** (*wa 'any wa 'am 'any*) **are the ones who are wrong** (*rasha* – incorrect, improper, unfair, and unjust).” (*Shemowth* / Names / Exodus 9:27)

It was all true, but just saying it would be of no benefit. Satan knows Yahowah is right and that he is wrong, but he is still going to *She'owl* | Hell. Neither our redemption nor our reconciliation with God is enabled by a confession or a profession as the religious would have everyone believe.

While the path home begins by acknowledging that man's way is wrong, we are no closer to God until we accept that Yahowah's way is right – and then move in His direction along the path He has provided. We must act upon both sides of this equation to benefit. This means that we should demonstrate our commitment to disassociate from human religious and political institutions prior to trying to solicit God's protection by engaging in the Covenant.

Pharaoh then asked Moseh to negotiate with Yahowah for relief in the pagan way...

“Make a request by praying and pleading with, trying to supplicate (*'athar 'el* – implore and worship, speaking voluminously to) **Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching regarding His *hayah* – existence) **because there has been enough** (*wa min rab hayah*) **of God's** (*'elohym*) **booming voice** (*qowl*) **and the hail** (*wa barad*), **even the lightning** (*'esh* – fire [not in MT but found in DSS]).

I want to release you (*shalach 'eth 'atah* – I have

chosen to send you away, letting you go (piel imperfect cohortative – subject wants to free the object forevermore) **because I do not want you to stay any longer** (*wa lo' yasaph la 'amad* – I do not want this to occur ever again).” (*Shemowth / Names / Exodus 9:28*)

“Pray, worship, and beg” as if the subservient number of words were going to impress God when He is opposed to praying, worshiping, and begging. But nonetheless, that is what pagans do. Since they cannot listen to or learn from their gods, they pray to them. It is as if man thinks his words are superior to his Creator’s instructions and his pleading more vital than God’s will.

Pharaoh had given up. Neither he, his religious clerics, nor his pantheon of gods were able to stand up to Yahowah, much less recognize that life’s goal was to stand next to Him.

Moseh asked Yahowah to put an end to the hailstorm, but he still told Pharaoh that his dealings with God were far from over. In life, we either come to revere Yahowah or to fear Him. We will either be adopted or judged by Him. Even those who want nothing to do with God, will eventually be evaluated by Yahowah. So Moseh said...

“But (*wa*) as for you and your servants, subjects, and worshipers (*'atah wa 'ebed 'atah*), I realize (*yada*’ – I am aware and know) that it is obvious that you do not respect (*ky terem yare*’ – that, indeed, you neither revere nor fear) the presence of (*min paneh*)Yahowah (*Yahowah* – the proper pronunciation of YaHoWaH, our *'elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration) Almighty (*'elohym*).” (*Shemowth / Names / Exodus 9:30*)

Yahowah revealed who He is, how to get to know Him, what He is offering, and what He expects in return in His Towrah, doing so clearly but not simply. The path to God is through words which have to be closely examined

and carefully considered such that our response is appropriate and genuine. Pharaoh knew little of Him, and therefore, his platitudes were wisps of vapor in the wind.

Believing that God exists and living a good life will not get anyone into heaven. Being religious or political is worse, leading the faithful and patriotic in the other direction. Pharaoh, however, established a benchmark many would emulate. He pretended to be authorized by God to impose his religious and political agenda on his subjects. And then he did the unforgivable: he enslaved and persecuted the Children of Yisra'el.

Considering Yahowah's response to Pharaoh, it is a wonder that so many have followed in his footsteps. These include the Assyrians, Babylonians, Greeks, Romans, Roman Catholics, Muslims, Fascists, Communists, and now the liberal and politically correct, whether in academia, the media, or cancel culture.

Yahowah is consistent. His retort to those who impose their will over others, depriving many of their freedoms religiously or politically, who mislead, and especially those who persecute His people has not changed. Those counted among Christians and Muslims, Communists and Fascists, the Conspiratorial and Anti-Semitic who are opposed to God's People will not be around much longer.

We have a reminder in the previous statement that Yahowah is a name, not a title. God is a title, not a name. So, saying "God Yahowah" is like saying "President Lincoln." Saying "Yahowah Almighty" is to affirm that Yahowah is God. The reason it may sound odd to your ear is because religious clerics have done their best to not only conceal Yahowah's name, but to convince the masses that God is a name.

The next statement is often put into parentheses because most scholars do not understand its relevance. And yet, without it, we would not be able to ascertain when to

celebrate Passover or any of Yahowah's other Miqra'ey.

“Then the flax (*wa ha pishtah* – a slender erect annual, with blue flowers in the spring, used for making linen fibers and for wicks in oil lamps) **and the barley** (*wa ha sa'orah* – early ripening cereal grain) **were knocked down** (*nakah* – struck and beaten down), **for indeed** (*ky* – because verifiably) **the flax was budding** (*ha pishtah gibo'l* – and then the flax was beginning to bloom) **and the barley was young and formative** (*wa ha sa'orah 'abyb* – the barley grain had just become ripe and viable and yet still soft and moist, green and growing in the ear and thus not hard, shriveled, or dried).” (*Shemowth* / Names / Exodus 9:31) (The reference to barley follows flax in the MT, but not the DSS.)

Flax was used to make linen. Therefore, in recognition that these fibers also serve as wicks for oil lamps, when made into white apparel, linen symbolically represents the Garment of Light in which we are adorned by our Spiritual Mother to make us appear perfect before Yahowah. The blue flower is symbolic of heaven, and thus of Yahowah's home.

Harvested barley serves as a metaphor for saved souls. In this case, because the grain is *'abyb*, these souls are still receptive, and thus viable, capable of growing and maturing. The bread of life is comprised of barley.

Indeed, the key to this verse is *'abyb*. Yahowah's year begins in *'Abyb*, with the first renewed moon sighted following the time barley begins to ripen, with the green and growing grain appearing in the ear of the plant. It is the same time of year that the flax blooms, sprouting its blue petals.

Independently and collectively, the budding barley and flowering flax reveal that this narrative is occurring during the transition from winter to spring. Today, we call this change of seasons from the darkness and death of

winter to the budding hope of spring the Vernal Equinox. And it is this timing, rife with symbolism, to date the *Miqra'ey* | Invitations to be Called Out and Meet with God, beginning with *Pesach* | Passover, *Matsah* | UnYeasted Bread, and *Bikuwrym* | Firstborn Children.

These annual cycles of barley and flax provided a way to synchronize twelve to thirteen 29.531-day lunar months with the 365.242-day solar year. Each new year would begin with 'Abyb, starting with the renewed moon closest to the observation of these conditions. In practicality, this synchronization is achieved with the renewal of light on the moon's surface within two weeks of the Vernal Equinox becoming the start of a new year. And should one prefer calculation to observation, since 12 lunar months are 11 days shy of a solar year, the difference is resolved by adding 7 intercalary months every 19 years. The resulting disparity is 2 hours over the span of 6,940 days.

The reason that it is important in this context is because we are drawing close to *Pesach* | Passover. Therefore, Yahowah is revealing that the first official Passover is now just fourteen days away such that it would occur in harmony with the *Qara'* / Leviticus 23 date. And since Passover is celebrated annually on the fourteenth day of 'Abyb, Yahowah is providing the information we would need to celebrate His *Miqra'ey* | Invitations throughout the millennia. Either observe the first sliver of renewing light on the surface of the moon at sunset nearest the time barley is green and growing in the land, or we can calculate it based upon its proximity to the Vernal Equinox.

As Moseh had anticipated, once the hail ceased, Pharaoh reneged on his promise. Yahowah's family remained enslaved in a milieu of political and religious schemes.

The plague of knocking down the barley and flax was symbolic because barley was currency in Egypt, both when

baked into bread and brewed as beer. And linen is what the people wore. These were drink, food, and clothing – the bare essentials of life.

Throughout this process, it is hard to miss Yahowah shaking His head, even laughing, at the plight of these revolting, and yet steadfastly arrogant, fools and their legion of false gods. He was mocking them while teaching us some of life’s greatest lessons.

“Then (wa) Yahowah (Yahowah – written as directed by His *towrah* – teaching regarding His *hayah* – existence) conveyed (‘amar – said) to Moseh (Mosheh – One who Draws Out), ‘Go (bow’) to Pharaoh (‘el Phar’oah) realizing that (ky) I have rewarded and honored his judgment (‘any kabed ‘eth leb huw’ – I have shown that his inclination is to be stubborn) along with (wa) the decisions and motivations (leb) of his subjects, servants, and staff (‘ebed huw’ – those who serve and worship him) for the express reason (la ma’an) for Me to set in place and establish (shyth ‘any) these signs and symbols of Mine (‘owth ‘any ‘eleh – My distinguishing examples) within their midst (ba qereb huw’). (10:1)

So therefore provide a written accounting and record (wa la ma’an saphar) which can be orally recited (ba ‘ozen) to your children and grandchildren (ben ‘atah was ben ben ‘atah) that to reveal the way to the benefits of the relationship (‘esh ‘asher) I was justified in dealing harshly with the foolishness (‘alal) of the religious and political oppressors (ba Mitsraym – of the cauldrons of military and economic subjugation, the place of coercive cruelty in Egypt where slaves are confined and restricted by conspiratorial persecution, considered foes, besieged, and assaulted as if shut up inside a concentration camp).

These signs (wa ‘eth ‘owth – symbols designed to illustrate something using non-verbal forms of communication) were set before them (sym ba hem) to

reveal the benefit of knowing (*'asher yada'* – to show the way to get the most out of the relationship by recognizing and acknowledging) **that indeed** (*ky*) **I am** (*'any*) **Yahowah** (*Yahowah* – God's name transliterated as guided by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation as *'elowah* – Almighty God).” (*Shemowth* / Names / Exodus 10:2)

There is a subtle difference between what we read in *Shemowth* / Exodus 7:1 and what we see here. There, with regard to Pharaoh, Yahowah was “*qashah leb* – stiffening his inclinations, causing him to be stubborn, obstinate, and inflexible, even unyielding and resistant with regard to his thinking.” Here, God wanted Moseh to realize that the plagues were a consequence of Yahowah “*kabed* – rewarding and honoring” Pharaoh’s “*leb* – motivations and judgment.” That is to say, the Egyptians received the result they deserved.

Yahowah’s agenda was openly manifest for all to see. God wanted “*la ma'an saphar* – to provide a written accounting and record” of what occurred in this time and place so that we might better appreciate His desire to liberate His People from human religious and political oppression. Additionally, Yahowah wanted us to know that He was justified in harshly rebuking those who mistreat and persecute Yisra'el such that we are forewarned.

“So, Moseh and ‘Aharown went to Pharaoh (*wa Mosheh wa ‘Aharown bow’ ‘el Phar’oah*) **and said to him** (*wa ‘amar ‘el huw’*), **‘This is what** (*koh*) **Yahowah** (𐤀𐤏𐤅𐤁𐤏 – the pronunciation of *YaHoWaH* as guided by His *towrah* – teaching regarding His *hayah* – existence), **God** (*'elohym*) **of the ‘Ibry | Hebrews** (*ha ‘Ibry* – those on the opposite side) **questions** (*'amar*), **“For how long will you continue to** (*matay ‘ad*) **resist, refusing** (*ma'an* – to rebel and be defiant) **to respond** (*'anah* – to reply) **to My presence** (*min panah ‘any*)?”

Let My people go (*shalach 'am 'any* – free My family and send them away).

Then they can choose to work (*'abad* – then under the auspices of freewill, they will be able to engage as they desire and serve (qal – genuinely, imperfect – consistently, jussive – by choice)) **with Me** (*'any*).””” (*Shemowth / Names / Exodus 10:3*)

'Anah, translated as “respond,” plays a starring role in the upcoming presentation of the *Miqra 'ey* | Invitations. Its primary definition is wholly appropriate within the context of choosing to “*'anah* – answer” God’s invitations to celebrate the Feasts with Him. But the religious would have you believe that God actually intends for us to “afflict and degrade” ourselves, such that we are “oppressed, denied, and humbled, submitting to abuse.” It is among the oddest ideas ever, especially when it is used to imply that *Yowm Kipurym* | the Day of Reconciliations should be observed by afflicting oneself to the point it is as if one has returned to Mitsraym.

Errantly translating *'anah* negates everything Yahowah interjected Himself into Mitsraym to accomplish. Why liberate people only for them to return to subjugation?

It was His constant appeal: “Let My People go!” Rather than being compelled to work as slaves, they would be free to engage with God. Rather than endure the abuse of religion and politics, they would be free to participate in a family-oriented relationship with Yahowah.

“However (*ky*), **if** (*'im*) **you refuse** (*ma'an 'atah* – you are unwilling) **to let My family go free** (*la shalach 'eth 'am 'any*), **behold** (*hineh*), **tomorrow** (*machar*) **I will bring** (*'any bow'*) **locusts** (*'arbeh* – an abundance of grasshoppers) **into your territory** (*ba gebuwl 'atah* – within your regional boundaries and governmental administrative area).” (*Shemowth / Names / Exodus 10:4*)

These ravenous swarms would devour everything in sight. It would get so bad that they would even invade the houses of Pharaoh's subjects and servants. No doubt, these plagues were wearing the people down to the point they began to complain...

“Finally (wa), Pharaoh's (Phar'oah's) subjects and servants ('abed – officers and worshipers) said to him ('amar 'el huw'), 'How much longer ('ad matay) will this continue to be a means to entrap and control us (hayah zeh la 'anachnuw la mowqesh)?

Release (shalach) these individuals ('eth ha 'ysh – individuals) so that they may choose to engage (wa 'abad – so that of their own volition they can choose if they so desire to work (qal imperfect jussive)) with ('eth) Yahowah (YaHoWaH – an accurate presentation of the name of 'elawah – God as guided by His towrah – instructions regarding His hayah – existence), their God ('elohym hem).

Do you not yet realize (ha terem yada' – why don't you recognize, acknowledge, and understand) that, indeed (ky), Mitsraym (Mitsraym – this crucible of religious and political oppression) is destroyed ('abad – is lost, has been squandered and wasted, and will be annihilated and wiped out due to the internal corruption)?” (Shemowth / Names / Exodus 10:7)

Pharaoh capitulated and agreed to let 600,000 Hebrew men leave, so long as they left their women, children, and flocks behind. But Yahowah does not compromise, so what little was left in Egypt was consumed by the locusts.

There was another meeting, and once again, the man who considered himself to be the human incarnation of the sun god, Amen Ra, said that he had sinned against Yahowah and against Moseh. Then...

“So then (wa 'atah – now), please (na' – I beg you),

lift up and bear, and thus choose to accept and tolerate (*nasa'* – endure and overlook (qal imperative)) **me being somewhat mistaken** (*chata't* 'any 'ak – my one and only error) **in this instance** (*ha pa'am* – misstepping at long last).

Pray and plead (*'athar* – beseech and implore, begging) **with your God** (*la 'elohym 'atah*), **Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching regarding His *hayah* – existence), **and remove** (*wa shuwr* – take away and turn aside) **this plague of death** (*'eth ha muwth ha zeh* – this epidemic and pandemic of dying) **from me** (*min 'al 'any*) **only** (*raq* – exclusively and uniquely, making an exception).” (*Shemowth / Names / Exodus 10:17*)

What a charming fellow. He somehow believed that the one and only real God should be willing to accept him, even lift him up, as the pagan horde of fake gods had done. Professional courtesy I suppose.

And then, after many hundreds of years of torment, after wrongly enslaving an entire nation, and after not only refusing God, but actually lying to Him, this conceited head of state expected Moseh, whom he sought to kill, to plead and pray on his behalf. After a legacy of stupidity and arrogance, he would have us believe that he was “*chata't* 'any 'ak – somewhat mistaken, a singular lapse over a lifetime.” In his troubled mind, he had only erred in this one instance.

And then it gets worse. *Raq* means “only, exclusively, and uniquely, making an exception” for “*min 'any* – me alone.” Like all despots, he had a single locus of loyalty.

By making this statement, the pharaoh was acknowledging that Nephthys, the Egyptian goddess of death, was inept. She would be unable to provide the protection he required.

There would be no pardon for this pharaoh, nor for the other leaders of Egypt, not for Nebachanezer of Babylon, Alexander of Macedonia, Hadrian of Rome, Chin of China, Paul of Christianity, Akiba of Rabbinic Judaism, Constantine of Catholicism, Muhammad of Islam, Joseph Smith of Mormonism, or any other person similarly inclined. Anyone who leads people away from the truth about Yahowah will be convicted and sentenced upon their death.

“Yahowah (*YaHoWaH* – an accurate presentation of the name of *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **spoke to Moseh** (*‘amar ‘el Mosheh*), **‘Stretch out** (*natah* – extend) **your hand** (*yad ‘atah*) **toward the heavens** (*‘al ha shamaym* – up to the sky) **and darkness** (*chosek* – the absence of light) **will come to exist** (*hayah*) **over the land** (*‘al ‘erets* – realm) **of the Crucibles of Oppression** (*Mitsraym* – of the cauldrons of religious and governmental, military and economic subjugation, the coercions and cruelty experienced in Egypt where the people were confined and restricted by political persecution; plural of *matsowr* – to be delineated as a foe and besieged during a time of testing and tribulation; from *tsuwr* – to be bound and confined by an adversary, besieged, assaulted, shut up, and enclosed in a concentration camp by those showing great hostility).

They will grope (*mashash* – they will feel their way) **in darkness** (*chosek* – in the obscurity of ignorance and confusion without light).” (*Shemowth* / Names / Exodus 10:21) (The reason “a darkness which may be felt” was omitted from the end of this verse is because it isn’t included in the Qumran scrolls.)

This miracle was for Amen Ra, the Egyptian sun god. It was important to show the Egyptians and the Yisra’elites that the most revered pagan god was powerless – unable to illuminate the land. The darkness engulfed Egypt for three

days. Each of Egypt's deified manifestations of the sun – Apis the Bull, Aten, Atum, Amen, Bast, Nut, and Ra were obscured.

There had been three signs and six plagues. Following the model of the Three Statements and Seven Instructions that would soon be etched in stone, there would be another. And this one would be unlike any other.

“**Now** (*wa*) **Yahowah** (*Yahowah* – God's name transliterated as guided by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation as ‘*elowah* – Almighty God) **said to** (‘*amar* ‘*el*) **Moseh** (*Mosheh* – the One who Draws Out), ‘**One** (‘*echad* – certain, singular, and specific) **more** (‘*owd* – additional) **plague** (*nega*’ – blow or strike which inflicts a wound or physical trauma) **I will bring** (*bow*’ – arrive and pursue, be included in and bear) **against** (‘*al* – upon or over) **Pharaoh** (*Phar’oah* – the Great House) **and upon** (*wa* ‘*al*) **Mitsraym** | **the Crucibles of Political and Religious Oppression** (*Mitsraym* – the cauldrons of cruel persecution where people were confined and restricted by military and economic institutions; plural of *matsowr* – to be delineated as a foe and besieged during a time of testing and tribulation, from *tsuwr* – to be bound and confined by an adversary, besieged, assaulted, shut up, and enclosed in a concentration camp by those showing great hostility).

As a result (*ken* – this will be verified and is reliable and true), **after this** (‘*achar* ‘*eth* – following this) **he will set you free** (*shalach* ‘*eth* ‘*atem* – he will release you and send you away) **from this** (*min zeh* – from here).” (*Shemowth* / Names / Exodus 11:1)

“Being set free *from this*” makes religious and political persecution the burden from which Yahowah would be freeing His family. In this regard, Egypt was like almost every other nation on Earth. Some men claimed their god's authority to justify their dominion, while others actually

claimed to be a god. A marriage of cleric and king has been used throughout time to deceive, control, and fleece the masses – but most horribly and repeatedly: to oppress and subjugate the Children of Yisra’el.

The amalgamation of religion and politics, economic and conspiratorial schemes, have inspired men to join armies that have fought to confiscate land, property, and slaves on behalf of their covetous leaders. The masses have been indoctrinated into mindlessly adhering to foolish works-based salvation schemes. They have labored for the benefit of their masters. And anyone who rebelled, who chose a different path, who exercised their freewill and judgment, was tortured to death.

These conditions were not unique to Egypt, Babylon, Assyria, Persia, Greece, China, or Rome, although they were rampant in Catholic Europe and in the Islamic Middle East. And they exist today in Fascist and Socialist nations where the religion of man has become the most oppressive, deadly, indoctrinating, and intolerant dogma on our planet.

It is, therefore, from the persecution of religion and politics, man’s most menacing schemes, that Yahowah is *shalach* | freeing His people. It is why we read in the Prophets that Yahowah is still pleading with Yisra’el to “Come out of her My people.”

The means to freedom along with the path home would soon be revealed. The first official Passover was about to be observed.

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Pesach | Passover

The Door of Life...

During their journey home, Yahowah reinforced His seven-step plan to incorporate us into His Family. The journey from human oppression to freedom in the Promised Land, and to camping out with God, begins on the fourteenth day of the first month with *Pesach* | Passover. This is incorporated into the observance of *Matsah* | UnYeasted Bread and followed by *Bikuwrym* | Firstborn Children.

Our mortality is resolved on Passover, freeing us from the consequence of being wrong about God which is death. We are redeemed on UnYeasted Bread when the fungus of religion and politics is expunged from our souls. Appearing perfect from God's perspective, those who avail themselves of Matsah avoid the penalty of such rebellion which is eternal separation. The result, at least for those who observe the Towrah's teaching in this regard, is to be adopted, born spiritually, into Yahowah's Covenant Family on Firstborn Children.

Seven Shabat later, on the *Miqra'* | Invitation to be Called Out and Meet with God of *Shabuw'ah* | the Promise of Seven, a grand party is held where everyone is invited regardless of race, gender, age, or social status. Those who have answered the previous Invitations, and who are the beneficiaries of *Pesach*, *Matsah*, and *Bikuwrym* are enveloped in Yahowah's Set-Apart Spirit, enriching, enlightening, and empowering Yahowah's children to become witnesses to the other guests and then to the world.

Then on the first day of the seventh month, on the *Mow'ed* of *Taruw'ah* | Trumpets, Yahowah's Spirit-filled troubadours are called to signal a warning and to shout for joy. The caveat is for those who are unaware of the relevance of these meetings, and for the Yisra'elites who do not know that their attendance at the next one, *Yowm Kipurym*, is essential if they wish to reconcile their relationship with God. The joyous music trumpeted on this day is in anticipation that others will answer the call and enjoy God's company – now and forevermore.

Ten days after *Taruw'ah*, on the Day of Reconciliations, Yahowah is seeking to restore His relationship with His people. It is the next-to-last step home, one last opportunity to become right with God. For those who choose poorly, who ignore or corrupt the intent of this day, upon their death, the souls of such individuals will cease to exist. The message is simple and fair: if you do not value God sufficiently to answer His call to life, He will not provide it. There will be nothing beyond death.

The conclusion of Yahowah's seven-step plan from man's world to His occurs five days later during the Invitation to be Called Out and Meet on *Sukah* | Shelters. This Festival Feast, known as "Tabernacles," "Booths," and "Tents," is a time in which we get to camp out with Yahowah. It depicts eternal life with our Heavenly Father in His Home. It is symbolic of returning to the Garden of 'Eden.

Each step along the way was either fulfilled by God's beloved Son, Dowd, or focuses on him. This not only means that the Messiah would live three lives but, also, he became our Savior as the Passover Lamb, our Redeemer during *Matsah*, the Exemplar of the Covenant on *Bikuwrym*, and will provide for Yisra'el's Reconciliation during *Kipurym*, such that he will rule as King during *Sukah*. Enriched and Empowered by what he achieved via *Shabuw'ah*, we serve as Heralds of his return as part of

Taruw'ah.

The role of the *Miqra'ey* | Invitations to be Called Out and Meet in our redemption and reconciliation, providing for our inclusion within the *Beryth* | Covenant while allotting its benefits, remain among the least understood aspects of Yahowah's *Towrah* | Guidance. Fewer than one in a million appreciate the collaboration between Father and Son, Yahowah and Dowd, in opening Heaven's Door, prolonging and perfecting our lives so that we can be considered Family.

Sadly, while each of the following religions claim that the Torah was inspired by God, there isn't one Orthodox Christian, Roman Catholic, Protestant, Muslim, or Mormon in a million who answers Yahowah's invitation to attend any of these annual meetings. The preponderance of believers does not know God's name, the names of these Festival Feasts, or understand the role the *Mow'ed Miqra'ey* play in our relationship with Yahowah. They do not realize that these Invitations provide the lone, narrow, unpopular, and seldom-traveled path to eternal life in our Heavenly Father's Family and home. As a direct result of deliberate religious concealment, corruption, and counterfeiting, believers celebrate holidays in their place which were conceived in the pagan milieu of Babylon. And while religious Jews attend some of them, those they do acknowledge, they grossly misrepresent.

Considering how clear and uncompromising Yahowah remains throughout His *Towrah* and Prophets regarding the essential and everlasting nature of His *Miqra'ey*, it is stupefying to see Christians profess that "Jesus Christ" ushered in a new religion on behalf of "the Lord, God" with his birth on Christmas Day, his triumphal arrival on Palm Sunday, his celebration of the Last Supper on Maundy Thursday with its initiation of the Eucharist, leading to their god's death on a pagan cross on Good Friday, a bodily resurrection from hell on Easter Sunday, with weekly

worship observances religiously attended every Sunday thereafter throughout the year.

Not a word of it is true. Moreover, each of these religious aberrations was born and bred in Babylon and they are in universal conflict with Yahowah's testimony. Christendom is wrong, and the consequence is deadly.

But so is Rabbinic Judaism, where every annual date with Yahowah is either corrupted beyond recognition, replaced with a religious holiday, or ignored. On Pesach, for example, the plate features everything but lamb. It is as if the Orthodox seek to appease their G-d through *Qayn's* | Cain's example rather than *Hebel's* | Abel's. Matsah is no longer a *Miqra'* but, instead, an ingredient. *Bikuwrym* is then overshadowed by Pesach.

Rather than answer Yahowah's Invitation to reconcile their relationship on *Yowm Kipurym*, religious Jews afflict themselves. They completely ignore *Shabuw'ah* and have replaced *Taruw'ah* with *Rosh Hashanah* – the observance of the Babylonian New Year. Inexplicitly, the Orthodox have added *Purim* and *Hanukkah* to the mix, even though neither is mentioned by God.

All religions, from Hinduism to Socialist Secular Humanism, are manmade constructs designed to empower and enrich clerics, kings, and elitists by bewildering the masses. The tools of confusion are concealment, corruption, and counterfeiting – with the latter being the most beguiling. Just as a bogus bill is crafted to appear genuine, it is actually worthless. Such is the case with Christmas and Easter. These Babylonian, Egyptian, Greek, and Roman death-and-rebirth festivals are worse than worthless because they mislead and conceal the correct path to God.

So that you are not among the misled, let's turn to Yahowah's *Towrah* | Teaching and consider God's presentation of His *Miqra'ey* | Invitations to be Called Out

and Meet. His testimony begins with...

“And (wa) Yahowah (Yahowah – a transliteration of יהוה, our ‘elowah – God as directed in His towrah – teaching regarding His hayah – existence) spoke these words (dabar – communicated these statements (piel imperfect – Moseh was inspired by these words, putting them into action with ongoing implications)) to (‘el – as Almighty God) Moseh (Mosheh – commonly transliterated Moses; from mashah – one who draws out), in order to promise and say (la ‘amar – to draw near, answer, and declare), (Qara’ / Called Out / Leviticus 23:1)

‘Under the auspices of freewill, convey the Word (dabar – choose to share this empowering message (piel imperative – while it was Moseh’s choice to communicate these words, because God’s request was subject to freewill, he recognized that Yisra’el would be transformed by these statements)) of God on behalf of (‘el) the Children (beny – the sons) of Yisra’el (Yisra’el – commonly transliterated Israel; from ‘ysh sarah ‘el – Individuals who Engage and Endure with God) and say to them (wa ‘amar ‘el hem – communicate to them at this time (qal perfect – these instructions pertain to a relationship which is genuine and should be literally interpreted, addressing actual events which are whole and complete in time, lacking nothing)):
The Mow’edym | Eternal Witnesses of the Appointed Meeting Times (Mow’ed – the scheduled appointments to gather together and meet, these specific festival feasts at a designated time and place which focus on our appearance, betrothal, and celebration based upon the agreement) of Yahowah (Yahowah – the proper pronunciation of YaHoWaH, our ‘elowah – God as directed in His ToWRaH – teaching regarding His HaYaH – existence and our ShaLoWM – restoration) are to show the way to the benefits of the relationship (‘asher – which lead to the proper path to get the most out of life).

You are continually and genuinely invited to attend

(*qara'* – you are being summoned to be welcomed and meet, called out to read and recite, and designated to make known and proclaim (qal imperfect – actually and continually)) **them as** (*'eth hem*) **Set-Apart** (*qodesh* – separating and dedicating, preparing and purifying, cleansing and uncorrupting) **Miqra'ey** | **Invitations to be Called Out and to Meet** (*Miqra'ey* – summons for the people to gather together for a specified purpose including reading and reciting, being welcomed, becoming known; from *my* – to ponder the who, what, why, when, where, and how of *qara'* – being invited and summoned to be called out, to become welcomed and known, to read and recite).

These are (*'eleh hem*) **My Mow'edym** | **Eternal Witnesses to the Appointed Meeting Times** (*Mow'ed any* – My scheduled appointments to gather together and meet, My specific festival feasts at a designated time and place which focus on our appearance together, your betrothal to Me, and our celebration based upon My agreement).” (*Qara'* / Called Out / Leviticus 23:2)

This introduction of the Mow'ed Miqra'ey begins with Yahowah's name. God announced that these are His Invitations to be Called Out and Meet. The seven scheduled appointments are not Jewish Feasts. They are not religious holidays. They are neither insignificant nor subject to exchange.

The fact that this presentation of Yahowah's Mow'ed Miqra'ey was communicated through Moseh and is found in the Towrah means that they are neither rabbinic nor Talmudic. Jewish religious tampering is of no avail. Ignore the rabbinic interpretations of these annual meetings and listen exclusively to Yahowah.

Dabar in this context is the spoken and written communication of the word of God. *'Amar* is God speaking to us through Moseh. Both were repeated twice in Yahowah's opening statement on His Mow'ed Miqra'ey.

As such, we have all of this on Divine authority.

This message was directed explicitly toward the Children of Yisra'el immediately after Yahowah had freed His People from the crucibles of religious and political persecution. Having left the controlling and corrupting influence of man, these Yisra'elites were being equipped to come Home. If we want to join them, we will have to follow their example.

Just as the *Beryth* | Covenant was made manifest for all to enjoy through 'Abraham, the Mow'ed Miqra'ey were delineated exclusively through one of his descendants – Dowd. In this way, Father and Son have provided a path to travel from man's world to God's Home.

This God-given opportunity to meet our Maker is subject to freewill, something Yahowah made explicitly clear to Moseh by scribing His request in the imperative mood. And speaking of our participation, we come as *Yisra'el* | Individuals who Engage and Endure with God or not at all. These Invitations were not presented to Gowym or Christians, Atheists or Agnostics, the political or conspiratorial.

While God will acknowledge that non-Yisra'elites may attend the Miqra'ey under certain conditions, this is only permitted when Gowym follow Yahowah's instructions and walk away from their governments, their religions, and their cultures and then align their interests with God's People and Instructions. These requirements eliminate 2.4 billion Christians, 1.9 billion Muslims, 1.2 billion Hindus, and 0.5 billion Buddhists along with the 0.8 billion who observe Ethnic & Cultural religions, totaling 6.8 of the world's 8.0 billion people. The path from man's religious and political realms to Yahowah's home is uncluttered and uncrowded.

Also eliminated from any possibility of salvation are the 20% of the nonreligious because they are anti-Semitic.

This is in addition to the 70% who are political, including the conspiratorial right, as well as liberals who prefer larger governments, socialists, and communists among the 1.2 billion agnostics and atheists. Even the 1.3 million Ultra-Orthodox Haredi Jews are inadmissible. The profane remain common.

While it is possible for a finite number of individuals on the fringe of the 6.8 billion religious and 1.2 billion secularists to eschew their faith, their politics, their cultures, and their conspiracies, it would be Pollyannaish to expect more than a fraction of 1% to do so, and even then, they would be less than halfway home. Therefore, the target audience for Yahowah's message – which includes the lone means to enter Heaven and engage in a relationship with God – is relatively small: just 80 million in a world of 8 billion. Of these individuals, we may catch the ear of 800,000 and convince 8,000 to trust and rely upon Yah. The number of Gowym entering Heaven will be thousands among billions or one in a million.

We should expect that there will be a much higher percentage of Yisra'elites re-engaging in the Covenant. Of the 15 million who acknowledge their "Jewish" ethnicity, approximately two-thirds are sufficiently ensnared by religion or politics to preclude an association with God. Of the remaining 5 million, perhaps as many as 10% may be open to the possibility of reconciliation with Yahowah. Of these 500 thousand Yisra'elites, a remnant will come to prefer God's message to man's alternatives. They will accept the conditions of the Covenant and attend the Miqra'ey. These souls will walk out of the darkness into the Light.

Expecting this and enabling it, is the reason I have worked alongside Yahowah these many years as His *Choter* | Extended Branch and *Nakry* | Observant Foreigner on His *Nes* | Banner. And yet, while we know how much time is left following this year's celebration of Pesach,

Matsah, and Bikuwrym in 5990 Yah (2023 CE) to Yahowah's return with the Mashyach and Melek Dowd on Yowm Kipurym (sunset in Yaruwshalaim, 6:22 PM, October 2nd, 2033) in 6000 Yah, we cannot predict how much longer you may survive as the world implodes, or the ways the religious and political will seek to interfere, blocking access to Yahowah's message while curtailing the freewill to accept it.

On the cusp of *ha 'eth Ya'aqob tsuwr* | the Time of Ya'aqob's Troubles, our planet has devolved more rapidly into the abyss than any of us could have imagined. With the Covid-19 pandemic, liberals imposed themselves, curtailing people's liberty and livelihoods – taking currencies and economies past the point of no return. Simultaneously, they have automated thought police, precluding access to information. Corporations owned and managed by Progressives have acted in unison to rob people the world over of anything which did not align with their agenda. These corporate criminals include: Facebook (2.8 billion active users), YouTube (3.0 million unique monthly visitors (owned by Google)), WhatsApp (2.0 billion users (owned by Facebook)), Messenger (1.3 billion users (owned by Facebook)), WeChat (1.2 billion users), Instagram (1.0 billion users (owned by Facebook)), QQ (0.7 billion users mostly in China), Tumblr (0.6 billion bloggers), Tik Tok (0.7 billion and growing rapidly), Reddit (0.4 billion discussion group participants), Snapchat (0.4 billion image junkies), Telegram (0.5 billion messengers), and Quora (0.3 billion information seekers and pontificators) – with Twitter (0.3 billion information sharers in real-time), thanks to Elon Musk's commitment to free speech, being the lone exception. Amazon, Apple, and Google, all liberal corporations, continue to wield substantial influence over what people are allowed to see and consider.

And then we have the imposition of governments,

whereby access to independent websites is incapacitated. My ProphetOfDoom.net site has been blocked from all government agencies, including the intelligence communities and military, and even multi-national corporations, although it is irrefutably valid and in complete accord with the evidence. Not long ago, Google's YouTube foreclosed access to my most recent post-Passover program on Yada Yahowah Radio because they claimed that it violated their position on Covid-19 vaccines. This is in spite of the fact that I was advocating on behalf of getting vaccinated, am personally a beneficiary of the Pfizer mRNA vaccine, and was actually exposing and condemning the anti-vax conspiracies. Stupid is as stupid does, I suppose.

Yahowah's views are exceedingly unpopular. He is in opposition to the curtailment of people's rights by governments and is universally opposed to religion. He is neither politically correct nor multicultural. He is pro-Yisra'el and is a *Tsyownist* | Zionist. Therefore, it is only a matter of time before His message is barred from all public and private communication media and applications. Capitalize while you can.

Mow'edym, the plural of *Mow'ed*, represent the "dates designated for a series of meetings." They are appointments set by God. The "*Mow'edym* | Appointed Meeting Times" were established by Yahowah. They are "scheduled appointments to gather together and meet during specific festival feasts." As such, it is befuddling that with 6.8 billion people associated with religions that purport to bring the faithful to God, 99.9999% of them ignore these opportunities to meet with our Creator.

Miqra'ey, the plural of *Miqra'*, describe the nature of the *Mow'edym*. They are "Invitations to be Called Out and Meet" with Yahowah. When we attend these meetings, we are afforded the opportunity to be welcomed into the very presence of our Maker. On them, we are encouraged to read

and recite His Word.

Should it not have been obvious, Yahowah introduced His *Miqra'ey* using the verb upon which the title was based. *Yisra'el* was “*qara'* – continually and genuinely invited to attend.” God’s “summons” was offered “to welcome” His children and “meet” with them, “calling them out” of man’s political and religious rubbish “to read and recite, to make known and to proclaim” the Word of God.

In the midst of this presentation of Yahowah’s *Mow'ed* *Miqra'ey* we find one of my favorite Hebrew words: ‘*asher*. It reveals that the purpose of the *Mow'ed* is “to show the way to the benefits of the relationship and to lead us along the correct, albeit narrow and restrictive, path to get the most out of life.”

God was clear: the *Miqra'ey* are *Qodesh* | Set Apart. This means that they are “special and unique, separated from that which is common and profane” – and thus wholly incompatible with religion and politics. Everything important to God is set apart from the ways of man. Those seeking to be set apart unto Yahowah will find Him through His *Miqra'ey*, but only after they have followed *Yisra'el*’s example and walked away from all national and cultural religious and political schemes.

In this regard, *Moseh* was named “One who Draws Out.” Yahowah would work with him to draw His people out of the Crucibles of Oppression.

There should be no doubt that Yahowah’s reference to the Children of *Yisra'el* was stated to depict the descendants of ‘*Abraham*, *Yitschaq*, and *Ya'aqob*, and thus the extended family of racially related individuals. And yet, the basis of the name is intriguing. ‘*Ysh* is Hebrew for “individual.” ‘*El* is Yahowah’s title, meaning the “Almighty God.” *Sarah* then describes the various ways we can individually interact with God, which is to “strive

and struggle” or “engage and endure.”

Sarah, ‘Abraham’s wife, whose name was predicated upon this verbal root, exemplified both approaches, along with her husband. And so, it is telling that Yahowah would choose this name for His People. They would embody both approaches, serving as both a good and bad example.

Please note before we move on, *Mow’ed* was repeated in this statement for three telling reasons. First, these are meetings, opportunities to get together. Second, they occur on set dates, making them appointments with God. And third, these seven dates were conceived and articulated by Yahowah. If we want to meet with God, we must do so on His schedule, not our own.

They are called Mow’edym because timing is always important to Yahowah. God’s plan unfolds in the proper order and on a very specific schedule. He wants us to know the dates He chose for His Appointed Meetings and He wants us to keep the appointments.

That does not make the Miqra’ey obligations. We are free to disregard God and ignore His invitations to our detriment and demise.

Recognizing these things, and as a reminder, God revealed...

“And (wa) Yahowah (Yahowah) spoke these words to (dabar) Moseh (Mosheh) in order to promise and say (la ‘amar), (23:1) ‘Under the auspices of freewill, convey the Word (dabar) of God on behalf of (‘el) the Children (beny) of Yisra’el (Yisra’el) and say to them (wa ‘amar ‘el hem): The Mow’edym | Appointed Meeting Times (Mow’ed) of Yahowah (Yahowah) are to show the way to the benefits of the relationship (‘asher).

You are continually and genuinely invited to attend (qara’) them as (‘eth hem) Set-Apart (qodesh) Miqra’ey | Invitations to be Called Out and to Meet (Miqra’ey).

These are ('eleh hem) My Mowedym | Appointed Meeting Times (Mow'ed 'any).'" (Qara' / Called Out / Leviticus 23:2)



As rich in compelling insights as Yahowah's introductory statement has been, it gets better. God is introducing the Maternal aspects of His message. He is not only explaining the nature of time, but He is also equating the six-plus-one plan He enshrined throughout His *Mow'ed Miqra'ey* with how His plan of salvation will conclude with a Shabatown when we camp out together during the seventh millennium. God is affirming that the intent of the first six meetings is to bring us home so that we can live together beginning on the seventh. Yahowah is also predicting how these seven days will play out over the course of seven thousand years.

“For six (*shesh* – to bleach white and dress in linen, addressing the need for the darkness of mankind who was created on the sixth day to be whitened to appear before God) **days** (*yowmym*), **She shall act, engaging in** (*'asah* – She shall consistently perform continually doing (nifal imperfect)) **the service of the Spiritual Messenger** (*Mala'kah* – delivering the message and doing the work of the maternal aspect of God's mission; from *mal'ak* – spiritual implement, heavenly messenger, and Divine representative suffixed with *ah* to make Her work on Yah's behalf feminine).

And then on (*wa ba* – within) **the seventh day** (*ha shaby'iy ha yowm* – a promise to satisfy and time to abundantly fulfill), **there will be a Shabat observance** (*Shabat* – the seventh and final day of the week, a time to celebrate the promise to settle all debts so we can settle down with God), **a Shabatown to consider everything**

associated with the promise and purpose (*Shabatown* – a special Shabat celebration for the observance) **of the Set-Apart nature** (*qodesh* – of the separating and special, unique and uncommon, devoted to purifying purpose) **of the Invitation to be Called Out and Meet** (*Miqra'* – of the welcoming summons to read and recite, to call out and pronounce the name, and to proclaim the purpose of the relationship; from *my* – to ponder the implications of *qara'* – inviting and summoning to meet and welcome, calling out and proclaiming, by reading and reciting).

The Maternal Spiritual Messenger works (*Mala'kah* – the Heavenly Implement is occupied with Her business, mission, and purpose of facilitating the feminine aspects of God's message), **doing everything such that you do not have to do anything** (*kol lo' 'asah* – She chooses to do everything for everyone so that you do not have to do anything for anyone (qal imperfect jussive)).

It is a Shabat observance (*Shabat hy'* – it is the promised seventh day) **to approach** (*la* – to move toward and draw near) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **to live and abide throughout time** (*ba kol mowshab 'atem* – for your entire household in every dwelling place and for every period, for each resident and every location and situation; from *mah* – to contemplate and *yashab* – living and abiding, dwelling and remaining).” (*Qara'* / Called Out / Leviticus 23:3)

In *Qara'* 23, Yahowah is introducing and explaining His seven annual Invitations to call us out of this world so that we can be welcomed into His Home. They comprise the path we are invited to walk, turning away from the oppressive nature of religious and political corruption, and moving toward Yahowah. Further, the *Ruwach Qodesh* | Set-Apart Spirit engages, working on our behalf, during the first six steps along the way so that it is possible for us to

enjoy the seventh – which is the destination: Heaven.

To understand this affirmation of the *Shabat*, the *Miqra'*, and the *Mala'kah*, we must come to appreciate the role the Set-Apart Spirit plays in God's plan to reconcile our relationship. And when we do, we find Yahowah's enabling influence throughout the *Miqra'ey* such that they are fulfilled at the proper time and achieve the desired result.

From this perspective, “six days,” representing six thousand years (deduced from Psalm 90:1-4), have transpired since ‘Adam and Chawah severed their Covenant relationship with Yahowah and were expelled from the Garden of ‘Eden. During the ensuing period, Yahowah’s Set-Apart Spirit has been working to reconcile our relationship. Her job is nearly finished, as it will conclude during the celebration of Sukah, five days after Yahowah’s return in year 6000 Yah on the Day of Reconciliations.

Prior to specifying when and how He would like us to observe each of the Mow'ed *Miqra'*, beginning with Pesach and concluding with Sukah, Yahowah wants us to know that the first six Mow'ed lead to the seventh. He wants us to appreciate that each step along the way would be facilitated by the work of the Maternal Spiritual Messenger such that there would be very little required of us beyond our acceptance and attendance. And God wants us to understand that the seventh *Shabat* is a *Shabatown*, a time to celebrate the unique and special nature of the final *Miqra'*.

This is a lot for us to process...

“For six days, bleaching white and dressing in linen, whitewashing the darkness of mankind (*shesh yowmym*), She shall act, continually engaging in (*'asah*) the service of the Spiritual Messenger, delivering the message and doing the work of the Maternal aspect of

God's nature (*Mala'kah*).

And then on (*wa ba*) **the seventh day, the time the promise will be satisfied and abundantly fulfilled** (*ha shaby'iy ha yowm*), **there will be a Shabat observance, a seventh and final day to settle down with God** (*Shabat*), **a Shabatown to consider everything associated with the promise and purpose** (*Shabatown*) **of the Set-Apart nature, the separating and special aspects** (*qodesh*), **of the Invitation to be Called Out and Meet, of this welcoming summons to read and recite, to call out and pronounce the name, and to proclaim the purpose of the relationship** (*Miqra'*).

The Maternal Spiritual Messenger and Heavenly Representative works (*Mala'kah*) **doing everything such that you do not have to do anything** (*kol lo' 'asah*).

It is a Shabat observance, the seventh day (*Shabat hy'*), **to approach** (*la*) **Yahowah** (*YaHoWaH*) **to live and abide throughout time** (*ba kol mowshab 'atem*).” (*Qara'* / Called Out / Leviticus 23:3)

The “seventh day,” representing years 6000 to 7000 Yah, is the ultimate *Shabatown Qodesh Miqra'*. God is speaking of the conclusion and purpose of Pesach, Matsah, Bikuwrym, Shabuw'ah, Taruw'ah, and Kipurym leading to Sukah. Yahowah wants to invite and welcome us back into His company. Called out of this world, we can live together with Him.

This *Shabatown Qodesh Miqra'* is therefore evocative of the thousand-year celebration of *Sukah*, known as the Millennial Shabat, where we are restored to fellowship with Yahowah. It is a time to camp out together in perfect harmony.

A *Shabatown* represents a special Shabat observance. There is a *Shabatown* associated with *Taruw'ah* and two assigned to *Sukah*, marking the first and eighth days of the

concluding Festival Feast. Recognizing that *Taruw'ah* is designed to call our attention to the Day of Reconciliations which makes Shelters possible, and that *Sukah* begins and ends in a *Shabatown*, the unique purpose of Shelters is defined by these associations.

Unlike the weekly *Shabat* which always occurs on the seventh day, a *Shabatown* can be celebrated at any time. Therefore, by linking the *Shabat* and *Shabatown* with the *Miqra'ey*, Yahowah is revealing that these days convey a unified plan which prevails, delivering on its purpose.

God is directly associating His *Shabat* with the “*Mala'kah* – work of the Maternal Spiritual Messenger.” Yahowah has committed to accomplishing what is required for us to be with Him. The *Ruwach Qodesh* | Set-Apart Spirit serves as the *Mala'kah*, fulfilling and enabling Yahowah’s *Towrah* promises relative to the Covenant and our reconciliation.

This entire pronouncement was presented to reveal the work of the *Mala'kah* | Maternal Messenger. She is the One shown acting throughout the first six days. This represents the period from 3968 BCE when we were expelled from the Garden of ‘Eden to 2033 CE when we will be readmitted. Scribed in the nifal imperfect, ‘*asah* reveals that Her actions consistently fulfill the service of Yahowah’s Spiritual Representative, such that She is acting on Her behalf and ours by engaging in this Heavenly mission. As our Spiritual Mother, the *Mala'kah* finds great satisfaction in sharing God’s message and helping Her children prosper and grow.

The Seventh Day of human history is a time of great celebration, a *Shabatown* observance, a *Qodesh Miqra*. As our planet is transformed back into the conditions experienced in the Garden of Great Joy, we will camp out with our Creator for one thousand years. During the prelude to this time, Yahowah will fulfill His promises to

His People.

In the context of **“For six days, She shall act, engaging in the service of the Spiritual Messenger,”** I am proposing that *“wa ba ha shaby’iy ha yowm Shabat Shabatown Miqra’ qodesh Mala’kah kol lop ‘asah shabat hy’ la Yahowah ba kol mowshab ‘atem”* means:

“And then on (wa ba) the seventh day, the time the promise will be satisfied and abundantly fulfilled (ha shaby’iy ha yowm), there will be a Shabat observance, a seventh and final day to settle down with God (Shabat), a Shabatown to consider everything associated with the promise and purpose (Shabatown) of the Set-Apart nature, the separating and special aspects (qodesh), of the Invitation to be Called Out and Meet, of this welcoming summons to read and recite, to call out and pronounce the name and to proclaim the purpose of the relationship (Miqra’). The Maternal Spiritual Messenger and Heavenly Representative works (Mala’kah) doing everything such that you do not have to do anything (kol lo’ ‘asah). It is a Shabat observance, the seventh day (shabat hy’), to approach (la) Yahowah (YaHoWaH) to live and abide throughout time (ba kol mowshab ‘atem).” (*Qara’ / Called Out / Leviticus 23:3*)

This is a considerable departure from more commonly accepted Bible translations, and yet, every word is accurately rendered. It speaks boldly of our future, of Yahowah’s intent, of the purpose of the Qodesh Miqra’, and of the role of the Mala’kah as our Spiritual Mother and as Heaven’s Messenger. She is the One most responsible for fulfilling the Mow’ed, doing God’s work, and conveying Yahowah’s message such that there is nothing left for us to accomplish on our own – apart from answering the invitation and attending the Miqra’.

In this context, at this moment in history, considering what has just transpired and what would occur, God’s

pronouncement is particularly helpful and revealing. It provides the proper perspective to consider the instructions regarding Pesach, Matsah, Bikuwrym, Shabu'wah, Taruw'ah, Kipurym, and Sukah follows.

In recognition of this interpretation, the Shabat and Miqra' exist as the time and means to approach Yahowah. This is the way to God for everyone, in every place, throughout time.

It is constructive to note the subtle differences between what we just read and what Yahowah etched in stone as the First Instruction on the Second Tablet. On it, and unlike the *Miqra'ey* presentation of the *Shabat*, the initial reference to “work” is rendered with *'abad*, not *mala'kah*. With His own hand, Yah wrote:

“Remember (*zakar* – actually recall, bring to mind and genuinely reflect upon, recognize, mention, remind, and proclaim, earnestly and intensely mindful (qal infinitive absolute)) **that the Shabat** (*'eth ha shabat* – that this, the seventh day, the period of reflection at the end of the week, reminiscent of the promise of settling debts so we can settle down by observing the oath of association; from *shaba'* – fulfilling and satisfying the promise of seven to abundantly empower and enrich) **day** (*yowm* – time) **is set apart to approach Him** (*la qadash* – is separated unto Him for purifying and cleansing and thus special to Him (piel stem – where the object, Yahowah, is engaged and acts in response to the subject's (our) willingness to set this day apart, and infinitive construct – serving as a verbal noun)). (*Shemowth* / Exodus 20:8)

Six (*shesh* – speaking of that which is bleached white or adorned in fine linen (also the number of man created on the sixth)) **days** (*yowmym* – periods of time) **you should actually and continuously work** (*'abad* – you should engage in ongoing labor, working for oneself or another, expending the energy to be productive at your job (qal stem

– denoting a literal interpretation, and imperfect conjugation – which speaks of that which is ongoing)), **and** (*wa*) **choose to act, engaging in** (*‘asah* – express your own freewill to prepare and accomplish what you can do at that time, capitalizing upon and advancing, doing and profiting from this brief time from (qal stem – addresses genuine relationships, perfect conjugation – denoting actions which are complete and have been accomplished at some point in time, and consecutive mood – conveying volition)) **all** (*kol* – the entirety of) **your service with the Spiritual Messenger** (*mala’kah ‘atah* – your usefulness communicating on behalf of the Maternal Heavenly Representative, working alongside the Spiritual Implement, making informative announcements on behalf of God; feminine singular form of *mal’ak* – a maternal supernatural being created to represent and serve God as a spiritual implement dispatched to inform as a heavenly messenger and envoy). (*Shemowth* / Exodus 20:9)

But (*wa*) **the seventh** (*shaby’iy* – the solemn promise which fulfills and satisfies, abundantly enriching those who listen and are observant of the role of the seventh; from *shaba’* – to take an oath and make a sworn promise to fulfill, completely satisfying, providing an abundance of enriching benefits) **day** (*yowm* – period of time), **the Shabat** (*‘eth ha shabat* – the seventh day, the restful period of reflection at the end of the week, reminiscent of the promise of settling debts so we can settle down by observing the oath in association with this means to satisfy and enrich; from *shaba’* – seven and promise, fulfill and satisfy, abundantly enrich) **is to approach** (*la* – is for drawing near, associating with and moving toward) **Yahowah** (*Yahowah* – a transliteration of יהוה, our *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence), **your God** (*‘elohym ‘atah*).

You should not continuously engage in (*lo’ ‘asah* –

you should not habitually act out, consistently preparing or producing, nor should you try to actually fashion, accomplish, or constantly do (qal stem imperfect conjugation)) **any part of (kol) the work of the Maternal Representative and Spiritual Messenger** (*Mala'kah* – service of the Heavenly Envoy; feminine singular of *mal'ak* – the mission of the Spiritual Implement, the endeavors and labor of God's maternal spiritual manifestation and presence, the Maternal Counselor) **yourself ('atah), your son (ben), your daughter (bat), your male and female servants and staff ('ebed wa 'amah** – your employees and those men and women who work for and with you), **your means of production (bahemah** – your animals and beasts of burden) **as well as (wa) those visitors (ger** – foreigners) **who relationally ('asher) are in your home or on your property (ba sha 'ar** – are inside your doors or gates; from *sha 'ar* – to think and be reasonable). (*Shemowth* / Exodus 20:10)

For, indeed (ky – because), **in six (shesh** – symbolic of mankind being bleached white and purified on the sixth) **days (yowmym), Yahowah (Yahowah** – God's name transliterated as guided by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation as *'elowah* – Almighty God) **acted and engaged, preparing and producing everything associated with completing ('asah** – totally fashioning, instituting, advancing, accomplishing, doing, celebrating, and attending to the full extent of (qal stem perfect conjugation)) **the heavens ('eth ha shamaym** – the spiritual realm), **and the earth (wa ha 'erets** – the material world), **and the waters (wa ha yam), and all (kol** – everything) **which relationally ('asher) is in them (ba hem).**

Then (wa) He became completely settled spiritually (nuwach – He was satisfied after settling all unresolved issues by way of the Spirit (*nuwach* is related to *ruwach* – spirit)) **during (ba) the Almighty's seventh (ha shaby'iy**

'*al* – God's solemn promise which fulfills and satisfies those who listen and are observant of the role of the oath of the seventh) **day** (*yowm*).

Therefore (*ken* – consequently, this is true and correct), **Yahowah** (*YaHoWaH* – an accurate presentation of the name of '*elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **blessed and adored** (*barak* – knelt down and lowered Himself, offering a greeting along with an opportunity to meet, favoring (piel perfect)) **everything associated with this day** ('*eth ha yowm*), **the Shabat** ('*eth ha shabat* – the seventh day, the restful period of reflection at the end of the week, reminiscent of the promise of settling debts so we can settle down by observing the oath in association with this means to satisfy and enrich; from *shaba'* – seven and promise, fulfill and satisfy, abundantly enrich), **setting it apart** (*qodesh* – separating it from that which is common, ordinary, and popular, making it special, dedicating it to separation, cleansing, and purifying).” (*Shemowth* / Names / Exodus 20:11)

These two statements, one from Shemowth 20 and the other from Qara' 23, work in harmony. The first was scribed to explain the Shabat and the second the Miqra'. The former helps shape our understanding of the timing and purpose of the latter. And within both, we find Yahowah's guidance regarding the *Mala'kah* | the Work of the Maternal Spiritual Messenger. We are encouraged to work with Her to convey God's message, recognizing that She does all of the work needed for us to live with Yah.

Based upon these insights, we know that the *Miqra'ey* were to be fulfilled, enabled, and empowered by the Set-Apart Spirit on behalf of the Covenant's children. Even with Pesach, Her association with Dowd's *nepesh* and then departure from the Pesach 'Ayil is what made its fulfillment perfect, proper, and possible.

The *Mala'kah* | Heaven's Maternal Messenger took Dowd's *nepesh*, burdened with the guilt of his people, to She'owl on Matsah. Then She retrieved his soul on Bikuwrym during Firstborn Children. In the process, God revealed what He has in store for those who engage in the Covenant.

The fourth Miqra', Shabuw'ah, exists for the enrichment, empowerment, and enlightenment of God's Family. While it celebrates the attributes which made Dowd capable of serving as the Son of God and Messiah, the Passover Lamb and King, its benefits are brought to us by the *Ruwach Qodesh*. And it is Yahowah's Mala'kah who is inspiring the Covenant's troubadours as we shout out our warning and proclaim the good news, calling Yisra'el home on Taruw'ah.

The sixth step along the way is Yowm Kipurym, where we are invited to approach the reconciling Spirit of Yahowah's Maternal Light. Having restored the relationship, the Mala'kah, again in concert with the Son, makes it possible for God's once wayward children to Camp Out with our Heavenly Father for the one-thousand-year celebration of the Shabatown Miqra' Qodesh.

This is a synopsis of Yahowah's approach, His plan to work with His Son to save His people from the oppressive and degrading nature of religion and politics so that we can thrive and grow in His home. There would be six steps to the final destination, with the result reflecting Yahowah's original intent.

Following this stirring introduction of God's timeline and purpose, Yahowah said...

“These Godly (*'eleh*) Mow'edym | Eternal Witnesses to the Appointed Meeting Times (*Mow'ed* – scheduled appointments testifying to the hereafter in the proper season to gather together and meet, specific festival feasts at a designated time and place which focus on our

appearance, betrothal, and celebration based upon the agreement) **of Yahowah** (*YaHoWaH* – an accurate presentation of the name of *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **are Set-Apart** (*qodesh* – separating, cleansing, and purifying, special, unique, and uncommon) ***Miqra’ey* | Invitations to be Called Out and Meet** (*Miqra’ey* – summons for the people to gather together for a specified purpose including reading and reciting, being welcomed and becoming known, proclaiming the name; from *my* – to ponder the who, what, why, when, where, and how of *qara’* – being invited and summoned to be called out, to become welcomed and known, to read and recite), **which, to provide the way to the benefits of the relationship** (*‘asher* – to lead along the correct path to get the most out of life (qal imperfect)), **you are invited to attend, to be called out and welcomed** (*qara’* – you are summoned to appear as a guest and shown great hospitality, even designated by name, you should read and recite, proclaiming the name, calling out the invitation (qal imperfect)), **drawing near through them** (*‘eth hem*) **at the Appointed Time of the Eternal Witness** (*ba Mow’ed hem* – on the right date to meet to consider testimony regarding the hereafter, this scheduled appointment at the proper time of year to gather together for a festival feast).” (*Qara’ / Called Out / Leviticus 23:4*)

The *Lexham Hebrew-English Interlinear* provides a slightly different and yet valid rendering: “These appointed times of Yahowah *are* set-apart assemblies which you shall proclaim at their appointed time.” This is so clear, so unambiguous, and so vital, I am perplexed as to how the religious have managed to misappropriate and disregard God’s instructions.

There are six essential lessons embedded in this statement. First, we are reminded that the *Mow’ed* are Yahowah’s. Therefore, when the religious claim that they

are “Jewish Holidays” they would be wrong. That which God claims as His own ought never to be disregarded or altered.

Second, the Miqra’ey are *Qodesh* | Special. They are “set apart from this world and all that is common.” And they are “set apart unto God, bringing us closer to Him.”

Third, the *Mow’ed* | Appointed Meeting Times are *Miqra’ey* | Invitations to be Called Out and Meet with Yahowah. It is how God calls His people away from man’s religious and political influence so that He can welcome us into His Covenant Family. And because the *Mow’ed* are *Miqra’ey*, we become aware of Yahowah’s instructions regarding them. We are to “*mah* – ponder the who, what, where, why, when, and how” of “*qara’* – the invitation and summons to be called out by name, of being welcomed by and becoming known to God, of reading and reciting His message, and of proclaiming His name, calling out to all who will listen.”

Fourth, the *Mow’ed* *Miqra’ey* *Qodesh*: “‘*asher* – provide the way to the benefits of the relationship.” They “‘*asher* – lead us along the correct path to get the most out of life.”

Fifth, Yahowah wanted to make certain that we would not miss the connection between *Miqra’ey* and its root, *qara’*, and so included the verb in His instruction. Therefore, we have God’s affirmation of the fact that we are “*qara’* – invited to attend and are being called out and welcomed.” We are being afforded the opportunity to “*qara’* – appear as a guest and be shown great hospitality, to be designated by name, and to read and recite, proclaiming God’s name while calling out to others so that they know that they have been invited.”

And sixth, the *Mow’ed* *Miqra’ey* *Qodesh* were established in order for us to “‘*eth hem* – draw near through them” “*ba Mow’ed* – at the Appointed Time.” Collectively,

this means that Yahowah has invited us into His company and is welcoming His Family into His Home. The Miqra'ey provide the path which we walk along to approach our Heavenly Father. And as with all things Yah, an announcement has been made, the terms have been defined, a schedule has been set, and the instructions have been clearly delineated.



The first *Mow'ed Miqra'* is Yahowah's Passover. It provides the doorway to life and entrance into God's home.

“In (ba) the first (*ha ri'shown* – the foremost and beginning) **month** (*ha chodesh* – time of renewal and to establish the calendar; from *chadash* – to renew, restore, repair, reestablish, and reaffirm) [*Abyb* – the month young barley ears form and green], **on the fourteenth** (*ba 'arba' asar*) **of the month** (*ba ha chodesh* – during this time of renewal and establishing of the calendar) **for the purpose of understanding at** (*byn / bayn* – between and within the interval as an aid to comprehension for the discerning at) **twilight** (*ha 'ereb* – sunset, in the evening during a weaving together of the fabric of time as light fades to darkness) **is Passover** (*Pesach* – the festival of sparing and providing immunity; from *pasach* – to pass over) **according to** (*la* – to move toward and to approach) **Yahowah** (*Yahowah* – a transliteration of אֱלֹהֵינוּ, our 'elowah – God as directed in His *towrah* – teaching regarding His *hayah* – existence).” (*Qara'* / Called Out / Leviticus 23:5)

According to “*Yahowah* – Yahowah,” “*ba* – during” the “*ri'shown* – first and foremost period” there is a “*chodesh* – time of renewal and restoration” which is “*byn* – for the purpose of understanding by making the proper connections” to celebrate “*Pesach* – Passover.”

It begins at “*ereb* – sunset as the fabric of time fades from light to darkness” because it is from the darkness that Yahowah is offering to remove His children. The doorway from death to life is also a portal from darkness to the light.

Since Passover begins at sundown, we can reasonably deduce that Yahowah’s day begins and ends at twilight. This is different than the method used today. Our calendars transition from one day to the next in the middle of the night while we sleep, but not so with God’s.

The reason for this timing was so that Dowd would be able to observe *Pesach*’s symbolism and fulfill its promise. He celebrated the *Pesach* meal beginning at sundown, and yet, before the sun would set on the fourteenth day, he served as the Passover Lamb.

The sacrifice of the *Pesach Ayl* provides God with the ability to pass over, or overlook, our propensity to be wrong while still remaining just. This merciful provision is celebrated two sets of seven days into the “*ri’shown chodesh* – foremost time of renewal.”

The primary meaning of the Hebrew word vocalized either *byn* or *bayn* is not “at” or “between,” or even “an interval of time,” as it is rendered in most Bible translations. Instead, it describes the purpose of the Towrah and of this specific instruction. *Byn* “encourages us to make the connections and associations required to transition from knowing to understanding.” As a result of “valid teaching and proper instruction we can process and comprehend the information which has been conveyed.” *Byn* implies “being observant, closely examining and carefully considering, being perceptive and discerning.”

Those who observe Yahowah’s *Pesach* instructions, who understand what God is offering, and who respond appropriately to His invitation are spared by Yahowah’s actions. He has provided immunity for us by allowing our mistakes in judgment to be passed over without

consequence.

Now that we know that a little word like *byn* can make an enormous difference, what about the preposition, *la*, which is most often translated as “to?” In this passage, *la* connects *Yahowah* to *Pesach*. This conveys much more than just that these Passover instructions are “according to” *Yahowah*. God is telling us that Passover “*la* – is the way to move toward and approach” Him.

And should you be wondering the reason why *Yahowah* did not identify when the first month of the year would commence on this occasion, it was because He had already done so. This was not the first announcement of Passover. And that is also why nothing more about Passover is said at this time. *Yahowah* has already told us most of what we need to know.

A *Yowbel* of days before the *Towrah* was revealed to Moseh on Mount Choreb, the Children of Yisra’el were the beneficiaries of the initial Passover. Let’s pick up their story with its announcement...

“In addition (*wa*) **Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching regarding His *hayah* – existence) **spoke** (*‘amar* – communicated) **to** (*‘el* – as God to) **Moseh** (*Mosheh* – one who draws out) **and to** (*wa ‘el* – and as God to) **‘Aharown** (*Aharown* – source of light and choice and thus representing enlightened freewill) **in the realm** (*ba ha ‘erets* – in the land and nation) **of Mitsraym | the Crucibles of Political and Religious Oppression** (*Mitsraym* – the cauldrons of cruel persecution where people were confined and restricted by military and economic institutions; plural of *matsowr* – to be delineated as a foe and besieged during a time of testing and tribulation, from *tsuwr* – to be bound and confined by an adversary, besieged, assaulted, shut up, and enclosed in a concentration camp by those showing great hostility), **for the purpose of saying** (*la ‘amar* – in an effort to be with

them by conveying and promising), (12:1)

‘This month (*ha chodesh ha zeh* – time when light is restored to the moon) **shall be your first and foremost** (*la ro’sh ‘atem* – your beginning and most important) **time of renewal** (*chodesh* – month).

It shall be for you and on your behalf (*huw’ la ‘atem la*) **the first** (*ri’shown* – initial and foremost) **month** (*chodesh* – time of renewal) **of the year** (*ha shaneh* – time of repetition and change).” (*Shemowth / Names / Exodus 12:2*)

Chodesh, from the actionable root, *chadash*, conveys an essential message with regard to the *Mowed Miqra’ey*. As we have just discovered, it means “to renew, to make anew, to repair, and to restore” in addition to designating the “first day of a new lunar month when the initial sliver of a crescent reappears.” The designated purpose of these “*Miqra’ey* – Invitations to be Called Out and to Meet” with Yahowah is to renew our souls and restore our relationship with Him.

They are designated by month because they occur at specific times, which is why it was important to know how to establish a calendar that was in sync with the Almighty’s. Prior to mechanization and mass communication, the only reliable means of achieving this was by syncing the moon phases with the solar year.

Yahowah had already established the season, saying in *Qara’* / Exodus 9:31 that the barley crop was *‘abyb*, meaning “formed in the ear and yet still green and growing.” Since barley is one of the first grains to flower each year, this occurs annually in the early spring, most commonly near the vernal equinox. By selecting the renewal of the moon’s reflected light which most closely corresponds to this transition from winter into spring, the beginning of the year could be readily established.

However, since 12 lunar months of 29.5 days are only 354 days, this accounting had to be adjusted by adding a thirteenth month every two to three years on average. This procedure was remarkably accurate, making the average Hebrew year over any significant span of time 365.2468 days long, compared to the Gregorian year of 365.2425 days in duration. This adjustment was accomplished based on whether barley was *'abyb* | present, green, and growing when the first crescent moon of the spring was sighted.

Since there is not a handy barley farmer in proximity to most of Yahowah's children today, we can calibrate our calendar with God's by starting it with the renewed moon closest to the vernal equinox. With the vernal equinox occurring between the 20th and 21st of March, Yahowah's year commences no earlier than the 6th of March nor later than the 4th of April. When we add fourteen days to the beginning of the month, we can be assured that Pesach is always celebrated under the light of a bright full moon.

“Speak (*dabar*) to (*'el*) the entire (*kol*) witnessing community (*'edah* – assembly for the purpose of providing testimony) of the Children (*ben* – sons) of Yisra'el (*'ysh sarah 'el* – individuals who strive and struggle with the Almighty and those who engage and endure with God), to say (*la 'amar*),

‘On (*ba – in*) the tenth (*ha 'asowr*) of this month (*zeh ha chodesh ha zeh* – of this moon's renewal) each individual (*'ysh* – each person) shall obtain (*wa laqach* – shall select, grasp hold of, and receive (qal imperfect requiring a literal interpretation with ongoing consequences)) on their behalf (*la hem* – for themselves) a male lamb (*seh* – a sheep from the flock) for their fathers' family (*la beyth 'ab* – to approach their father's home), a lamb for the household (*seh la ha beyth*).”
(Shemowth / Names / Exodus 12:1-3) (“Children of” is not found in the MT but is written in the DSS. Likewise, the end of the 3rd verse was predicated on 4QpaleoGen-Exod

rather than on the Masoretic Text.)

Edah, translated as “witnessing community,” also means “to provide testimony and evidence.” It describes the role Moseh and the Yisra’elites would play in the revelation of Yahowah’s Miqra’ey through His Towrah. More telling still, the same three Hebrew letters, vocalized *‘adah*, convey the purpose of the assembly, which is to “remove and take away” sin by way of the “pass over.”

There is a direct association between Passover and “*beyth* – family and home.” *Pesach* is the Door of Yahowah’s Home, providing access to His Family.

Also, God is telling us that on the tenth day of the first month, four days before Passover, the Lamb shall be selected and brought into the home. Dowd would observe these instructions, arriving in Yaruwshalaim as promised. This instruction was designed to vividly convey that life is Yah’s gift; the price paid by the lamb’s sacrifice. During this time, the family would become familiar with the lamb, just as we came to know Dowd prior to his sacrifice.

There are four lessons we can learn from this next passage...

“And if (*wa ‘im*) the household (*ha beyth* – the home and family) is too small (*ma’at* – is too few and impoverished) to endure (*hayah* – to exist with) with a lamb (*min seh*), then (*wa*) he (*huw’*) and his neighbor (*wa shaken* – and those in relatively close proximity) whose family is nearest to him (*huw’ ha qarowb ‘el beyth huw’* – with those who are closely related to him), should take into account in computing the quantity (*huw’ kasas* – he should calculate in his determination of the amount), the number of souls (*ba mikсах nepesh*), with each individual (*‘ysh*) according to the mouths to nourish (*la peh ‘akal*) by the lamb (*‘al ha seh*).” (*Shemowth* / Names / Exodus 12:4)

God does not want this to be a burden, or even a sacrifice, with anyone investing in more than they and their family can eat. It is a feast for our benefit, and not an offering to God. He never wants us to have any reason to believe that we are making an offering to appease Him. In fact, it is God who, by allowing His Son to suffer for our benefit, is making the sacrifice. We are the beneficiaries.

The concern over the number of mouths to be fed affirms that Passover is not about us giving something of value to God. It is instead a nourishing meal in the company of family.

As such, we are asked to be neighborly and sociable, helping others out while enjoying the camaraderie. That is the nature of a party. The *Mow'ed Miqra'ey* are “*chag* – celebrations, festivals, and feasts.”

Passover is to be celebrated as a family. Yahowah wants our experience to model His plan and purpose, which is to embrace His “*beryth* – family-oriented Covenant relationship.”

Further, the benefit of Passover is the survival of our souls, which is why the number of *nepesh* | souls was important to God. Yahowah did not reference the “number of bodies,” because Passover is not about restoring or resurrecting a body.

Yahowah said:

“The lamb (*seh*) should be an unblemished (*tamym* – without defect, a perfect, blameless, and innocent, correct and whole) male (*zakar* – to encourage remembrance) son (*ben*), a year old (*shanah*).

He shall be (*hayah* – he will actually, always, and continually be (qal imperfect)) for you (*la 'atem* – on your behalf) actually taken (*laqach* – consistently selected, obtained, and received (qal imperfect)) from (*min*) the most protective rams (*ha kebes* – the male lambs) or from

(*wa min*) **the most powerful goats** (*ha 'ez / 'oz* – the strongest or stubborn).” (*Shemowth / Names / Exodus 12:5*)

Since there is no such thing as a “*tamym* – perfect” lamb, we are compelled to consider why Yahowah selected this term. And the answer is found in *Bare'syth 17:1*: “**And Yahowah appeared as God to 'Abram. And He said to him, 'I Am God Almighty. Choose of your own volition to walk to My presence and become perfect** (*tamym* – unblemished, correct, and innocent).” Dowd had done so which is why he qualified to serve as the Lamb.

Yahowah is addressing the result of choosing to walk to Him along the path He has provided – the first step is *Pesach*. When we answer God's call and respond by walking these seven steps we come to appear “*tamym* – correct, innocent, unblemished, and perfect” in our Heavenly Father's eyes, and that is the only perspective that matters relative to our redemption.

We are told that the *seh* | lamb from the flock should be *zakar* which, in addition to being “male,” is “memorable.” God, therefore, wants us to “remember” to capitalize upon *Pesach* and to “remain cognizant” of the benefits throughout our lives.

It is subtle, but unmistakable. The lamb is for us, not God. We are not offering any part of it to Him. With the inclusion of *Matsah* | UnYeasted Bread, during *Pesach* | Passover, we are perfected and become immortal.

Kebes can be translated as “ram or lamb,” “control or protect,” or “subdue or overcome.” It is from an unused root meaning “to dominate.”

Since *'ez*, which is a female goat, was masculine in this instruction, we must consider *'oz*, which is scribed identically in the Hebrew text. *'Oz* describes someone who has the power, strength, and fortitude to accomplish the

task.

Collectively, *zakar*, *kebes* and ‘*oz* present this remarkable and memorable *seh* | male lamb as a protective ram with the power and ability to subdue man’s corruptive nature and overcome death. He is sounding a lot like the *Zarowa*’ | Protective Ram, Productive Shepherd, and Sacrificial Lamb of God – also known as *Dowd* | David.

“And he shall be for you, existing on your behalf (*wa hayah la ‘atem*), to be kept, cared for, and observed (*la mishmereth* – to be watched over as your responsibly) as a witness until (*‘ad*) the fourteenth (*‘arba’ ‘asar*) day (*yowm*) of this month (*la ha chodesh ha zeh* – of this time of renewal).

And (*wa*) the entire (*kol*) community (*qahal* – assembly) of witnesses (*‘edah* – who provide testimony on behalf) of the Children (*ben* – sons) of Yisra’el (*Yisra’el* – individuals who engage and endure with God) shall take his life (*shachat ‘eth huw’* – shall slaughter it) to make the connections required to understand around (*byn / bayn* – to encourage discernment near or in the vicinity of, thoughtfully making the appropriate associations to aid in comprehension in the interval of time within proximity to) the evening at sunset (*ha ‘ereb* – twilight, dusk, and sundown).” (*Shemowth* / Names / Exodus 12:6)

Yahowah is repetitive because He realizes that it is through repetition that we remember and learn. The Passover Lamb is for us, for our benefit.

Life is precious – even the life being sacrificed for us to live. God wanted His people to come to know this lamb so that they would come to appreciate the Lamb He would ultimately provide.

Yahowah wanted Yisra’el to “*mishmereth* – be responsible” in the way they would treat His gift of life. Knowing that they would not accept *Dowd* as the Passover

Lamb, He provided this admonition: be observant.

The four days the lamb would coexist with the family in their homes is an important designation of time. These Yisra'elites had been persecuted and enslaved by the oppressive nature of religion and politics for four centuries. They would spend the next forty years being led by Yahowah and Moseh to the Promised Land. It would be forty *Yowbel* | Redemptive Years from God providing the lamb on the summit of Mount Mowryah on behalf of the Covenant with 'Abraham and Yitschaq to Dowd serving as the Lamb of God to fulfill the promise of Passover. And forty Yowbel hence, He will return.

God wanted His People to recognize and remember the price that would be paid to exonerate them. By having the lamb arrive four days before Passover, the family would become familiar with their special member of the flock before they took its life to be sustained and nurtured by it.

In the same way, Dowd wanted Yisra'el to be aware of his timing so that, when he entered Yaruwshalaim four days before Passover in accord with the prophecies he had shared with Daniel, one would have expected some among his people would have anticipated and recognized him, celebrating and appreciating the ensuing sacrifice. Indeed, all of this was designed to help us “*zakar* – remember” and “*byn* – understand” God’s “*edah* – testimony” by “*mishmereth* – responsibly observing” the *seh kebes* ‘oz.

“*Kol qahal* – the entire community” of “*edah* – witnesses” of “*Yisra'el* – Individuals who Engage and Endure with God” were instructed to “*shachat 'eth huw*’ – take his life.” This is monumentally important because it undermines the credibility of the three, so-called, Abrahamic religions.

In the unlikely event that Jews did as the Christian New Testament claims, and sought Dowd’s death, then we should all be thankful that they followed the Towrah’s

instructions in this regard. If they had done so, rather than upset God, they would have pleased Him. Without having fulfilled Passover, there would be no means to eternal life nor an open door into heaven.

As a result, there is no basis for Replacement Theology. Gowym Christians did not replace Yisra'el as God's Chosen People because God was supposedly angry at them for killing Him.

The idiocy of the Christian position is stupefying. A god that man can kill is not God. If Jews were actually able to kill God, Christians should be worshiping Jews. And, of course, since crucifixion was the Roman way of punishing criminals, Dowd was correctly judged, condemned, and tortured to death for being a king, at least by Imperial Roman standards. Moreover, the perpetrators of the myth that Jews connived to kill their god, the Roman Catholic Church, is an outgrowth of Imperial Rome. And yet, without Replacement Theology, the foundation of which is that God allegedly changed sides because His people supposedly killed Him, there is no basis for the religion of Christianity.

Judaism is also undermined because rabbis have built a religion around maximizing their authority while minimizing Yahowah's role in His people's lives. To this day, Orthodox Jews have failed to act responsibly, and do not accept the realization that Dowd fulfilled Pesach, opening the Doorway to Life. They will not even acknowledge Chag Matsah, much less that the Messiah fulfilled it in harmony with His Psalms.

As for Islam, the Quran claims the character Muhammad confused with Esau, called Issa, and now errantly rendered as "Jesus," did not die but was only presumed to have passed away. Being crucified was all fun and games, just a show, according to Muhammad. But then again, Allah's Messenger was a sadist.

'Ereb, which was rendered as “evening at sunset,” carries additional connotations which are germane to this discussion. It speaks of “an interwoven fabric” which serves as an adroit portrait of the inseparable nature of Pesach, Matsah, and Bikuwrym. They are woven together as a cohesive whole because they are only beneficial when observed collectively. Further, *'arab* can also convey the idea that the Lamb makes us appear “pleasing and acceptable,” thereby addressing the purpose of the Miqra’ey. With *'arab*, Yahowah is shown “coming to our aid, making a bargain to ransom us.” He is “*'arab* – making an agreement through which we can join Him, experience the resulting relationship, and receive a share of the inheritance.”

That is a lot to “*byn* – discern by being discriminating, making the appropriate connections to comprehend.” And such is the purpose of the Towrah.

If that were not enough, every word of what follows is also dripping with portent...

“Then, they should take at that moment (*wa laqach* – and so then they should collect and obtain at that time (qal perfect)) **some of** (*min*) **the blood** (*ha dam*) **and place it** (*nathan* – offer, entrust, dedicate, devote, and give it) **upon** (*'al*) **the two** (*shanyaym* – both sides of the) **upright pillars of the doorway** (*ha mazuwzah* – doorposts, framework of the doorway, the jam and doorframe, or the standing pedestals; from *ziyz* – conspicuous and complete abundance) **and also** (*wa*) **upon** (*'al*) **the lintel** (*ha mashqowph* – the upper post or crosspiece of a doorframe; from *shaqaph* – to overlook) **upon** (*'al*) **the homes** (*ha beyth* – the houses, households, and families) **where to receive the benefits of the relationship** (*'asher*) **they eat** (*'akal* – feed upon and consume) **it along with them** (*'eth huw' ba hem*).” (*Shemowth* / Names / Exodus 12:7)

The verbs, *laqach* | taken and *nathan* | given, help

explain what is occurring. The life of the sacrificial lamb would be taken so that we could be given eternal life. This is reinforced by the natural order of things whereby carnivores kill to eat, and they eat to live. And while that is also true of the family being nourished by the lamb, if it were not for the symbolism, the relatively small unspecified amount of blood placed upon the doorway would have been unsightly and accomplished nothing. Therefore, the physical act is designed to teach a spiritual lesson.

Mazuwzah, translated as “upright pillars of the doorway,” can also be rendered as “the framework upon which a door or gate is anchored and hinged.” This is revealing because the *mazuwzah* represents the narrow gate through which we must pass to live with God. It is “anchored and hinged” on Passover. *Pesach* is the doorway to eternal life and to God’s Home.

The most closely related words to *mazuwzah* include: *mazown*, meaning “provision,” indicating that *Pesach* is Yahowah’s provision for life. *Mezah* is a “safe harbor, a place protected from the elements” – just as God intended for Passover to protect His family. And *mezew* means “to gather in and harvest grain,” – something which is symbolic of the FirstFruits harvest which follows.

The root of *mazuwzah* is also telling. *Ziyz* speaks of making something “abundant,” “complete,” and “conspicuous.” The blood and the doorway were both conspicuous and there is nothing more abundant than eternal life.

Reinforcing the obvious, the reason Yahowah wanted the *Yisra’elites*, as they celebrate Passover, to be nourished by the lamb was so that they would understand that the sacrifice was not a gift to God or a service to Him. The lamb is instead something for them to benefit from and enjoy in a family setting.

“Then (*wa*) they should genuinely eat and be nourished (*‘akal* – they should feed upon and consume (qal perfect)) by (*‘eth*) the flesh as well as the message being proclaimed (*ha basar* – this herald of good news along with the meat of the animal) during (*ba* – in) this night (*ha laylah ha zeh* – this time of darkness following sundown and prior to its rising).

Roast it over a fire (*tsaly ‘esh* – cook it over a flame, barbecuing it), and (*wa*) always eat it (*‘akal huw’* – consistently and continually consume it and be genuinely nourished by it (qal imperfect)) in proximity to (*‘al* – along with) **Matsah | UnYeast Bread (*matsah* – flatbread without yeast; from *matsats* – to drain out and remove and *matsah* – that which is contentious, argumentative, and quarrelsome) **along with bitter herbs** (*‘al maror* – in addition to edible plant seasoning with a bitter, acrid, or pungent taste).” (*Shemowth* / Names / Exodus 12:8)**

The primary meaning of *basar* describes the “communication of a positive message which is being proclaimed as good news.” The secondary connotation is either “animal” or “flesh.” I have included both concepts for obvious reasons. The only thing better than doing what Yahowah requests is to listen to what He has to say and learn from it.

Serving as an example for us, Dowd ate Passover on Thursday evening after sunset, the 14th of ‘Abyb, year 4000 Yah (April 2, 33 CE (Julian calendar)). And then before sundown on Friday, which was still the 14th of ‘Abyb, he became the embodiment of the Passover Lamb.

In addition, Dowd would have eaten Matsah on Pesach. By doing so, his decision would have achieved the same for him as doing this accomplishes for us – causing us to appear unblemished and correct from Yahowah’s perspective. By removing the fungus of religious and

political corruption from our souls, which is the symbolism behind Matsah, we are considered perfect.

We would have to look long and hard to find an instruction of this magnitude. Observing Pesach without Matsah is highly inadvisable. There is nothing worse than becoming immortal while remaining imperfect because it would result in eternal separation in She'owl. Therefore, always eat the lamb with unyeasted bread per Yahowah's instructions.

There are a host of reasons Yahowah is asking us to celebrate the benefits derived from His Son's fulfillment during Chag Matsah by roasting a lamb over an open flame. This suggests that God wants us to associate the lamb and life with the light the fire provides. The fire represents Yahowah's presence in our midst, enlightening us. Additionally, we are able to see, smell, and taste the effect of the fire on the lamb, just as Yahowah is transforming our souls. By roasting the meat over an open flame, we can visualize the resulting smoke rising up to the heavens, consistent with Yahowah's intent for our souls. With the fire, even at night, we can read and recite His words. And finally, the dying embers of the fire provide the means to incinerate whatever remains uneaten later that night.

It is the final instruction that was designed to counter the religion of Christianity. The lamb does not jump off of the butcher block, leap out of the fire, or scamper off of the diners' plates. There is no resurrection for the lamb. Its body never comes back to life. That is not its purpose. The lamb is sacrificed so that the family can live, not so that the lamb can be resurrected.

Driving this point home, Yahowah asks us to incinerate the portion of the lamb which is left uneaten. There would be no Easter, no one rising bodily from the dead. There have been over 3,400 Passover celebrations since this first one in Mitsraym, and never once did the lamb come back

to life. Even in Dowd's case with his fulfillment, the body in which his soul temporarily resided died and then was incinerated. Only his soul survived the ordeal.

Matsah is not just "flat bread" but instead "bread without yeast." Based upon "*matsats* – to drain out and remove" and "*matsah* – that which is contentious, argumentative, and quarrelsome," we come to see what Yahowah is removing. And in this regard, the only issues sufficiently "antagonistic, confrontational, and cantankerous" to justify a *Miqra'* for the entire community would be societal, not personal, and therefore of a political or religious nature.

Herbs are the culinary spice of life. In addition to seasoning the meal, the *maror* ensures that we appreciate the bitter ordeal Dowd and Yahowah experienced to facilitate the benefits derived from our attendance.

“You should not consume (*‘al ‘akal* – you should not make a habit of eating (qal imperfect)) **any part of it** (*min huw’*) **raw or without due consideration** (*na’* – uncooked or devoid of the proper focus) **or** (*wa*) **boiled** (*bashal*), **cooking it in water** (*basal ba ha maym*), **but instead as a condition** (*ky ‘im* – but rather as a requirement), **roasting it above a fire** (*tsaly ‘esh*), **his head** (*ro’sh huw’*) **with his legs** (*‘al kara’ huw’*), **and his inner parts** (*wa qereb*) **close by** (*‘al*).” (*Shemowth / Names / Exodus 12:9*)

By using *na’*, Yahowah is not expressing His temperature preference – well done versus medium rare – as an example. Cooking is a process, as is observation and contemplation. When either is shortchanged, the resulting lack of consideration leaves us ill-prepared. Yahowah will address this point again, by encouraging us to be properly girded during Pesach – which is analogous to being prepared and ready to go.

While the leg or shank of the lamb is edible, God is not suggesting that we consume any of the internal organs. The

head, heart, and legs are there to help us understand that the Passover Lamb was sacrificed so that we might live.

The Pesach Lamb had fulfilled his mission. Matsah was underway. Yahowah articulated and facilitated the means to resolve the corruptive and deadly nature of religious ideas and political aspirations.

“And (*wa*) you shall make certain that nothing remains (*lo’ yathar* – you should consistently ensure that there is nothing left over, that nothing survives or is preserved (hifil stem tells us that we are responsible for ensuring that nothing is spared, and the imperfect conjugation reveals the consistent, continual, and ongoing nature of this instruction)) of him (*min huw’*) until (*‘ad* – up to) morning (*boqer* – sunrise or dawn).

And so (*wa*), the remainder (*ha yathar* – what is left and remains) of it (*min huw’* – from him) prior to the approach of (*‘ad*) morning (*boqer* – sunrise) you shall literally and consistently burn up (*sarap* – you should always incinerate (qal imperfect)) in (*ba*) the fire (*ha ‘esh* – the flames, heat, and light).” (*Shemowth* / Names / Exodus 12:10)

Yahowah wanted to make it exceedingly difficult for anyone to believe that the Passover Lamb would be coming back to life. He asked us to kill the animal in the presence of the community, cook the entire lamb, feed our families with it, and then incinerate the rest. And yet, in spite of this, many billions of souls have been led astray as a result of believing Peter’s and Paul’s preposterous claims.

Dowd’s body, after having served its purpose as the Passover Lamb, ceased to exist. It was incinerated in a burst of energy before the dawn of the next day. And as a result, the authors of the New Testament got everything wrong.

Yahowah is interested in our souls, not our bodies. A

physical presence in heaven would be counterproductive if not impossible in the seventh dimension. Eternal life is not even feasible in a physical state. Therefore, it is the souls of those who observe *Pesach*, *Matsah*, and *Bikuwrym* which become immortal, perfect, and spiritual children of God.

While Father and Son did all the work required to redeem us, if we want to be rescued, we must be ready to go. The Familial Covenant Relationship is predicated on walking out of man's realm and walking home to God.

“And (wa) therefore, in this manner (*kakah* – like this is how) **you should always be nourished by it** (*'akal 'eth huw'* – you should consistently and continually eat it): **have the tie fastened around your waist** (*chagar 'atem mothnaym* – fully dressed and girded) **with your sandals** (*na'al 'atem* – your shoes) **on your feet** (*ba regel 'atem*) **and with your staff** (*wa maqel 'atem* – walking stick and branch) **in your hand** (*ba yad 'atem*).

You should eat it (*wa 'akal 'eth huw'* – you should consume it (qal, perfect)) **in anticipation** (*ba chiphazown* – in a hurry, quickly as if preparing for a flight from the world; from *chaph* – clean and *chaphaz* and *own* – to appreciate the sense of urgency and need to act immediately concerning the alarming situation).

This is (*huw'* – it is) **Passover** (*Pesach* – passing over, sparing and providing immunity, and thus protecting while making invulnerable; from *pasach* – continuing to move in a straightforward and linear fashion without stopping by removing all confrontational obstacles during the process of engaging and *pisah* – to provide more than is necessary and sufficient and doing so in great abundance) **to approach** (*la* – according to) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *'elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration).” (*Shemowth*

/ Names / Exodus 12:11)

This is now the fourth time Yahowah has affirmed that we are to “*akal* – consume the meal and be nourished by eating” the lamb and unyeasted bread. It is a simple concept and yet universally misunderstood.

Rabbis have completely rejected Yahowah’s instructions. During their Seder, they place a bone on the plate, essentially devoid of meat. It cannot be eaten and necessitates consuming a religious medley of vegetables. It is as if they are trying to infuriate Yahowah with *Qayn*’s | Cain’s offering, which when rejected caused the wayward child to murder his brother.

Christian theologians ignore God’s guidance and condemn Passover. They protest that sacrificing an animal to God is barbaric, antiquated, and gruesome. They dismiss the fact that higher-functioning mammals require protein and are carnivores. They reject the realization that Yahowah has explained why the lamb is being prepared and cooked to feed the family, and why the inedible portions are burned. The animal is not wasted, and God gets none of it.

Pesach is a Doorway, and doors are opened to go in or out. Therefore, Yahowah is instructing us to be ready to go, fully dressed and girded, shoes on with a walking stick at the ready. The message is clear: Passover is a protected portal opened by Dowd that enables us to walk away from the realm of religious and political corruption and then, once perfected through Matsah, into His Home.

Explaining as much, Yahowah augments this advice with: “You should eat it *ba chiphazown* – in anticipation, as if preparing for a flight from the world.” And then when we pursue the root of *chiphazown*, we discover that *chaph* speaks of “being cleansed and purified” while *chaphaz* expresses the “importance of acting upon an opportunity immediately.”

Therefore, God wants us ready to go because Pesach is the doorway leading out of man's oppressive corruptions to His home. It is from one to the other. From corruption and persecution to purification and liberty and from death and dying to life and living.

According to the Creator of the Universe, the Author of Life, our Liberator and Savior, and the Father of the Covenant: **“This is (*huw*) Passover (*Pesach* – passing over, sparing by providing immunity, and thus protecting while making invulnerable).”**

The concept of “passing over” conveys two defining ideas. First, by passing over the Children of Yisra’el, Yahowah’s presence was there to protect them, to shield them from harm. And second, God’s intent was to pass over their inequity, providing them with immunity from prosecution, essentially preparing them to be acquitted and vindicated.

And yet, there is so much more to ascertain from this title since it is from a verbal root spelled identically. *Pasach* means: “to continuously move in a straightforward and linear fashion without stopping, during which time all confrontational obstacles are removed such that those who engage are not tripped up along the way.” And the translator exclaimed, “Yahowzah!” (Loosely translated, it means “That’s amazing Yah.”)

The path away from human religious and political corruption to God begins at Passover. It is our initial step along the way – each of which is laid out in a straightforward and linear fashion. Once we pass through Pesach’s Doorway to Life, we ought never to waver, hesitate, look or turn back, or curtail our journey. We are being advised that one step follows another, Pesach, Matsah, Bikuwrym, Shabuw’ah, Taruw’ah, and Kipurym all leading directly to *Sukah* | Camping Out with God.

With each stride we find Yahowah removing every

confrontational obstacle, such that our antagonism is resolved. This heavy lifting transpires during Matsah, which is why it was integrated into Pesach. Collectively, then, Pesach, Matsah, and Bikuwrym, especially when celebrated with Shabuw'ah, enables Yahowah to “*pisah* – provide more than is necessary and sufficient and doing so in great abundance.”

The final four words in this concluding statement can be rendered in several ways, all of which are accurate, relevant, and thought-provoking: “He is Passover according to Yahowah.” “He is in accord with Yahowah’s Passover.” And: “This Passover is to approach Yahowah.” It is an allusion to the role Dowd would play in the fulfillment of God’s promise.

And while our eye is often caught by the most profoundly important revelations, let’s not be calloused to the opening stanza of this verse. Our time on this planet is relatively short and can end without a moment’s notice. We need to prepare ourselves so that we are ready to respond to God’s invitations. He is not going to call out to us forever.

Nothing is ever perchance with Yah. Therefore, all three items on God’s list are significant. With a “*maqel* – walking stick” we are ready to comply with the Covenant’s conditions. As we are aware, Yahowah has asked us to walk away from our country and culture, and thus from politics and religion, before walking to Him to be perfected. The way to accomplish this result is via Pesach and Matsah.

Also, the *maqel* is symbolic of the role Yahowah’s Messiah, Son, and King plays in shepherding God’s flock. This suggests that we ought to follow Dowd’s lead because he was Towrah-observant. Also, by following the Mashyach’s example, and espousing what we glean from Yahowah’s *Towrah* | Teaching, we can help shepherd our

Heavenly Father's sheep back home, nurturing and nourishing them, protecting them and guiding them, along the way.

The reference to “*na'al* – sandals” reinforces this point and more. Yahowah wants us on our feet, moving about with Him, not bowed down with our noses in the dirt. When we are upright on our feet, we are ready to follow the *Miqra'ey* home.

Being “*chagar mothnaym* – fully dressed and girded” is especially important, because we cannot enter Yah's presence naked. Only those clothed in the Set-Apart Spirit's Garment of Light can exist in God's presence. But more than this, being properly girded is analogous to being prepared – something accomplished by reading the Towrah.

In *Shemowth* / Exodus 1:16, we heard Pharaoh tell those responsible for aiding mothers delivering Hebrew children: “If a son is born, you shall kill him.” Yahowah has a long memory and is prone to reciprocation (which was why the Nile was turned to blood). Love Him and He will love you in return, providing the gift of life. Reject Him, and He will reject you, the consequence of which is: you will die.

Therefore...

“Then (*wa*) I will at that time angrily pass over and travel through (*'abar ba* – displeased, I will cross into, traversing within to alienate (*qal* perfect)) the realm (*'erets* – the land and nation) of the religious and political oppressors (*Mitsraym* – of the cauldrons of military and economic subjugation, the place of coercive cruelty in Egypt where slaves are confined and restricted by political persecution, considered foes, besieged, and assaulted as if shut up inside a concentration camp) during this night (*ba ha laylah ha zeh* – in this time of darkness and ignorance) and I will strike (*nakah* – I will kill and destroy at this

moment (hifil perfect)) **every** (*kol*) **firstborn** (*bakowr* – eldest son with the birthright and firstling) **in the nation** (*ba 'erets*) **of Mitsraym | the Crucibles of Political and Religious Oppression** (*Mitsraym* – the cauldrons of cruel persecution where people were confined and restricted by military and economic institutions; plural of *matsowr* – to be delineated as a foe and besieged during a time of testing and tribulation, from *tsuwr* – to be bound and confined by an adversary, besieged, assaulted, shut up, and enclosed in a concentration camp by those showing great hostility), **including** (*min*) **man** (*'adam*) **and even beasts** (*wa 'ad bahemah* – including livestock).

And upon (*wa ba*) **all of** (*kol*) **the gods** (*'elohym*) **of Egypt** (*Mitsraym* – the crucibles of religious oppression, political persecution, and economic servitude), **I will act, executing judgment** (*'asah shephet* – I will do what is required by being prudent to achieve justice, being judgmental to condemn (qal imperfect)).

I am (*'any*) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence).” (*Shemowth* / Names / Exodus 12:12)

'Abar is often associated with Pesach because of this statement. And while that is not necessarily wrong, it requires some judgment. *Pesach* is actually based upon *pasach*, as we determined moments ago. It means “to pass over in the sense of sparing and providing immunity, thereby protecting the people while making them invulnerable should they continue to move in a straightforward, linear fashion without stopping, allowing God to remove all of the confrontational obstacles during the process.” *'Abar*, however, is a “contentious” term because it implies that Yahowah “will be angry when He travels through the land, doing so to alienate” rather than to associate. This suggests that Passover serves as a dividing line, determining who is with God and lives and

who is opposed to Him and dies.

It is essential that we remain cognizant of exactly from what Yahowah is liberating His People. And when Mitsraym is replaced with the Hellenized and Latinized moniker “Egypt,” the teaching opportunity is squandered.

Mitsraym represents “the Crucibles of Political and Religious Oppression” no matter when or where we find such civilizations or institutions. *Mitsraym* denotes mankind’s perverse propensity to create “cauldrons of cruel persecution where people are confined and restricted by military and economic institutions.” As we have previously discovered, it is the plural of “*matsowr* – to be delineated as a foe and besieged during a time of testing and tribulation.” It is in turn from “*tsuwr* – to be bound and confined by an adversary, besieged, assaulted, shut up, and enclosed in a concentration camp by those showing great hostility.” The pyramids, temples, and mummies that people are wont to revere today were a façade of a ruthless regime, one of many that would plague man’s existence.

On this night, lives were taken and spared. One’s response to Yahowah’s *Pesach* | Passover instructions served as the deciding factor. That is something to remember when determining whether to accept or reject His invitation.

Passover, like the other six *Miqra’ey*, is historic, symbolic, and prophetic. This night in Mitsraym actually occurred, transforming the lives of the Children of Yisra’el and their captors.

Pesach is symbolic of the passage which leads away from religious and political oppression. It, thereby, provides the means for us to leave all of that behind and start anew with God, relying upon Him instead.

This portal from one state of existence to another, from physical to spiritual, represents the Door to Life through

which we can travel to live forever. It is an opening into greater dimensions.

Additionally, Passover is the Doorway into Heaven. It is only through it that we can enter Yahowah's Home.

By saying that He is going to “*‘asah shephet* – execute judgment and condemn” the “gods of *Mitsraym* | ‘Egypt’,” Yahowah is telling us that there is more to them than animated terrestrial and celestial images. False gods live in the minds of the men who created them and who serve them, as well as in the institutions which promote them. False gods embody the spirit of darkness, deceit, death, and damnation that would be resolved in this place and time. And speaking of time, *‘asah* was the first verb in a while to be scribed in the imperfect, indicating that Yahowah's animosity toward false gods would be an ongoing affair. That is a problem for the religious because each new faith regurgitates the mythology of its predecessors.

It is hard to know if the concluding statement of *Shemowth* / Exodus 12:12 belongs there or if it was intended to introduce this next thought. As a result, I've included Yahowah's declaration in both places.

The blood of the Passover Lamb serves to identify those who have chosen to identify themselves with Yahowah. Our lives are spared on that account. God said so at this time...

“I am (‘any) Yahowah (𐤏𐤃𐤏𐤃𐤁 – the pronunciation of YaHoWaH as guided by His *towrah* – teaching regarding His *hayah* – existence).

Therefore (wa) the blood (ha dam) will exist (hayah) for you (la ‘atem – concerning you and for you to draw near) as a sign (la ‘owth – as a token, signal, and illustration, a message conveying important information via a mark and banner; from ‘uwth – to show consent and agreement) upon (‘al – over) the homes (beyth –

households and families) **where, to receive the benefits of the relationship while being led along the correct path to get the most out of life ('asher), you are at that time ('atem sham – you are known by name).**

So when (wa) I see (ra'ah – when I view and consider) the blood ('eth ha dam), then (wa) I will observe Passover, providing immunity while protecting you (pasach 'al 'atem – I will continue to move in a straightforward and linear fashion without stopping or being confrontational, providing more than is necessary and sufficient on your behalf and for that reason)." (*Shemowth / Names / Exodus 12:13 in part*)

When Yahowah is for us, it matters not who is against us. Even political, religious, economic, and militaristic juggernauts like "Egypt," or like Assyria, Babylon, Greece, Rome, Christianity, Islam, the Nazis, the European Union, America, academia, or the liberalization of social media, are as superfluous as navel lint.

In this statement, *hayah* was used to affirm that the blood would be an "'owth – sign, serving as a token of our consent." The blood was not to be consumed as is the pretense behind the ghoulish Roman Catholic Eucharist. It is not to be avoided either, as is stressed by rabbis.

We are reminded that Pesach, like all of Yahowah's Miqra'ey, is a gift on behalf of the "*Beyth – Family.*" And it is by being part of Yahowah's household that we "'asher – receive the benefits of the relationship as we are led along the correct path to get the most out of life."

Further, it does not matter when or where we live, we are afforded the opportunity to capitalize on Passover. This is an everlasting mandate and an eternal gift. It was not limited to these Yisra'elites in "Egypt" at that moment in time.

Pasach 'al 'atem, which was translated as "I will

observe Passover, providing immunity while protecting you,” is the verbal expression of the title: *Pesach* | Passover. Yahowah is, thereby, committed to “continually move in a straightforward and linear fashion without stopping or being confrontational, providing more than is necessary and sufficient on our behalf” during this celebration of the *Miqra*’.

“And the plague (*wa negeph* – the debilitating pandemic and afflicting disease) **leading to** (*la* – concerning) **death and destruction from corruption** (*mashchyth* – ruinous decay and incarceration) **shall not exist** (*lo’ hayah* – will not be (qal imperfect)) **among you** (*ba ‘atem*) **when I strike** (*ba nakah ‘any* – when I afflict and wound) **within the realm** (*ba ‘erets*) **of Mitsraym | the Crucibles of Political and Religious Oppression** (*Mitsraym* – the cauldrons of cruel persecution where people were confined and restricted by military and economic institutions; plural of *matsowr* – to be delineated as a foe and besieged during a time of testing and tribulation, from *tsuwr* – to be bound and confined by an adversary, besieged, assaulted, shut up, and enclosed in a concentration camp by those showing great hostility).” (*Shemowth* / Names / Exodus 12:13)

We have been given a choice. We can be religious or political and die or we can listen to Yahowah and act upon His instructions and live. From God’s perspective, man’s way is corrupt, and so this plague was designed to reveal the consequence. The attitude and behavior manifest in Mitsraym repulsed our Maker.

Yahowah is the source of life. He conceived it and authored its genetic code. And He provided the means to extend it forever. It was His to give, making it His to take away.

Man, however, through religion and politics, has mastered the means to death and destruction. But

fortunately, there are two types of life: corporeal and spiritual. Those who survive the first to experience the second do so on Yahowah's terms. Therefore, those who accept the benefits of the Covenant are reborn spiritually from above by way of *Pesach*, *Matsah*, and *Bikuwrym*.

It is also possible to overtly oppose Yahowah and His Towrah, misleading others in the process. Those who do so are also reborn spiritually, but from below, and are thus incarcerated with *ha Satan*.

Most people, however, make neither choice. They succumb to the plague of religion. Death becomes the end of life with the destruction of their souls.

The alternative, Passover, is a festival feast. On this day, those who are guided by Yahowah's Towrah are vindicated. And in this way, God's children endure forever.

“This day (*ha yowm ha zeh* – this time beginning and ending at sunset) **will exist** (*hayah* – was, is, and will always be) **on your behalf** (*la* – for you to approach and draw near) **as a commemoration of an inheritance right** (*la zikarown* – as a memorial and reminder, a means to recall and understand the relationship, and as a symbol of the agreement; from *zakar* – to remember, recall, and remind and *own* – considering all aspects of this topic).

And (*wa*) **you should genuinely celebrate it** (*chagag 'eth huw'* – you should observe and commemorate it, revel in it and party, rejoice and enjoy it (qal perfect consecutive)) **as a Festival Feast** (*chag* – as a happy and special occasion and as a holiday) **to approach** (*la*) **Yahowah** (*Yahowah* – a transliteration of יהוה, our 'elowah – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **as part of the cycle of life throughout every generation** (*la dowr 'atem* – within your families and homes, among your people and in your dwelling places throughout your lifetime).

Continuously and genuinely celebrate it as a Festival Feast with Him (*chagag huw'* – you should actually and always revel in and commemorate this party, enjoying yourself (qal imperfect)) **as an engraved prescription for living** (*chuqah* – a clearly communicated and inscribed recommendation of what you should do in life to be cut into the covenant relationship and to be accepted; from *choq* – to *chaqag* – to inscribe and engrave) **forever** (*'owlam* – eternally).” (*Shemowth* / Names / Exodus 12:14)

Pesach is “*la zikarown* – a commemoration of an inheritance right.” It is through this door that we enter God’s Home, become part of His Family, and inherit the benefits of the Covenant. By using *zikarown*, Yahowah is encouraging us to “remember the relationship and to understand that Passover is symbolic of the agreement.”

Being provided immunity while being protected by God is something to “*chagag* – celebrate.” It is a “*chag* – joyous festival and feast.” Our Heavenly Father is “throwing a party.” He has planned the event, made all of the arrangements, and paid the bill. He will attend and has invited us to join Him. Are you going to “*'anah* – RSVP?”

Passover is the first step along the way to Yahowah. It is quite literally “*la dowr* – part of the cycle of life for every generation.” We should celebrate it “within our families and homes, among our people, and in every dwelling place throughout our lifetimes.” By using *dowr* in this context, Yahowah wants us to know that the *Miqra'* of *Pesach* is for all people in all places, every generation throughout time.

Pesach is a “*chuqah* – a clearly communicated and inscribed recommendation of what we should do in this life to be cut into the covenant relationship and to be accepted” by God. It is “an engraved prescription for living.”

'Owlam reveals that the observance of Passover will

never end. The Covenant's children will be celebrating Pesach with Yahowah forever. This commemoration of God's provision for life will never be replaced. It is as if Passover is engraved in stone. Just as Yahowah's prescription for living is everlasting, the benefits it provides are eternal.

So why do you suppose that *Sha'uwl* | Paul contradicted God in his letter to the Galatians, and claimed that the Towrah's instructions became moot upon the arrival of his Iesus Christos | Jesus Christ? Why did he lie about something so clearly stated and so vital, so essential to our relationship with God? And if *Iesus Christos* is the be-all and end-all of life, why isn't his name, time of arrival, and purpose proclaimed throughout the Prophets? Why is there no mention of him?

In lockstep with the Plague of Death, and in direct opposition to God, Imperial Rome and the Roman Catholic Church made the celebration of Passover illegal, killing those who observed it. They would replace Yahowah's Passover with the Babylonian celebration of Easter – even retaining the name of the pagan goddess who was called the “Mother of God and Queen of Heaven.” As egregious as this was, the fact that Protestant and Orthodox Christians followed their unGodly example is inexplicable.

Even today, if you do an internet search for “Easter” and “King James,” you will find a plethora of sites justifying the substitution – saying that Easter is an accurate and proper translation of *Pesach* | Passover, even of *Pascha* as it is transliterated into Greek. They cite the appearance of “Easter” in Acts 12:4 in the 1534 *Tyndale Bible*, the 1539 *Great Bible*, the 1568 *Bishops' Bible*, the 1599 *Geneva Bible*, and also the 1609 *King James Bible* as evidence of its accuracy – and their perfection. In actuality, their commonality only confirms that Bibles are hopelessly errant and that most translations reprise the same words because familiarity sells.

These religious publishers and their promoters either fail to mention, or they do mental gymnastics around the fact that Yahowah undeniably selected the term, *Pesach* | Passover, not “Easter.” And none have the integrity to mention that the celebration of Easter irrefutably dates back to the Babylonian religion circa 3000 to 4000 BCE.

Not only did the Roman Catholic Church ban the celebration of Passover, but they also established a formula to make certain that their pagan sun-god and sun-goddess holiday of Easter would never coincide with the fourteenth day of *'Abyb*. Their “Easter” is the Sunday following the first full moon on or after the vernal equinox, unless that coincides with *Pesach*, and then it is moved forward one week. Oddly, “Easter Sunday” isn’t actually a counterfeit for Passover but is, instead, a corruption of *Bikuwrym* | Firstborn Children.

Yahowah established the *Miqra*’ of *Pesach* | Invitation to be Called Out and Meet on Passover while religious men in concert with Satan established Easter. Celebrating Passover opens the portal to life and the door to Yahowah’s home. Observing Easter is like pissing into the wind while flipping God the bird.

This fundamental disagreement between man and God demonstrates beyond any doubt that Christianity is wrong. If a religion contradicts, corrupts, conceals, or counterfeits any meaningful tenet of the inspired text upon which it draws its authority, it is false. Period. End of conversation. End of life.

The only thing more appalling than billions of people being deceived by the religious rubbish known as “Easter Sunday” is that the proponents of the Christian holiday, even with overwhelming and irrefutable evidence at their fingertips, still promote the lie. Worse, they indoctrinate their children into celebrating it with a reprisal of the original Babylonian Easter Egg hunt. Little do they know

that the Babylonians dyed their religious eggs red by gutting pregnant women and then dipping the eggs in the blood of the fetus. There was even a great prize awarded to the child who found the infamous egg. *So, let's all play religious dress up and put on our Sunday finest as we send our children out with Easter baskets in search of prized eggs. And then let's take them to church and pretend that our debauchery was sanctioned by God.*

While I am obviously being facetious, what is particularly odd about all of this is that even those who are not religious celebrate Easter, Christmas, and Halloween. They are aware that these are religious observances, and yet, they manage to justify their participation, nevertheless. What was Christian has become cultural.

And as a result, billions, generation after hopeless and ignorant generation, experience the same result endured by the overtly religious and political “Egyptians” on this night: the death and destruction of their souls. And as recompense, their pastors and priests will spend eternity incarcerated in *She'owl* | Hell with the lord they unwittingly serve.

While God told us through the Prophet, Howsha', that “His people were destroyed for lack of knowledge,” making ignorance deadly, He told all of us through Moseh in the Third Statement He etched in stone that “the promotion of lifeless lies would be unforgivable.”

If you are looking for religious justifications for any of the Christian corruptions or counterfeits of Yah's Word, you will have no trouble finding them. In religious circles, lies are supported more zealously than truth is proclaimed.

The next six statements, now presented under the nomenclature of Exodus 12:15-20, pertain to *Matsah* | UnYeasted Bread. Other than saying that Matsah and Pesach must be celebrated together to be of benefit, let's table Yahowah's discussion of UnYeasted Bread until we

complete our observance of Passover.

Turning then to the 21st through 24th statements, we find some very specific instructions. Moseh's presentation is rife with prophetic and redemptive symbolism...

“Then (wa) Moseh (Mosheh – One who Draws Out) summoned (qara’ – called out to and invited, meeting) all of the elders (la kol zaqen – every one of the older individuals) of Yisra’el (Yisra’el – those who engage and endure with God) and he said to them (wa ‘amar ‘el hem), ‘Of your own volition, select and grasp hold of (laqach – receive, accept and obtain (qal imperative)) and choose to pull away (mashak – draw out, take, and lead away (qal imperative)) for yourselves (la ‘atem) a lamb from the flock (tso’n) in accordance with your extended family (la mishpachah ‘atem – consistent with your people and clan, your subgroup or tribe) and take its life (shachat – slaughter in preparation for consumption) for the Passover (ha Pesach – the passing over, sparing and providing immunity, and thus protecting while making invulnerable; from pasach – continuing to move in a straightforward and linear fashion without stopping while removing all confrontational obstacles during the process of engaging and pisah – to provide more than is necessary and sufficient and doing so in great abundance).” (Shemowth / Names / Exodus 12:21)

The symbolism became real. They had listened and now it was time to respond.

This begins by reminding us that our decision with regard to Yahowah's Towrah instruction on *Pesach* | Passover is subject to volition because both *laqach* and *mashak* were scribed in the imperative mood – an expression of volition in the second person. This is to say that our choices determine our fate.

“And you should obtain (laqach – select and grasp (qal perfect)) a bunch (‘agudah – a bundle of stems and

leaves) **of hyssop** (*'ezowb* – a medicinal plant from the mint family (fragrant marjoram) associated with cleansing and purging) **and dip it** (*wa tabal* – plunge it) **in the blood** (*ba ha dam*) **which** (*'asher* – for the benefit of the relationship) **is in the basin** (*ba ha saph* – is in the bowl or container adjacent to the threshold of the entrance), **and** (*wa*) **touch** (*naga'* – make contact with) **the lintel** (*'el ha mashqowph* – the upper horizontal support for the doorframe) **along with the two doorposts** (*wa 'el shanaym ha mazuwzah* – and both door jambs, the upright pillars or posts of the doorway) **from** (*min* – out of) **the blood** (*ba ha dam*) **which** (*'asher* – for the benefit of the relationship) **is in the basin** (*ba ha saph* – is in the bowl or container adjacent to the threshold of the entrance).

And then (*wa*) **no** (*lo'*) **individual** (*'ysh* – person) **among you** (*'atem*) **shall go out** (*yatsa'* – should come out) **of** (*min*) **the doorway** (*pethach* – the portal, opening, or entrance and also a revelation disclosing information which when unfurled leads to understanding the means to open the door) **of his home** (*beyth huw'* – his household and family) **until** (*'ad*) **morning** (*boqer* – the end of the darkness and the beginning of the light).” (*Shemowth / Names / Exodus 12:22*)

Hyssop was chosen as an implement because of its healing properties. It is noted for its digestive and intestinal benefits, as well as being therapeutic for cleansing the liver. Hyssop is used to treat respiratory infections, sore throats, bronchitis, arthritis, asthma, and even coughs, the flu, and colds. Scars fade with its use and eczema is soothed. It is an antiseptic, antibiotic, and pain reliever. Hyssop is also used to stimulate the immune system and improve blood flow. It can even aid in the healing of wounds and the regeneration of cells.

The primary meaning of *saph* is “threshold” or “entrance.” This is important because while Passover is the Doorway to Life and to God’s Home, UnYeasted Bread

represents the threshold upon which the residue of our walk through life is cleansed from our soles (souls, too).

Pethach is similarly revealing. Translated as “doorway,” it is a “portal to understanding, opening our minds to further revelation.” Through this *pethach* God “discloses information which when unfurled leads to comprehending the means to open this door.”

By contrast, the Babylonian, Roman Catholic, and Christian observance of Easter, with its egg-laying bunny and ham, represents the “broad gate leading to death and destruction” that “many find.” This difference between the broad and narrow gates will be examined in the next chapter.

Yahowah’s focus remains on His “*beyth* – family and home.” It is the place where children are born, nurtured, guided, raised, sheltered, protected, grow, and loved.

As for not walking out of the door before the darkness fades to light, once we are allowed to enter God’s Home as a result of *Pesach* and *Matsah*, our Heavenly Father doesn’t want His children to wander away from His protection.

While Passover is a party, it is a serious affair. It is a celebration of life for those who observe our Heavenly Father’s Towrah guidance. But it is also a time to mourn death for those who ignore the Towrah.

“Then (wa) Yahowah (YaHoWaH – an accurate presentation of the name of ‘elowah – God as guided by His towrah – instructions regarding His hayah – existence) will angrily pass over and travel through (‘abar ba – displeased, will cross into, traversing within to alienate (qal perfect)) the realm (‘erets – the land and nation) to defeat (nagaph – to strike, smite, and afflict, to impact and plague) the religious and political oppressors (‘eth Mitsraym – of the cauldrons of military and economic subjugation, the

place of coercive cruelty in Egypt where slaves are confined and restricted by political persecution, considered foes, besieged, and assaulted as if shut up inside a concentration camp).

But (*wa*) **when He sees** (*ra'ah* – He notices and considers) **the blood** (*'eth ha dam*) **on the lintel of the door** (*'al ha mashqowph* – upper beam of the doorframe) **and on the two** (*wa 'al shanaym*) **upright pillars of the door** (*mazuwzah* – the doorposts and framework of the opening), **then** (*wa*) **Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching regarding His *hayah* – existence) **will observe Passover, providing immunity while protecting** (*pasach 'al 'atem* – will continue to move in a straightforward and linear fashion without stopping to be confrontational, providing more than is necessary and sufficient at) **that doorway** (*'al ha pethach* – that portal to discernment, opening the way to revelation, disclosing information which when unfurled will lead to understanding regarding the means to open the door).

He will not allow (*wa lo' nathan* – He will not permit, cause, or bring about (qal imperfect)) **the devastating destruction** (*mashchyth* – the perverse corruption, the death, decay, or putrid decomposition) **to come inside** (*la bow' 'el* – to pursue and enter within) **to plague** (*la nagaph* – to afflict) **your homes** (*beyth 'atem* – your households and families).” (*Shemowth* / Names / Exodus 12:23)

One of the many surprising things we have learned along the way is just how averse Yahowah is to the oppressive and punitive nature of religion and politics. He will defeat these foes, striking down mankind’s menace.

Only those who observe *Pesach* | Passover live. All others will die. There is but one door to life and a single entrance into God’s Home.

As a result of their priests and government officials, their teachers and judges, every Egyptian who suffered this

night had already been plagued and was therefore destined to die. Their participation in the Egyptian religion meant that their souls would be annihilated. Their Creator merely shortened the time they would survive as mortals as recompense for their forefathers oppressing and murdering His people.

The consequence of the pharaoh's rebellion proved high – although it is the same price all of our children will pay if we neglect to teach them about Yahowah from His Towrah. God passed judgment, and life ended for the firstborn sons in every household not marked by the blood of the lamb in accordance with His very specific instructions. Those who did as He had asked were spared.

This next prescription is clear. It is also in direct conflict with the central plank of Christendom and its New Testament. And it is one of many reinforcing our conclusion that Yahowah strongly prefers knowledge leading to understanding rather than faith in the unseen.

“You should observe, closely examining and carefully considering (*shamar* – you should thoroughly scrutinize and diligently evaluate (qal perfect)), **this message** (*'eth ha dabar ha zeh* – the word, the statement, account, and testimony).

Because this is (*la*) **an engraved prescription for living** (*choq* – an inscribed decree regarding what you should do in life to be cut into the relationship) **for you to approach** (*la 'atah*) **and** (*wa*) **on behalf of** (*la*) **your children** (*beny 'atah*), **providing testimony throughout** (*'ed* – a witness up to the point of) **eternity** (*'owlam* – forever, an unlimited duration of time).” (*Shemowth / Names / Exodus 12:24*)

Choq, translated as “an engraved prescription for living,” is based upon *chaqaq*, meaning “instruction which is inscribed,” literally “cut in stone.” Both speak of “providing the guidance required to be cut into the

covenant relationship.” That is the central message found in Yah’s Word. Passover is God’s prescription for life.

As amazing as it may sound, Yahowah has given us an engraved invitation to live forever in His Home. And yet, almost everyone turns their back on Him and looks the other way. Fact is, it is rude.

Yahowah’s revelation through *Howsha’* | Hosea provides the corollary – the consequence of choosing to trust the religious rather than God. It is especially revealing when compared to *Shemowth* 12:24.

Yahowah said...

“My people (*‘am*) **are destroyed and they will perish** (*damah* – they are cut off and will cease to exist (niphil perfect – telling us that the people have actively participated in their own absolute demise)) **because of** (*min* – from) **a lack of understanding** (*bely* – corrupted information, inadequate knowledge, and deficient discernment).

Indeed because (*ky*) **you** (*‘atah*) **have avoided and rejected** (*ma’as* – have spurned and despised, refused and disdained (qal perfect – revealing that the avoidance was complete and the rejection was literal)) **knowledge and understanding** (*da’ath* – information and discernment), **so then** (*wa*) **I will consistently reject and avoid you** (*ma’as* – I will actually disassociate from you and will rebuff you (qal imperfect)) **from serving as priests and ministers** (*kohen* – from acting as counselors and clerics) **on My behalf** (*la ‘any* – for Me).

Since (*wa*) **you have continually ignored** (*shakah* – you have consistently overlooked and literally forgotten, you have lost sight of the significance of and responded improperly to (qal imperfect waw consecutive)) **the Towrah of your God** (*Towrah ‘elohym* – Your God’s Instruction and Teaching, Guidance and Direction; derived

from: *tow* – God’s signed, written, and enduring, *towrah* – way of treating people, *tuwr* – giving us the means to explore, to seek, to find, and to choose, *jarah* – the source of instruction, teaching, guidance, and direction which flow from God, that *tuwb* – provides answers to facilitate our restoration and return, even our response and reply to that which is *towb* – good, pleasing, beneficial, healing, and right, and that which causes us to be loved, to become acceptable, to endure, *tohorah* – purifying and cleansing us, and thereby *towr* – providing us with the opportunity to change our attitude, thinking, and direction toward God), **I also** (*any gam*) **will consistently ignore your children** (*shakah ben* – I will overlook your sons, forget about your children, and view them as worthless).” (*Howsha’ / Salvation / Hosea 4:6*)

The most responsible form of parenting is to teach our children to carefully observe the Towrah of Yahowah. And that is why the final and fifth requirement for those wanting to participate in the Covenant is for parents to help their children remember the Towrah by circumcising their sons. That way they will know and understand why it is important for them to accept Yahowah’s invitation to attend Passover.

“*Shamar* – observation” is the key to knowing, leading to understanding. So Yahowah revealed:

“Indeed (*ky*), **when** (*wa*) **you come to** (*bow’ ‘el*) **exist** (*hayah*) **within** (*‘el*) **the Land** (*ha ‘erets*) **which, for the benefit of the relationship** (*‘asher*), **Yahowah** (𐤃𐤏𐤅𐤏𐤃𐤏𐤅𐤏𐤃 – the pronunciation of *YaHoWaH* as guided by His *towrah* – teaching regarding His *hayah* – existence) **is giving** (*nathan* – is bestowing and granting, is entrusting and devoting) **to you according to what** (*la ‘atem ka ‘asher*) **He has stated** (*dabar* – He has spoken), **you should choose to closely examine and carefully consider** (*wa shamar* – you ought to observe, thoughtfully inspecting and thoroughly contemplating, remaining focused upon

(qal perfect)) **this considerable undertaking** (*ha 'abodah ha zo'th* – this work which was required to offer this service, the tremendous effort which was expended to teach and provide the benefit).” (*Shemowth* / Names / Exodus 12:25)

Passover was and remains a serious undertaking. And to capitalize, we must be observant, closely examining and carefully considering everything God has said and done in this regard.

God’s statement would make the Roman Catholic notion of the Last Supper a pathetic religious counterfeit – one designed to obfuscate the relevance of “the work required to offer guidance and benefits.”

While we are on this subject, contrary to Catholic and Protestant doctrine, the Messiah did not celebrate the Eucharist or Communion, nor did he ask anyone to do so. These religious rituals, called “sacraments” by theologians, are nothing more than human substitutions for God’s instructions.

Dowd’s prophecies regarding what he would experience when fulfilling Chag Matsah presuppose that his audience would understand the Towrah, and therefore appreciate what he would be saying and doing. And when we combine them with what Moseh revealed regarding the Miqra’ey, we realize that blood is life and that it can be symbolized by wine and that unyeasted bread acknowledges Yahowah’s willingness to remove the fungus of religion and politics from our souls.

But wine is not blood nor is bread flesh. Therefore, the completely unsubstantiated and false Roman Catholic claims of transubstantiation (which was first alleged by Hildebert de Lavardin, Archbishop of Tours in the 11th century CE), of priests miraculously transforming wine and bread into “Jesus Christ’s flesh and blood,” is in direct conflict with the Word of God.

The Roman Catholic Church goes to considerable lengths (albeit ignorantly, irrationally, and pathetically) to justify what would be tantamount to cannibalism and drinking blood during the Eucharist in their copious arguments on behalf of the alleged miracle of transubstantiation. And while a simple scientific test would invalidate their claim (something the Church steadfastly opposes for obvious reasons), a failed test would discredit the Church's most essential rituals – one already in direct opposition to Yahowah's Guidance.

Although, there is a sanction for eating flesh and drinking blood as part of a grand celebration in the Bible. It is the Feast of the Beast, and you'll find it in Ezekiel. It commemorates the arrival of the corporeal incarnation of Satan in Jerusalem on the 1st of 'Abyb in 2030.

On a related topic, when I queried the Catholic Encyclopedia for the religion's position on *Pesach* | Passover, from which the Eucharist is moronically derived, this is what I found: "Pasach or Passover – Jews of all classes and ways of thinking look forward to the Passover holidays with the same eagerness as Christians do to Christmastide (Christmas in late Old English). It is for them the great event of the year."

According to Roman Catholicism, Passover is a Jewish holiday, just as Christmas is a Christian observance. It's for "*them*." Setting aside for the moment the realization Christmas is entirely pagan in origin, according to Catholics, God must have been lying when He said that Passover was for "all generations, all places, and all time."

While I do not care what the Church claims their Last Supper, Eucharist, Communion, Christmas, or Easter signify to them, the very survival of our souls is predicated upon knowing that according to Yahowah, the Passover sacrifice His Son endured on our behalf represents the first step toward being included within the Covenant Family.

But do not take my word on it...

“Indeed (ky), when (wa) it happens (hayah) that your children (beny ‘atem) say (‘amar) to you (‘el ‘atem), ‘What (mah) does this considerable undertaking (ha ‘abodah ha zo ‘th – this work which was required to offer the service, this tremendous effort which was expended to teach and provide the benefit; from ‘abad – to work, labor, and serve) mean to you (la ‘atem – provide concerning you)?” (Shemowth / Names / Exodus 12:26)

One of the many reasons it is wise for us to study Yahowah’s *Towrah* | Guidance is that we are prepared to teach our children what we have learned. It does not matter how hard God has worked on our behalf if we do not acknowledge what He has done. Further, considering all Yahowah has to offer, what must He think when we turn to false gods and beg one or more of them to save us?

“Then you shall say (wa ‘amar), ‘This is (huw’) ha Pesach | the Passover (ha Pesach – defined in this statement by its verbal root, *pasach* – actively moving forward by engaging in a straightforward manner, unwavering while continuing to pursue this linear approach without stopping or being confrontational, resulting in passing over by sparing and providing immunity, protecting while making invulnerable; from *pasach* and *pisah* – to provide more than is necessary and sufficient and doing to in great abundance) sacrifice (zebach – where a life is given in exchange, sparing others, celebrated and observed by preparing a sacrificial animal for consumption to nurture the beneficiaries; related to *zebed* – to endow, bestow, and offer freely, something that is given by another for something which is desired, *zab* – to get rid of and discharge, *zub* – to be unburdened bodily, *zabal* – to raise to a higher status out of respect and love, and *zebul* – magnificent celestial dwelling) to approach (la – according to) Yahowah (Yahowah – a transliteration of אֱלֹהִים, our ‘elowah – God as directed in His *towrah* –

teaching regarding His *hayah* – existence).

To lead along the proper path to get the most out of life and to show the way to the benefits of the relationship ('asher) He observed Passover, providing immunity while protecting in a straightforward manner using a linear approach (*pasach* – He offered invulnerability without stopping or wavering, He engaged to defend by providing more than was required, He moved forward and was sufficient in creating an impervious outcome for those He passed over and spared; related to *pisah* – to provide more than is necessary and sufficient and doing so in great abundance (qal perfect third-person masculine singular)) for the families and homes ('al *beythy* – upon the households) of the Children (*beny*) of Yisra'el (*Yisra'el* – Individuals who Engage and Endure with God) in *Mitsraym* | the Crucibles of Political and Religious Oppression (*ba Mitsraym* – in the cauldrons of cruel persecution where people were confined and restricted by military and economic institutions; plural of *matsowr* – to be delineated as a foe and besieged during a time of testing and tribulation, from *tsuwr* – to be bound and confined by an adversary, besieged, assaulted, shut up, and enclosed in a concentration camp by those showing great hostility) when (*ba*) He afflicted (*nagaph huw'* – He struck and defeated) the religious and political oppressors ('*eth Mitsraym* – the tyrants and despots of the cauldrons of military and economic subjugation, the place of coercive cruelty in Egypt where slaves were confined and restricted by political persecution, considered foes, besieged, and assaulted as if shut up inside a concentration camp) and He defended, snatched away, and saved (*wanatsal* – He delivered and spared, He rescued by removing from harm's way (hifil perfect)) our families ('*eth beyth anachnuw* – our households).'

Respectfully, showing their appreciation (*gadad*) the people (*ha 'am* – the family) announced their intent

and declared that they understood (*wa chawah* – explaining that they were motivated by this realization).” (*Shemowth* / Names / Exodus 12:27)

Yahowah has defined the means to and purpose of *Pesach* | Passover. And first and foremost, it is the result of a “*zebach* – sacrifice.” A life is given to spare others.

Passover is directed “*‘al beyth beny Yisra’el* – toward the “*Beryth* – Family” of the “*beny Yisra’el* – Children who Engage and Endure with God.”

And while Passover serves as the means to approach Yahowah and to be exonerated by Him, it has the opposite effect on those who prefer their own religious and political dictates, on those who are opposed to the Jewish people, on those oppressing and dehumanizing Israelites, and on those who are opposed to Yahowah’s *Towrah* | Instructions prescribing the observance of *Pesach*. Rather than saving those residing within “*mitsraym* – the crucibles of political and religious oppression where people are confined and oppressed by troubling military and economic institutions, while being troubled and besieged by the Adversary,” God is committed to “*nagaph* – defeating them, afflicting them with their own plague, and striking them dead.”

It was from “*mitsraym* – tyrants and despots, coercive cruelty, political persecution and religious subjugation” that Yahowah “*natsal* – rescued and delivered, spared and saved” the Children of Yisra’el through Passover. God’s people were *natsal* | removed from harm’s way.

Now that we have summarized the intent of Yahowah’s explanation, let’s delve more deeply into the terms God selected to convey the purpose of Passover.

The first word Yahowah used to shape our understanding of *Pesach* | Passover was *zebach*. It explains that a life was given in exchange for ours, sparing us. That life was of the *Zarowa’* | Sacrificial Lamb, who is later

identified as the Son of God, His Firstborn and Chosen One, and our Shepherd, Messiah, and King – *Dowd* | David. The *'ayil* | ram, or male lamb, as the *ben 'echad* | one son previously presented, served as a prophetic portrayal of what *ha Mashyach wa Ben 'Elohyim* would accomplish as the *Zarowa* | when he volunteered to sacrifice his *basar* | body as a profoundly important pronouncement of the way of God's children to live. The *basar* | corporeal manifestation of the *'echad* | one and only *ben* | son would spare the incorporeal *nepesh* | souls of many *beny* | children within the *beyth* | family of God.

Therefore, we come to understand, can explain, and appreciate *Pesach* | Passover when we recognize that the lamb being sacrificed to spare the Children of Yisra'el symbolically represents what Dowd would do and now has done to *natsal* | save his *beyth* | family. As a result, *Pesach* is celebrated and observed by preparing a sacrificial animal for consumption to nurture the beneficiaries within the Covenant Family as a remembrance of what Father and Son have achieved to deliver us from the debilitating effects of *mitsraym* | religious and political persecution.

Scratching well beneath the surface, to the extent that *zebach* is related to *zebed*, it reveals that this gift was endowed, bestowed, and offered freely and that one life was given to spare others. Sharing the same root as *zab*, the *zebed* was designed to get rid of and expunge our guilt. Similarly, with *zub*, we are unburdened bodily. As a result, we are *zabal* – raised to a higher status out of respect and love, entering a *zebul* – magnificent celestial dwelling.

Pesach | Passover was prescribed “*la Yahowah* – to approach Yahowah.” *Pesach* exists “*'asher* – to convey the benefits of the relationship.” As a verb, “*pasach* – serves to provide immunity, making those who continue to move forward in an unwavering manner, pursuing a linear approach without stopping, invulnerable and impervious” as a result of God's “protection.”

Moreover, Yahowah “*pasach* – provided immunity while protecting us by observing our commitment to follow His instructions regarding Pesach.” He “*pasach* – continued to move in a straightforward and linear fashion to make us impervious” to the harmful effects of man’s oppressive religious and political institutions. The path He followed without pausing or wavering is the same He has invited us to pursue, going from Pesach to Matsah and then Bikuwrym to Shabuw’ah, leading us through Taruw’ah to Kipurym and Sukah.

It was not until today, when pondering the implications of *pasach* as the actionable root of *Pesach* | Passover that I recognized Yahowah had expressed the most misunderstood and yet vital aspect of the first Miqra’. To benefit from His Son’s sacrifice, we must do so in a “*pasach* – straightforward manner using a linear approach without stopping or wavering.” That is to say, Pesach without Matsah, Bikuwrym, and Shabuw’ah – eternal life without being perfected, adopted, enriched, and empowered – is counterproductive. If you choose to go through that Door, do not stop until you reach Sukah.

Never, under any circumstances, do what the rabbis enjoin upon those they control, such that you are beguiled into observing Pesach at the exclusion of the Miqra’ of Matsah. Passover is the first of seven steps to God, the most important of which is undeniably UnYeasted Bread because that is when and how we are perfected. It was on Matsah that Dowd’s *nepesh* was burdened with our guilt so that he could carry it with him to She’owl, depositing it there never to be seen again. So, let us never forget that the Messiah’s sacrifice opened the door to God’s Home. But more than this, he also removed our guilt so that we could join him in his Father’s Family.

Never, under any circumstances, do what Christians have done by replacing Passover with the ordeal of a Dead God on a Stick, by renouncing Dowd’s sacrifice and

robbing him of his accolades and achievements, or by skipping past Matsah in a rush to Easter. This approach does not lead to God but, instead, to an eternity in *She'owl* | Hell. It is best not to begin down this path if you do not intend to continue.

After all, God is intolerant of many things. Showing His animosity toward man's way, Yahowah "*nagaph* – struck and defeated" the "*mitsraym* – the religious and political oppressors, the tyrants and despots governing the cauldrons of military and economic subjugation within the place of coercive cruelty where slaves were confined and restricted by political persecution."

Should you be curious, I did not translate the concluding segment of this statement as it is presented in English Bibles. At issue is the use of *qadad* in conjunction with *chawah*. An errant rendering of the latter by theologians has upended the intent of the former.

Aware that the primary meaning of *chawah* is "to tell, to explain, and to announce, verbally declaring one's understanding and intent," the religious have corrupted this expressive term by redefining it as "worship." And while that is one way of expressing oneself, and letting one's perceptions be known, it is counter to God's intent. In fact, it is demeaning, even insulting, to imply that God is such an insecure narcissist that He would create an inferior being to bow down before Him, to praise and worship Him.

Yahowah never once asks His children to bow down before Him, worship Him, or pray to Him. His instructions encourage us to hear what He has to say before we respond. And then, once on our feet, He asks us to walk with Him to His Home along the path He has provided. Yahowah is our Heavenly Father, someone we should respect and expect to lift us up so that we can live and grow with Him.

Of the fifteen times *gadad* appears in the Towrah and Prophets, it is often in conjunction with *chawah*. And it is

by errantly rendering *chawah* as “worship,” instead of “making an announcement to reveal one’s intent based upon their understanding of what they have been told,” that *gadad* has been misappropriated.

For example, the first time *gadad* appears in the Towrah is *Bare’syth* / Genesis 24:26. An unnamed servant of ‘Abraham found a wife for Yitschaq. Then he was offered lodging for himself and his animals at Rebekah’s father’s home. **“Then the individual (*wa ‘ysh*) showed his respect and appreciation (*gadad*) by explaining that he understood the intent (*chawah*) of Yahowah (*Yahowah*). He exclaimed (*wa ‘amar*), ‘Uplifting and supportive (*barak*) is Yahowah, the God of my lord (*Yahowah ‘elohym ‘adown ‘any*), ‘Abraham, who, to show the way to the benefits of the relationship (*‘Abraham ‘asher*), has not relinquished nor removed His loving kindness and genuine mercy (*lo’ ‘azab chesed huw’*) or His trustworthiness, showing that He is dependable (*wa ‘emeth huw’*). Yahowah has guided me, leading the way (*Yahowah derek nachah ‘any*), to the home of my lord’s brethren (*beyth ‘adon ‘any ‘ach*).”** This man was declaring his appreciation for Yahowah who had led him to the place where he could fulfill ‘Abraham’s request.

The juxtaposition of *gadad chawah* appears a second time in *Bare’syth* / Genesis 43:28. *Yowseph’s* | Joseph’s brothers, after having been told to relax and be at ease, received provisions. Then they were asked if their father was well and still alive. **“And they answered (*wa ‘amar*), ‘Our father (*‘ab ‘anachnuw*) is safe and well (*shalowm*) and is still living (*wa ‘owd chay*),’ they explained, showing their appreciation (*gadad chawah*).”** They did not bow down before or worship their brother. Instead, they answered Yowseph’s question.

From Yahowah’s perspective, this Passover was significant. The Yisra’elites numbered in the hundreds of thousands, and they were being enslaved by the most

powerful nation on Earth. But it would be another Passover, the one in year 4000 Yah, where the work required to reconcile our relationship would be especially onerous. God does not want us to be ignorant of this reality. If we slight the courageous and compassionate sacrifice Father and Son have made to be with us, we might be prone to ignore Passover and UnYeasted Bread and then miss out on the benefits of Firstborn Children and the Promise of Seven. Therefore, the realization that Pesach is the first step in the path toward our inclusion in our Heavenly Father's Family, as well as our "natsal – salvation and deliverance" is essential to our wellbeing.

Affirming that no one was bowing down in worship, this next statement reveals that Yahowah's children were on their feet. They engaged as requested.

“And then (wa) the Children of Yisra’el (beny Yisra’el – the sons and daughters who engage and endure with God) were ready to walk away (halak – to travel upright and forward, going about (qal imperfect)), acting and engaging (wa ‘asah – doing (qal imperfect)) according to and consistent with (ka ‘asher) Yahowah’s (YaHoWaH – an accurate presentation of the name of ‘elowah – God as guided by His towrah – instructions regarding His hayah – existence) instructions (tsawah – directions) with (‘eth) Moseh (Mosheh – one who draws us out) and ‘Aharown (wa ‘Aharown – one who brings enlightened freewill) also doing so (ken ‘asah – engaging and acting accordingly).” (Shemowth / Names / Exodus 12:28)

To benefit from Passover, engage by following Yahowah's instructions relative to Chag Matsah. While Pesach provides the lone doorway to eternal life in God's Home and Family, we must act upon God's directions all the way through the process if we want to live with Him.

The Children who engaged and endured with God did

what we are asked to do – and what not one religious Jew or Christian does – they were on their feet, active and fully engaged, ready to go. After all, what good is it to have a door opened if you don't know what is on the other side and don't bother to go through it? Said another way, what the Messiah and Son of God did has no value for us unless we are aware of what he achieved and avail ourselves of the resulting benefits.

In this regard, the Haredim remain unaware that Passover represents the door leading to Yahowah's Home, that those walking through it traverse six additional steps prior to entering Heaven, that it provides eternal life, that it was fulfilled in 33 CE, or that the sacrifice was made by their Messiah and King. They are also unaware that Pesach is part of Chag Matsah, and that eternal life is only beneficial in God's company and, thus, necessitates the perfection achieved through UnYeasted Bread. As a result, the Haredim remain more *mitsraym* than *beryth*. And that's not good considering...

“And then (*wa*) it happened (*hayah*) in (*ba*) the middle (*chatsy*) of the night (*ha laylah* – in the absence of light during this time of darkness) that Yahowah (𐤆𐤏𐤃𐤇𐤃𐤁 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence) struck and destroyed (*nakah* – afflicted and plagued) every (*kol*) firstborn son (*bakowr* – firstling with an inheritance right) in the realm (*ba 'erets*) of *Mitsraym* | the Crucibles of Political and Religious Oppression (*Mitsraym* – the cauldrons of cruel persecution where people were confined and restricted by military and economic institutions; plural of *matsowr* – to be delineated as a foe and besieged during a time of testing and tribulation, from *tsuwr* – to be bound and confined by an adversary, besieged, assaulted, shut up, and enclosed in a concentration camp by those showing great hostility), from (*min*) the firstborn son (*bakowr*) of Pharaoh (*Phar'oah*) who was sitting (*ha yashab*) on his

throne (*'al kise' huw'*), **to the firstborn** (*'ad bakowr* – including the eldest sons) **of the captured slaves and prisoners** (*shaby*) **who were in the households or temples** (*'asher ba beyth*) **as well as the dungeons and prisons** (*wa ha bowr*), **even every firstling** (*wa kol bakowr*) **of the domestic animals** (*bahemah*).” (*Shemowth* / Names / Exodus 12:29)

Yahowah has just revealed that the consequence of ignoring or rejecting His guidance is the death and destruction of one’s soul. The Egyptians, their slaves, and their livestock were stricken. This means that, in a corrupt and caustic, oppressive and punitive, religious and political environment, both tyrants and their victims succumb. And while an eternity in She’owl would be the fate of the political, religious, and military echelon, along with those who carried out and supported their putrid agenda, for those they abused, death would simply be the end of life.

God is consistent and trustworthy. He says what He means and does what He says. He has the power, authority, and desire to accomplish whatever He promises. And therefore, the informed and rational choose life, knowing that Yahowah will honor their request. (*Dabarym* / Deuteronomy 30:19)

Orthodox Jews, Roman Catholics, Orthodox and Protestant Christians, Mormons and Muslims, Buddhists, Hindus, and Secular Humanists have all brought this same fate upon themselves and their children...

“And (*wa*) **Pharaoh** (*Phar'oah*) **rose up** (*quwm*) **during the night** (*laylah* – the absence of light), **he** (*huw'*), **and** (*wa*) **all** (*kol*) **of his servants and worshipers** (*'ebed huw'*) **along with everyone** (*wa kol*) **of the religious and political oppressors** (*Mitsraym* – of the despots and tyrants within the cauldrons of military and economic subjugation, the authority figures in the place of coercive cruelty where slaves are confined and restricted by political

persecution, considered foes, besieged, and assaulted as if shut up inside a concentration camp).

There came to be (*wa hayah*) **a great** (*gadawl* – overwhelmingly significant in quantity and magnitude) **cry of distress** (*tsa'aqah* – outcry of sorrowful wailing in despair and agony) **in Mitsraym | the Crucibles of Political and Religious Oppression** (*ba Mitsraym* – in the cauldrons of cruel persecution where people were confined and restricted by military and economic institutions; plural of *matsowr* – to be delineated as a foe and besieged during a time of testing and tribulation, from *tsuwr* – to be bound and confined by an adversary, besieged, assaulted, shut up, and enclosed in a concentration camp by those showing great hostility) **because** (*ky*) **there was not** (*'ayn*) **a household** (*beyth* – a family) **in which** (*'asher*) **there was not** (*'ayn*) **a death** (*sham muwth*).” (*Shemowth* / Names / Exodus 12:30)

As the one who conceived and authored life, Yahowah is the only one who is justified in shortening it. And even then, He only does so to honor His promises and protect His Family.

Yahowah’s instructions are not something to trifle with, to conceal, to corrupt, to counterfeit, or to alter in any way – no matter the rationalization for or popularity of the result. Without exception and forevermore, the souls of those who by commission or omission seek to change or replace, ignore or reject, the Miqra’ey will come to an undesirable conclusion. By shortening the relatively few lives of those who deserved no better and some worse, Yahowah set an example that would spare countless other lives.

If you have mistakenly done so in the past, you should never walk into a temple, church, or mosque again. Do not participate in a rabbinical Seder or partake in the Eucharist or Communion. Unless it is to expose and condemn the

contents on behalf of the misled, throw away your Talmud, New Testament, and Quran. Disassociate to the greatest extent possible from the politics, militarism, and culture of your country.

And do so while you are still able. The overwhelming preponderance of religious and political people are immune to evidence and reason. Their faith interferes with their ability to evaluate the facts at their disposal logically. Provided with undeniable evidence and unassailable logic proving that their religion or favorite political party is untrustworthy and wrong, they will continue to support them as if nothing were said.

Walking away, however, is just the beginning. To live with Yahowah in His Home, we must listen to Him and then engage, acting in accordance with His instructions. The first step away from man to God is *Pesach* | Passover.



Let's consider the messenger who brought us these instructions. Moseh, the man Yahowah deployed to scribe the Towrah, is worth knowing. He was a man of strong convictions, character, and courage.

In this regard, there is an interesting passage in *Bamidbar* / Numbers that not only vividly depicts Moseh's personal relationship with God, but also presents the scheme deployed by his critics to override his testimony. It is the very same tactic that is still deployed in Roman Catholicism, Rabbinic Judaism, and Islam. So, let's review it now.

The issue that sparked the assault on Moseh's character and authority to speak for Yahowah was racism – not unlike Catholicism's and Islam's hatred of Jews and all things Hebrew, or Judaism's disdain for the *Gowym*.

But the motivation was power. Being Yahowah's messenger afforded Moseh the status that others craved.

“**Miryam** (*Miryam* – one who rebels; from *mary* – to rebel and *marah* – to be contentious) **and** ‘**Aharown** (*Aharown* – the Alternative providing informed freewill) **spoke** (*dabar* – communicated words) **against** (*ba*) **Moseh** (*Mosheh* – One who Draws Out) **because of** (*‘al ‘odowth* – on account of) **the Kuwshy** (*ha Kuwshy* – from Kuwsh) **woman** (*ha ‘ishah* – female) **who** (*‘asher* – relationally and beneficially) **he had selected** (*laqach* – he had accepted and obtained) **as** (*ky*) **a wife** (*‘ishah* – woman).” (*Bamidbar / In the Wilderness / Numbers 12:1*)

While there is no evidence that Kuwsh actually denotes someone's skin pigment or ethnicity, much less that they are “black,” she was from outside the tribe. She was snubbed and he was criticized.

Just as rabbis have usurped Yahowah's authority by way of their Oral Law, and popes have claimed to speak for God, making their edicts authoritative and binding, Miryam and ‘Aharown tried the same tactic.

“**And they said** (*wa ‘amar*), **‘There is a question as to whether** (*ha* – can it be that) **Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching regarding His *hayah* – existence) **has only and exclusively** (*raq ‘ak* – has indeed, only, uniquely, and singularly) **given the Word** (*dabar* – spoken) **through** (*ba* – with and by way of) **Moseh** (*Mosheh* – the One who Draws Out).

Has He not (*ha lo*’) **also** (*gam* – in addition) **through us** (*ba ‘anachnuw*) **given the Word** (*dabar* – spoken)?” (*Bamidbar / In the Wilderness / Numbers 12:2*)

This is reminiscent of the rabbinical and papal claims that one cannot rely exclusively on the Word of God, and that their decisions and traditions must be considered equally valid, if not superior. And while this rather

egotistical position is invalid, there is an even bigger issue. How should we respond when various religions claim that God has more than one authorized source? Which is right when their claims are in conflict? Can a person speak for God when their words contradict His, as is the case with the Talmud, New Testament, and Quran?

While the answer to this fundamental question undermining the validity of religions is obvious to those who are appropriately informed and rational, we also have Yahowah's take on the issue. And for those who would advocate racial purity and walls at the borders, you'll notice that God didn't so much as mention the matter of interracial marriage. Our choice as to whom to marry and divorce is ours alone.

“Now (wa) Yahowah (Yahowah – the proper pronunciation of YaHoWaH, our ‘elowah – God as directed in His ToWRaH – teaching regarding His HaYaH – existence and our ShaLoWM – restoration) heard about this (shama’).” (Bamidbar / Numbers 12:2)

However, before He expressed His consternation, He explained why Moseh had been chosen...

“Now (wa) the individual (ha ‘ysh – person), Moseh (Mosheh), was unpretentious and he responded (‘anaw – was sincere and straightforward in his answer, lacking pretense, not arrogant or prideful in his reply; from ‘anah – to answer, respond, and testify), significantly more (ma’od – at the extreme end of the scale) than (min) any other (kol) man (‘adam) who (‘asher – to show the way to the benefits of the relationship) was upon (‘al) the face (paneh) of the earth (‘adamah – ground).” (Bamidbar / In the Wilderness / Numbers 12:3)

There were a number of reasons that Yahowah chose *Moseh* | Moses to work with Him to free His people from religious and political oppression and then compose His Towrah. Foremost among them, he was “‘anaw –

responsive and unpretentious.” Based upon “‘*anah* – to answer and respond,” it was this man’s straightforward response to Yahowah that mattered. While he was initially reluctant, due to his previous experience trying to help his people, Moseh answered the call when no one else would.

It has remained this way for most of the past 2,500 years. While there are a number of traits Yahowah finds useful and appealing, the baseline is always the same. God chooses individuals who, after walking away from politics and religion, will answer His call. And He seeks those who are straightforward and will go where His instructions lead without wavering. He needs us to remain reliant and be unpretentious – as were Moseh and Dowd. And while they were prophets who were used mightily by Yahowah and I am little more than a devoted translator and thoughtful writer, I strive to follow their example. So should we all.

Those who seek religious and political acclaim are never humble and are seldom unpretentious. Still mired in the convoluted nature of man’s way, they are useless to God. Such men and women consider their testimony and opinions to be as binding as God’s, even when they contradict Him.

As pretentious as they are with their flowing robes and fancy hats, and as egotistical as they are with their lofty titles, and having people bow before them and kiss their ring, I have long wondered how a pope would react if God actually spoke to them. In that regard, it would have been interesting to see Miryam’s and ‘Aharown’s expressions at this time...

“Then suddenly, perhaps unexpectedly (*pith’owm* – instantaneously), **Yahowah (*Yahowah* – a transliteration of אלהים, our ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **said** (‘*amar*) **to Moseh, to ‘Aharown, and to Miryam** (‘*el Mosheh wa ‘el ‘Aharown wa ‘el Miryam*), **‘Come out (*yatsa*)’, you three****

(*shalosh 'atem*), **to ('el) the Tent ('ohel** – home which shines clearly and brightly) **of the Eternal Testimony Appointed Meeting** (*Mow'ed* – Scheduled Appointments; a compound of *mow'* and *'ed* – of whom the eternal testimony is about and to whom the everlasting witness pertains). **And the three of them went out** (*wa yatsa' shalosh hem*).” (*Bamidbar / In the Wilderness / Numbers 12:4*)

The “*'Ohel Mow'ed* | Tent of the Testimony and Witness regarding the Appointed Meeting Times served as Yahowah’s home on Earth, where He was seen shining clearly and brightly before the people during the Sojourn in the Wilderness. It was the place of Divine revelation and unvarnished truth.

“**Yahowah** (*Yahowah* – a transliteration of יהוה, our *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **descended** (*yarad* – lowered and diminished Himself) **by way of (ba) an upright pillar** (*'amuwd* – a vertical and cylindrical column) **cloud** (*'anan* – a visible mass of condensed water vapor in the atmosphere sufficiently dense to be translucent, but not transparent) **and was present, standing** (*'amad* – took a stand) **at the doorway** (*petach* – opening, entrance, and portal) **of the tent** (*ha 'ohel* – home, shining brightly and clearly).

And He called out to (*wa qara'* – He summoned) **Aharown and Miryam** (*'Aharown wa Miryam* – the Contentious Alternative), **and they both came forward** (*yatsa' shanaym hem*).” (*Bamidbar / In the Wilderness / Numbers 12:5*)

For Yahowah to appear in our presence, and not incinerate us, He must diminish Himself. Not in the sense of becoming less than He is, but rather by setting apart a diminished manifestation of Himself. All of God will not fit into the universe He created, much less the opening of a

tent. And therefore, He is sometimes represented by fire, an illuminated cloud, or an individual, although more commonly through the Set-Apart Spirit. Yahowah deploys His heavenly messengers, and He uses the words He revealed through His prophets. The rabbinical notion that G-d is incorporeal is as erroneous as the possibility that “Jesus” was God.

The “*amuwd* – upright pillar” representation is significant because it establishes a connection between Yahowah’s Towrah explanation and Dowd’s fulfillment of Passover. The Lamb was affixed to an upright pole, opening the doorway to life in God’s Home.

The temporary Tabernacle which had been erected during their journey to the Promised Land was an ‘*ohel*, “tent,” which is symbolic of *Sukah* | Shelters, where we are afforded the opportunity to camp out with God.

“**Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our ‘*elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration) **said** (‘*amar*), ‘**Please** (*na*) **listen to** (*shama*’ – hear) **My words** (*dabar*).

If (‘*im*) **there is** (*hayah* – there exists) **a prophet** (*naby*’ – someone who proclaims an inspired message) **among you** (‘*atem*) **of Yahowah** (*YaHoWaH* – an accurate presentation of the name of ‘*elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence), **I will make Myself known** (*yada*’ *huw*’ – I will reveal Myself) **to him** (‘*el huw*’) **by way of** (*ba*) **a supernatural revelation and verbal content** (*mara’ah* – visual imagery with audible expressions, through an appearance, by way of sight and perspective; a compound of *mah* – to ponder the implications of and *ra’ah* – what is observed, witnessed, and seen).

I will speak (*dabar* – I will communicate words) **with** (*ba*) **him by way of** (*ba*) **a series of thoughts and images**

in a state of altered awareness (*chalowm* – communicating in a dreamlike state).” (*Bamidbar* / In the Wilderness / Numbers 12:6)

Prophets are prophets because of what God reveals through them. His words are their only credential which means that, if a prophet’s testimony differs from God’s Word, the pretender is lying.

When someone speaks for Yahowah, it’s obvious. They know it and so do we. And that is why there is no dispute on what belongs in Yahowah’s Towrah, Prophets, and Psalms. It is one of many things which differentiate the Talmud, New Testament, and Quran from the Towrah, Naby’ wa Mizmowr.

Speaking of not telling the truth, the rabbis who authored the Masoretic Text replaced Yahowah’s name at the beginning of *Bamidbar* / Numbers 12:6 with the pronoun “he,” thereby drawing less attention to the speaker and His message. The “to them” was also omitted. These are but two of many examples throughout the book of *Bamidbar* where the Qumran scrolls correct the Masoretic Text.

“It has not been like this (*lo’ ken* – that is not so) **with My associate** (*‘ebed ‘any* – My coworker and servant), **Moseh** (*Mosheh*).

He is completely truthful and reliable (*‘aman huw’* – established, dependable, and verifiable) **with regard to every aspect of My family** (*ba kol beyth ‘any* – My entire home). (12:7)

I speak with him (*dabar ba huw’*) **mouth to mouth** (*peh ‘el peh*), **doing so clearly in plain sight** (*mar’eh* – comprehensively in a way which is easily understood) **and not in allegories or riddles** (*wa lo’ ba chydah* – and not through parables or by being somewhat obscure).

He observes (*nabat* – he looks upon, sees, and

considers) a **visual image** (*tamuwnah* – a unique appearance, form, representation, manifestation, similitude, and likeness) of **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence).

So why then (*wa maduwa'*) **were you not more respectful** (*lo' yare'* – were you not appropriately concerned and deferential) **when speaking** (*la dabar*) **against** (*ba*) **My coworker** (*'ebed 'any* – My servant and associate), **Moseh** (*Mosheh*)?" (*Bamidbar* / In the Wilderness / Numbers 12:8)

There have been forty prophets, but none like Moseh. He met directly with Yahowah, partnered with God to liberate the Children of Yisra'el, scribed and authored the Towrah, and then led the Chosen People home.

And while all of Yahowah's prophets were "'aman – completely truthful and totally reliable, dependable and verifiable," the distinction which made Moseh unique is that, after scribing the first four books of the Towrah based upon His conversations with Yahowah, he became the voice of *Dabarym* / Words – errantly rendered Deuteronomy.

In this regard, the "*peh 'el peh* – mouth to mouth" revelation is interesting because it suggests that, rather than inspiring the Towrah, Yahowah dictated it to Moseh word for word. Further, this declaration reinforces the comment Yahowah made during their first meeting, when He said that He would speak through Moseh.

The most intriguing aspect of this statement is the suggestion that, with other prophets, Yahowah spoke in "*chydah* – in allegories and riddles, using parables which were somewhat obscure." This may sound disconcerting to those who are new to Yah's testimony, but it has to be this way. If God made it too easy, such that those unwilling to

invest the time and energy to study the word of God and act upon it could enter Heaven, there would be no way to screen out those who do not belong. Moreover, part of the joy of closely examining and carefully considering the Towrah, Prophets, and Psalms is finding and sharing the many profound insights found along the way. As in life, so it is with the Word of God: we appreciate the things we have worked to accomplish or comprehend.

For example, I have devoted ten hours a day, six days a week, for twenty-two years composing these translations and sharing the insights derived from them. As I look on the result, I value what we have accomplished.

The “*tamuwnah* – a unique appearance, form, representation, and visual manifestation, similitude, and likeness” of Yahowah comes in all of the forms we discussed previously. God is sometimes represented by fire, as an illuminated cloud, or as an individual, as He was before Moseh. Some have seen Him in Heaven. Although more commonly, God reveals Himself through the Set-Apart Spirit, His heavenly messengers, and the words He reveals through His prophets.

God walked in the Garden with ‘Adam. (Bare’syth 3:8) Yahowah appeared to ‘Abraham as an individual, talking, walking, and eating with him as the Covenant relationship was initiated. (Bare’syth 17 and 18) In a meeting that included a wrestling match with Satan, Yahowah blessed Ya’aqob, renaming the patriarch Yisra’el. (Bare’syth 32) God introduced Himself to Moseh as a blazing fire atop Mount Choreb. Then, as is portrayed in the previous verse, He met with Moseh for forty days to reveal His *Towrah* | Teaching. (*Bamidbar* / Numbers 12 and *Shemowth* / Exodus 24)

Yahowah revealed Himself to *Shamuw’el* | Samuel near the Ark of the Covenant in *Shiloh*. (In *Shamuw’el* / 1 Samuel 3 we read: “Yahowah came, stood, and spoke to

Samuel...appearing so as to be seen, revealing and disclosing Himself as the Word of Yahowah.”) And, of course, Yahowah will return to fulfill *Yowm Kipurym* in 2033. (Qara’ 23-25, Howsha’ 6, and Zakaryah)

The same response will be leveled against every religious cleric, church leader, and theologian...

“And the righteous indignation (*‘aph* – the intense displeasure and resentment) **of Yahowah** (𐤏𐤃𐤏𐤃 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence) **was kindled** (*charah* – was aroused and enraged, with burning consternation) **against them** (*ba hem*). **And then He departed** (*wa halak* – and so He walked away).” (*Bamidbar* / In the Wilderness / Numbers 12:9)

There is something worse than angering God and that is causing Him to walk away.

As punishment for suggesting that her words and testimony were also inspired by God, and equally valid with regard to His Towrah, Yahowah inflicted Miryam with leprosy, clearly demonstrating that no one should approach her – much less listen to her. The same stigma is attached to the Talmud, New Testament, and Quran. Consider them plagued and diseased.

Miryam was banished from the community, as will be all others so inclined. And while she was later given a special pardon, and let back in after seven days, keep in mind that all she actually did was question whether God’s word alone, as delivered through Moseh, i.e., in the Towrah, was sufficient. That is to say, those clerics who take the next step, and actually propose and support notions that are in conflict with the Towrah, should not count on a reprieve.

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Pesach | Passover

Heaven's Gate...

Let's see what we can learn from the other references to *Pesach* | Passover in the Torah, Prophets, and Psalms. The next discussion is also found in the book of *Bamidbar* / Numbers. The book chronicles the Yisra'elites' forty-year sojourn from slavery to freedom. The English title was derived from the Greek *arithmoi*, meaning "numbers" – a reference to the census at the outset of the story. By comparison, *Bamidbar*, commonly rendered as "In the Wilderness," encourages us to: "ponder the implications of these words."

Within the cache of *Bamidbar* / Numbers scrolls found at Qumran, there were some Greek manuscripts in addition to the Ancient-, Paleo-, and Babylonian-Hebrew texts. Hebrew manuscripts were prolific, but the Greek were not.

The discussion which we are going to examine follows a conversation in which Yahowah explained the purpose of the Lowy priests...

"You should separate (*badal*) **the Lowy** ('*eth ha Lowy* – those who join and unite, typically transliterated Levites) **from** (*min*) **among** (*tawek* – from the middle or center of) **the Children** (*ben* – sons) **of Yisra'el** (*Yisra'el* – those who engage and endure with God).

The Lowy (*Lowy* – those who unite) **shall exist** (*hayah*) **for** (*la* – to approach in accord with and on behalf of) **Me** ('*any*)." (*Bamidbar* / In the Wilderness / Numbers 8:14)

Having spared their lives and liberated them from the worst kind of human religious, political, and economic oppression, the firstborn were now special in God's eyes. They were symbolic of the Covenant and living reminders that Passover was the doorway to eternal life. But rather than prepare every firstborn child for this mission, requiring them all to fulfill this role in the community, Yahowah authorized the Lowy, whose very name speaks of uniting us with God, to serve in this manner.

With the lives of His people at stake, the Lowy were commissioned by God to serve them by making sure that they understood the purpose and importance of the Miqra'ey. And the ideal place to do so was within the Tent of the Eternal Testimony for the Appointed Meetings.

Thereafter (*wa 'achar* – afterward), **it will be appropriate for** (*ken*) **the Lowy** (*ha Lowy* – those who join together and unite) **to come** (*bow'* – will arrive and enter) **to work** (*'abad* – to serve) **within** (*'eth*) **the Tent** (*'ohel* – the brilliant Home; from *'ahal* – to shine clearly and brightly) **of the Eternal Testimony for the Appointed Meetings** (*Mow'ed* – Scheduled Appointments; a compound of *mow'* and *'ed* – of whom the eternal testimony is about and to whom the everlasting witness pertains).

And you will be purified and restored with them (*taher 'eth hem* – you shall be cleansed and renewed along with them).

And also (*wa*), **you should raise and elevate** (*nowph* – you ought to move to and fro) **a wave offering** (*tanuwphah*) **with them** (*'eth hem*).” (*Bamidbar* / In the Wilderness / Numbers 8:15)

The Covenant's children are purified and restored during the Miqra'ey of Pesach and Matsah, preparing us to enter Yahowah's Home. And because a relationship requires both parties to participate, we are given the

opportunity to participate in this “*tanuwphah* – wave offering.” Since it is typically done in conjunction with *Bikuwrym*, grain bathed in olive oil represents perfected souls which are being lifted up to heaven to be with God. This *Bikuwrym* connection is then further advanced by the next two statements, both of which specifically address the “*bakowr* – firstborn.”

“For indeed (*ky*), they are provided, put in place, and freely offered (*nathan nathan hem* – they are dedicated and devoted, produced and given) to approach Me (*la ‘any* – to approach Me) from (*min*) among (*tawek* – the midst of) the Children (*ben*) of Yisra’el (*Yisra’el* – individuals who engage and endure with God) pertaining and corresponding to (*tachath* – in a logical succession for and in place of) the firstborn (*phitrah*) of every womb (*kol rechem*).

Every firstborn son (*kol bakowr*) from (*min*) the Children of Yisra’el (*beny Yisra’el* – children who engage and endure with God), I have chosen, received, and accepted (*laqach ‘eth la* – I have offered My hand and selected) for them to be with Me (*‘eth hem la ‘any*).” (*Bamidbar* / In the Wilderness / Numbers 8:16)

The Lowy, who would serve as priests, would be compensated by God, not man. As is the case with everything Yahowah provides, their assistance was offered freely. They would not accept donations, stipends, or a salary.

They would be set apart from the twelve tribes of Yisra’el and be considered the firstborn. They were afforded the great honor of leading the people home – to Yahowah and His Covenant through the Mow’ed Miqra’ey.

Then to make sure that everyone understood the role the “Uniters” were going to fulfill, God spoke of exchanging His claim on the firstborn sons for the Lowy:

“As Mine (*ky la ‘any*), are all of firstborn (*bakowr*) from (*min*) the Children of Yisra’el (*beny Yisra’el* – children who engage and endure with God), including both man and livestock (*ba ha ‘adam wa ba ha bahemah*), as was in the day (*ba yowm*) I struck (*nakah ‘any* – I afflicted) all of the firstborn (*kol bakowr*) in the land (*ba ‘erets*) of Mitsraym | the Crucibles of Political and Religious Oppression (*Mitsraym* – the cauldrons of cruel persecution where people were confined and restricted by military and economic institutions; plural of *matsowr* – to be delineated as a foe and besieged during a time of testing and tribulation, from *tsuwr* – to be bound and confined by an adversary, besieged, assaulted, shut up, and enclosed in a concentration camp by those showing great hostility). I dedicated (*qadash* – I consecrated and set apart) them for Myself (*‘eth hem ‘any*). (8:17)

I have chosen, received, and accepted (*laqach ‘eth lia* – I have offered My hand and selected) the Lowy (*‘eth ha Lowy* – those who unite and join) in place of (*tahat* – instead of) all (*kol*) the firstborn (*bakowr*) among the Children of Yisra’el (*ba beny Yisra’el* – within the children who engage and endure with God).” (*Bamidbar / In the Wilderness / Numbers 8:18*)

Thrice repeated, we get the point. The Lowy are considered the firstborn of Yisra’el and thus claim the lion’s share of the inheritance rights. Further, in officiating the Miqra’ of Pesach, they would draw the appropriate connections to what occurred the evening God’s people were freed from bondage.

Very early in the Exodus account, we were told that ‘Aharown, like his brother Moseh, was a Lowy | Levite, explaining the following affiliation:

“And I have given (*nathan* – chosen to bestow and entrust) the Lowy (*‘eth ha Lowy* – those who unite) as a gift (*nathan*) through ‘Aharown (*la ‘Aharown* –

enlightened freewill) **and through his sons** (*wa la beny*) **from among** (*min tawek*) **the Children of Yisra'el** (*beny Yisra'el* – descendants who engage and endure with God) **to do** (*la 'abad* – to engage in and accomplish the tasks related to) **the ministerial duties** (*'abodah* – the work and service) **related to** (*'eth* – and on behalf of) **the Children** (*beny*) **of Yisra'el** (*Yisra'el* – those who struggle, persist, endure, and persevere with God) **within** (*ba*) **the Tent** (*'ohel* – the radiant home and brilliant family) **of the Eternal Witness to the Appointed Meetings** (*Mow'ed* – Scheduled Appointments; a compound of *mow'* and *'ed* – of whom the eternal testimony is about and to whom the everlasting witness pertains) **to reconcile and provide a pardon** (*wa la kaphar* – to make reparation and amends, to forgive and exonerate from guilt, to indemnify and to ransom, even to provide a release) **for** (*'al* – on behalf of and on account of) **the Children** (*ben*) **of Yisra'el** (*Yisra'el* – those who engage and endure with God)...” (*Bamidbar / In the Wilderness / Numbers 8:19* in part)

Kaphar serves as the basis for the name of the sixth *Mow'ed Miqra'*, *Yowm Kipurym* | the Day of Reconciliations. *Kaphar* is a marvelous word, communicating the full range of benefits we receive as a direct result of following Yahowah's seven-step path home. We are “ransomed,” which means that God paid the price to free us from captivity and separation. We are “exonerated,” which means that our errant ways are “forgiven,” making us innocent before the eyes of the Judge. We are granted a “pardon,” indicating that the penalty we would have otherwise paid, has been waived. And as a result of this “atonement,” and “reparation,” this “repair and renewal,” we are “indemnified,” which means that “compensation has been paid to secure us against any loss, damage, or pain.” And this all leads to “making amends,” which is to say that we “are changed for the better and made right” with God, “reconciling” us to our Heavenly Father.

To *kaphar* | reconcile is “to restore friendship, making a relationship harmonious.” It means “to resolve the outstanding issues and to settle all debts.” It is to be “congruent – in complete agreement, corresponding to and conforming with whatever is required.”

Passover is the first step along the way. Reconciliations is the last. The *Miqra’* of *Sukah*, or Shelters, is the result. Once ransomed and pardoned, once exonerated and forgiven, once renewed and repaired, once amends have been made and reconciliation has been achieved, we are afforded the opportunity to camp out with Yahowah. It was the purpose of the Exodus. It is the plan memorialized in the *Mow’ed Miqra’ey*. It is the way lived by Dowd, as the Mashyach and Zarowa’. It is the narrow gate that leads to life.

And for those Catholics, Protestants, and Orthodox Christians, even Muslims, Mormons, and Secular Humanists who would say that “this plan of reconciliation was only for the Children of Israel,” please consider whether or not you feel comfortable being excluded from “*Yisra’el* – a compilation of *’ysh sarah* and *’el*, meaning: individuals who engage and endure with God.” If so, the Covenant Relationship, the Towrah Teachings, the Exodus, the *Mow’ed Miqra’ey*, and indeed, all of Yahowah’s Word isn’t for you.

“...and (*wa*) there will not exist (*lo’ hayah*) among (*ba* – with regard to and concerning) **the Children (*ben*) of Yisra’el (*Yisra’el* – individuals who struggle and persist, engage and endure, persevere with and be empowered by God) **the plague** (*negaph* – to be smitten, to stumble, and to be infected with a fatal and destructive disease) **when (*ba*) the Children of Yisra’el (*beny Yisra’el* – the offspring who engage and endure with God) **are present and approach** (*nagash* – come close and draw near, and are brought together) **unto that which is set apart** (*’el ha qodesh* – unto the sanctuary which is pure, cleansed,****

dedicated, and separated).” (*Bamidbar* / In the Wilderness / Numbers 8:19)

Yahowah’s plan sets us apart from the world, removing us from the plagues of religion and politics. God frees us from the consequence of man’s deceitful and deadly institutions so that we are at liberty to be with Him.

Within this context, we read...

“**Yahowah** (*Yahowah* – God’s name transliterated as guided by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation as ‘*elowah* – Almighty God) **spoke** (*dabar* – communicated with words) **to Moseh** (‘*el Moseh*) **in (ba) the desolate wilderness** (*midbar* – barren desert; a compound of *my* – to search the meaning of *dabar* – the word) **of Synay** (*Synay* – synonymous with Choreb, transliterated as Sinai) **in the second year** (*ba ha shanah ha sheny*) **after (la) they had come out** (*yatsa’ hem* – they had been brought and led out) **from the realm** (‘*erets* – land and nation) **of Mitsraym | the Crucibles of Political and Religious Oppression** (*Mitsraym* – the cauldrons of cruel persecution where people were confined and restricted by military and economic institutions; plural of *matsowr* – to be delineated as a foe and besieged during a time of testing and tribulation, from *tsuwr* – to be bound and confined by an adversary, besieged, assaulted, shut up, and enclosed in a concentration camp by those showing great hostility), **in the first month** (*ba ha re’shown ha chodesh*), **saying** (*la ‘amar*), (9:1) **‘The Children** (*ben*) **of Yisra’el** (*Yisra’el* – those who engage and endure with God) **will act upon and engage in** (‘*asah* – will choose to participate in, do, and profit from (qal imperfect jussive)) **the Pesach | Passover** (*Pesach* – passing over, sparing and providing immunity, and thus protecting while making invulnerable; from *pasach* – continuing to move in a straightforward and linear fashion without stopping by removing all confrontational obstacles during the process of engaging

and *pisah* – to provide more than is necessary and sufficient and doing so in great abundance) **at its** (*ba huw'*) **Appointed Meeting Time according to the Eternal Witness** (*Mow'ed* – Scheduled Appointments; a compound of *mow'* and '*ed* – of whom the eternal testimony is about and to whom the everlasting witness pertains).” (*Bamidbar* / In the Wilderness / Numbers 9:2)

Every child who wants to live with God has been asked once again by God to attend the festival feast of *Pesach* at the designated time. Act upon and engage in Yahowah’s “*Mow'ed* – Appointed Meeting according to the Eternal Witness.”

In the Towrah, days begin at sunset and conclude at sundown the following day. Therefore, the fourteenth day of a month would commence at twilight on the thirteenth day after the first sliver of a new crescent moon was sighted in the night sky, and it would end as the sun set on the fourteenth day.

Since a lunar month is 29.5 days long, the evening of Passover always occurs during a full moon. From the Exodus perspective, this provided better visibility for the Children of Yisra'el as they walked day and night during their initial sojourn out of Egypt. Prophetically, from the perspective of its fulfillment, this arrangement enabled the Messiah to enjoy Passover dinner with his Father on Thursday evening, in what had just become the beginning of the fourteenth day, and still serve as the Sacrificial Lamb on Friday which, prior to the sun setting, was still Passover.

This unique arrangement allowed the Son of God to set an example for us by observing the Passover meal, and yet also fulfill its promise the following day as the Lamb. This is explained in the next statement...

“**On** (*ba* – in and during) **the fourteenth** (*'arba' 'asar* – four and ten, based upon roots which respectively convey: to stretch out and be square and to enrich) **day**

(*yowm* – period from sundown to sunset) **of** (*ba* – in and during) **this month** (*ha chodesh ha zeh* – this time of renewal commencing with the first traces of visible light growing on the moon’s surface designating the beginning of a new lunar month), **for the purpose of providing insights leading to understanding between** (*bayn* – to encourage discernment and comprehension within the interval of time by making a connection amid) **the sunsets** (*ha ‘ereb* – the evenings at twilight beginning at sundown, with connotations ranging from: to be pleasing and become acceptable on the positive side to the negative implications of trading one thing for another, creating disorder by mingling together and joining in a noxious association with others and becoming hopeless as a result of a foreign culture), **engage, consistently acting upon its intent** (*‘asah ‘eth huw’* – literally and actually, routinely and always, do this, expending the energy to capitalize upon what He is offering (qal imperfect jussive second-person plural – you all should continually and genuinely respond to His desire and the motivation behind it and participate)).

Consistent with all (*ka kol* – according to each) **of its inscribed prescriptions for living** (*chuqah huw’* – His engraved decrees which make you acceptable and cut you into the relationship based upon what you should do in life to live) **and according to everything** (*wa ka kol*) **it offers to resolve disputes by making the right decision** (*mishpat* – it provides the means to justly solve disagreements and make informed and rational decisions; from *my* – to inquire about and *shaphat* – to decide, judge, and vindicate or condemn, resolving controversies) **engage and act upon them** (*‘asah ‘eth huw’* – literally and actually, routinely and always do this, expending the energy to capitalize upon what He is offering (qal imperfect jussive second-person plural – you all should continually and genuinely respond to His desire and the motivation behind it and participate)).” (*Bamidbar / In the Wilderness / Numbers 9:3*)

God selected this day, and so we would be wise to consider the reasons He chose this month and date rather than the other 364 options if we want to capitalize on His merciful offer. In this regard, there are some interesting insights we can glean from the timing. ‘*Arba*’ | four times ‘*asar*’ | ten is 40 – the most important measure of time in the Towrah. Major events span multiples of 40 days or years – from the flood to the exodus. As such, ‘*araba*’ means “to stretch out and make square,” which suggests that God is reaching out to us in order to make us right. The result is ‘*asar*’: we are enriched.

Further corroborating Yah’s intent, the evenings of the 14th and 15th of each month would always be the brightest, with the moon’s reflected light at its zenith on one or the other – making Pesach and Matsah the brightest. And that is another reason for choosing the 14th day.

Also, Yahowah has asked us to bring the lamb into our homes four days before Passover, and thus on the tenth of the month. The four-day time for evaluation and testing would provide the opportunity to be enriched tenfold.

“*Ha chodesh ha zeh* – this time of renewal commencing with the first traces of visible light growing on the moon’s surface designating the beginning of a new lunar month” was known. In *Shemowth* / Names / Exodus Yahowah explained that it would coincide with the budding of barley, the head of the grain still green and growing, and with the flowering of the flax. This means that the new year commences with the beginning of spring, which is known today as the vernal equinox. It is one of the two times each year when the sun is directly above the equator and day and night are of equal length. In the Northern Hemisphere it occurs on March 20th or 21st. With a lunar cycle of 29.5 days, it is ‘Abyb 1 when the renewing light on the surface of the moon occurs within 14 days (that number again) of the equinox.

The pattern Yahowah has established for us to follow is: 1) listen and observe to know, 2) be discerning to form appropriate connections to understand, 3) exercise good judgment and make informed and rational decisions, and then 4) engage, acting accordingly.

By sharing this advice with the Children of Yisra'el, and by asking Moseh to inscribe it in the Towrah so that we could read and recite it, God has made it possible for us to 1) *shama'* | listen and *shamar* | observe His instructional guidance. This was 2) *bayn* – for the purpose of providing insights leading to understanding. To *bayn* is “to encourage discernment and comprehension by making appropriate connections within a stated interval of time.”

This brings us to 3) *wa ka kol mishpat* – according to everything He is offering with it, we are afforded the opportunity to resolve disputes by making the right decision. Through *mishpat* “disagreements can be appropriately and justly resolved when we make an informed and rational decision by inquiring about the means to decide, judge, and vindicate.”

It puts us in the position to 4) *'asah 'eth huw'* – engage and act upon all of it. We can *'asah 'eth huw'* “literally and actually, routinely and always, do this, expending the energy to capitalize upon what He is offering.” Scribed in the qal imperfect jussive second-person plural, this means that “we should all continually and genuinely respond to His desire and the motivation behind Pesach and participate.”

In between the dual requests for us to act upon His advice, Yahowah fine-tuned the timing. Our observance should occur between sundown and sunset during “*ha 'ereb* – the evening at twilight.” *'Ereb* is one of Hebrew's most diverse terms with some positive connotations along with a host of negative implications. For those who engage according to Yahowah's instructions, Passover and

UnYeasted Bread make us acceptable to God, pleasing Him.

Inexplicably, the great majority trade away what Yahowah has offered for one of many interwoven tapestries comprised of ancient mythologies from foreign cultures synchronized under more modern and acceptable names.

Both occurrences of *'asah 'eth huw'* were written in the qal imperfect jussive second-person plural. God is, therefore, encouraging us all to actually and consistently act upon the intent of Passover, continually and genuinely engaging with Him in accord with His will. It is Yahowah's desire that we all literally and routinely expend the energy to capitalize upon what He is offering on the 14th day of the first month.

The conclusion of this passage devastates the religions of Judaism, Christianity, and Islam – all of which claim that their god inspired the Torah. By using *chuqah*, which means to “write a clearly communicated prescription,” “to engrave an instruction,” “to chisel a recommendation into stone,” and “to inscribe directions which are designed to cut us into a relationship,” there is no room for any variance from that which Moseh memorialized in Yahowah's *Towrah* | Teaching. The Oral Law of the rabbis becomes irrelevant. The Babylonian holidays incorporated into Christendom are rendered of no account. Islam's claims of a new, anti-Semitic, and violent approach are moot.

Further undermining the notion that religions are authorized to alter God's instructions, Yahowah said that it is “His judgment which counts, His prescriptions, and His terms and conditions.” The “depictions and descriptions” contained in the *Towrah* are to be observed and understood, and then capitalized upon. Anyone who, or any institution which, says differently is in direct conflict with the Word of God, and thus is in opposition to Yahowah.

“**And so** (*wa*), **Moseh** (*Mosheh* – the One who Draws us Out) **spoke about this matter to** (*‘amar ‘el* – implored with words, conveying the message to (piel imperfect – the object continually benefits from the words)) **the Children of Yisra’el** (*beny Yisra’el* – descendants who engage and endure with God) **for them to act upon and engage in** (*la ‘asah* – for them to gain from, celebrate, and profit from) ***Pesach* | **Passover**** (*Pesach* – passing over, sparing and providing immunity, and thus protecting while making invulnerable; from *pasach* – continuing to move in a straightforward and linear fashion without stopping by removing all confrontational obstacles during the process of engaging and *pisah* – to provide more than is necessary and sufficient and doing so in great abundance).” (*Bamidbar* / In the Wilderness / Numbers 9:4)

Moseh told God’s Chosen People that they should act upon and engage in Passover. Moreover, Yahowah explained that “*Mow’ed* – the Eternal Witness to the Appointed Meetings” were created “*la kaphar* – to reconcile and provide a pardon, to make reparation and amends, to forgive and exonerate from guilt, to indemnify and to ransom, even to provide a release.” That sounds like a nice party favor.

What follows is a brief discussion of how encountering a dead body is to be equated with touching death – thereby making a person unclean, separating them from the community for a period of time. To resolve the timing issue, Yahowah proposed celebrating Passover the following month, after the individuals had the opportunity to properly prepare themselves. This stipulation became necessary during the reign of *Chazaqyah* / Associated with Yah / Hezekiah, as he attempted to reconcile his people with the guidance of the Towrah, and specifically through the proper observance of Passover six centuries hence. We will explore that story in a moment.

“**The individual** (*wa ha ‘iysh* – the person) **who,**

himself (*'asher huw'* – as a result of the relationship), **is clean** (*tahowr* – morally pure and flawless), **but** (*wa*) **does not exist on the way** (*lo' hayah ba derek* – is not on the path) **when** (*wa*) **he refrains from and refuses** (*chadal* – he forsakes and foregoes, declining (qal perfect)) **to act upon** (*la 'asah* – to engage in and capitalize upon) **Pesach** | **Passover** (*Pesach* – sparing and providing immunity while protecting and making invulnerable; from *pasach* – continuing to move in a straightforward fashion while removing all confrontational obstacles and *pisah* – providing abundantly more than is necessary), **that soul** (*ha nepesh ha hy'* – that particular individual consciousness) **will be cut off and separated** (*karat* – severed, uprooted, banished, and eliminated) **from** (*min*) **Her** (*hy'*) **family** (*'am* – people).

This is because (*ky*) **Yahowah's** (*Yahowah* – written as directed by His *towrah* – teaching regarding His *hayah* – existence) **sacrificial offering to approach** (*qarban* – gift which brings us close; from *qarab* – to draw near and enter the presence) **was not present** (*lo' qarab* – was not offered so he could not come near, present himself, or be present) **at the appointed time in accordance with the eternal testimony** (*ba Mow'ed huw'* – at the scheduled meeting; a compound of *mow'* and *'ed* – of whom the eternal testimony is about and to whom the everlasting witness pertains).

That individual (*ha 'ysh ha huw'* – such a person) **will bear** (*nasa'* – he will carry, incur and suffer) **his guilt** (*cheta' huw'* – his offenses as well as the consequence or punishment for having missed the way and gone astray).” (*Bamidbar* / In the Wilderness / Numbers 9:13)

Between Pesach and Matsah, Yahowah allowed His beloved Son to make the ultimate sacrifice, and thereby offer His children the gifts of immortality and innocence. All we have to do is act upon the invitation to engage in *Mow'edym* | Appointed Feasts in accordance with His

eternal testimony to be rendered perfect and live forever. However, those who are convinced that they are holier-than-thou, who think that they are too busy, and who otherwise see themselves above and beyond having to respond to the “God of the Old Testament” will be cut off and separated from the Covenant Family.

The only hope comes by way of the fact that “*karat* – to be cut off and banished” was scribed in the perfect conjugation. This means that the relationship may be mended at a different time such that the banishment is rescinded. The solution, of course, is to do as Yahowah requests and attend the Miqra’ey. But otherwise, to forego Pesach (which includes Matsah) is to forego any chance of being invited to be part of God’s Family or living in His Home. Therefore, according to Yahowah, there is only one way to remove the consequence and penalty of rebellion. And His way is found at the doorway labeled Passover.

This is as it should be. Considering the sacrifice Father and Son made for us to live with them as part of their Covenant Family, those who are not willing to attend these annual meetings and accept these gifts of life and perfection do not deserve either.

The path which leads to us becoming immortal, to us becoming perfected, and to us being adopted into Yahowah’s Family begins with Passover and includes UnYeasted Bread and Firstborn Children. God’s Way continues with the Promise of Seven, Trumpets, Reconciliations, and Shelters.

In this regard, *chadal* is intriguing because it covers all of the ways a person can avoid the door to God’s Home. They can “forego or refrain from” it, which is passive and therefore reflects apathy. Or they can “refuse or forsake” it, which is active and reflects antipathy. They can “abandon” God’s way and be abandoned in the process, which is reciprocal. They can “cease” being responsive,

which is to be preoccupied or lazy. They can even “give up,” which would demonstrate a lack of desire or effort. But no matter the variation of *chadal*, it was written with the perfect conjugation which suggests that failing to attend Passover is a one-time lapse in judgment with serious consequences.

The Covenant is a relationship, and as such, both parties must engage for it to be meaningful. Therefore, we should not be surprised that those who do not act upon Yahowah’s generous offer will be excluded from His Family.

Karat, whose primary meaning is “to cut,” was chosen here because of its association with the *Beryth* | Covenant. Just as the Covenant was cut, and thus established, with ‘Abraham, a person’s response to it determines whether or not they will be afforded access to God’s Home or be banished from it. Each of us can choose to side with man and embrace religion and politics, or side with God and accept His *Towrah* | Guidance.

Based upon this statement, Passover is similar to *Yowm Kipurym*, the Day of Reconciliations. The only difference is that the soul of an individual who chooses not to attend *Pesach* is banished and excluded from Yahowah’s Family while the soul of an individual who fails to answer the summons to *Yowm Kipurym* will have their soul annihilated upon their death. And while the former may seem milder than the latter, in reality, there is no difference. To be banished from Yisra’el is to be excluded from being with God. And to be estranged from Yahowah is to be estranged from life – the consequence is the elimination of one’s soul.

God is serious about His plan, which is why religious corruptions and counterfeits of it are so egregious – so destructive and deadly. There is only one way to life and to acceptance into God’s Family. There is only one solution

for missing the way. To hell with Rosh Hashanah, Hannukah, and Purim, Palm Sunday, Maundy Thursday, the Last Supper, the Eucharist, Communion, Good Friday, and Easter Sunday. They will all get you killed.

This next passage speaks to the inclusiveness of Passover.

“If (*wa ky* – indeed when) **a guest or newcomer** (*ger* – someone from a different racial, cultural, or geographic community and temporary inhabitant) **who has gathered together to live** (*guwr* – a guest dwelling) **among you** (*‘eth ‘atem*) **wants to attend and engage in** (*‘asah* – wants to profit from and do (qal perfect)) **Pesach** (*ha Pesach* – Passover) **to approach** (*la* – of and concerning) **Yahowah** (*Yahowah* – God’s name transliterated as guided by His *towrah* – instructions on His *hayah* – existence and His role in our *shalom* – reconciliation as *‘elawah* – Almighty God) **in the manner of** (*ka* – consistent with) **the inscribed prescriptions for living** (*chuqah* – the instructions to cut us into the relationship were engraved in writing explaining what we should do to receive an allotment) **regarding the Passover** (*ha Pesach* – sparing and providing immunity while protecting and making invulnerable in a straightforward fashion while removing all confrontational obstacles and providing abundantly more than is necessary), **and consistent with** (*wa ka* – according to) **His means to exercise good judgment regarding the way to resolve disputes** (*mishpat huw’* – His instructions, directions, and stipulations pertain to making an informed and rational decision regarding vindication), **in this manner he should actually and consistently engage** (*ken ‘asah* – likewise, therefore, he should act, continuing to genuinely do so (qal imperfect)).

One (*‘echad* – a single and solitary) **set of inscribed instructions to cut you into the relationship** (*chuqah* – prescription for living and engraved explanation of what you should do to receive a share) **will exist** (*hayah*) **for you**

all (*la 'atem*) – **for the guest, newcomer, visitor, and foreigner** (*la ha ger* – for those from different racial, cultural, or geographic communities) **and for the native-born person** (*wa la 'ezrah* – citizen) **of the land** (*ha 'erets*)." (*Bamidbar / In the Wilderness / Numbers 9:14*)

Catholicism's "it's for *them* (the Jews)" argument has just gone down in flames. God is unambiguous. There are a lot of different people, from a wide range of races and places, but there is only one path to eternal life. And it begins with attending Passover.

Since the purpose of Pesach is to approach Yahowah, it should not be surprising that God has established some ground rules. These include His "*chuqah* – inscribed prescriptions for living which cut us into the relationship" along with His "*mishpat* – means to exercise good judgment regarding the way to resolve disputes." These are found in His *Towrah* | Guidance and nowhere else.

But let's be clear: for the "*ger* – guest, newcomer, visitor, and foreigner from a different racial, cultural, or geographic community" to benefit from Passover, they must "*guwr* – have gathered together to live with" Yisra'el. Anti-Semites are prohibited.

'Echad means "one," not "take your pick." No matter how popular the maxim – all paths but one lead away from God.

This next passage has nothing to do with Passover on Earth and yet, everything to do with it in Heaven.

"During (*ba* – in) **the day** (*yowm*) **the Tabernacle** (*'eth ha mishkan* – the large portable dwelling place within a grand tent; from *shakan* – to settle down, reside, and abide) **was set up** (*quwm* – was established, rising up and standing), **a cloud** (*ha 'anan* – a visible mass of condensed water vapor sufficiently dense to block the light) **covered** (*kasah* – clothed and concealed) **the Tabernacle** (*'eth ha*

mishkan) **of the Tent** (*la 'ohel* – the radiant home and brilliant family) **of the Testimony** (*'Eduwth* – of the written copy of the precepts and stipulations of the agreement, a witness for the community to remember to gather together at the appropriate time; from *'uwd* – to repeatedly bear witness regarding restoration).

And (*wa*) **during** (*ba*) **the evening** (*ha 'ereb* – after sundown at twilight beginning at sundown, with connotations ranging from: to be pleasing and to become acceptable), **there came to exist** (*hayah* – there was) **an appearance** (*mar'eh* – clearly comprehensible sight) **similar to** (*ka*) **fire** (*'esh* – radiant energy and light) **over and upon** (*'al*) **the Tabernacle** (*ha mishkan* – the large portable dwelling place within a grand tent; from *my* – to ponder the who, what, where, why, when, and how of *shakan* – to settle down, reside, and abide) **until** (*'ad*) **morning** (*boqer* – sunrise).” (*Bamidbar* / In the Wilderness / Numbers 9:15)

Yahowah conveys His presence and nature in different ways. In addition to His Prophets and Spirit, His presence was seen as a cloud covering the Tabernacle of the Tent of the Written Testimony during the day and as the appearance of fire at night. The Word, Living Waters, and Light contribute to our understanding.

These elements represented Yahowah’s presence among His people. He “*quwm* – took a stand to establish, restore, and support” His Children, enabling them to “rise up and endure” with Him. He would envelop them and enlighten them along the way.

When we listen and respond, our souls can become the tabernacle of Yahowah on Earth. Once we are reborn spiritually into the Covenant, we are enveloped in Yahowah’s light, our souls adorned in the Set-Apart Spirit’s Garment of Light. She “*kasah* – clothes us, concealing, forgiving, and pardoning” our every wrong

move, making our failures disappear in the light.

Before we leave this scene, let's consider another insight. God is describing our future – a time when the Covenant's Children will travel throughout the universe, camping out with God wherever He goes. In a very real sense, He will serve as our tour guide.

“Based upon ('al) words from the mouth (*peh* – a metaphor for spoken communication) **of Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our 'elowah – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration), **the Children** (*ben*) **of Yisra'el** (*Yisra'el* – from 'ysh sarah 'el: individuals who strive and struggle with the Almighty and those who engage and endure with God) **set out, being led and guided** (*nasa'* – pulled up stakes, moved out, went forward, and traveled).

Upon ('al) the spoken word from the mouth (*peh* – verbal communication) **of Yahowah** (*Yahowah* – a transliteration of אלהים, our 'elowah – God as directed in His *towrah* – teaching regarding His *hayah* – existence), **they camped out fortuitously** (*chanah* – they retained their merciful and friendly encampment).

Each (*kol*) **day** (*yowm*) **which, to reveal the benefits of the relationship** (*'asher* – which to show the proper path to walk to get the most out of life), **the cloud** (*ha 'anan* – a visible mass of condensed water vapor sufficiently dense to block the light) **dwelled and remained** (*sakan* – lived and inhabited, abided and settled down, residing) **over and upon ('al) the Tabernacle** (*mishkan* – the large portable dwelling place within a grand tent; from *shakan* – to settle down, reside, and abide) **they enjoyed the generous and accommodating encampment** (*chanah* – they remained near their friendly and fortuitous camp).” (*Bamidbar / In the Wilderness / Numbers 9:18*)

Yahowah wants to camp out with His Family – the

Children of Yisra'el. It is God's idea of a good time. And it should be ours as well. When we are in His company, life is good.

While our mortal bodies are nourished by bread, our souls feast upon the Word of our God. Through them, He leads us, guiding us, to the most wonderful places as we travel through words, space, and time.

This statement suggests that we will spend our eternity exploring the universe with Yahowah, camping out with Him wherever He leads us. As this *Bamidbar* / Numbers 9 discussion develops, we discover that whenever the cloud lifted from the Tent of the Witness, the family of God got up and got going – walking along with their Heavenly Father. When He wanted to linger at the moment, they did that as well. There was plenty of time and there were many tales to tell, songs to sing, meals to eat, fires to be warmed by, and new things to see and experience as their relationship grew.



The next mention of Passover occurs in *Dabarym* | Words, which has been convoluted into “Deuteronomy,” meaning “second law” due to a Greek transliteration of a bogus name. The following words serve to reinforce what we have already discovered.

“Observe by closely examining and thoughtfully considering (*shamar* – keep focused upon and ponder the implications, caring about and be preserved by (qal infinitive – a verbal noun with genuine implications)) the connection with (*’eth*) the month (*chodesh* – time of renewal) of ‘Abyb (*ha ‘Abyb* – growing grain which is not yet fully formed when the barley kernel is green and maturing in the ear and before it becomes hard, dried, or

shriveled in the head at the beginning of spring).

And then (*wa*) **engage in and act upon** (*'asah* – celebrating by capitalizing and profiting from) **Pesach** | **Passover** (*Pesach* – sparing and providing immunity while protecting and making invulnerable; from *pasach* – continuing to move in a straightforward fashion while removing all confrontational obstacles and *pisah* – providing abundantly more than is necessary) **to approach** (*la*) **Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching regarding His *hayah* – existence), **your God** (*'elohym 'atah*).

It should be noted that (*ky* – indeed, emphasizing this realization) **in** (*ba*) **the month** (*chodesh* – time of renewal to establish the calendar; from *chadash* – to renew, restore, repair, reestablish, and reaffirm) **of 'Abyb** (*ha 'Abyb* – growing grain which is not yet fully formed when the barley kernel is green and maturing in the ear and before it becomes hard, dried, or shriveled in the head at the beginning of Spring), **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence), **your God** (*'elohym 'atah*), **brought you out, withdrawing you** (*yatsa' 'atah* – descended, extended Himself, coming forth to serve you, to deliver you, removing you) **from** (*min*) **Mitsraym** | **the Crucibles of Political and Religious Oppression** (*Mitsraym* – the cauldrons of cruel persecution where the people were confined and restricted by military and economic institutions; plural of *matsowr* – to be delineated as a foe and besieged during a time of testing and tribulation, from *tsuwr* – to be bound and confined by an adversary, besieged, assaulted, shut up, and enclosed in a concentration camp by those showing great hostility) **at night** (*laylah* – during a time of darkness).” (*Dabarym* / Words / Deuteronomy 16:1)

The Doorway to Life and the Entrance to Heaven may

be *Pesach* | Passover, but the gateway to God remains being *shamar* | observant. It is by “*shamar* – closely examining and carefully considering” Yahowah’s testimony that we come to know and understand how “*asah* – to act to engage in and profit from” the Mow’ed.

Based upon this statement, Yahowah is asking us to notice that there is something special about ‘Abyb which pertains to *Pesach*. It is a “*chodesh* – time of renewal.” The reflected light from the moon’s surface is “*chadash* – renewing and growing.” Come ‘Abyb, the retreat of life into the chill of winter is over as we witness spring’s renewal and growth. During ‘*Abyb*, barley is developing but not yet fully formed, such that the maturing kernel is still receptive to light, water, and nourishment. This is the moment in the cycle of life before the grain, which is indicative of saved souls, becomes hard and shriveled in the head, and thus unreceptive. *Pesach* occurs in ‘Abyb for all of these reasons – each of which Yahowah wanted us to appreciate.

We are, therefore, being encouraged to act upon Yahowah’s offer while we are young, when our minds are malleable, and we are growing and receptive. While there are notable exceptions, when we grow old, we typically become more set in our ways and are less willing to change.

This statement also serves to tie Yahowah’s liberation of the Children of Yisra’el together with Passover, affirming that we are called to carefully observe the connections which God has made. There is no other way to know or approach Yahowah. It is the best way to understand His offer and provision.

God “*yatsa*’ – descended, extending Himself, to bring His people out” of *Mitsraym* | the Crucibles of Political and Religious Oppression. Rather than embrace the politics and religion of man, Yahowah delivered the Children of Yisra’el from “*Mitsraym* – the cauldrons of cruel

persecution where the people were confined and restricted by military and economic institutions.” *Mitsraym* is the plural of “*matsowr* – to be delineated as a foe and besieged during a time of testing and tribulation.” It in turn is from “*tsuwr* – to be bound and confined by an adversary, besieged, assaulted, shut up, and enclosed in the likes of a concentration camp by those showing great hostility.” There was no place on Earth more political or religious, and yet, it was from this “*laylah* – darkness” that God rescued His people. Therefore, He did not want them to be under the influence of either institution.

In what follows, we are being afforded some additional information with regard to our celebration of Passover. But to understand what Yahowah wants, we are going to have to think about these words.

“Prepare the sacrificial offering (*zabach* – during the finite time to do so, ready the lamb for consumption to receive the gift) **of *Pesach* | Passover** (*Pesach* – sparing and providing immunity while protecting and making invulnerable; from *pasach* – continuing to move in a straightforward fashion while removing all confrontational obstacles and *pisah* – providing abundantly more than is necessary) **to approach** (*la* – unto) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of ‘*elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence), **your God** (‘*elohym* ‘*atah*), **from the flock of sheep** (*tso’n* – with the lamb serving as a sign) **in the morning to encourage being perceptive, contemplative, and discerning, seeking out and considering the available information and then responding appropriately** (*ha baqar* / *boqer* – seeking to grow and be fruitful as the sun rises, especially thoughtful in the dawn’s early light; from *baqar* – to inquire about, consider, and reflect upon), **in the home** (*ba ha maqowm* – from the perspective of taking a stand and becoming upright in the place and dwelling) **which, to reveal the benefits of the**

relationship (‘*asher* – to walk along the path to get the most out of life), **is preferred and chosen by** (*bachar* – is desired and selected by) **Yahowah** (𐤏𐤃𐤏𐤃𐤁 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence) **such that** (*la*) **His name** (*shem huw’*) **will live and abide** (*shakan* – will dwell, stay, and remain) **there** (*sham*).” (*Dabarym* / Words / Deuteronomy 16:2)

Zabach, which is normally translated as “offer a sacrifice” due primarily to its association with *Pesach*, is actually based upon *zab*, which speaks of “endowing and bestowing a gift.” Passover, like UnYeasted Bread and the rest of the *Miqra’ey*, is God’s gift to us. *Pesach* represents God’s endowment to His children.

Here, *zabach* was spoken using the same qal stem, perfect conjugation, and consecutive form Yahowah used in His presentation of *Pesach* throughout His *Towrah*. Therefore, we are witnessing God’s will – an indication of what He wants. And yet, this statement is the antithesis of a command because, by using the consecutive form, we are being given the choice to ignore, accept, or reject our Heavenly Father’s gift. Also, in the qal, we should view this request literally and respond to it genuinely. With the perfect conjunction, we are being put on notice that God’s offer is complete, lacking nothing, and that we have a fixed and finite period of time to accomplish what He is requesting.

While a *tso’n*, rendered as “from the flock of sheep,” also conveys the idea that “the lamb is a sign,” the reason behind the expansive definition is because *tso’n* is related to *Tsyown* | the Signs Posted Along the Way. There is no more important sign on the way to life and on the way to God’s Home than Passover.

Similarly, *boqer*, when vocalized *baqar*, addresses “a large herd of mammals.” But the same three Hebrew letters

– Beyth, Qoph, and Rosh – are used throughout the Towrah to convey “morning.” The dawn served as a sign of *Bikuwrym*, where Dowd’s soul and the Set-Apart Spirit were reunited. This reflects how we will be born anew from above Spiritually so that we can be adopted into Yah’s Covenant Family.

Ba ha maqowm, translated as “in the home,” is a compound of “*mah* – to contemplate the who, what, where, why, when, and how” of “*quwm* – standing upright and taking a stand to establish someone or something.” God’s Son stood up for us because he wants us to stand upright in Yahowah’s presence. And the best place for us to do so is in our homes before our children.

This is the place Yahowah has chosen for us to receive the benefits of the relationship. And when this occurs, His name resides within us. Therefore, while God is speaking of Yisra’el, He is also addressing the Covenant Family.

Also, so that there is no misunderstanding, there are two places on Earth where Yahowah has chosen His name to live. The first was His Tabernacle in Shiloh, remaining there for 400 years. Dowd was then responsible for moving it to *Har Mowryah* | Mount Moriah. God’s Home on Earth would be in Yaruwshalaim, Yisra’el and within “*Yahuwdym* – the Beloved of Yah who are Related to Yah.”

And so, by choosing these definitions, the message makes sense. It is both profound and prophetic. The lamb was a sign of Pesach and the means to approach Yahowah. And in the morning of his fulfillment, he showed us the way Home – all of which occurred on Mount *Mowryah* – the place where Yahowah’s and Dowd’s homes reside.

I do not think one could find a more important declaration. It is so simple and yet so profound.

“You should not ever eat in association with it (*lo’ akal ‘al huw’* – you should not make a habit of continually

consuming it with (qal imperfect)) **yeasted bread** (*chamets* – that which includes yeast and has become soured and embittered, cruel and ruthless, by the oppressive nature of this fungus).

For seven (*sheba'* – regarding the oath and promise of) **days** (*yowmym*), **you should consistently consume** ('*akal* – you should actually and continually eat (qal imperfect)) **it with** ('*al huw'*) ***matsah* | unyeasted bread** (*matsah* – flatbread without the culture of yeast, to become uncontentious by eliminating conflict and dispute, strife and quarrels, symbolic of removing the fungus of religion; from *matsats* – to drain out and remove).” (*Dabarym* / Words / Deuteronomy 16:3 in part)

Yesterday, today, and tomorrow *Pesach* and *Matsah* are like *Yahowah* and *Dowd*, *dabar* and *towrah*, like *shama'* and *shamar*, *mow'ed* and *miqra'*, like *mitswah* and *mishpat*, *beyth* and *beryth*. Passover and UnYeasted Bread provide immortality and perfection – making it possible for us to enter Heaven and live with God.

Eternal life (Pesach) with perfection (Matsah) is the best possible outcome because it leads to an eternity in *Shamaym* | Heaven. Eternal life (Pesach) without being perfected (Matsah) is the worst possible outcome because it necessitates an eternity in *She'owl* | Hell. Never participate in one without the other.

To better appreciate God's view on the corruptive nature of *chamas* | yeast, the same three Hebrew letters, Chet, Mem, Samekh, vocalized *chamas*, also mean “to oppress,” and to be “ruthless and cruel,” to “despise and treat inappropriately.” As such, *chamas* speaks indirectly of religious and political schemes, and specifically of the hellish conditions endured in Mitsraym.

Seven is Yahowah's favorite number for many reasons. *Shaba'* | Seven speaks of the promises He has made to us. And six, the number of man, who was created

on the sixth day, in harmony with God, who is one, equates to seven – the perfect result from Yah’s perspective.

Speaking of *Matsah* | UnYeasted Bread, it is not only conjoined with *Pesach* | Passover, but is an integral part of Yah’s provision...

“It is the *lechem* | bread (*lechem* – it is the loaf, baked grain, and food which has arisen) of affliction and oppression, persecution and harassment (*‘ony* – of misery, hardship, poverty, discrimination, great effort, suffering, and pain; from *‘anah* – to bow down and be downcast).

For indeed (*ky* – because), **you were brought out and taken away, withdrawn and removed** (*yatsa’* – you were led away (qal perfect)) **from** (*min* – out of) **the realm** (*‘erets* – land and region) **of the religious and political oppressors** (*Mitsraym* – of the despots and tyrants within the cauldrons of military and economic subjugation, the authority figures in the place of coercive cruelty where slaves were confined and restricted by political persecution, considered foes, besieged, and assaulted as if shut up inside a concentration camp) **in** (*ba*) **a hurry and with a sense of urgency** (*chiphazown* – quickly in anxious anticipation with some trepidation).

In response to this (*lama’an* – based upon receiving this answer and with regard to the intent of this witness and account), **you should always remember to proclaim this** (*zakar ‘eth* – you should continually assert the message publicly so as to recall this and remind yourself of it) **all** (*kol*) **the days** (*yowmym*) **of your lives** (*chay ‘atah*), **that on this** (*‘eth*) **day** (*‘eth yowm*), **you were brought out** (*yatsa’ ‘atah* – you were led away) **of** (*min*) **the land** (*‘erets* – country) **of the Crucibles of Oppression** (*Mitsraym* – the cauldrons of religious and governmental, military and economic subjugation, the coercions and cruelty experienced in Egypt where the people were confined and

restricted by political persecution; plural of *matsowr* – to be delineated as a foe and besieged during a time of testing and tribulation; from *tsuwr* – to be bound and confined by an adversary, besieged, assaulted, shut up, and enclosed in a concentration camp by those showing great hostility).” (*Dabarym / Words / Deuteronomy 16:3*)

They were done being oppressed by the politics of this place and they did not have the time or inclination to pursue their religion. As should be the case with us all, there was a sense of urgency associated with the celebration of Pesach and Matsah.

The yeast differentiating *lechem* from *matsah* has been equated with Mitsraym – the place of “‘*ony* – affliction and oppression, persecution and harassment” from which the Children of Yisra’el were liberated. As such the *chamas* in *lechem* is to be equated with the “‘*ony* – misery, hardship, poverty, and discrimination, the suffering and bowing down” that can only be attributed to religion and governance.

The reference to the “bread of oppression” has both historic and prophetic meaning. As a result of man’s political and religious schemes, Yahowah’s children were persecuted and harassed in the Crucibles of Oppression. God not only wanted to free them from this and every other religious and political scheme, but He also wants us to leave expeditiously. His children would not be corrupted by Egypt any longer.

And prophetically, *Sha’uwl* | Paul, the inspiration and author behind the preponderance of the Christian New Testament, was a Benjamite. With her dying breath, Rachel would name his forefather “*Ben ‘Ony* – Son of my Misery, and child of my hardship and suffering.”

God wants us to remember that He freed His family from the worst man has to offer, delivering His children from the influence of religion and politics. He wants us to

be free, not enslaved, enriched, not impoverished.

Next, we find Yahowah telling His children that the problem is *sa'or* | yeast which, through *chamas* and *'ony*, He has equated with the horrid conditions they endured in Mitsraym.

“And (wa) yeast (sa'or – the fungus and fermenting agent; from *sha'ar* – to be the residue left behind) shall not be seen (lo' ra'ah – should not be shown) throughout (la ba kol) your territory (gebuwl 'atah – within your borders) for seven (sheba' – representing the oath and promise) days (yowmym).” (*Dabarym* / Words / Deuteronomy 16:4 in part)

As we have seen, yeast is being used as a metaphor for religious persecution and political oppression. Its removal from our nature is visually reinforced by hiding this fungus from sight. Just as our guilt is no longer seen by God, yeast is no longer visible during the celebration of *Pesach* and *Matsah* leading to *Bikuwrym*. That is to say that our rebellion against God has been wiped away, making us appear perfect in His eyes.

Seven denotes Yahowah's promise to bring us together. Six, representing man, plus one, representing God, equals seven – the promise of God to save us from ourselves.

“And regarding (wa min) the flesh of the body (ha basar – the corporeal manifestation of a physical-biological being, including the soft tissues and bones of a human or animal) which beneficially as a result of the relationship ('asher) has been endowed as an ongoing gift as part of the sacrificial offering (zabach – is provided and given sacrificially (qal imperfect)) during the evening (ba ha 'ereb – after the sun has set at twilight beginning at sundown, with connotations ranging from: to be pleasing and become acceptable on the positive side to the implications of trading one thing for another on the

negative side), **of the first and foremost day** (*ba ha yowm ha ri'shown*), **it shall not remain overnight** (*lo' lyn* – will not spend the night or stay during the night, ceasing to exist and occupying space in the physical world (qal imperfect)) **until morning** (*la ha boqer* – approaching the sunrise).” (*Dabarym / Words / Deuteronomy 16:4*)

The purpose of the Passover Lamb is to make us immortal, and in conjunction with UnYeasted Bread, perfect us so that we can approach God. The lamb is sacrificed so that we might live. Therefore, those who observe Pesach are spared and revived, not the flesh of the lamb. Rather than being bodily resurrected, as is the foundational claim of the world's most popular religion, the physical remains of the lamb are destroyed during the night.

As a result, when Dowd's corporeal nature on this occasion had fulfilled the mission of the Passover Lamb and was placed in the tomb, what was left of his scourged and crucified “*basar* – flesh of his body” “*lo' lyn* – ceased to exist during the night.” Therefore, the holiest day on the Christian calendar is predicated upon a myth, one which deflects believers' attention from the Son's provision.

At the conclusion of this chapter, we will reexamine the prophecy *Gabry'el* | God's Most Competent and Courageous Man revealed to *Dany'el* | Daniel regarding these events with fresh eyes. The malfeasance of Imperial Rome and the Roman Catholic Church did not elude God, nor should it have us.

What follows is also prophetic of Yahowah's intent. The purpose behind being nourished by ordinary lambs was to direct our attention to the Lamb of God who would offer his body on Mount *Mowryah* on *Pesach* so that we could celebrate *Bikuwrym*.

“You will continually fail to actually understand and effectively experience (*lo' yakol* – you will not

prevail in grasping the meaning and implications of (qal imperfect)) **that which is associated with** (*la 'eth*) **the gift of the sacrificial offering** (*zabach* – the endowment derived from the preparation and present; from *zabad* – the bestowing of a gift and the endowment of a present) **Pesach | Passover** (*ha Pesach* – of sparing and providing immunity while protecting and making invulnerable; from *pasach* – continuing to move in a straightforward fashion while removing all confrontational obstacles and *pisah* – while providing abundantly more than is necessary) **within the context of one of** (*ba 'echad*) **your interpretations and reasoning** (*sha'ar 'atah* – your thinking, calculations, and estimations regarding additional assemblies; from the verb *sha'ar* – to think, reason, calculate, estimate, add to, or reckon) **which, to show the way to the benefits of the relationship** (*'asher*), **Yahowah** (𐤎𐤏𐤕𐤓𐤁 – the pronunciation of *YaHoWaH* as guided by His *towrah* – teaching regarding His *hayah* – existence), **your God** (*'elohym 'atah*), **is placing before you as a gift to approach** (*nathan la 'atah* – is bestowing and offering to you).” (*Dabarym / Words / Deuteronomy 16:5*)

The primary meaning of *lo' yakol* is “you will be incapable of understanding.” And therefore, Moseh is telling those listening to him that they “would not prevail” because they would neither experience nor comprehend, even grasp the meaning of Passover – a problem that continues unabated to this day. The Rabbinical Seder makes a mockery of Yahowah’s intent.

Further, the issue which caused this problem was “*sha'ar* – religious interpretations.” The people created their own spin on Yahowah’s Mow’ed, recasting them beyond recognition. Pesach would no longer be the Doorway to Life but instead perceived as a meaningless custom shrouded in myth and legend. Rather than Matsah representing the time Yahowah saves His people from religion, it became a religious ritual. Bikuwrym is no

longer seen as an affirmation that we are born into the Covenant Family, because it is now observed in the anticipation of a productive harvest. Shabuwa'ah has been replaced by Purim. Rosh Hashanah is celebrated instead of Taruwa'ah. Then, rather than having their relationship with Yahowah reconciled on Kipurym, Yisra'elites afflict themselves as if returning to Mitsraym. Even Sukah was replaced by Hanukkah as Jews sought a holiday as obnoxious as Christmas.

The “*sha'ar* – religious interpretations” of this statement are markedly different than I have rendered it. The *Jewish Publication Society Tanakh* reads: “Thou mayest not sacrifice the Passover-offering within any of thy gates, which the LORD thy God giveth thee.” Similarly, the KJV published: “Thou mayest not sacrifice the Passover within any of thy gates, which the LORD thy God giveth thee.” Realizing that these renderings were in conflict with God’s instructions to celebrate Passover always and everywhere, the *New Living Translation* proposed: “You may not sacrifice the Passover in just any of the towns that the LORD your God is giving you.”

However, the negation of *yakol* in the second person does not mean “must not,” “mayest not,” or “may not.” And while *lo' yakol* can be rendered as “you are incapable of,” “you will not succeed,” and “you will not prevail,” these are a far cry from “may not.” Further, these definitions fail to convey *yakol*’s affinity with “processing information in a manner which leads to understanding.”

The second issue with these English translations is that *sha'ar* only means “gates” in the sense of a “doorway” or “floodgate” which “closes off an area.” God did not give them any such “gates” and Pesach is an open, not closed door. Further, to the chagrin of the KJV and NLT, *sa'ar* does not mean “town.” Moreover, Hebrew nouns are defined by their actionable roots, and the verb *sha'ar* means: “to think, reason, calculate, estimate, add to, or

reckon.”

Therefore, *sha'ar* does convey something that fits perfectly into this context. Moseh was warning his people that their own “*sha'ar 'atah* – interpretations and the reasoning behind their assemblies, their thinking, calculations, and estimations regarding additional doorways and assemblies” would be the factor inhibiting comprehension of what Yahowah intended.

Especially problematic and debilitating with regard to Pesach, religious Jews universally deny Dowd’s sacrifice as the Passover Lamb. And without his fulfillment of Pesach, Matsah, and Bikuwrym, there is no hope of life after death in God’s company.

Further, to understand what Yahowah is saying, we must recognize that *Pesach* is “*zabach* – a gift which provides an endowment by way of a sacrificial offering.” We are not personally making a sacrifice. We are not offering God anything other than a proper response. This gift is from our Messiah and Savior who is making the sacrifice.

“Nevertheless, indeed (*ky 'im* – that since, inasmuch, because on the condition, otherwise, denoting the independence of these thoughts, and differently) **it is unto the place to reside** (*'el ha maqowm* – to the site, dwelling, office, source, and place to take a stand) **where, to show the way to the benefits of the relationship** (*'asher*), **Yahowah** (*Yahowah* – God’s name transliterated as guided by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation as *'elowah* – Almighty God), **your God** (*'elohym 'atah*), **prefers and has chosen** (*bachar* – desires and has selected) **for** (*la*) **His name** (*shem huw'* – His personal and proper designation) **to abide** (*la sakan* – to live, dwell, camp out, stay, and remain).” (*Dabarym* / Words / Deuteronomy 16:6)

In spite of the religious propensity to misappropriate

and misconstrue Yahowah's Miqra'ey, especially *Pesach* | Passover and *Matsah* | UnYeasted Bread, Yahowah has always been committed to providing what He has promised. And in this case, He honored His Son's decision to serve as the Passover Lamb and then fulfill UnYeasted Bread, honoring the promise which enables the Covenant. And he did so on *Mowryah* | Moriah. It is Yahowah's Home on Earth – and His Son's residence as well.

As an interesting aside, since Yahowah has consistently referenced the “*ha maqowm* – home, site, dwelling, office, source, and place to take a stand” where He “has chosen for His name to abide,” I want to share something from the introduction to the book of *Shemowth* / Exodus in the *Dead Sea Scrolls Bible*. The editors discovered that Exodus 15:16-18 actually spoke of a “new house prepared for the last days – a time of future glory envisioned as the setting for the Mashyach's earthly reign.”

“Terrible emotional dissonance (*'emah* – great fear and trepidation) **will come upon them** (*naphal 'al hem* – will befall them) **along with a sense of impending doom** (*wa pachad* – dread) **through the awesome capability and enormous power** (*gadawl* – the tremendous ability and influence) **of Your Zarowa' | Protective Shepherd and Sacrificial Lamb** (*Zarowa' 'atah* – the productive ram who shepherds Your flock, the prevailing and effective nature, the strength, resolve, and overall ability of Your remarkably important and impactful individual of action who, as a leader and fighter, is engaged as a shepherd among Your sheep, who is fruitful in his ways, accomplishing Your mission, especially when sowing the seeds which take root and grow, providing new life while denoting and advancing the purpose of the Arm of God, of Your Shepherd and Sacrificial Lamb (addressing *Dowd* | David)).

They will be silenced and incapacitated, becoming dumb (*damam* – they will be astonished and astounded,

stilled and perishing) **as a stone** (*ka ha 'eben* – petrified like a rock), **while the eternal witness** (*'ad*) **of Your People** (*'am 'atah*) **passes by unto the region beyond** (*'abar* – come through and cross over to the other side), **that is until the family, in accord with the everlasting testimony** (*'ad 'am*), **whom** (*zuw*) **You have acquired and redeemed** (*qanah* – You have obtained, brought forth, and caused to be born anew), **Yahowah** (*Yahowah* – the proper pronunciation of *YaHoWaH*, our *'elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration), **come through and cross over to the other side** (*'abar* – pass onto the region beyond). (*Shemowth* / Exodus 15:16)

You will return and include them (*bow' hem* – You will come back to pursue them) **and then** (*wa*) **will embed them in a garden** (*nata' hem* – will plant them, firmly establishing them in a garden) **in connection with** (*ba*) **Your** (*'atah*) **mountain** (*har*), **doing so as an inheritance** (*nachalah* – as property shared and assigned by association).

This is the site (*makown* – the location and place which is established and known; from *mah* – to inquire about and *kuwn* – being firmly established, secure, and enduring) **to approach** (*la*) **Your dwelling place** (*yashab 'atah* – Your locale to settle down and camp out, living within) **where You have performed the work** (*pa'al* – You have fashioned and forged), **Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching regarding His *hayah* – existence).

It is the Sanctuary (*miqdash* – it is the set-apart residence with a permanent foundation which is consecrated and recognized as special) **of Yahowah** (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence [corrected to *YHWH* from *4QExod* because the MT has *'adony* – my Lord) **which**

Your hand (*yad 'atah* – Your ability to influence and accomplish [singular in 4QExod]) **has fashioned and formed** (*kuwn* – has developed, arranged, sustained, ordained, and established). (*Shemowth* / Exodus 15:17)

Yahowah (𐤏𐤍𐤅𐤍) – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence) **will reign** (*melek*) **forever eternally serving as a witness** (*la 'owlam wa 'ad*.)” (*Shemowth* / Names / Exodus 15:18)

That is from the *Towrah* and it is explicit. It even included one of my favorite sayings: “Dumb as a stone.” You can fix a lot of things, but you can’t fix stupid. Dowd, the Messiah and King, Yahowah’s *Zarowa'*, would be returning twice, in 33 CE and then again in 2033 CE, to the consternation of those who would oppose *Yisra'el*. All the while, Yahowah’s Family will be passing through to the other side, transitioning from mortal to immortal. But it is not the people God has redeemed who will be erecting the Millennial Home, but instead it will be God who will build it. It will be constructed upon the summit of *Mowryah* and serve to reinforce Yahowah’s commitment to enriching His Family as He reigns as God in their presence.

“**There is where you shall consistently offer the sacrifice** (*sham zabach* – this is the place your gift of the sacrificial offering (qal imperfect)) **associated with** (*'eth*) ***Pesach* | *Passover*** (*ha Pesach* – sparing and providing immunity while protecting and making invulnerable; from *pasach* – continuing to move in a straightforward fashion while removing all confrontational obstacles and *pisah* – providing abundantly more than is necessary) **in** (*ba*) **the evening** (*'ereb* – twilight, beginning at sundown to be pleasing and become acceptable), **as** (*ka*) **the sun** (*ha shemesh*) **goes down** (*bow'* – departs), **at the appointed time designated by the eternal witness** (*mow'ed* – at the moment the testimony forever affirms) **you were brought out** (*yatsa' 'atem* – you came out) **of** (*min*) **the Crucibles**

of Oppression (*Mitsraym* – the cauldrons of religious and governmental, military and economic subjugation, the coercions and cruelty experienced in Egypt where the people were confined and restricted by political persecution; plural of *matsowr* – to be delineated as a foe and besieged during a time of testing and tribulation; from *tsuwr* – to be bound and confined by an adversary, besieged, assaulted, shut up, and enclosed in a concentration camp by those showing great hostility).” (*Dabarym* / Words / Deuteronomy 16:6)

Just as Yahowah asked His people to enjoy the Pesach meal within their homes and with their families, it was always God’s intent to fulfill the *Mow’ed* | Witness of the Appointed Meeting in His *Beyth* | Home on Mount *Mowryah* | Respect Yah, in *Yaruwshalaim* | the Source of Guidance on Reconciliation, *Yahuwdah* | Beloved of Yah, *Yisra’el* | To Engage and Endure with God.

After all, Pesach and Matsah opened a way out of religious persecution and political subjugation and into Yahowah’s Home in the Promised Land. As the sun set on the oppressive grip of human malfeasance in Egypt, Yahowah freed His people. And as the sun set on the religious state of Judea, Yahowah provided the way for His Family to return Home.



The one bright light in the darkness of what would become a religious and political nightmare for the Children of Yisra’el – one brought on by their rejection of Yahowah and His *Towrah* | Instructions, occurred during the reign of *Yachizqyah* / Hezekiah. Here is that remarkable story...

“***Yachizqyah*** | **Hezekiah** (*Yachizqyah* – Associated with Yah, Together with Yah, and Yah’s Child (also

transliterated *Chazaqyah* and *Chiziqyah*)) **sent out** (*shalach* – dispatched) **written** (*katab* – inscribed using an alphabet) **letters** (*igarah*) **to** (*‘al* – toward and before, concerning) **all of** (*kol*) **Yisra’el** (*Yisra’el* – those who strive, struggle, persist, endure, and persevere with God) **and** (*wa*) **Yahuwdah** (*Yahuwdah* – Beloved of Yah and Related to Yah), **and also** (*gam*), **he wrote** (*kathab*) **a written letter** (*igereth* – correspondence) **to ‘Ephraym** (*‘Ephraym* – second son of Yowseph, reckoned among the sons of Ya’aqob by being given preference over Manasseh / Manashah, and used to describe the Northern Kingdom during the divided period; meaning: stretcher or litter used to carry those who are sick and injured, transliterated, Ephraim) **and Manasseh** (*Manasseh* – son of Yowseph who was adopted by Ya’aqob, the forgotten one (also transliterated *Manashah*)) **to come to the house and home** (*la bow’ la beyth* – approach and enter the household and family) **of Yahowah** (𐤅𐤓𐤕𐤁 – the pronunciation of *YaHoWaH* as guided by His *towrah* – teaching regarding His *hayah* – existence) **in** (*ba*) **Yaruwshalaim** (*Yaruwshalaim* – the source of teaching and guidance on reconciliation) **to attend to, act upon, celebrate, and engage in** (*‘asah* – to participate in, affirm, benefit and profit from) **the Pesach | Passover** (*Pesach* – sparing and providing immunity while protecting and making invulnerable; from *pasach* – continuing to move in a straightforward fashion while removing all confrontational obstacles and *pisah* – providing abundantly more than is necessary) **to approach** (*la*) **Yahowah** (*Yahowah* – God’s name transliterated as guided by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation as *‘elowah* – Almighty God), **the God** (*‘elohym*) **of those individuals who engage and endure with the Almighty** (*Yisra’el*).” (*Dabarym ha Yowmym / Words Concerning the Days / 2 Chronicles 30:1*)

The kingdom was not only divided, it was separated from God. As with today’s Christian culture, God’s

invitations to meet with Him were being ignored – as was the Shabat. It was so bad back in *Yachizqyah* | Hezekiah’s day, that there were not enough *Lowy* | Levites trained and available to guide the people in the proper way to engage in Passover in harmony with the Towrah’s instructions. It had to be delayed a month by invoking the “touching death” stipulation presented in *Bamidbar* / Numbers 19:11-13. They would spend an entire month cleaning God’s House of inappropriate imagery – an example Catholics, in particular, would be wise to observe.

The motivation for the restoration and revival was not spiritual or nostalgic. *Yaruwshalaim* | Jerusalem would soon be under siege. Sennacherib and his Assyrian forces were poised to descend upon *Yahuwdah* / Judea, and they had been invincible, sacking a number of outlying towns. The Northern Kingdom had been destroyed, with so many *Yisra’elites* being exiled and enslaved that ten of the twelve tribes were now considered lost.

Sin-Ahhi-Eriba | Sennacherib as it is transliterated from Akkadian, means “Sin (the moon god) has replaced my brothers.” He was the son of Sargon II and took the throne after his father’s violent death in 704 BCE. His dad, Sennacherib, was power-hungry and insatiable, so *Yisra’el* | Israel, rather than relying upon Yahowah for protection, had joined Marduk-Apla-Iddina II’s Babylonian coalition against Sin-Ahhi-Eriba. And unfortunately, Sin’s forces trounced Marduk’s, and Babylon was incorporated into Assyria. Then to add insult to injury, in 701 BCE, *Chazaqyah* / Child of Yah / Hezekiah participated in a rebellion backed by Egypt, which is why Sennacherib was on his way, bearing down on them with 185,000 troops.

Having been presented with a discarded copy of the Towrah, *Yachizqyah* / Hezekiah read it and then pleaded with his brethren...

“Indeed, if (*ky ba*) you return to (*shuwb ‘atem ‘al* –

you turn around, change, and are repaired and restored by) **Yahowah** (יהוה – the pronunciation of *YaHoWaH* as guided by His *towrah* – teaching regarding His *hayah* – existence), **your children** (*ben ‘atem*) **and your relatives** (*‘ah ‘atem* – brethren and fellow countrymen) **will find compassion** (*la rachamym* – mercy and favor).

In the face (*la paneh* – with the appearance and presence) **of these captors** (*shabah hem* – those who take prisoners and enslave them), **you will return and be restored** (*wa la shuwb*) **to this land** (*la ha ‘erets ha zo ‘th*).

And that is because (*ky* – for the reason that) **Yahowah** (יהוה – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence), **your God** (*‘elohym ‘atem* – Mighty One), **is merciful** (*chanuwn* – kind) **and prone to favoritism and forgiveness** (*wa rachuwmm* – compassion and love).

He will not turn away and remove (*wa lo’ suwr* – reject and depart, forsake and separate) **His presence** (*paneh*) **from you** (*min ‘atem*) **if** (*‘im* – whenever, wherever, however) **you return** (*shuwb* – you turn around, change your attitude, thinking, perspective, and direction) **to Him** (*‘el huw’*).” (*Dabarym ha Yowmym / Words Concerning the Days / 2 Chronicles 30:9*)

Even in our darkest hour, even when our motivations for returning home may be selfish, our Heavenly Father is always there with open arms. There is nothing He wants more than to restore the broken relationship with His Family.

And with one, there are many who follow. A relationship with Yahowah is so encouraging and uplifting, so enlightening and liberating, so enriching and empowering, it is contagious. When a man or woman changes his or her attitude and approach sufficiently such that God can restore them to fellowship, their relatives and children will be positively influenced. Sometimes it only

takes a spark to get a fire going.

It is Yahowah's nature, His preference, to be *racham wa chanuwn* – compassionate and merciful, loving and kind. Enjoying the softer side of Dad begins when we stop turning and running away from Him.

However, there is another thought here worth pondering. As I understand it, the Calvinistic doctrine of predestination is impugned by this verse. Rather than man being the recipient of God's initiative, to be restored, it is man who must turn around and return home. Yahowah has provided the way, but we must provide the initiative. Freewill remains essential because choice is the foundation upon which love is made possible.

There were remnants from the previous assault on the Northern Kingdom, but for the most part, 'Ephraym was lost – the people hauled off into captivity by the Assyrians. They were "*shabah* – slavers."

While no race has been enslaved longer, more often, or more universally than Yisra'elites, and especially *Yahuwdym* | Jews, every ethnicity on Earth has enslaved others and has served as slaves. Even today, two of man's four economic systems, fascism and communism (as opposed to free enterprise and socialism), are exploitive, with the few who are empowered controlling everyone else. For examples, consider the degradation of freedom and opportunity in the Islamic Middle East or North Korea.

Monarchical and Feudal caste systems have deprived the masses of liberty and opportunity for ninety percent of recorded history. In Assyria, for example, only one man was free: the king. He authorized and empowered to diminishing degrees the priests, nobles, government officials, and military officers. They in turn, controlled the lives of their soldiers, scribes, merchants, traders, artisans, musicians, and farmers. Each successive caste possessed fewer and fewer rights until they only had the right to work

for their masters. At the lowest rung of the Assyrian social system were servants and slaves. And that is where *Yachizqyah* | Hezekiah and his fellow *Yahuwdym* | Jews were headed if not for Yahowah's intervention.

This is the same contrast presented during the preamble to the *Yatsa'* | Exodus, although in reverse order. Man was enslaving and Yahowah was offering freedom.

Since God is consistent, if Orthodox Jews stopped allowing the rabbis to control every aspect of their lives, tossed out their Talmuds, and torched their mourning clothes, even they would find Yahowah willing to restore His relationship with them. But alas, while it is possible, the beneficiaries will be few because religion is mentally debilitating and enslaves the soul.

To the same degree, if Roman Catholic, Orthodox and Protestant churches were to abandon their pagan practices (calling Yahowah "Lord," their use of crosses, communion, the Eucharist, Sunday worship, and the observance of Easter and Christmas, for example) and return to the God of the Torah, Prophets, and Psalms, and trust and rely upon His instructions and provisions, all would be forgiven and the people would be restored. But for the most part, that isn't going to happen either and for the same reason.

Sometimes, however, the circumstances can get sufficiently dire that those caught in the crossfire are even willing to consider abandoning their religious affiliations. The recipients of Hezekiah's letters had witnessed the destruction of neighboring towns, which were looted and razed. The men were impaled on stakes through their rectums, flailed alive, hands removed, with some crucified in a public spectacle of subjugation and brutality. And the women and children were disrobed and collared. With rings placed in their noses, they were chained together, and made to walk into a lifetime of brutal captivity and slavery.

“**And many** (*wa rab* – numerous) **people** (*‘am* – family members) **gathered together** (*‘asap* – assembled) **in Yaruwshalaim** (*Yaruwshalaim* – source of instruction on reconciliation) **to attend to and engage in** (*‘asah* – to celebrate, accomplish, and consider, to do, affirm, and profit from) **the Festival Feast** (*‘eth chag* – the celebration and party) **of Matsah | Bread without Yeast** (*ha Matsah* – UnYeasted flat bread, to become uncontentious by eliminating conflict and dispute, strife and quarrels, symbolic of removing the fungus of religion; from *matsats* – to drain out and remove) **in the second** (*ba ha shanaym* – to be altered and changed) **month** (*ha chodesh* – time of renewal), **a very substantial** (*rab me’od* – a numerous and significant) **assembly to approach** (*qahal la* – to congregate as a community to draw near).” (*Dabarym ha Yowmym / Words Concerning the Days / 2 Chronicles 30:13*)

In context, Yahowah is referring to Passover as the “*Chag Matsah* – Feast of UnYeasted Bread.” He does so for three reasons. First, *Pesach*, *Matsah*, and *Bikuwrym* work together as an integrated whole with a single purpose. Second, *matsah* | unyeasted bread is the common denominator between them – as it is consumed throughout the process.

And third, *Matsah* is actually vastly more important than *Pesach* or *Bikuwrym*. While the consequence of religious rebellion is death, the penalty, which is of greater significance, is separation from God. The Passover sacrifice only deals with the consequence of man’s contentious conflict, resolving our mortality. Then the penalty for quarreling with God is remedied by observing UnYeasted Bread. On this day, the Messiah’s soul endured *She’owl* | Hell, and redeemed us by accepting the penalty himself, thereby restoring the beneficiaries to fellowship.

The Mow’ed Miqra’ey are *Chag* | Festival Feasts. We are, therefore, invited to attend a series of parties hosted by

Yahowah. Considering the Host and the gifts offered to the guests, it is a wonder so few RSVP.

The reason this was occurring in the second month rather than ‘Abyb, is that everyone needed more time to prepare. God was not about to celebrate the Chag with Yahuwdah while they were still inundated with all manner of false gods.

While Matsah is often translated as “Unleavened Bread,” this rendering misses the point. A chemical leavening agent, such as baking powder, ought not to be mistaken for yeast – which is a fungus. Matsah is all about what is “*matsah* – being drained out of” the bread, and that is mankind’s “contentious conflict” with Yahowah. It is our “disputes, strife and quarrels” against the Almighty, which are “removed,” symbolic of eliminating the fungus of religion.

Beyond the etymological explanation of *matsah*, Yahowah painted this picture for us so that we would know exactly what was being removed from the bread during the Chag Matsah. And sure enough, it is religion...

“They arose and took a stand (*quwm* – they stood up to affirm the truth, to become established and rise (qal imperfect)) **and they removed and rejected** (*suwr* – they turned away from, drug off, and abolished, getting rid of and disposing of (hifil imperfect)) **the altars** (*‘eth ha mizbeach* – the places of sacrifice to worship gods and offer donations; from *my* – to question and *zabach* – the offering, sacrifice, and slaughter) **which** (*‘asher* – to show their way) **were in** (*ba*) **Yaruwshalaim** (*Yaruwshalaim* – the Source from which Teaching and Guidance on Reconciliation Flow), **along with all of the incense burners** (*wa ‘eth kol ha meqatereth* – metal accessories associated with burning fragrant material in worship services; from *qatar* – to fumigate).

They rejected and removed them (*suwr* – turned

away from, drug off, and abolished them), **and they hurled them** (*wa shalak* – they flung them, throwing and casting them) **toward** (*la*) **the Qidrown** (*Qidrown* – the place of darkness and mourning, transliterated Kidron, a ravine which served as Yaruwshalaim’s trash disposal site) **Valley** (*nahal* – ravine, depression, and gorge).” (*Dabarym ha Yowmym* / Words Concerning the Days / 2 Chronicles 30:14)

There are more than a million altars of saints, and especially to Mary, the Queen of Heaven and Mother of God, and her son, the Christian Jesus Christ presented as a Dead God on a Stick, which deserve the same fate. And while the Catholic and Orthodox Christians are at it, they would do well to dispose of all of their religious icons and incense burners. They belong in “the realm of darkness and mourning.” Trash them.

But alas, the proponents of the Christian religion have done just the opposite. Rather than rejecting Easter and Christmas, they have discarded Passover and Shelters. Rather than dispensing with the “Lord Jesus Christ,” they have dispensed with Yahowah’s name. As I alluded to earlier, in 2008 the Catholic Church officially banned the inclusion of Yahowah. “‘The Hebrew name for God is not to be used or pronounced in liturgical celebrations, songs and prayers,’ Cardinal Francis Arinze, Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments, has said in a letter addressed to the bishops’ conferences of the world.” (<https://bit.ly/3etKCcx>)

But it is no better for Orthodox Jews. The religion is an amalgamation of the pagan ideologies of the Gentiles who conquered and abused them.

And it is only after all of the religious trappings are gone that we are ready to come home. For us to embrace the truth, we must first discard the lies. That is why the lone prerequisite of the Covenant asks us to walk away from

Babel – the corrupting confluence of religious ideas.

They would be a month late but right otherwise...

“They prepared (*shachat* – they slew, slaughtering so as to render for consumption) **for the Pesach | Passover** (*ha Pesach* – that which is associated with sparing and providing immunity while protecting and making invulnerable; from *pasach* – continuing to move in a straightforward fashion while removing all confrontational obstacles and *pisah* – providing abundantly more than is necessary) **on the fourteenth** (*ba ‘arba’ ‘asar*) **of the second month** (*la ha chodesh ha sheny*).

But (*wa*) **the Lowy** (*ha lowy* – those who join and unite, transliterated Levites) **and the priests** (*wa ha kohen* – the ministers) **had been disgraced and were ashamed** (*kalam* – were dishonorable and an embarrassment) **so** (*wa*) **they set themselves apart and dedicated themselves** (*qadash* – they cleansed, purified, and devoted themselves) **by arriving with** (*wa bow’* – coming with, bringing and bearing) **that which elevates unto** (*‘olah* – that which ascends and rises by making us acceptable; from the verbal root *‘alah* – to go up to meet, ascending to visit) **Yahowah’s** (*Yahowah* – the proper pronunciation of YaHoWaH, our *‘elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration) **house** (*beyth* – home, household, and family).” (*Dabarym ha Yowmym / Words Concerning the Days / 2 Chronicles 30:15*)

Evidently, Pesach was considered so indistinguishable from the lamb, to prepare for one was to slay the other. There was no mention of a lamb, which causes us to probe other meanings for *shachat*, which I rendered as “they prepared.”

Before someone designated by God can serve, they must first acknowledge that they and whatever religious residue or political associations which linger are

embarrassing. These men sought to resolve that problem by setting themselves apart from that which had stained their reputations.

The *Lowy* | Levites arrived with “‘*olah* – that which elevates unto” Yahowah’s Home. They wanted to “‘*olah* – ascend, rising up to become acceptable.” While typically translated as “burnt offerings,” ‘*olah* is indistinguishable in the Hebrew text from ‘*alah*, the verbal root which means: “to go up to meet, ascending to visit” Yahowah’s Home.

To make things right, we must stand up for what is right. And the definition of what is correct in the judgment of God is found in His *Towrah* | Teaching.

“Then (*wa*) they stood up and presented themselves (*‘amad* – upright and present) at their posts (*‘al ‘omed hem* – upon their stations, standing in their assigned positions) according to (*ka* – consistent with) the means for them to exercise good judgment and justly resolve disputes (*mishpat hem* – the proper way for them to evaluate and decide) consistent with (*ka* – in harmony with) the **Towrah (*Towrah* – the Source of Instructions, Teaching, Guidance and Directions) of **Moseh** (*Mosheh* – One who Draws Out), the man (*‘ysh* – person and individual) of the **Almighty** (*ha ‘elohym* – of God).**

The priests who officiated (*ha kohen*) sprinkled (*zaraq*) the blood (*‘eth ha dam*), off of their hands (*min yad*) as **Lowy (*Lowy* – those who unite, known as the Levites).” (*Dabarym ha Yowmym* / Words Concerning the Days / 2 Chronicles 30:16)**

It is good advice for all of us. We should “‘*amad* – take a stand, presenting ourselves accountable” and “‘*omed* – properly positioned” to “*mishpat* – explain the best way to exercise good judgment regarding the means to resolve disputes” between man and God. Our “‘*amad* – stance” and “‘*omed* – position” ought to be “*ka Towrah* – consistent with the *Towrah*’s Teaching and Guidance.”

One of the reasons Moseh was presented as “a man of God” was that there was no difference between his testimony and what is revealed in the Towrah. Therefore, to become a man of God, our testimony should also be “*ka* – in accord with” the Towrah. And since not one Jewish rabbi, Christian priest, or Islamic imam can make this claim, you should not believe them when they pretend to be men of God.

These men were not Talmud-observant. They were Towrah-observant.

“For indeed (*ky* – because) **there were many** (*rab* – a great number of those) **in** (*ba*) **the assembly** (*ha qahal* – community and crowd) **who** (*‘asher* – to be shown the way to the benefits of the relationship) **had not set themselves apart and dedicated themselves** (*lo’ qadash* – cleansed, purified, and devoted themselves).

Therefore (*wa*), **the Lowy** (*ha Lowy*) **performed the sacrifice** (*‘al shachytach*) **of** (*‘al*) ***Pesach* | *Passover*** (*Pesach* – sparing and providing immunity while protecting and making invulnerable; from *pasach* – continuing to move in a straightforward fashion while removing all confrontational obstacles and *pisah* – providing abundantly more than is necessary) **on behalf of** (*la*) **everyone** (*kol*) **who was not perfected and restored** (*lo’ tahowr* – not purified, cleansed, and renewed), **setting them apart** (*la qadash* – dedicating and devoting them, separating them from that which is common and popular) **to approach** (*la*) **Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching regarding His *hayah* – existence).” (*Dabarym ha Yowmym* / Words Concerning the Days / 2 Chronicles 30:17)

Not everyone was as fortunate as we are today in that they did not have their own personal copy of the Towrah to study. Therefore, they needed the Lowy to help them participate in *Pesach* and *Matsah* in harmony with

Yahowah's instructions. It was their calling and purpose.

Pesach alone does not “*tahowr* – perfect or restore” anyone, and so we are reminded that, when properly observed and celebrated, Passover includes UnYeasted Bread. It is by engaging in both that we separated from that which is common and pervasive among men and set apart unto God.

“Indeed, because (*ky*) the majority (*marbyth* – the great preponderance) of the people (*ha ‘am* – the family and nation), including many from (*rab min*) ‘Ephraym (*‘Ephraym* – the Northern Kingdom), Manasheh (*Manasheh* – the forgotten one), Yisaskar (*Yisaskar* – 9th son of Ya’aqob, meaning: he exists to bear the burden and pay the fare, transliterated Issachar), and Zabuwluwn (*wa Zabuwluwn* – 10th son of Ya’aqob, meaning: to live abundantly, transliterated Zebulun) were not clean (*lo’ taher* – purified and restored, shining brightly and renewed) when (*ky*) they ate (*‘akal* – they consumed and were nourished by) **Pesach | Passover (*‘eth ha Pesach* – that which is associated with sparing and providing immunity while protecting and making invulnerable; from *pasach* – continuing to move in a straightforward fashion while removing all confrontational obstacles and *pisah* – providing abundantly more than is necessary).**

They did so in a manner that was somewhat inconsistent with (*ba lo’ ka*) the written word (*ha kathab* – the engraved and inscribed witness).

Therefore (*ky*), Yachizqyah | Hezekiah (*Yachizqyah* – Associated with Yah, Together with Yah, and Yah’s Child, transliterated Hezekiah) intervened (*palal* – interceded, providing a justification, mediated and arbitrated, making requests) for them (*‘al hem*), saying (*la ‘amar*), ‘Yahowah (*YaHoWaH* – an accurate presentation of the name of *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) is the One

who is good, moral, generous, and festive (*ha towb* – joyous, prosperous, beneficial, and pleasing).

He will reconcile and pardon (*kaphar* – He will make amends by ransoming, providing atonement (piel imperfect)) **within certain limits according to the witness** (*ba'ad* – as far as; from *ba* – within and *'ad* – up to a point with regard to the testimony) **everyone** (*kol* – all) (30:18) **whose inclinations and judgment** (*lebab huw'* – whose thinking and desire) **are prepared to authenticate and support it** (*kuwn* – are ready to validate and trust it, to be established based upon a rational thought process which leads to a firm conclusion which can be relied upon, who are properly grounded, upright, honest, and steadfast).

To approach (*la* – to draw near), **consistently inquire about, searching for and learning from** (*darash* – seek to find out about the relationship through the process of diligently studying the written account, continually reading it while consulting with and looking for) **Yahowah** (יְהוָה) – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence), **Almighty** (*'elohym*), **the God** (*ha 'elohym*) **of our fathers** (*'ab*).

Although (*wa*), **we were not in accord with** (*lo' ka*) **the cleansing of** (*tahorah* – from *taher*, purifying restoration and brilliant light of) **the Set-Apart Sanctuary** (*ha qodesh*).” (*Dabarym ha Yowmym* / Words Concerning the Days / 2 Chronicles 30:18-19)

It would be true today. Even among Jews, the preponderance of the people are not properly prepared to pursue Passover. At issue are the prerequisites, which include observing the Towrah, getting to know Yahowah, learning what He is offering and expecting in return. Within the Covenant there are five conditions, among them disassociating one's country and its religion so that we are prepared to trust and rely upon Yahowah. It is only then that we can avail ourselves of the benefits of the Miqra'ey.

We are reminded that the people “‘*akal* – ate” the Passover meal, affirming that we are to be nourished by the lamb. However, with the one lost copy of the Towrah shared among the participants, we now know a great deal more about Pesach than those trying to orchestrate it on behalf of the people. Therefore, some of God’s instructions were likely lost on them.

Kathab is the “written word.” Accordingly, the people were deriving God’s instructions from the Towrah, not the Talmud. The Jerusalem Talmud would not be compiled for another thousand years, and the Babylonian Talmud would not be considered authoritative until around 500 CE.

It is interesting to note that *taher*, translated as “clean” and “cleansing” in 2 Chronicles 30:18-19, also means: “to shine brightly and to radiate pure light.” Within the context of being “purified, and restored,” these attributes delineate the specific benefits of the Set-Apart Spirit’s Garment of Light. So, while the context here may mean nothing more than they were still sullied by their former religious trappings, from a prophetic perspective, those who “are not clean” represent people who have not been born anew and restored spiritually.

There is nothing casual or trivial about *darash*, which is the operative word in this passage. To translate it “seek,” as most English Bibles are wont to do, misses much of its purpose. *Darash* actually means to “repeatedly read something,” in this case the Towrah. To *darash* is to “resolutely walk down the exact same path so frequently a trail is trodden into the ground,” – that is the path to God which begins with Passover. To *darash* is to make the quest to *yada’ Yah* a passion. It is to “continually study the Word of God, while contemplating how each term conveys the nature of the relationship Yahowah seeks. Those who are *darash* are zealous about the path home.

In this context, to *darash* is to “consistently inquire

about Yahowah, searching for and learning from God.” To *darash* is “to seek to find out about the relationship Yahowah intended through the process of diligently studying the written account found in the Towrah, continually reading it while consulting with and looking for God.”

The diligence which is required to meet the *darash* standard is further reinforced by *lebab kuwn* which means “to have the inclination and judgment, the thinking and desire, to be prepared to authenticate and then support” the pardon Yahowah is offering the Towrah-observant. The *lebab kuwn* have “the motivation and will to validate and trust” the Word of God, especially regarding Pesach. They realize that they can steadfastly rely upon God’s provision. As a result, the *kuwn* are “firmly established upright, properly directed, and prepared based upon that which is right.” It is rooted in the concepts of being “sure and steadfast” so as “to permanently endure.” Therefore, *kuwn* conveys the idea that we are to trust and rely upon that which is verifiable and true.

To “reconcile and pardon” comes from *kaphar*, which literally means “to cover over.” Through Pesach and Matsah, Yahowah will make good on His promise to “*kaphar* – make amends by ransoming us and providing atonement.” However, this will be accomplished “*ba’ad* – within certain limits according to His testimony.”

The people had come to *Yaruwshalaim* / Jerusalem to celebrate the Passover. Their hearts and minds were resolutely focused on studying God’s Word and understanding His plan. And with only one exception, which was being “clean” in advance of the feast, they followed Yahowah’s instructions as they were written in the Towrah. And yet, their fate was still uncertain. Therefore, there is no likelihood that Yahowah will save those who continually engage in religious practices – all of which are in conflict with His Word – no matter how small

the error or misunderstanding. Therefore, the question becomes: How wrong can a person be and still be right with God?

Today, this question resonates throughout Christendom because the replacement of Yahowah with Lord, Passover with the Last Supper's Communion and Eucharist, and the FirstFruits' commemoration with Easter, have left Christians without a pardon. The religious trappings of crosses, Christmas trees, and Easter bunnies have Christians so unclean that they are unsalvageable. And to their own demise, religious Jews have sought to please rabbis rather than God. Rather than validate and rely upon the Towrah, they turn to their religion and to rabbis for answers.

While it isn't my job to provide a definitive answer to the question of how much religious corruption a person can endure before it becomes fatal, this I can affirm with certainty: those who walk away from religion, who diligently observe the Towrah and come to know Yahowah sufficiently to trust and rely upon Him, who walk to God and become perfect by answering the seven annual Invitations to be Called Out and to Meet with Him, who come to understand and properly respond to the Covenant's terms and conditions, and who, if they are men, are circumcised, all such individuals will be saved. They will be adopted by our Heavenly Father and invited to camp out with Him in His Home forever. Therefore, rather than wondering how God will treat those who have been misled, we should instead accurately engage in and communicate the plan God assured us will lead to His Home. Anything else is a waste of time.

In the case of those who answered the summons to celebrate Passover, and who are inclined and prepared to authenticate and support Yahowah's plan, we find:

“Yahowah (*YaHoWaH* – an accurate presentation of

the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **listened to** (*shama' 'el* – He heard) **Yachizqyah** | **Hezekiah** (*Yachizqyah* – Associated with Yah, Together with Yah, and Yah's Child (also transliterated *Chiziqyah* and *Chazaqyah*)) **and healed** (*wa rapha'* – repaired and restored) **the family** (*'eth ha 'am* – along with the people).” (*Dabarym ha Yowmym* / Words Concerning the Days / 2 Chronicles 30:20)

Based upon this example, everyone who observes Passover, UnYeasted Bread, and Firstborn Children, and who diligently observes the path to the Covenant relationship as it is presented in Yahowah's written Towrah testimony, will be restored.

“**And** (*wa*) **the Children** (*ben* – sons) **of Yisra'el** (*Yisra'el* – individuals who engage and endure with God) **who appeared** (*ha matsa'* – were found, recognized, and encountered, learning information previously unknown to them) **in** (*ba*) **Yaruwshalaim** (*Yaruwshalaim* – Source from which Guidance and Teaching on Reconciliations Flow) **acted upon and engaged in** (*'asah* – celebrated and profited from) **the Festival Feast** (*'eth chag* – celebration, gathering together, and party) **of Matsah** | **UnYeasted Bread** (*ha Matsah* – flat bread without yeast, to become uncontentious by eliminating conflict and dispute, strife and quarrels, symbolic of removing the fungus of religion; from *matsats* – to drain out and remove) **for seven** (*sheba'*) **days** (*yowm*) **in great** (*gadowl*) **joy and gladness** (*simchah* – with an attitude of cheerfulness, delightful happiness, rejoicing, radiant, and merry) **and radiant cheering** (*halal* – beaming praise, shining brightly with a clear and visible light) **concerning approaching** (*la* – and on behalf of) **Yahowah** (𐤀𐤏𐤅𐤐𐤃 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence).

Day after day (*yowm ba yowm* – time and again) **the**

Lowy (*ha Lowy* – the Uniters) **and the priests** (*wa ha kohen* – those who serve) **became implements** (*kely* – were vessels, utensils, receptacles, and tools) **for the strengthening and empowerment** (*'oz* – the fortification) **of Yahowah** (*Yahowah* – God's name transliterated as guided by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation as *'elowah* – Almighty God)." (*Dabarym ha Yowmym / Words Concerning the Days / 2 Chronicles 30:21*)

This is our second reminder that Pesach is part of the *Chag Matsah* | Feast of UnYeasted Bread. This also means that the instruction to eat matsah for seven days during the celebration is inclusive of Passover. And this affirms that Judaism is wrong with regard to something essential to life and redemption.

The primary meaning of *halal*, which is usually translated as “praise,” is “to shine, radiating a clear and brilliant light.” From Yahowah’s perspective, this is what we look like once we have been adorned in the Set-Apart Spirit’s Garment of Light. Our every mistake is bathed in His glory, making us appear perfectly pure and clean, as well as fully restored and renewed, in God’s eyes.

Every aspect of our relationship with Yahowah should be “*simchah* – radiant and joyous.” And our days should be filled with “*halal* – beaming praise.”

There are few things more rewarding than being a “*kely* – tool” in Yahowah’s hands. The Lowy and priests “were vessels, utensils, receptacles, and implements” used by Yahowah to “*'oz* – strengthen and empower, even fortify” His people.

“***Yachizqyah* | Hezekiah** (*Yachizqyah* – Associated with Yah, Together with Yah, and Yah’s Child, transliterated Hezekiah) **spoke** (*dabar* – shared words) **concerning** (*'al*) **the motivations and inclinations** (*leb* – the attitude, thinking and judgment) **of all** (*kol*) **the Lowy**

(*ha Lowy* – those who join and unite, transliterated, Levites) **who were prudent and insightful, showing good judgment** (*ha sakal sekel towb* – who gained understanding by being appropriately circumspect, discriminating, judicious, and whose positive and beneficial perceptions made them wise as a result of the desirable teaching) **in approaching** (*la* – concerning) **Yahowah** (𐤏𐤃𐤏𐤃 – the pronunciation of *YaHoWaH* as guided by His *towrah* – teaching regarding His *hayah* – existence).

And then (*wa*) **they ate and were nourished by** (*'akal* – they consumed and were fed by) **the Eternal Witness to the Appointed Meeting** (*'eth ha Mow'ed* – that which is associated with the Scheduled Appointments and related Testimony; a compound of *mow'* and *'ed* – of whom the eternal testimony is about and to whom the everlasting witness pertains) **for seven days** (*sheba' ha yowmym*) **continually preparing the animals to be eaten** (*zabach zebach* – consistently butchering and dressing the sacrificial offerings for consumption) **as a fellowship offering showing their consent to the agreement** (*shelem* – to reinforce the alliance and relationship, concurring with the proposition) **and as a way of expressing their personal appreciation for being able to approach Yahowah** (*wa yadah la Yahowah* – to publicly confess their gratitude to Yahowah, acknowledging Yahowah's attributes while thanking Yah (*hitpa'el* participle – making a demonstrable and abundantly clear confession on their own initiative)), **the God of their fathers** (*'elohym 'ab hem*).” (*Dabarym ha Yowmym* / Words Concerning the Days / 2 Chronicles 30:22)

Yachizqyah | Hezekiah was clearly appreciative of what the Lowy had done for Yahuwdym. He praised their “*leb* – motivations and attitude, thinking and judgment.” By using *sakal sekel towb*, the king was acknowledging that they had been “prudent and circumspect,

discriminating and judicious, providing sound teaching and positive results.”

The king was saying that thinking precedes feelings when it comes to approaching Yahowah. *Sakal* and *sekel* are cerebral concepts, the product of one’s mind, of exercising good judgment.

Shelem, which was translated as “a fellowship offering showing their consent to the agreement,” is from the *sh-l-m* root, one of Hebrew’s most popular. *Shelem* speaks of “reinforcing an alliance and of confirming a relationship.” It reveals that the parties “concur with the terms and conditions of that association.” And since in this context that relationship would be the Covenant, we can deduce that observing the Chag Matsah contributes to its restoration. This realization is further reinforced by the inclusion of *kaphar* | to reconcile in 30:18.

The letters *sh-l-m* can be vocalized to mean anything from “perfect peace and safety,” to “a sacrificial ransom,” from “friendship” to “restoration.” This root conveys the ideas of: “a recompense (to pay a debt), a requital (compensation for a suitable return), alliances and covenants,” and even “voluntary sacrifices for the wellbeing of others.” *Sh-l-m* is “to deliver someone, freeing them, by rendering a ransom or by paying their debts in full.” It describes what Dowd did for us on Passover and UnYeasted Bread so that we might enjoy becoming His Firstborn Children.

Yahowah’s restored Family was delighted, enjoying this *chag* | party with their Heavenly Father. They were so caught up in the celebration and its significance...

“Then the entire (*wa kol*) **assembly** (*ha qahal* – community) **decided** (*ya’ats* – determined and concluded after a period of informed counsel and deliberation) **to continue doing it, engaging in and acting upon it** (*’asah* – expending the energy to gain from it (*qal* infinitive)) **for**

another (*'acher* – an additional) **seven days** (*sheba'* *yowmym*).

So (*wa*) **they continued doing it, joyfully engaging in it and gladly acting upon it** (*'asah simchah* – delighted to expend the energy to happily gain from it (qal imperfect)) **seven more days** (*sheba'* *yowmym*).” (*Dabarym ha Yowmym* / Words Concerning the Days / 2 Chronicles 30:23)

Even in their darkest hour, with one of the most ruthless regimes in human history, 185,000 warriors strong, camped outside their gates, everyone who participated in the Passover was having fun. It is a lesson for all of us.

“And everyone (*wa kol*) **was glad and rejoiced** (*samach* – was elated, expressing a cheerful attitude, happy and delighted), **the entire assembly** (*qahal* – community), **Yahuwdah** (*Yahuwdah* – Beloved of Yah and Related to Yah), **the priests** (*ha kohen* – those who officiate), **and the Lowy** (*wa Lowy* – the Uniters) **in addition to everyone** (*wa kol*) **in the community** (*qahal*) **who came** (*ha bow'*) **from** (*min* – out of) **Yisra'el** (*Yisra'el* – Individuals who Engage and Endure with God; from *'ysh sarah 'el* – those who strive and struggle with, engage, and endure with, who are set free and empowered by God), **even the foreigners** (*wa ha ger* – those from other places, nations, and races) **who had come** (*ha bow'* – who had arrived) **from the land** (*min 'erets* – out of the realm) **of Yisra'el** (*Yisra'el*) **and who lived** (*wa ha yatsab* – who were settlers residing) **within** (*ba*) **Yahuwdah | Judah** (*Yahuwdah* – Beloved of Yah and Related to Yah, transliterated as Judah).” (*Dabarym ha Yowmym* / Words Concerning the Days / 2 Chronicles 30:25)

This was “trickle-down” at its best. One man, albeit formerly egotistical, self-reliant, and flawed (see 2 Chronicles 32:25), decided to clean house (dispense with

all religious trappings) and return to the Towrah and its God. He encouraged others to follow his example and Yah blessed them. For this brilliant moment in time, Yahuwah was living up to its name.

Soon the circumstances will be as dire, likely far worse. Anti-Semitism is on the rise as are a plethora of ill-conceived conspiracies against Jews. The respite Israel enjoyed under Trump has vanished under Biden. Her foes are many and her friends are few. The “Final Solution,” called the “Two-State Solution” in political circles, is back on the front burner, and with it the Time of Ya’aqob’s Troubles will soon be upon us. The nation will be narrowed at the waist, become vulnerable, and then endure a flood of jihadists so numerous there won’t be enough bullets to stop them.

Fortunately, there is a God and He has a plan for His Beloved...

“And there was (*wa hayah*) great (*gadawl*) joy (*simchah* – contentment and happiness) in *Yaruwshalaim* | **Jerusalem (*Yaruwshalaim* – the Source of Teaching and Guidance on Reconciliation).**

Indeed, by comparison (*ky*) from the time (*min yowmym* – from the days) of *Shalomoh* | **Solomon (*Shalomoh* – Reconciliation; from *shalowm* – complete tranquility, welfare, and peace, total prosperity, safety, and contentment), the son (*ben*) of *Dowd* | **David** (*Dowd* – the Beloved), *Melek Yisra’el* | **King of Israel** (*Melek Yisra’el* – Sovereign and Counselor of those who Engage and Endure with God), **there had been nothing like this (*lo’ ka zo’th*) in *Yaruwshalaim* | **Jerusalem** (*Yaruwshalaim* – the Source of Teaching and Guidance on Reconciliation).”** (*Dabarym ha Yowmym* / Words Concerning the Days / 2 Chronicles 30:26)**

It was Spring, 2021 (post-Chag Matsah in year 5988 Yah), when I translated this declarative statement, and I

was drawn back to that specific moment in time so long ago. *Shalomoh* | Solomon, the *ben Dowd* | son of David, the *Melek Yisra'el* | King of Israel, was in *Yaruwshalaim* | Jerusalem to dedicate Yahowah's *Beyth* | Home. With the recently completed Temple gleaming in the background, he spoke to a similar gathering of Yisra'elites. They were *shalowm* | safe for the moment, but in 3,000 years, they would be *tsuwr* | in trouble and under siege. Recognizing that there would be no *Yachizqyah* | Associated with Yah | Hezekiah to encourage them to discard their religion and return to the Towrah, he asked those living in the last days to harken to the voice of a *Nakry* because they would require a *yatsa'* | exodus of their own...

“Therefore (*wa gam*), regarding someone else, an observant and discerning foreigner, from a different ethnicity and geographic location who will come to understand (*ha nakry* – the Nakry, someone from a different place and culture, speaking a different language, who, having paid attention, will comprehend), who, to show the way to the benefits of the relationship (*'asher*), is not of your people (*lo' min 'am 'atah*), this Yisra'el (*Yisra'el huw'*).

He will come (*wa bow'*) from a distant country in a distant time (*min 'erets*) for the express purpose of being a reliable witness and providing truthful answers regarding (*lama'an*) Your (*'atah*) tremendously important and empowering (*ha gadowl*) name (*shem*), the influence of Your Hand (*wa yad 'atah* – Your ability to accomplish the mission (a reference to *Dowd* as Yah's Right Hand)), along with the powerful and passionate individual who is prepared to lead (*ha chazaq* – the very strong and influential person with a fighting spirit who is ready and able to protect his people (speaking of his father, *Dowd*)), and (*wa*) the protective and productive ram who shepherds the flock, the sacrificial lamb (*zarowa' huw'* – the one who sows the seeds of life which take root

and grow while denoting and advancing the purpose of the Arm of God, of His Shepherd, and Sacrificial Lamb (addressing *Dowd*) **whom You have reached out and will extend** (*'atah ha natah*).

When he arrives on the scene and chooses to pursue this (*wa bow*'), then he will help interested parties reconcile by providing those who exercise good judgment with the information and justifications needed to make a correct and reasoned decision (*wa palal*) regarding this familial relationship (*'el ha beyth ha zeh*). (*Dabarym ha Yowmym* / 2nd Chronicles 6:32)

When you hear this out of the heavens, coming from the atmosphere (*wa 'atah shama' min ha shamaym*) **within the location where you live** (*min makown yashab 'atah*), then (*wa*) engage and act accordingly, doing everything (*'asah ka kol*) which, to show the way (*'asher*), the observant foreigner from a different ethnicity and geographic location who understands (*ha nakry*) has invited you to read (*qara' 'el 'atah*), for the express purpose of being a witness who provides answers such that (*lama'an*) every person on the Earth (*kol 'am ha 'erets*) will have a genuine and ongoing opportunity to become familiar with, to know, acknowledge, accept, and understand (*yada'*) **Your name** (*'eth shem 'atah*), coming to respect and revere **You** (*wa la yare' 'eth 'atah*) **simultaneously along with** (*ka*) **Your people** (*'am 'atah*), *Yisra'el* (*Yisra'el*).

And also, so that (*wa la*) they may know (*yada'*) that, truthfully (*ky*), **Your family and this house** (*'al ha beyth ha zeh*), which, to reveal the correct path to give life meaning that (*'asher*), **I have built for the family** (*banah*) **who are designated and called** (*qara'*) **by Your name** (*shem 'atah*).” (*Dabarym ha Yowmym* / Words of the Days / 2nd Chronicles 6:33)

From the time of this writing, the last day to avail

oneself of this offer is just 12 years and 6 months away. With each day becoming progressively more dangerous and less free, with the liberal thought police running rampant, and with conspiracies becoming ever more crazed and popular, you should act and engage while you are able.

We do not know if Hezekiah found the Towrah and turned to it months or years before Yahuwdah was besieged by the Assyrians. And yet, based upon Yasha'yah 17 and 18 we know that immediately following the implementation of the "Final 'Two-State' Solution" and the establishment of a Fakestenian state in Gaza, Judea, and Samaria, there will be a thousand Islamic militants for every Assyrian soldier crashing into Israel with the intent to kill. If you delay, you may not have the extra month Hezekiah requested to prepare for Chag Matsah.

In the meantime, if you want your voice to be heard in heaven, answer God's *Miqra'ey* | Invitations to be Called Out and Meet with Him. Yahowah listens to those who listen to Him.

"Then (*wa*) **the priests** (*ha kohen* – those who officiate by doing what is right) **of the Lowy** (*ha Lowy* – of those who unite) **rose up and took a stand** (*quwm* – stood up to affirm). **And they evoked a favor** (*barak* – commending these favorable circumstances) **on behalf of** (*'eth*) **the family** (*ha 'am* – the people).

Their voice (*wa ba qowl hem*) **was heard** (*shama'* – was listened to), **coming** (*bow'* – arriving) **as their petition** (*taphilah hem* – their plea and request; from *palal* – to intervene and mediate) **to approach** (*la*) **His** (*huw'*) **set-apart** (*qodesh*) **dwelling place** (*ma'own* – abode; from *mah* – to contemplate the who, what, where, why, when, and how of *'ownah* – living together) **in the spiritual realm** (*la ha shamaym* – in heaven)." (*Dabarym ha Yowmym* / Words Concerning the Days / 2 Chronicles 30:27)

In so doing, the Lowy completed their mission and explained the purpose of Pesach and Matsah leading to Bikuwrym. This is God's invitation for us to approach His set-apart dwelling place in the spiritual realm.

God listened to the request for intervention because these Lowy were now focused upon the Towrah. As those who have read *An Introduction to God* already know, Yahowah does not hear the prayers of those who are not Towrah-observant. If God actually heard every prayer, no matter the nature or condition of the petitioner, this verse would be superfluous rather than meritorious.

Speaking of getting God's attention, consider this...

“Now as they finished (*wa ka kalah* – when they concluded) **every aspect of this** (*kol zo 'th*), **all of Yisra'el** (*kol Yisra 'el*) **who learned about this and was involved in the process** (*matsa'*) **went out** (*yatsa'*) **to the cities** (*la 'iyr* – to the towns and villages, shrines and temple complexes) **of Yahuwdah** (*Yahuwdah* – Beloved of Yah and Related to Yah).

Then they destroyed (*shabar* – they broke, shattered, and crushed) **the cultic stone pillars** (*ha matsebah* – the religious monuments and memorial stones venerating gods), **and they cut down** (*wa gada'* – they sheared off, felled, and disassociated themselves from) **the 'Asherah vestiges** (*'Asherahym* – that which was associated with the Queen of Heaven, Mother of God, and Madonna and Child from the Babylonian religion).

Next (*wa*), **they broke down, tore apart, and demolished** (*nathats* – they shattered) **the hilltop shrines** (*'eth ha bamah* – the high places of pagan worship), **along with the associated altars** (*'eth ha mizbeach* – the places where gifts and sacrifices were offered in religious rituals to false gods) **throughout all of** (*min kol*) **Yahuwdah** (*Yahuwdah* – Beloved of Yah and Related to Yah) **and Benyamyn** (*wa Benyamyn* – Son of the Sea or Right Hand

[the only tribe other than Yahuwdah not associated with the Northern Kingdom]), **as well as in** (*wa ba*) **‘Ephraym and Manasheh** (*‘Ephraym wa Manasheh* – Yisra’el and the Northern Kingdom including the Forgotten (also transliterated *Manashah*)) **until** (*‘ad* – to the point they had provided an everlasting witness) **they had finished** (*la kalah* – they had done so completely and they were all gone).

Only then did all (*wa kol*) **of the Children of Yisra’el** (*beny Yisra’el* – descendants of those who engage and endure with God) **return restored** (*shuwb* – come back changed, with a new attitude and direction), **each individual** (*‘iysh*) **to his community** (*la ‘iy huw’* – town, village, and city) **with his own inheritance** (*‘achuzah huw’* – with his property, possessions, purchases, and gifts).” (*Dabarym ha Yowmym / Words Concerning the Days / 2 Chronicles 31:1*)

And now we know. Previously, we had assumed but had not yet read the affirmation of what caused the Yisra’elites to appear unclean and thus ill-prepared in God’s eyes. Their variance from the Towrah’s Instructions was that they had not yet removed these religious entanglements from their lives. They were doing so now.

Disassociating oneself from religious shrines and objects is as pleasing to Yahowah as answering His invitation to attend Passover. The Children of Yisra’el were on their way home. And they were returning with an inheritance, the most valuable of gifts, inclusion in the Covenant.

There was a special significance to destroying everything associated with the worship of ‘Asherah. She represents Easter – the pagan counterfeit for Passover, UnYeasted Bread, and Firstborn Children. While ‘Asherah was conceived by the Babylonians, and was originally known as Semiramis, she was also venerated by the

Assyrians – the very same people who were preparing to destroy Yaruwshalaim. She was later called “Ishtar” by the Persians. The mother-goddess was the consort of the Lord Ba’al, the sun god, also known as Satan. She was worshiped as Venus (the planet and Roman goddess (who was known as Aphrodite to the Greeks and Isis in Egypt)), which is now called the Morning Star – another allusion to Satan. ‘Asherah was the supposed “source of happiness,” something the Yahuwdaym had just experienced for real.

There are some forty condemnations of ‘Asherah veneration in the Towrah and Prophets – most of which are found in *Dabarym* / Words and in *Yirma’yah* / Jeremiah. The reasons behind Yahowah’s animosity are obvious. She is the Adversary’s replacement for ‘*Asher* – the path to walk to receive the benefits of the relationship. With ‘Asherah being the feminine of ‘Asher, as the Madonna, she not only serves as the model for Mary in Roman Catholic Churches, but she is also a counterfeit for the Set-Apart Spirit. Her likeness is found on countless graven images throughout the Fertile Crescent. She was called Mother Earth, Queen of Heaven, and Mother of God. In her honor, the Roman Catholic Church officially named Mary the “Queen of Heaven” and “Mother of God” in 431 CE – the same year the pope ordered Roman Catholics to worship her.

It was said that this goddess was impregnated by rays of the sun (Ba’al) on the Sunday nearest the vernal equinox (at which time the sun *crosses* the constellation of Taurus the Bull). Nine months later, she is believed to have given birth to the son of the sun on the winter solstice (known as the nativity of the sun when daylight hours start growing longer). These dates are celebrated today as Easter and Christmas. Small cakes, called “hot cross buns,” were eaten in ‘Asherah’s honor (angering Yah in *Yirma’yah* 7:17-18), and incense was burned in religious ceremonies venerating the “Queen of Heaven” (drawing Yah’s wrath

in Yirma'yah 44:17).

‘Asherah was worshiped in sacred groves of trees (from which we get our Christmas tree (condemned by Yah in *Yirma'yah* / Jeremiah 10:1-9)) and by way of upright poles, crosses, and obelisks, which first caught and last held the rays of the rising and setting sun (from which church steeples were derived). This is why “cut down” and “felled” were used in reference to worshiping her in this passage.

‘Asherah was known to the Phoenicians and to the Canaanites as Astarte, the fertility goddess of carnal pleasures. Her name means “gracious” in Akkadian, the language of the Assyrians and Babylonians. As such, her mythology serves as the basis of the Greek *Charis* / Charities, Roman *Gratia* / Graces, and ultimately the Christian concept of “Faith in the Gospel of Grace.” ‘Asherah was known as Hathor and Isis to the Egyptians, where she was considered to be the consort of the sun god, Amen Ra. As the Mother of God, and as the Queen of Heaven, her veneration served as the basis for the “Golden Calf” of Exodus infamy. Even today, she is unwittingly venerated by Shi'ite Muslims on Ashurah day, the holiest religious festival on their calendar.

Easter, the Christian substitute for Bikuwrym, derived its English-transliterated name from Eastre, the Great Mother Goddess of the Saxons in Northern Europe. She in turn was named after Ishtar, the Persian moniker afforded ‘Asherah. Eastre was also known as the Teutonic Dawn and Goddess of Fertility.

Most pagan sun-god and sun-goddess religions honored ‘Asherah, Ashurah, Ishtar, or Eastre on the Sunday closest to the vernal equinox. It was their holiest day of the year. The goddess is said to have conceived Tammuz (from whom Lent was derived), Osiris, Dionysus, or Bacchus on this day depending upon whether the

religious practitioner was in Babylon, Egypt, Greece, or Rome. In its Babylonian origins, a bunny with brightly colored eggs (both fertility symbols) became part of the celebration, as did eating ham (Tammuz was allegedly killed by a wild boar), which is one of the reasons consuming swine is discouraged in the Towrah. In commemoration, these pagans made the sign of the cross over their hearts – a reference to the first letter in Tammuz’ name.

Every choice has a consequence. Therefore...

“***Yachizqyah* | Hezekiah** (*Yachizqyah* – Associated with Yah, Together with Yah, and Yah’s Child, transliterated Hezekiah) **acted accordingly, doing** (*ka ‘asah* – likewise engaged in and acted upon) **these good and valuable things** (*zo’th towb* – these pleasing, productive, and advantageous things) **throughout** (*kol*) **Yahuwdah** (*Yahuwdah* – Beloved of Yah and Related to Yah), **being upright and straightforward** (*wa ha yashar* – correct, on the level, on the right path), **being trustworthy and reliable** (*‘emeth* – being honest and dependable, a man of loyalty and integrity) **in the presence** (*la paneh*) **of Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *‘elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration), **his God** (*‘elohym huw’*).” (*Dabarym ha Yowmym* / Words Concerning the Days / 2 Chronicles 31:20)

God therefore views abolishing everything associated with religion as “*towb* – good, valuable, pleasing, advantageous, and productive.” Those who are “*yashar* – trustworthy” follow *Yachizqyah*’s | Hezekiah’s example. They, unlike the religious, are rewarded by being enabled to enter Yahowah’s “*paneh* – presence.”

“**And in all of** (*wa ba kol*) **the work** (*ma’aseh* – deeds, undertakings, and accomplishments) **which, to show the**

way to the benefits of the relationship (*‘asher* – relationally and beneficially), **he initiated** (*chalal* – he began) **in service and support of** (*ba ‘abodah*) **the household and family** (*beyth* – the home) **of the Almighty** (*ha ‘elohym* – God), **and in accord with** (*wa ba*) **the Towrah | Teaching and Guidance** (*Towrah* – Instructions and Directions), **as well as with** (*wa ba*) **the instructive conditions of the relationship** (*ha mitswah* – the written requirements regarding the terms of the agreement), **he consistently sought the way by learning** (*la darash* – he repeatedly inquired and read about the path, repetitively seeking information, habitually looking for and pondering a relationship through the process of diligently studying the written record over and over again regarding) **to approach his God** (*la ‘elohym huw’*) **with every thought, decision, and inclination** (*ba kol lebab huw’* – with all of his inner being and consciousness, judgment and motivations).

He engaged (*‘asah* – he acted) **and therefore** (*wa*) **he prospered and was useful** (*tsalach* – he successfully accomplished the goal and was validated, thriving victoriously).” (*Dabarym ha Yowmym / Words Concerning the Days / 2 Chronicles 31:21*)

We all learn from examples, which is why the Towrah and Prophets are filled with them – both good and bad. The story of *Yachizqyah* | Associated with Yah | Hezekiah is worth knowing, even emulating. He found God’s will for his people in the Towrah and then he followed Yahowah’s guidance. He learned and then acted, which is why he was useful and prospered.

Our story ends with the invasion of *Yahuwdah* | Judah by Sennacherib, the Assyrian king. It chronicles his failed attempt to capture the now resolutely unreligious *Yaruwshalaim* | Jerusalem – now the Source of Teaching and Guidance on Reconciliation.

“**So** (*wa*), **Yahowah** (*Yahowah* – a transliteration of

אֱלֹהֵינוּ, our 'elowah – God as directed in His towrah – teaching regarding His hayah – existence) **saved** (*yatsa'* – rescued and delivered, liberated and freed) **Yachizqyah | Hezekiah** (*Yachizqyah* – Associated with Yah, Together with Yah, and Yah's Child, transliterated Hezekiah) **along with the inhabitants** (*'eh yatsab*) **of Yaruwshalaim | Jerusalem** (*Yaruwshalaim* – Source of Teaching and Guidance on Reconciliation) **from the hand and power** (*min yad* – away from the influence) **of Sennacherib** (*Sancheryb* – Sennacherib, venerating the moon goddess, Sin), **king (melek) of Assyria** (*'Ashuwr* – transliterated, Assyria, the Land of 'Asherah), **and from the hand and power of all others** (*wa min yad kol*), **guiding and sustaining them** (*nahal hem* – leading and protecting them and taking care of them) **on all sides** (*min sabyb* – encasing, encircling, and surrounding them).” (*Dabarym ha Yowmym / Words Concerning the Days / 2 Chronicles 32:22*)

And that is the moral of this story. It is the reason Yahowah encourages us to observe His Towrah and capitalize upon the Messiah's Pesach sacrifice and enjoy Chag Matsah. Rather than the Towrah condemning those who were guilty of violating it for most of their lives, it exonerated those who embraced it.



Now that we have considered many of Yahowah's most interesting teachings regarding *Pesach* and its incorporation of *Matsah*, let's see how the Beloved Son honored his Father's promises in harmony with the specific timeline He established. By reading *Dany'el | Daniel*, brushing up on our history, and doing some fairly simple math, we can pinpoint the Passover Lamb's arrival in Yaruwshalaim on the 10th of 'Abyb, now called "Nisan" –

which would have been a Monday, March 28th, 33 CE on the Gregorian calendar in use today or March 30th on the Julian calendar.

And while this date and what it portends is vitally important, so is the context. This compound prophecy was conveyed by Dowd in 538 BCE – 570 to 2,570 years prior to his fulfillments in year 4000 Yah in 33 CE and year 6000 Yah in 2033 CE. The timeline for God’s redemptive plan hinges upon what occurred on Passover and UnYeasted Bread leading to Firstborn Children and the Promise of Seven in Year 4000 Yah to enable Kipurym and Sukah forty Yowbel thereafter.

“While I was continuing to communicate (*wa ‘owd ‘any dabar*) **with the intent of being distinct and different** (*‘el taphilah* – either praying or desirous of being set apart as discriminating and special; from *ta’ab* – to desire and *palah* – pleading to be set apart as special while thinking about the future, asking questions and contemplating the answers), **then** (*wa*) **Gabry’el | God’s Most Confident and Capable, Courageous and Combative Man** (*wa Gabry’el* – the Almighty’s exceptionally proficient and powerful defender, an exemplar of character who confirms the truth; a compound of *‘any* – I am a *geber* – particularly strong and resolute human being, a capable and authorized individual, an aggressive and confrontational person, a fighter, defender, and protector who prevails with *‘el* – Almighty God; from *gabar* – exceptionally proficient, absolutely assured, resolutely corroborative, tremendously powerful and great), **the individual** (*ha ‘iysh* – the person and human being who is a champion, supporter, and defender), **whom, to reveal the proper path** (*‘asher* – to show the benefits of the relationship), **I had seen** (*ra’ah* – I had witnessed, observed, perceived, inspected, and considered) **during the initial prophetic revelation** (*ba ha chazown ba ha tachilah* – in the earlier communication during the

beginning vision of the future which I was able to see), **offering advice while preoccupied with the destruction of existing militaries** (*ya'aph ba ya'aph* – providing counsel and addressing the purpose of what is occurring while appearing wearied, or perhaps exasperated, moving swiftly between battles, from *ya'ats* – to offer advice and counsel regarding the purpose of the plan), **reached out to make contact with me** (*naga' el 'any* – extended himself to reach out to me) **around the time of the evening** (*ka 'eth 'ereb* – according to the right season of the year at sunset) **offering** (*minchah* – apportionment which is bestowed as a present or gift).” (*Dany'el / My God is Judgmental / Daniel 9:21*)

Previously in *Dany'el 8:15 and 16*, a *geber* | confident and confrontational man heralded the arrival of *Gabry'el* | God's Most Capable and Courageous Person. The final Witness, whom *Dany'el* identifies as *Myka'el* | One Who is Truthful and Right About God at the beginning of the 12th chapter, *qara'* | summoned Dowd, knowing that he plays the starring role in this drama. Upon his arrival, and after encouraging *Dany'el* to start thinking, to stand up and be accountable, the Messiah and King told the wayward representative and scribe of his people to listen to his *sar* | representative and Herald, *Yada*, the one who will make this known so that you will understand.

Dowd said, **“As the final Witness to the eternal testimony regarding the restoring appointments of the Mow'ed, he will literally and without interruption convey the way to receive the benefits of the relationship, doing so in the distant future, during the last days, and on behalf of the indignant remnant.”** (*Daniel 8:19*)

Now that *Gabry'el* | God's Most Competent Man, Dowd, has returned, and after reinforcing the fact that he is an *'yish* | person, and not a *mal'ak* | spiritual representative, we are told that he has been busy *ya'aph ba ya'aph* |

offering advice while preoccupied with the destruction of existing militaries. Dowd has been providing counsel regarding the purpose of what is occurring while appearing wearied, or perhaps exasperated, moving swiftly between battles. Yisra'el's great defender is doing what he does best.

Dowd will be exceedingly productive at this time. His first order of business will be to anoint the *Kaporeth* | Mercy Seat of the Ark of the Covenant so that Yahowah can reconcile His relationship with Yisra'el. Then he will go to war, defending Yahuwdaym from those who have come to annihilate them. All the while, he will commence his role as our Shepherd and Counselor, Messiah and King.

The realization that Dowd has been called away from these essential responsibilities during *Yowm Kipurym* to provide insights relative to his fulfillment of *Chag Matsah* as the *mashach* | anointed Messiah is poetic, prophetic, and profound and makes the resulting prophecy exceedingly valuable.

Dowd, as the only man destined to live three lives spanning these eras, was the ideal prophet to provide the sweeping prophetic history of the world. Moreover, he was now in *Babel* | Babylon, the birthplace of the Beast – the realm from which Satan would arise. Whether as a prophet or from his vantage point in Shamaym, he would witness Babylon become Persia and then watch as the Greeks prevailed over them. The bestial nature of Rome was no secret to him as he would experience their savage brutality personally. Additionally, Dowd would have been familiar with his mortal enemy – the final Beast – the Roman Catholic Church – which grew out of Imperial Rome to obfuscate the heroic sacrifices he would make on behalf of his people while persecuting them.

Before we move on, there is no *ka 'eth 'ereb minchah* | evening offering prescribed in the Towrah. However, in his

defense, there is an evening apportionment that is bestowed as a gift – *Chag Matsah* | the Feast of UnYeasted Bread, beginning with *Pesach* | Passover – which is celebrated at sundown. Addressing Passover in this instance is both relevant and helpful considering what follows.

God works through curious souls because He realizes that those who question everything to find resolution. They not only grow in understanding but, also, in confidence. I suspect that Yahowah chose His final Witness with this in mind, recognizing His son’s appreciation of how *yada*’ would result in *byn*...

“So (*wa*) he made the connections to encourage understanding (*byn* – he pursued comprehension by being discriminating and perceptive to facilitate discernment through careful consideration). He spoke with me (*wa dabar* ‘*im* ‘*any* – then he communicated using words to me), and he said (*wa* ‘*amar*), ‘Dany’el (*Dany’el* – My God Judges, Condemns, and Vindicates; from *dyn* – to decide with ‘*el* – God), now at this time (‘*atah* – so then in the sequence of things), I have come forth (*yatsa*’ – I have descended to extend) to provide insights and instruction which, if you are circumspect and considerate, will promote (*la sakal* ‘*atah* – to teach the prudent to pay attention, and you through contemplation to gain) understanding through discernment (*bynah* – enabling comprehension through diligence and reason).” (*Dany’el* / God Judges / Daniel 9:22)

Gabry’el | God’s Most Competent and Confrontational Man, *Dowd* | the Beloved, is an exemplar of *byn* | understanding the *dabar* | word of God. This is his ‘*atah* | time when he will lead his people on yet another *Yatsa*’ | Exodus – this time out of what *Babel* | Being Confused by the Lord represents today. By listening to Dowd throughout his *Mizmowr* and *Mashal*, we revel in his *sakal* | insights and grow in *bynah* | understanding. This is why Yahowah so loved his Son and then supported his desire to

fulfill these roles so that we could learn from his example.

It is affirming to see God's Son, our Messiah and King, speak to Dany'el in this manner, especially when we consider the difference between Dowd's intellect and standing with God relative to Daniel's.

“In the beginning, the sickening and inappropriate (*ba tachilah* – initially, while common to the point of being profane; from *chalah* – to be a sorrowful and sickening beggar, a wearisome infected and diseased malcontent and *chalal* – to profane and desecrate through common and defiling religious practices) **matter** (*dabar* – the message and word) **of your desire for favors and your pleading for mercy** (*tachanuwn 'atah* – your longing for love and compassion, your constant petitions; from a compound of *ta'ab* | to desire and *ta'ah* | to point out, with *chanan* | mercy, kindness, forgiveness, and favor) **was brought up** (*yatsa'* – it came out).

So, I, myself, have returned (*wa 'any bow'* – therefore, I have arrived, having come) **to conspicuously report an informative announcement and make this known** (*la nagad* – to provide the message in a straightforward fashion, making this declaration) **because** (*ky*) **you are so needy** (*chamadowth 'atah* – you delight in and value such things).

Therefore (*wa*), **you will want to be considerate and strive to understand, being diligent and systematic in your evaluation** (*byn* – by choosing to be perceptive, discerning, and discriminating, you will comprehend (*qal imperative*)) **of this message** (*ba ha dabar* – through this statement), **choosing to make the connections needed to comprehend** (*wa byn* – by being perceptive and circumspect to understand (*hifil imperative*)), **what is being revealed** (*ba ha mar'eh* – what is being witnessed).” (*Dany'el / My God Judges / Daniel 9:23*)

While an accurate assessment of what precedes this

pronouncement in Daniel 9, this was a slap in the face to a man who needed it. With all of his pleading, Dany'el had become irritating. As noted, while reading through this, God does not want us to beg Him to do as He has already promised or to request what He will never provide. We are wrong when we are not listening to God and are often mistaken when pleading with Him.

As a compound word based upon *chalah* | to be a sickening and sorrowful beggar, a wearisome and diseased malcontent, *tachilah* presents Daniel as we have cast him. Moreover, since *tachilah* is also shaded by *chalal*, which addresses the commonality and profanity of religious and political corruption, Dany'el is exactly as he has painted himself, which is prophetic of politicized religion. He is being used as a foil upon which to expose and condemn the emergence and spread of the weeds we know as Rabbinic Judaism and Roman Christianity.

By affirming our conclusions, the Messiah is confirming that the radically different interpretation of Daniel presented in *Babel* is accurate. Never once during the nearly 2,600 years which have transpired since the book was written, has anyone dared present this man from this perspective. And now that we are here, and have done so, boldly sharing Yahowah's disdain for religion and politics, we find God's Anointed affirming these perceptions.

Try as he might to distance himself from this horrible stain on his soul, Dany'el was still plagued by his childhood programming and by being indoctrinated at the height of Babylon's deplorable culture. It did not matter what he ate or said, because he had swallowed the poison and it had profaned and corrupted him. His contribution to the story being foretold is that he could write. Beyond that, he is the embodiment of all that is wrong with Babel, of associating with the Lord, and of integrating religion and politics. Dany'el is a spawn of the Beast and represents the emergence of Judaism and Christianity.

The pronouncement, *'any bow'* | I, myself, have come, having returned, affirms that the man being identified as Gabry'el has been here previously and that we should be able to readily identify him. Further, he plays an essential role in helping us understand God's message. So now that Gabry'el has been properly introduced, and the purpose of this revelation has been established, it is time to consider the sweeping redemptive prophecy. What follows provides the blueprint for salvation and adoption, reconciliation and everlasting life. And you'll note that it is focused upon "your people" and "your city" – Yahuw'dym and Yaruwshalaim.

“The many promises associated with Shabuwa’ah and the Shabat, along with the vows pertaining to the things Seven represents, even seventy sevens (*shabuwa’ym shib’iyim*) are determined and decreed (*chathak* – He has planned, divided out, and marked) on behalf of your people, the extended family (*‘al ‘am ‘atah* – for your kin) and upon your set-apart city and its distinctly uncommon inhabitants (*wa ‘al ‘iyr qodesh ‘atah* – over your special and separated population center, including those who are separated and distinct and, thus, not religious) to bring an end to the religious rebellion, eliminating the revolting communal defiance and contrarian views (*la kalah ha peshah* – for the abolition and complete purging of revolting opposition, of pervasive transgression, of being at fault, guilty of being contrarians who have defected from the relationship), to affix the signature which seals up the guilt associated with having missed the way, precluding ever being wrong again (*wa la chatham chata’owth* – to affirming the authenticity of that which constrains and prevents everything associated with going astray), to provide reconciliation for religious error, purging the perverse corruptions and twisted perversions (*wa la kaphar ‘awon* – to cover over by atoning, ransoming and annulling distortions), to arrive with and bring that which is

eternally right, always correct, forever accurate and honest, thereby attaining everlasting deliverance and vindication (*wa la bow' tsedeq 'owlam* – to come with ongoing and perpetual justice and deliverance, innocence and prosperity, returning to pursue enduring righteousness), **to provide a personal seal and signature to revelation, confirming and completing these communications** (*wa la chatham chazown wa naby'* – to confirm and complete the visual communication from God about the future) **and to prophecy** (*wa naby'* – to the prophet), **while also anointing the Most Set Apart** (*wa la mashach qodesh qodesh* – and to consecrate, dedicate, and prepare the separated, special, distinctly different, and uniquely uncommon).” (*Dany'el / My God Judges, Condemns, and Vindicates / Daniel 9:24*)

This is Dowd's story, explaining why he was willing and able to fulfill the decree Yahowah had made to his people through the seven *Miqra'ey* | Invitations. With his arrival in Yaruwshalaim in advance of Passover and then again on Kipurym, he has and will bring an end to the consequence of religious rebellion and contrarian views. With him serving as our lamb and our shepherd, God's people will never stray again.

With our souls perfected and the relationship reconciled on these occasions, Yisra'el will be right forevermore, becoming eternally vindicated. This is the summation of all prophecy. The fruition of God's promises occur as Dowd anoints the Mercy Seat of the Covenant within the *Qodesh Qodesh* of God's Home on Yowm Kipurym so that we can celebrate Sukah.

With Shabuw'ah focused upon enlightening the minds and enriching the lives of the beneficiaries of *Chag Matsah*, and with it explaining when, why, and through whom this would occur, understanding its position within Yahowah's overall plan is instrumental to appreciating how we got to this place and where we go from here.

Therefore, when we account for the generations from ‘Adam to ‘Abraham, we find that forty Yowbel, or 2,000 years, separate them. Additionally, another forty Yowbel transpire from ‘Abraham’s experience on Mount Mowryah to Dowd’s Passover sacrifice in this same place. And that means that a pattern has emerged.

Two thousand years after ‘Adam’s and Chawah’s expulsion from the Garden of ‘Eden, God confirmed the Covenant in 1968 BCE (year 2000 Yah) with ‘Abraham, Sarah, and Yitschaq for us to return home. Then to provide the resulting rewards, including immortality, the perfection of our souls by removing our guilt, adoption into His Family, and the enrichment and empowerment of His children, God’s attention would return to *Mowryah* forty Yowbel thereafter in year 4000 Yah (33 CE). With His Son walking out of the pages of the Towrah to fulfill Passover, UnYeasted Bread, and Firstborn Children followed by the Promise of Seven, the benefits of the *Beryth* | Covenant would be manifest through the *Miqra’ey* | Invitations to be Called Out and be Welcomed by God.

But that would not be the end of God’s story. Forty Yowbel later, on the *Miqra’* of *Kipurym* in year 6000 Yah (Sunset on October 2nd, 2033), Father and Son will return to reconcile their relationship with Yisra’el and Yahuwdym, restoring the Covenant by integrating the Towrah into our lives. Five days later as we celebrate *Sukah* | Shelters, we will enjoy the final thousand years of human history on this planet – camping out with our Heavenly Father, and brother, through year 7000 Yah.

Also interesting, when we add the seven weeks of years between the edict to return and the restoration of Yaruwshalaim, to the 62 weeks of years between that time and the fulfillment of the first four *Miqra’ey*, we are left one week of years shy of 70. If that 7-year difference is attributed to the Time of Trouble, the inference is that nothing of merit, other than the rebirth of Israel as a

fractured and oppressed nation, occurred between year 4000 Yah in 33 CE when the first four *Miqra'ey* were fulfilled and year 5993 Yah in 2026 – seven years prior to Yah's return. The rise of Judaism, Christianity, and Islam transpired during this void.

Considering all that he foretold, by offering these numbers and describing the results, Dowd is directing us to his arrival to fulfill *Chag Matsah* and to his return on *Yowm Kipurym*. He wants his people to be aware of how different the last seven years will be compared to everything else they have previously endured. And from this perspective, by providing the date he will fulfill *Chag Matsah* and then jumping ahead 1,993 years to the 7 years preceding his return to fulfill *Yowm Kipurym*, he is bypassing the era of Abrahamic religions because they are counter to the objectives which have been delineated.

Since Dowd will go on to present the exact day and year he will arrive to begin fulfilling the first four *Mow'ed Miqra'ey* – *Pesach*, *Matsah*, *Bikuwrym*, and *Shabuw'ah* – there are aspects of these Invitations to Meet which are germane to the prophecy. By fulfilling Passover and UnYeasted Bread, God's children become immortal and are perfected, thereby forever resolving the consequence of *pasha'*, *chata'ah*, and *'awon*, while ushering in an *'owlam* celebration of everything which is *tsedeq*. Therefore, this statement from Dowd was spoken to unfurl the entire canvas of *'eth* and the *towrah*. It is God's tapestry from the first strand to the last.

It isn't until Dowd's next statement that he pinpoints the exact day in the Yowbel year of 4000 Yah when the first four *Mow'ed Miqra'ey* would be, and now have been, fulfilled. From there, we can readily deduce Yahowah's and Dowd's return on *Yowm Kipurym* in year 6000 Yah, to the minute, hour, day, and year.

We can also turn back the clock 40 Yowbel from year

4000 Yah to ascertain when the *Beryth* | Covenant was ratified between Yahowah, ‘Abraham, Sarah, and Yitschaq. Another 40 Yowbel back in time takes us to the day ‘Adam and Chawah were exiled from the Garden, establishing the year Yahowah’s 7,000-year calendar began to unfold.

When Yahowah inspires one of His prophets to say ‘*am* ‘*anah* | for your people, He is almost always addressing Yisra’el and Yahuwdym. Not only is this affirmed by the constant references to ‘*am* throughout the Towrah, ‘*am* also means “family.” Therefore, the plan Yahowah is unfurling would be designed in support of the Covenant He established with *Yisra’el* beginning with ‘Abraham and Sarah.

Yahowah’s focus is on *Yaruwshalaim* | the Source of Guidance on Reconciliation. The ‘*iy* *qodesh* | set-apart city, therefore, not only denotes the location where these prophecies would be fulfilled but, also, for whom. It is the most *qodesh* | set-apart place on Earth. It is in Jerusalem that Yahowah made it possible for us to be separated from the *pesha’*, *chata’ah*, and ‘*awon* of man and be *tsedeq* regarding Him.

Qodesh is among the most revealing and least understood terms in the Hebrew lexicon. It means “to be set apart.” It affirms that God wants us to be like Him, distinct from the ways of man and, thus, uncommon. So, when we consider the two most pervasive and popular human agencies, to be *qodesh* means that we should not be religious or political. To be set apart unto Yahowah is to be separated from such things.

Everything which is important to Yahowah is *qodesh*, including the *Ruwach Qodesh* | Set-Apart Spirit. Yisra’el, Yahuwdah, Yaruwshalaim, and Mowryah are *qodesh*, as are Yahowah’s name, His Towrah, Beryth, Miqra’ey, and Shabat, including His *Ben* | Son and ‘*Am* | Family.

Now that Dowd has revealed when, for whom, and where he is going to act pursuant to this prophecy, let's consider through whom and why he is committed to accomplishing this list of six things. The first is *la kalah ha pasha'* | to bring an end to the revolting religious rebellion. Therefore, this means that Judaism has been toxic to Jews, as has Christianity, Islam, Socialist Secular Humanism, and Communism. Wrong comes in many flavors.

Pasha' serves to demonstrate a crucial aspect of human nature. It is “punishment which fits the crime,” especially in association with “institutional, societal, and national guilt born of rebellion.” This axiom undergirds most justice systems: commit a crime, do the time. Consequence and responsibility are the underpinnings of morality. And what is true in the here and now is also viable in the hereafter, although the consequences are more enduring. Yahowah is fair, so there will be recompense. Those who have misled His people, harming them, will be held accountable. Therefore, Yahowah's return on Yowm Kipurym to celebrate Sukah with His Son will be more than a Day of Reconciliations and time to Camp Out, because 45 days of Judgment will follow – thereby bringing an end to religious rebellion.

The second statement of purpose has been fulfilled in increments. It began with the Towrah serving as the *la chatam chata'ah* | signed document which seals up the guilt associated with being wrong and missing the way. Through the benefits of the Covenant and by acting to fulfill Passover, UnYeasted Bread, Firstborn Children, and the Promise of Seven, Father and Son have attested to the authenticity of the Towrah's Guidance.

As was the case with the first of these six statements of purpose, while the groundwork was laid to remedy the persistent encroachment of religion and politics upon Yisra'el in year 4000 Yah with the fulfillment of the first four Miqra'ey, this prophecy will be enacted in stages with

the final phase occurring on the Day of Reconciliations in year 6000 Yah so that we can Camp Out together forevermore. That is when Yahowah will place His Towrah inside of the Covenant's children while writing His name on our hearts.

Chata'ah is typically translated as "sin," even though it represents the ensuing "guilt." Derived from *chata'*, it is accurately depicted as "missing the way" or "going astray." To be *chata'ah* is to be "misled" and "wrong" about God. As such, *chata'ah* is caused by religion – the lone institution responsible for mass deception regarding the Almighty.

This brings us to the third statement of purpose, one which also directs our attention to *Yowm Kipurym* in year 6000 Yah. God promised *la kaphar 'awon* | to provide reconciliation for the perverse distortions associated with religious corruption. Relative to *Yisra'el*, *kaphar* | restoration of the relationship is the prime objective. This is the verb that explains the purpose of the Day of Reconciliations. *Kaphar* also sits at the heart of the *Kaporeth* | Mercy Seat of the Ark of the Covenant. And both the Mercy Seat and this *Miqra'* are irrevocably linked to Dowd's return with his Father.

The Covenant was broken by *Yisra'el*, so for God's people to return to fellowship, the relationship must be reconciled – which is to be made harmonious again. The wrongs will have to be pardoned and forgiven, atoned and annulled.

Kipurym, unlike the preceding *Mow'edym*, is exclusively intended for *Yisra'el*. This is the day when God's people will be reunited with one another and with God. A remnant will recognize Yahowah at long last and greet Him by name as He returns to *Yaruwshalaim* with His Beloved Son, Dowd.

Therefore, *Yowm Kipurym* meets all of the previous

criteria: it will occur on a predetermined date, it is for God's people, it will materialize in Jerusalem, it will bring an end to religious rebellion, and it is the day Yahowah will place His *towrah* | guidance and signature within His people such that they will never again go astray or wander away from Him. And this means that the Messiah is speaking of his arrival as Messiah and King on Yowm Kippurym in year 6000 Yah / sunset in Jerusalem, 6:22 PM, October 2nd, 2033.

In the fourth of six prophetic promises offered in association with seventy sevens, Father and Son stand ready to correct the consequence of *pasha*, *chata'ah*, and *'awon* by *la bow* *tsedeq 'owlam* | arriving with and bringing that which is eternally right, correct, accurate, and honest, thereby attaining everlasting vindication. Now that the relationship has been reconciled, Our Heavenly Father wants to surround us with that which is accurate and true, honest and reliable. He wants our relationship to be perfect and enduring. And for this to occur, He is committed to writing His *Towrah* | Guidance inside of us. We will have perfect and unencumbered access to the truth forevermore.

As we move past the first three promises to the fourth, we transition from Father and Son righting wrongs to wanting us to be right. Having rid the world of religion, Yahowah and Dowd are celebrating our perfection. Having returned to 'Eden, all is good again between God and man.

The fifth statement of purpose is one that the religious can neither fathom nor accept. There would be only two prophets after this pronouncement – Zakaryah and Mal'aky. Therefore, *Gabry'el* | God's Most Capable and Confident Individual revealed that upon his return to fulfill the first four Mow'edym, there would be *la chatam chazown wa naby'* | a personal seal and signature to the documentation and authenticity which curtails the flow of communication from God through the prophets.

The continuous flow of revelations from Yahowah through His prophets, beginning with Moseh circa 1450 BCE would conclude 1,000 years thereafter with Mal'aky circa 450 BCE. From that point forward, existing prophecy would simply play out and be fulfilled. And as such, there is no possibility that either the Talmud or the New Testament could have been inspired by God, because without exacting and fulfilled prophecy, both fail the Towrah's Dabarym test of authenticity.

The sixth provision is intriguing. *Gabry'el* | God's Most Effective Man and His Anointed said, "*wa la mashach qodesh qodesh* – and to anoint the Most Set Apart." He was speaking of himself and of the Mercy Seat within Yahowah's Home. *Mashach* conveys the idea of "dedicating a person or object for service, setting him or it apart through the process of anointing." To "anoint" addresses "covering the person or object with olive oil" – although sometimes it can be symbolically accomplished with water or blood depending upon the occasion, object, and purpose. This liquid can be applied in a variety of ways, from "spreading to smearing, from rubbing to sprinkling."

When it comes to *la mashach qodesh qodesh*, it is helpful to know that Messiah is from *Mashyach*, a derivative of *mashach*. From this perspective, when we consider the man most set apart unto Yahowah, the man most anointed by Yahowah, the man who is irrefutably *ha Mashyach* | the Messiah, our attention is drawn to *Dowd* | David.

This insight becomes especially relevant because there is a place that is also *qodesh qodesh* | most set apart – and that is the innermost chamber of Yahowah's Home. This is the location of the *Kaporeth* | Mercy Seat of the Ark of the Covenant. And as we will discover in *Mow'ed* | Appointments volume of *Yada Yahowah*, when *ha Mashyach* Dowd returns with Yahowah, he will anoint the

Mercy Seat with a smattering of blood, honoring the Towrah's prescription for reconciliation during *Yowm Kipurym*.

Digging deeper, the most *qodesh* of the *Miqra'ey* is actually *Chag Matsah*. Inclusive of Pesach and *Bikuwrym*, it was also the most difficult and painful to fulfill. It would necessitate Dowd, after sacrificing his *basar* | corporeal body as the Passover Lamb, his *nepesh* | incorporeal soul would be laden with our guilt and then sent to the place of separation from Yahowah as the redeeming sacrifice. Throughout, the *Ruwach Qodesh* | Set-Apart Spirit would serve as the prime facilitator, conveying Dowd's *nepesh* to and from She'owl during *Matsah* so that our guilt could be deposited there and never seen again. These aspects of *qodesh* | being set apart at work during the fulfillment of *Chag Matsah* also warrant the dual application of *qodesh qodesh*.

Furthermore, *Kipurym* is a *Qodesh Miqra'*, as is Dowd who will also be fulfilling it. And therefore, collectively, they are the *qodesh qodesh* | the most set apart. This will be especially so upon Dowd's return during *Kipurym* when *ha Mashyach* will reestablish Yahowah's Home with his words, placing it above the current location of the original Ark of the Covenant. Then Dowd will enter the *Qodesh Qodesh* and *mashach* | anoint the *Kaporeth* | Mercy Seat, facilitating the Towrah's promise to restore Yahowah's Family.

This will be the King's crowning achievement. He will fulfill the final *chathak* | decree made on behalf of God's people, doing so within his city. Poetically, profoundly, and prophetically, this will all occur in concert with *shabuwa'ym shib'iyim* | the promise of a second enriching and empowering, emancipating and enlightening *Shabuw'ah*, one for the original beneficiaries of *Chag Matsah* and the second for tomorrow's attendees at *Kipurym*.

Every promise Yahowah has made to Yisra'el through this prophecy and the seven *Miqra'ey* will be fulfilled as God's reunified Family stands beside the King. As he rids the Earth of Yisra'el's foes, simultaneously, his Father will restore the planet so that we can *Sukah* | Camp Out together. The seven days of Shelters will then lead us into the final *Shabat* – the seventh millennium. *Chag Matsah* and *Kipurym* will work in harmony to produce the ultimate *Shabuw'ah* | Promise of the Shabat as Yisra'elites are emancipated, enriched, empowered, and enlightened – the vow of seven sevens fulfilled.

This is Dowd's story, explaining why he was empowered and enriched, enlightened and enabled to fulfill the decree Yahowah had made to his people through the seven *Miqra'ey* | Invitations to be Called Out. With his arrival in Yaruwshalaim during *Chag Matsah* and again on *Yowm Kipurym*, he will bring an end to death and guilt, religious rebellion and contrarian views. With him serving as our lamb and shepherd, God's people will never stray again. With the relationship reconciled on these occasions, Yisra'el will be right forevermore, always correct and thus eternally vindicated. This is the summation of all prophecy. After the fulfillment of Pesach and Matsah leading to Bikuwrym and Shabuw'ah, the fruition of God's promises transpire the moment Dowd anoints the Mercy Seat of the Covenant within the *Qodesh Qodesh* of God's Home on *Yowm Kipurym* to usher in *Sukah* in the *Yowbel* year of 6000 Yah.

“Therefore (*wa*), **know** (*yada'* – it is beneficial for you to be aware by coming to possess the information required to recognize (*qal* imperfect jussive)) **and gain the insights to understand** (*wa sakal* – realizing that the best option is for you to be prudent after learning, succeeding and prospering by being attentive, properly educated, intelligent, and wise, perceiving (*hifil* imperfect jussive)) **that from** (*min*) **the going forth of the word** (*mowtsa'*

dabar – the stage being set to begin the process in accord with the message) **to return to restore** (*shuwb* – to bring back to its original state), **rebuilding** (*wa la banah* – and reestablishing), **Yaruwshalaim** (*Yaruwshalaim* – the Source of Teaching and Guidance on Reconciliation) **until the restoring testimony and eternal witness** (‘*ad* – up to, as far as, for an extension of time to become victorious and receive the spoils evidenced by the witness) **of the Son of the Sovereign who is conspicuously making this known, and who is providing the leadership and counsel** (*nagyd* – of the one who has officially obtained the status of being properly appointed, and who has expounded upon, announced, and proclaimed the message) **of the Mashyach | the anointed Messiah** (*mashyach* – the one who is set apart, anointed, and prepared to serve as authorized) **are seven sevens, and thus seven promises and fulfilled vows** (*shabuwa’ym shiba’ah* – contractual oaths fulfilled in harmony with the promises of *Shabuwa’ah* over seven periods of seven weeks).

Therefore (*wa*), **in sixty-two weeks** (*shabuwa’ym sheshym wa shanaym* – based upon the promise of seven, in sixty and two weeks), **she will be restored** (*shuwb* – she will return and recover), **and rebuilt to reestablish and fortify** (*wa banah* – she will develop) **the way to grow and expand** (*rachob* – opening the way by expanding where people can congregate; from *rachab* – to grow larger and expand) **by being diligent and decisive** (*wa charuwts* – by becoming sharper, more determined, increasingly judgmental, separated and defensive) **in a troubled time of oppression** (*wa ba tsowq ha ‘ets* – during a period of anguishing subjugation, restrictions, constraints, and persecution, being harassed and pushed into a corner; from *tsuwq* – to constrain and oppress).” (*Daniel / My God is Judgmental / Daniel 9:25*)

Gabry’el | God’s Most Confident and Capable, Courageous and Combative Man, the Almighty’s

exceptionally proficient and powerful defender, an exemplar of character who confirms the truth, a particularly strong and resolute person who is aggressive and confrontational, a fighter who prevails with Almighty God, also known as Dowd, prefaced his prophecy with *yada'* and *shakal*. That is to say, by prudently processing this information, we will gain the insights needed to understand. A diligent Defender and thoughtful Savior, Dowd is the thinking man's prophet. So, to be on the same page with the Messiah, we should linger on this page with him for a while.

He is predicting that there will be a public decree issued regarding the liberation of *Yahuwdym* | Jews from *Babel* | Commingling which Confuses. Therefore, it is worth considering the similarity between this and the decree to leave *Mitsraym* | the Crucibles of Religious and Political Oppression during Pesach to begin the *Yatsa'* | Exodus. This is because Yahowah introduced Pesach, Matsah, Bikuwrym, and Shabuw'ah to physically liberate the Children of Yisra'el from religious and political oppression. The process would continue with Yahowah explaining the Miqra'ey to Moseh within His *Towrah* | Guidance, which was likely received during Shabuw'ah. This ultimately led to God's people entering the Promised Land.

The proclamation Dowd is currently addressing is similar. This time, *Yahuwdym* will be liberated from religious and political subjugation in *Babel* – the birthplace of the Beast which would evolve from Imperial Rome to Roman Catholicism. Not only would they be physically freed, but *Yahuwdym* would also be able to rebuild *Yaruwshalaim* | the Source of Guidance on Reconciliation and the City of Dowd.

After the passage of the specified time, Dowd's *nepesh* | soul would return to his city to serve his people by fulfilling Pesach and Matsah leading to Bikuwrym and

Shabuw'ah. In so doing, the *nepesh* | souls of Covenant Members would be allowed to come home, to survive the tyranny of Roman politics and the subjugation of the Roman Catholic religion.

Nearly 40 Yowbel thereafter, we are using Taruw'ah to call a remnant of Yisra'el and Yahuwdah home, back to the Promised Land, to their Messiah, and to Yahowah. This grand reunion will occur during Dowd's return on *Kipurym* | Reconciliations, which leads to *Sukah* | Camping Out with our Father and His Family forevermore.

In this way, with the proclamation to leave *Babel* | Babylon and restore *Yaruwshalaim* | the Source of Guidance on Reconciliation, one event foreshadows the next, becoming a harbinger of what follows, each step liberating us from religious influence and political control so that we can come home and live as family.

In conjunction with the redemption of his people, the *Nagyd* | the Son of the Sovereign, by *nagyd* | publicly revealing what would occur, explaining how it would transpire, and then demonstrating the character and courage to bring this to fruition, is the one who is providing leadership and counsel as *ha Mashyach* | the Messiah. He is fulfilling his vows and those of his Father over the course of the seven Mow'ed.

Recognizing that Dowd's gruesome and heroic portrayal of his soul's fulfillment of Pesach and Matsah, leading to Bikuwrym in the 22nd Mizmowr depicting what would happen to him more than 400 years prior to this proclamation, and 1,000 before its fulfillment, the following pronouncement may be the most cathartic ever made.

In addition, his prophecy suggests that something else was going to occur in *Yaruwshalaim* | the Source of Guidance Regarding Reconciliation in 7 + 62 weeks of years from the pronouncement to return from Babylon and

restore the city. And yet, the described result has nothing to do with buildings, plazas, broad avenues, defensive walls, or moats, as other translators will claim. When we turn to the verbal root of the words Dowd selected, we discover that what is going to be *shuwb* | restored and *banah* | established is *rachob* | the way to grow by *charuwts* | being diligent and decisive. What is being foretold is the fulfillment of the first four Miqra'ey in year 4000 Yah because they provide the benefits of the Covenant – the means to grow and expand – for those who are diligent and decisive regarding the terms of acceptance.

The Messiah is also predicting that this will occur *ba tsowq ha 'ets* | in a troubling time of oppression, of anguishing subjugation, restrictions, and constraints. Dowd is speaking of Yahuwdym being persecuted and harassed by Imperial Rome and then pushed into a corner and confined by her Church.

Dowd not only knew what was going to happen to himself and his people, he warned us about it six to ten centuries before it occurred – both here and throughout his Psalms. Inexcusably, ignorantly, when history played out exactly as he foretold, rather than celebrate the affirmation of his prophecies and benefit from the result, God's people contrived two antagonistic religions based upon misappropriating everything he said.

It is hard to imagine a greater gift or a more shameful response...

“And after (*wa 'achar* – then at another time, following this in the end) **the sixty-two weeks** (*ha shabuwa'ym sheshym wa shanaym* – based upon the promise of seven, in sixty and two weeks), **the Anointed Messiah** (*mashyach* – the one who was chosen, authorized, and anointed by God) **will be cut down and uprooted to establish a covenant** (*karath* – will be severed from the source and banished, removed and replaced to cut another

agreement with stipulations (nifal imperfect – this will be done to him on an ongoing basis)), **but not for himself** (*wa ‘ayn la huw’* – such that he is negated and replaced, his life for naught).

Then (*wa*) **the people and nation** (*‘am* – the army and institution) **of the commanding officer and supreme leader who is making copious announcements and prolific declarations** (*nagyd* – the absolute ruler conspicuously avowing, publishing, and confessing his message in your face) **who is to come** (*ha bow’* – who will arrive (qal participle)) **will attempt to corrupt and destroy** (*shachath* – will seek to ruin and render useless, castrate and cast off, annihilating (hifil imperfect)) **the city** (*ha ‘iyr* – the largest population center) **and the Set Apart** (*wa ha qodesh* – those and that which are separated and distinct, uncommon and devoted, both as individuals and as a Sanctuary).

And (*wa*) **its end, and his** (*gets huw’* – this completion of a duration of time to be chopped down and torn asunder (note: *‘iyr*, *qodesh*, *‘am*, and *nagyd* are all masculine singular and could be addressed by *huw’*)) **outrageousness, will be wiped away by an overpowering force** (*ha sheteph* – overbearing nature will be overwhelmed and inundated).

Also, to the very last moment (*wa ‘ad gets* – as far as the completion of this duration of time to chop off and tear asunder), **it is certain** (*charats* – it will be determined and decreed, spoken about and decided upon) **that there will be devastating and desolating** (*shamem* – destructive and ruinous, wasteful and astonishing, appalling and horrifying) **war** (*milchamah* – a state of constant and continuous fighting).” (*Dany’el* / God is My Means to Decide between Vindication and Condemnation / Daniel 9:26)

This self-portrait is awe-inspiring, so courageous, and

compassionate. It is hard to properly convey the enormity of this moment. I am overwhelmed by what he had volunteered to endure and overjoyed by what he accomplished. I am also horrified by what the religious have done to cheat him and us of the magnitude of this gift.

Indeed, this may be the saddest pronouncement ever written. By choice, in what was the most altruistic and noble act in human history, the Messiah came to Jerusalem in year 4000 Yah to fulfill Pesach, Matsah, Bikuwrym, and Shabuw'ah, all to provide the benefits of the Covenant while saving his people from themselves. He had written about his decision, affirming that he had earned his Father's approval and support, throughout his early Mizmowr, describing the ordeal he would encounter in excruciating detail in the 22nd Mizmowr. And now, Dowd was providing his people with the exact day it would occur.

Although Dowd had addressed his commitment to fulfilling the Mow'edym beginning with Pesach as clearly and comprehensively as words allow, and although Yahowah had copiously confirmed and explained every promise throughout the Prophets, the achievement of Father and Son would be unheralded for 2,500 years. It had been written in their land by their most famous King in their language and affirmed by their God, nonetheless, the most intelligent ethnicity would remain ignorant and irrational, indeed, disrespectful and in denial.

Dowd, the Son of God and Messiah, not only returned to Jerusalem to fulfill Pesach, Matsah, Bikuwrym, and Shabuw'ah in the Yowbel year of 4000 Yah, he told them the exact day he would arrive, and then revealed that his people would derive the worst possible outcome from the greatest possible gift. Everything he represented would be uprooted to establish a covenant that had nothing to do with him or what he had achieved. It was the ultimate rejection. Having enabled the Covenant relationship, his people created Judaism and Christianity to insult him.

Considering that he was the most credible witness, a proven prophet, the most acclaimed Messiah, God's Chosen implement and His Firstborn Son, a King unlike any other, and that he was offering to sacrifice himself to save his people, it had to be heartbreaking to know that they would reject his magnanimous offer. More pitiful still, after being tortured to death by the Romans to fulfill Pesach and provide life, and then cut off from the living to exonerate Yisra'el on Matsah, rather than respect what he had done and benefit from the Covenant he had enabled, he would be replaced to make way for religions with entirely different stipulations.

Never in the annals of human events has one person accomplished so much for so many only to have his ordeal be rejected and besmirched by almost everyone.

In the process, Imperial Rome would make copious announcements to destroy the city while the Roman Catholic Church sought to castrate and corrupt the Set-Apart People. And in the evolution from one Beast to the other, they would prevail unchecked for 2,000 years. All the while, Dowd's accolades and achievements would be stolen from him and denied. Both Christians and Jews alike would foist false messiahs on an ignorant world, wrapping all manner of religious myths around them – and in the process, deny the true Messiah and disavow what he had achieved. And in so doing, the prophecy which predicted this horrid outcome was misappropriated to justify the tragic mistake in judgment.

The only prophetic statements which rival this in importance are 2 Shamuw'el 7 and Yasha'yah 9. It was in the first of these, reading Yahowah's response to Dowd wanting to build a home for Him, that we were finally able to resolve the identity of the Son and king. And all that was required for it to be consistent with the whole of God's story was to understand the change in audience – from God speaking to Dowd through Nathan, to God speaking of him

to us, and then back to speaking directly to His Son. The identity of the Son in Yasha'yah 9 lay in the recognition that only one name was given to identify him, just as there is only one person to whom all of the accolades are applicable.

In the preamble to this prophecy, *Gabry'el* | God's Most Capable and Courageous Man listed many things which would be resolved as a result of what he would accomplish, some of which were achieved during *Chag Matsah* while most will be fulfilled upon Dowd's *Yowm Kipurym* return. They are listed together because they will be accomplished by the same Messiah and the *Miqra'ey* work in unison. And speaking of *ha Mashyach*, if not Dowd, how would a new one have been anointed such that we could learn of him? Dowd had clearly stated that this would bring an end to prophecy. There would be no one for Yahowah to work with or speak through at this time.

Since we know the timing of the decree to rebuild Jerusalem, and we have done the math, we know that the Messiah's arrival was four days before Pesach in the Yowbel year of 4000 Yah, 33 CE, in absolute harmony with the Towrah's instructions. Since *ha Mashyach's* body was *karat* | cut down and died on Passover and then was *karat* | separated on UnYeasted Bread, a Shabat, with the Firstborn released and returned to his Father during Invitation of Firstborn Children, the individual fulfilling the Towrah's promises could not have been the founder of a Towrah-adverse religion. That would have been absurd. Similarly, Akiba's announcement of a false Messiah who delivers the opposite result of what was foretold, is equally moronic.

It is obvious that Dowd knew that something special was going to occur in his city, *Yaruwshalaim* | the Source of Guidance Regarding Reconciliation, in 62 weeks of years from the pronouncement to return, not only because he was a prophet but, also, because he would endure and

experience it. So, we have given a starting point pursuant to the announcement to return and restore Yaruwshalaim by the man who built Jerusalem into the City of David 3,000 years ago. He was the most prolific source of restoring testimony found within Yahowah's eternal witness. Moreover, Dowd is the most conspicuous of Yisra'el's leaders and the most profuse counselor. He is also the preeminent Mashyach, having been anointed three times on Yahowah's instruction.

At a time certain, 62 weeks of years after Yaruwshalaim is rebuilt, taking us forward in time to year 4000 Yah, or 33 CE, Dowd, with Yahowah's support, was going to restore and reestablish the means for the Covenant's children to grow should the people be diligent and decisive while being oppressed by Imperial Rome. He did so by fulfilling the first four Mow'ed Miqra'ey, providing the benefits of the Covenant.

Rather than announcing the arrival of a Jewish Messiah who would save Jews from the Gentiles or a Christian Messiah who would die, but not for himself, this prophetic pronouncement says just the opposite. The actual Mashyach whom Yahowah anointed was removed and replaced to cut an entirely different agreement such that the promises God had made were abrogated to accommodate the emerging Church. The greatest life ever lived, *Gabry'el* | God's Most Capable and Confident Individual, would be for naught for most – tossed aside to make the upstart religions possible. How's that for unexpected but also profoundly important? The lone justification for calling "Jesus" the "Christ" has been negated, eliminating the claims made by Christians. And had they understood this prophecy, there would have been no support for Akiba's false Messiah, *bar Kokhba* | Son of a Star.

War was the result. Throughout mankind's long history of conflict, Jews would suffer and die in unprecedented numbers. And it would all transpire because

in the greatest moment in their history they failed to acknowledge the obvious and let the gowym, who were equally oblivious, steal salvation from them.

A challenge to correctly rendering Dowd's intent in this statement is the realization he previously used *nagyd* to speak of himself as the "Son of the Sovereign." Often rendered as "leader, officer, or official," especially as a "prince," who is "the son of a sovereign," the title can be good or bad depending upon the individual and circumstance. Also, since it is derived from *nagad*, which speaks of "making an announcement such that something becomes conspicuously known, to make a confession or proclaim a message," a *nagyd* is positive or negative based solely upon who is saying what to whom. In the initial reference, the message was overwhelmingly positive and the individual exceedingly altruistic, but now the opposite is true. Therefore, the Messiah is revealing that he has an evil counterpart, someone who is devoted to negating what he has achieved.

Should you venture into the recently completed review of Ezekiel in volumes 2 and 3 of the *Babel* series, you will come to realize that Dowd's adversary is *ha Satan*. Therefore, based upon what the Messiah explains here and elsewhere, we are expecting to see the Devil incarnate enter Jerusalem to foil Dowd's agenda and God's reunion with His people on the 1st of 'Abyb, April 3rd, 2030, two weeks before the Witnesses' arrival on Passover.

Since Dowd will have been victimized by those affiliated with the Adversary during and following *Chag Matsah*, with the Romans torturing him and then religious Christians and Jews disavowing and discrediting his achievements, there is a continuity between those who destroyed the city and sanctuary in 70 CE, and again in 133 CE, even with those who would abuse the Set-Apart People thereafter, and the Devil's Advocate. This being the case, we should be on the lookout for Roman Catholics and

leaders from nations that emerged from the shadow of Imperial Rome. Also, since Dowd revealed that the 'am | people, nation, and army of the *nagyd* | military and political leader calling for the *shachath* | destruction of the city are related to this Adversary, we can look to Macedonia due to its prevalence in the composition of the Legions which sacked Jerusalem. Although, identifying where he comes from is vastly less important than recognizing who he represents.

It is apparent that Dowd's evil opposite will flail and then fail before being sent off to She'owl in the fleeting moments of the 6th millennia. Upon his arrival, he will be bombastic, an outrageous character with an overwhelming presence and imposing manner. This Last Days Tour de Force will approach under the guise of a peacemaker, but he will quickly decide to rally the world against Israel, promoting a war that will be devastating and desolating.

As we discovered in the previous statement, at a time certain, 62 weeks of years after Yaruwshalaim is rebuilt, taking us forward in time to year 4000 Yah, or 33 CE, the Messiah was going to restore and reestablish the means for his people to thrive should they be diligent and decisive while being oppressed by Imperial Rome. He did so by fulfilling the first four Mow'ed Miqra'ey, providing the benefits of the Covenant. However, after this time, the Roman Church, based upon Paul's letters, would replace the Anointed Messiah to establish a new covenant. They would position "Jesus Christ" as the Son of God and the Messiah instead of *Dowd* | David, the man Yahowah decreed both titles. Christianity's New Testament is the result.

Therefore, this, rather than announcing the arrival of a Christian Messiah who would die, but not for himself, says just the opposite. The actual Mashyach had his second temporal existence cut short and then was separated from his Father to save his people. In the second act of the

greatest life ever lived, *Gabry'el* | God's Most Capable and Confident Individual, would perform the most heroic and compassionate act, but it would be for naught for most – tossed aside to enable two upstart religions. The lone justification for calling “Jesus” the “Christ” has been negated, eliminating the claims made by Christians and the denials which propelled Judaism's emergence.

In this way, the Messiah is using the past to prepare His people for the future. Just as Yahuwdym were given the opportunity to recognize the Passover Lamb and the fulfillment of *Chag Matsah* during a troublesome time, so it will be in the end. Yahuwdym are being afforded one final opportunity to accept what Dowd and his Father have done for them when they arrive together to enable the promise of Kipurym during the conclusion of the Time of Trouble.

In the interim, three-and-one-half years before the world goes up in smoke, this monstrous and demonic beast under the ruse of peacemaker will *gabar beryth* | confirm and strengthen a prevailing agreement, affirming his covenant *ha rabym* | with a great many, including plenty of rabbis, the preponderance of the populous, and numerous among the elite. This is an ode to the “Two-State Solution” or, as I refer to it, “The Final Solution.” He will impose the conditions of UN Resolution 242, thereby certifying Israel's destruction.

What follows affirms what we have long known. While the Time of Ya'aqob's Troubles has already begun with the Islamic terrorist raid into Israel on October 7th, 2023, things will get even worse beginning in the fall of 2026 and last exactly ten years from the point of inception. And while the imposition of the suicidal Two-State Solution is ongoing as we speak, I suspect that it will take a nasty turn during Easter Week in 2027. Things will degrade quickly, with the worst Ya'aqob's Troubles endured during the last 3½ years – starting with the 1st of

‘Abyb, 5997 Yah | April 3rd, 2030 at sunset. The Shabat will be outlawed, Pesach corrupted, and Matsah relegated to an ingredient. There will be no Kipurym for the Towrahless, putting God’s gift out of reach. And Yahowah’s Miqra’ey will be replaced with the likes of the Feast of the Beast where Dowd’s body and blood are on the menu. There will be a No Moon Day, a Do Nothing Festival, and All Stupid Day for the faithful – each endorsed by Ezekiel’s Lord.

It is the most abhorrent and appalling of abominations, a monstrous religious edict designed to stun and stupefy people far and wide. Robbed of their ability to be perceptive and think critically, the preponderance of people will die. And it will all happen quickly and decisively, paralyzing a world too traumatized to respond appropriately.

“And therefore (*wa*), he, as an exceedingly influential person, will vault himself into prominence by arrogantly confirming and imposing (*gabar* – he will strengthen and empower, then triumph by imposing a self-aggrandizing and overbearing) a treaty, a covenant agreement and arrangement (*beryth* – an international contractual compact and binding pledge) with a great many, including plenty of rabbis, the preponderance of people, especially the elitists (*la ha rabym* – including plenty of rabbis, the preponderance of the populous, and with numerous among the elite) either for one week, based upon a single promise, or during a particular Shabuw’ah (‘*echad shabuwa*’).” (*Dany’el* / Daniel 9:27 in part)

The implication is that Satan’s Advocate will propel himself into prominence by convincing Progressive and Orthodox Israelis that they will achieve peace by breaking their nation into pieces and giving them to him to administer an Islamic state, with Israel retreating to her 1967 borders. The last time Muslims and Jews were in this

position, the Arabs schemed to destroy Israel. The notion that it will be different this time is ludicrous. With Israel defenseless and vulnerable, Peace at Any Price in the likes of British Prime Minister Neville Chamberlain will rapidly devolve into a final and horrifying battle for control of what remains. This is Satan's last-ditch effort to forestall Dowd's homecoming on Kipurym by exterminating Jews. With no one to turn to for support, the carnage will be considerable. And if not for Dowd's return to defend his people, all would be lost.

And while we are now very far afield of Dowd's fulfillment of Pesach, which is the reason we turned to this prophecy, it seems sensible to continue recognizing that what remains will all transpire within the next ten years.

“But halfway through the week (*wa chatsy shabuwa*’ – at the midpoint of the seven years), he will stop the observance of the Shabat and seek to forestall the benefit of the sacrifice which had been freely offered as a gift (*shabath zebach wa minchah*).

The most extreme aspect (*wa ‘al kanaph* – upon a flight to the far extremity of being separated and distant, this wing) of this vile and abhorrent action of repulsive religious idolatry (*shiquwtsym* – of vile and repulsive edicts, detestable and abhorrent acts) will devastate, desolate, and incapacitate (*shamem* – stun and stupefy) up to the very end, bringing destruction and annihilation, along with the conclusion of the restoring witness (*wa ‘ad kalah* – a great longing with all-encompassing anxiety, ushering in complete and utter destruction while many die).

It will occur quickly and decisively, with determination and decrees (*wa charats* – it is certain and decided) profusely poured out (*natak* – being brought forth and expressed without restraint) upon the deserted, desolated, and destroyed who are astonished and

stupefied and who will perish because they are too stunned to respond (*'al shamem* – upon the devastated and destitute, the estranged and ravaged who are horrified and dismayed).” (*Dany'el* / God is My Means to Judge / Daniel 9:27)

As we will discover when we turn to the Adversary's playbook in Ezekiel, for Satan to prevail in his quest to rise above Yahowah in Yisra'el, he must negate what Dowd has achieved and forestall his return. To achieve this end, Satan possessed *Sha'uwil* | Paul and *Shim'own* | Peter to write and inspire the Christian New Testament, replete with a false Messiah, imposing their toxin on the world through Imperial Rome and Roman Catholicism. He would also use Rabbi Akiba and his institutionalizing of Rabbinic Judaism to lead Jews away from the truth, also initiating the process with the declaration of a false Messiah. Working both ends against the middle, while proving that two wrongs do not make a right, Satan managed to negate Dowd's sacrifice for the preponderance of people. But that is not sufficient to prevail because the Adversary must also forestall Dowd's return on the Day of Reconciliations. And for that to occur, he must either persuade every remaining Jew to choose him over Yahowah or kill them all such that there is no one left to reconcile. And that is what is explained in Daniel 9:27.

Now that we have listened to all Dowd had to say on this occasion, it's time to set the parameters and do the math so that we can attest to the exact day the Messiah entered Jerusalem to fulfill Passover. In this regard, it is helpful to know that a prophetic year isn't equivalent to a solar year, and that the concept of a 365.25-day year was not part of the vocabulary at the time. Therefore, to ascertain the number of days in "sixty-two weeks" of years, we should adjust our measurements to the prophetic process. This consists of twelve months of 30 days – not the 365.242 to which we are now accustomed.

This duration of time also differed from the Babylonian method because they observed a luni-solar year in which seven intercalary months were added every nineteen years to prevent the shifting of seasons. At the time, while a lunar calendar remained the only practical timekeeping device before mass communication and mechanics, the luni-solar system gave everyone a reliable means to “reset their clocks.” Every renewed moon marked the start of a new month.

The Jews used a slightly different method with the same result. An intercalary month was added based on the emergence of barley, the first grain to rise in the spring. Fruit harvested in the suburbs of *Yaruwshalaim* | Jerusalem was tested as they approached the nearest renewed moon to the vernal equinox. If the grain was green and growing, still laden with water, it would dance in a hot pan placed above an open fire. In that case, the next renewing moon would designate the beginning of a new year. However, since this could lead to confusion over centuries of time, with no way to predict one year to the next in advance, the length of a prophetic year – 360 days – was established in *Bare'syth* / Genesis, where events related to the flood are given in both days and years.

The date of the “word which came forth to restore and rebuild Jerusalem” is presented in *Nachemyah* / Nehemiah. There we read...

“And it came to pass in the month of Nisan, in the twentieth year of King Artaxerxes, when...I [Nachemyah]...said to the king, ‘If it pleases the king, and if your servant has found favor in your sight, I ask that you send me to Yahuwdah, to the city of my fathers’ tombs, that I may rebuild it.’ ...So, it pleased the king to send me.” (*Nachemyah* / Yah Comforts / Nehemiah 2:1-6)

Over the past century, archeologists have discovered

and translated thousands of cuneiform tablets from the ruins of Babylon. And in the process, we have discovered that due to infighting among rivals, Artaxerxes was not able to assume the throne until 464 BCE. That would make his twentieth regnal year, and thus the starting date of Dowd's prophecy, the 1st of 'Abyb / Nisan, 444 BCE.

So, from the 'Abyb 1, 444 BCE date, we must add 7 weeks of years (49 prophetic years) until Yaruwshalaim would be rebuilt. Then there would be another 62 weeks (434 prophetic years) for a total of 483 years until the one who would be tortured by the Romans, denied by the Jews, and replaced by the Christians would fulfill Pesach.

To calculate his arrival, we must multiply 483 (49 + 434) years by the 360 days in the Towrah's prophetic calendar. This equals 173,880 days, or 476 solar years plus an additional 24 days, which we should then add to our starting date in 444 BCE. Recognizing that there was no year zero in the Julian or Gregorian calendars, the addition of 173,880 days to 'Abyb 1, 444 BCE sets the Messiah's arrival in Jerusalem to Monday, March 28, 33 CE (Gregorian) or Monday, March 30, 33 CE (Julian), which was the 10th of 'Abyb on the Hebrew calendar – the very day the Passover Lamb was to arrive that year.

Just as they had in *Chazaqyah* | Hezekiah's time, large crowds would have gathered in *Yaruwshalaim* | the Source of Guidance on Reconciliation as the Pesach 'Ayil was brought into the city. He would have lived and walked among the people for four days. The intent was for the people to get to know him – a noted failure on their part.

Then as the sun set, and the fourteenth day of 'Abyb began, Dowd observed the Passover feast with his Father, fully aware of what would soon transpire over the course of the next two days. After all, he had written about the ordeal, vividly describing the effects of Roman crucifixion many centuries before Rome or its favored form of torture

even existed.

As he had foretold, the Romans ripped his skin and soft tissues from his upper torso and legs, rendering the Messiah an unrecognizable bloody pulp. Then they took what remained of his body and nailed it to a crucifixion stake, assuring that his final hours would be as excruciating as possible. Such was the glory of Rome. And such is its Church which announces its presence and influence through the image of a tortured and dead god on a stick.

It was just before sunset on the fourteenth day of 'Abyb, Friday, April 3rd, 33 CE / year 4000 Yah, that the corporeal *basar* | body of the Son of God and Messiah, the physical incarnation of the *Zarowa* | Sacrificial Lamb, was killed by the Beast of Rome. Immediately thereafter, Dowd's *nepesh* | incorporeal soul was laden with the guilt of his people and descended into the darkness of She'owl. The gruesome remains of his corpse were incinerated, in keeping with the Towrah's Instructions.

Then having fulfilled Matsah by depositing our guilt in She'owl during the long Shabat of Friday night and Saturday, April 3rd and 4th, Dowd's soul was released by the Set-Apart Spirit so that he could celebrate the Bikuwrym as the *Bakowr* | Firstborn of the Covenant.

The prophecy of the first *Miqra* | Invitation to be Called Out and Meet on *Pesach* | Passover was fulfilled, right down to the last detail. There should have been no mistaking what he had done – at least for those who “*darash* – consistently seek to know” Yahowah, who are Towrah-observant, and who thoughtfully consider what the Messiah and Son of God wrote of himself throughout his Mizmowr.

Showing our appreciation for what Father and Son have done, we should answer God's invitation and observe the *Miqra* of *Pesach*, keeping this appointment with Yahowah. The 14th day of 'Abyb is not difficult to

establish. Passover is marked by the full moon closest to the spring equinox.

We should observe *Pesach* | Passover by seeking to understand the intent of Yahowah's instructions, doing as much of what the Towrah teaches as possible. This *Chag* | Feast should be celebrated with Yisra'el and the Covenant Family in mind. The menu is roasted lamb and unyeasted bread with olive oil and bitter herbs, consistent with that of the first celebrants.

As we observe Chag Matsah, always keep two things in mind. First, our Savior, Dowd, the Messiah and Zarowa', made this sacrifice for us. At the very least, we ought to acknowledge and appreciate him for having done so. And second, Pesach is the first of a succession of four Miqra'ey and serves as a prelude to Matsah which leads to Bikuwrym and then Shabuwa'. Do not start down this path unless you are committed to continuing all the way to Sukah.

While we are reminiscing over the promise of life eternal, we can focus on what occurred during the first Passover as Yahowah presents His story in *Shemowth* / Exodus 12 and 13. Then *qara'* | read the prophecies in *Shamuw'el* / 2 Samuel 7, *Yasha'yah* / Isaiah 53 and *Mizmowr* / Psalms 22, 88, and 89 – all of which are translated for your benefit within these volumes. They speak vividly of God's intent and Dowd's provision for Yisra'el and the *Beryth* | Covenant Family.



Pesach | Passover

The Fulfillment...

Dowd's 22nd *Mizmowr* | Psalm provides the most vivid and validated eyewitness account of Pesach's fulfillment during the 14th of 'Abyb in the Yowbel year of 4000 Yah / Friday, April 4th, 33 CE. This story of Passover is regaled by the *Zarowa'* | Sacrificial Lamb, himself, as it was scribed in first person.

This graphic portrayal of Passover is especially poignant knowing that *Dowd* | David provided his people with the exact time of his arrival in Jerusalem six centuries earlier – when they were still captives in Babylon. And now he is writing about what he would endure throughout Chag Matsah 1,000 years before he would suffer such things.

Just as Dowd is the only individual who would be presented as Yahowah's Chosen One, His Most Set-Apart, His Firstborn Son, His Messiah and King, he is unique in that he would live three lives. In the first, he would write about the next two – serving as the only man who would fulfill his own prophecies.

Most everyone knows something of Dowd's first life, either that he slew Goliath or that he served as King of Israel. It's hardly a secret that he composed most of the Psalms, but very few acknowledge that he also wrote the Proverbs. Surprisingly few recognize that Dowd was also a prophet, the Messiah, and the Son of God, even though Yahowah is abundantly clear about these and other accolades.

While there are hundreds of very specific prophecies pertaining to Dowd's return with Yahowah on Kipurym in year 6000 Yah to serve as King, fewer than one in a thousand accept this as true. Jews are awaiting a nameless Messiah and Christians replaced the actual Messiah with an elaborate ruse such that they are expecting the Second Coming of someone who has never existed.

And that is relatively good news. Fewer than one in a million are aware that Dowd fulfilled the first four Mow'edym – Pesach, Matsah, Bikuwrym, and Shabuw'ah – during his second of three lives. We hope that with this review of the 22nd Mizmowr, combined with our presentation of 2 Samuel 7, Psalm 89, Isaiah 9 and 53, we can correct this grave injustice.

As we begin, the dedication of the 22nd Mizmowr includes a unique variation of a common word – *'ayil* which was written *'ayilth*. And since *'owth* would create the plural of *'ayil*, my assessment, based upon what we have recently discovered, is that Dowd intends for us to consider how each definition of *'ayil* applies to him during the fulfillment of Pesach.

“To the Glorious Director and Everlasting Guide (*la ha natsach* – concerning the approach of the brilliant Conductor and preeminent Orchestrator who is enduring and magnificent), **according to the leadership of the Ram, the Lamb opening the Doorway, vigorously protecting the flock** (*'ayil-th* – the plural of *'ayil* – ram, a male lamb, the leader who governs, the door jamb or doorposts, a buck or stag, and one who is sufficiently strong, healthy, and vigorous to serve the sheep) **of the Dawn** (*ha shachar* – of the sunrise at daybreak).

A Song (*mizmowr* – a psalm with lyrics set to a melody) **of (la) Dowd** (*Dowd* – the Beloved).” (*Mizmowr* / Lyrics of a Song / Psalm 22 Dedication)

It is marvelously befitting what follows. Dowd would

represent all of these things on this day and those that would follow. The Lamb of God who opened Passover's Door prophetically revealed that he would say...

“My God (‘ely), my God (‘ely), why (la-mah – for what reason, for how long, and to what end) have You in this moment forsaken me (‘azab ‘any – have You, even for this finite time, abandoned and relinquished me, have You left me during this period and are now separated from me, having departed from me, releasing me and thus damning and deserting me (qal perfect second-person masculine singular))?” (*Mizmowr / Song / Psalm 22:1 in part*)

Dowd was among the most prolific prophets. He had volunteered for this mission. He knew why. This question was rendered for our benefit.

‘Azab speaks of separation, of abandonment and damnation. So, when the distancing is from God, we know that Dowd's *nepesh* was en route to She'owl. Chag Matsah is one unified event played out over seven days, the first of which is Pesach.

Profoundly important in this case, *‘azab* was scribed in the qal stem and perfect conjugation. The “separation” would be genuine, albeit for a finite period of time. Therefore, Dowd would transition from fulfilling Pesach on Mowryah to enduring Matsah in She'owl before coming home to Mowryah on Bikuwrym by the dawn's early light.

Since the torture of Passover would end, and the celebration of Bikuwrym would be just a day away, the period of damnation would be limited in time but not anguish. This distinction is particularly relevant because Dowd's *nepesh* had been inseparable from Yahowah in Shamaym for 1,000 years prior to this occurring.

Keep in mind that while Dowd is relating his own experience, as a first-person narrator, there isn't much he

can say about his experience in She'owl during Matsah until it was over. So, he will be taking us in and out of the timeline as he recalls his perceptions as these monumental events played out.

Prior to Pesach, Dowd's soul was resident in a nondescript *basar* | body, one which would soon be discarded. And prior to this moment, he had enjoyed the comfort, encouragement, perfecting nature, enlightenment, and support of the *Ruwach Qodesh* | Set-Apart Spirit – his constant companion during his prior life. Therefore, with Her departure, there was a massive void.

As for the body he was using, parting with it would be good riddance. It had once been so ordinary, it was never described, and now, it was a gory mess. The Romans had ripped the skin off of his tendons and bones with their whips and now were anguishing it further by nailing it to a crucifixion stake. What was left of his sacrificial body was nearly dead, and having served its purpose, it would soon be incinerated in accordance with the Towrah's instructions – never to be seen again.

“**Far** (*rachowq* – remote in distance and time, separated in space; alienated and no longer in a state of close association; from *rachaaq*, meaning to be removed and distant, to be sent off and to go far) **away from** (*min* – out of and separated from) **my liberation and deliverance** (*yashuw'ah* ‘*any* – my rescue and salvation, but especially my freedom) **are the words** (*dabary* – are the spoken and written statements, messages, communication, records, and accounts) **of my anguished groaning** (*sha'gah* ‘*any* – of my roaring moan as a lion, my guttural cries in torment (by alluding to the ‘roar of a lion’ Dowd is equating himself to the Lion of Yahuwdah)).” (*Mizmowr* / Song / Psalm 22:1 (every verse is one number advanced in the *JPS Tanakh* to accommodate the long introduction making this 22:2))

The realization that Dowd's soul was just beginning his fulfillment of Chag Matsah is particularly relevant. Pesach is just the first of three successive Miqra'ey. And while the most visible, Passover isn't actually the most important step in his or our journey to God – because that occurs on Matsah, when we actually begin heading Home.

There is a common mistake made by Jews who believe that Passover is the main event, and that Matsah is just something to eat during it. This errant perception is advanced in Ezekiel, where Passover is the only Miqra'ey Satan wants to pervert and then maintain. It is within his autobiographical account that Matsah, rather than a Mow'ed, was relegated to an ingredient – thereby defeating God's intent.

This is, indeed, the opposite of what Yahowah had to say about how these three days would play out during a week-long celebration of life and family. God calls this time Chag Matsah. Accordingly, Passover is the Doorway to UnYeasted Bread, leading to Firstborn Children. And, therefore, from Dowd's position during Pesach, the main event still lay before him.

When speaking to puzzled Jews about this realization, I ask them, "What happened among Yisra'elites during the first observance of Pesach?" They will claim liberation, but the answer is, "Nothing." They ate a lovely dinner and went to bed. They were freed from and left Mitsraym on Matsah as they passed into the Sinai. And, therefore, while their lives were spared by Pesach when others around them lost theirs, they walked away from religious and political corruption during UnYeasted Bread. And once free, they became the Children of Yisra'el as they were symbolically reborn when emerging from the sea on their way to the Promised Land as a family.

However, while Yahowah would take the Yisra'elites out of Egypt, He was not about to remove the Egyptian

influence from them without their permission – which they never offered. And so, to resolve this problem, Dowd carried Yisra’el’s legacy of rebelling against Yahowah with him into She’owl where his people’s collective guilt would remain.

Also worth noting, time would slow and all but stop flowing during Matsah within the black hole of She’owl. It may have seemed like an eternity.

“My God (‘*elohym* ‘*any*), I am appointed to call out and continually proclaim the summons, and to make the invitations known (*qara*’ – I am mentioned and named when reading and reciting the offers to meet and be welcomed (qal imperfect first-person singular)) **this day (*yowmam* – during this day), **but** (*wa*) **You do not answer** (*lo*’ ‘*anah* – You do not reply or respond (qal imperfect)), **so** (*wa*) **by night** (*laylah* – in the absence of the light in the darkness), **there is no relief for me, no expectation of rest or silence** (*wa lo*’ *duwmyah la* ‘*any* – there is no cessation of noise for me, nor the expectation of anything right; from *damah* – to cease as a result of being cut off from *Yah*).”** (*Mizmowr* / Song / Psalm 22:2)

Dowd is announcing that he came to fulfill the *Miqra’ey* | Invitations to be Welcomed by God. He wanted his pronouncement delivered, read and recited, so that his sacrifice would not be in vain.

I think Yahowah’s original intent with Pesach and Matsah was to deploy His own *nepesh* rather than His Son’s soul. This way, He would have been able to endure the consequence and penalty of our guilt – ransoming us Himself. And while He would have prevailed, this approach would have been awkward when it came Bikuwrym because Yahowah’s *nepesh* was not His Son’s. More importantly, had God fulfilled Passover and UnYeasted Bread Himself, He would have acted out of character by working alone. And He would have deprived

His beloved Son the opportunity to earn the respect he needed to guide Yisra'el into the future.

As painful as it must have been for a Father, Yahowah honored Dowd's desire to serve by not responding prematurely to withdraw him. He would do so, but not until the conclusion of Matsah. The full day and night of separation would not only isolate Dowd's soul, but during this time there could be no communication between Father and Son.

It is interesting to note that there is no noise in space. This is because there is no medium for the waves to promulgate, as does sound through the air. But within the extreme density of a black hole, the noise would be oppressive as the fabric of the material realm is pulverized. It would have been anguishing.

When allowing his soul to enter She'owl, Dowd had to implicitly trust Yahowah, and to an extent we can only imagine. No soul had ever been allowed to escape. His would be the first and last.

There is even better news because when Dowd carried his people's guilt with him into She'owl, leaving it there, our souls were unleavened. The pervasive fungus of religion and politics was forever expunged. In this way, the Covenant's Children are perfected, preparing us for adoption during Bikuwrym. This is what Matsah enables, and it explains why it is so essential for those who want to live with God.

The Hebrew word translated night, *layl*, actually defines She'owl as "the adversity of being away from light." There would be no rest as his soul descended into the darkness – the one place God Himself could not go. Incarcerated in Hell, Dowd's soul would suffer, as the body he had occupied was sacrificed during Pesach to open the Door to Life.

Projecting his thoughts toward his Father, and recognizing that they were now on opposite sides of the universe, Dowd reminisced...

“You are Set Apart (*wa ‘atah qodesh* – You are separated and distinct, unique and uncommon), **living to establish** (*yashab* – dwelling throughout time, intent on being the living embodiment and establishing a dwelling place (qal participle)) **the renown and reputation** (*tahilah* – the adoration and excellent character, even the credibility and subsequent empowerment; from *halal* – the brilliance) **of Yisra’el** (*Yisra’el* – individuals who persist and persevere, engage and endure, with God, freed and empowered by God).” (*Mizmowr* / Song / Psalm 22:3)

One of the most misunderstood and yet crucial concepts for us to understand, if we are to know Yahowah, is *qodesh* | set apart. It reveals that God is not here on Earth nor does He exist in proximity to His creation. It means that He cannot be common, and thus cannot be the god of religion. He is neither omnipresent nor involved in most people’s lives. He does not exist within the edifices men have erected for Him nor does He hear human prayers. *Qodesh* also means that, if we want to live with God, we must distance ourselves from the most popular human institutions and become uncommon and unique. The more we reflect the faith and politics of those around us, the further we stray from the Almighty.

Yahowah does not want to be worshiped or obeyed, but, instead, He lives to reestablish the reputation of His People, Yisra’el. That is an amazing insight into His character and purpose. This remains His prime objective.

Even before we realized that this was Dowd fulfilling Chag Matsah, this statement was devastating for Christianity, because it means that the Passover Lamb was not enduring this sacrifice on behalf of a Gentile church or Christians. This son knew what he was talking about in this

regard...

“In You (*ba ‘atah*), **our fathers** (*‘ab ‘anachnuw*) **relied** (*batach* – they trusted, at least for a while, and they were totally confident and genuinely secure (qal perfect)). **They trusted** (*batach* – genuinely relied for a time, placing their confidence in (qal perfect)), **and** (*wa*) **You continually rescued them** (*palat hem* – You brought them away from danger to a safe place, delivering them, helping them escape and survive (piel imperfect)).” (*Mizmowr / Song / Psalm 22:4*)

God is consistent. When we rely upon Him, He delivers as promised.

Unfortunately, it has been a long time since Yisra’el cried out to Yahowah. And yet, on this side of the Exodus and with the Towrah before us, the first step Home begins by summoning Yahowah by name.

This, however, was not an academic exercise for the Messiah. He was going to be imprisoned within the most extreme manifestation of *Mitsraym* | the Crucibles of Religious and Political Oppression, Militant and Conspiratorial Subjugation. As the plural (*ym*) contraction of *my* | to consider the implications of *tsarah* | being confined and anguished, Yahowah’s liberation of the Children of Yisra’el enslaved in Mitsraym serves to foreshadow what God would do for His Son. So, in his plea, Dowd is identifying with Yisra’el at the most magnificent moment in their long history...

“To You (*‘el ‘atah* – to You), **they cried out for help** (*za ‘aq* – they called for assistance and they summoned, (qal perfect)), **and they were delivered** (*wa malat* – they were spared, saved, and rescued (niphala perfect)).

In You (*ba ‘atah* – with You), **they trusted and relied** (*batach* – they placed their complete confidence (qal perfect)), **and they were not disappointed nor**

disapproved (*wa lo' bowsh* – they did not suffer emotional or physical distress or despair because they were not considered wrong or mistaken and they were no longer ashamed (qal perfect)).” (*Mizmowr / Song / Psalm 22:5*)

In light of “*batach* – they trusted and relied,” it is criminal that pastors and priests preach faith and not reliance, belief and not trust, and then direct the faithful to “Jesus Christ” rather than to the actual Messiah and Son of God who is speaking. A person’s faith is as meaningless as his or her beliefs. The reliability of the object of our trust is all that matters – Yahowah and Dowd!

Dowd’s declaration goes way back, all the way to the *Yatsa’* | Exodus. And the lesson is two-fold. First, Yahowah came with Moseh to deliver them from the torment of civilization – from being oppressed and worked to death by an authoritarian religious and political regime. And while their lives were spared on Pesach, they were liberated from the controlling influence of Egypt during Matsah.

Unfortunately, their preferential circumstance would be short-lived. And, that is made evident by the perfect conjugation. The Yisra’elites had bonded with their captors and took their predilection for false gods with them.

In that these are Dowd’s thoughts as he was completing his service as the *Pesach ‘Ayl*, each word should be understood in the context of Passover. The Mow’ed was and remains the doorway through which we can escape the deadly consequence of religious and political corruption. On the other side is the Promised Land. Passover is the portal to a new life, one that is perfect and eternal. Those allowed to pass through it en route to UnYeasted Bread are never disappointed.

While Dowd volunteered, Yahowah allowed for His Son’s soul to be separated and suffer in our stead. And although we do not fully understand the mechanics of how

he was able to carry our guilt with him to deposit it in She'owl, we do not need to know *how* it happened to appreciate *why* it occurred – or to benefit from it.

And let's be clear – this was tremendously painful. *Mizmowr* / Psalm 22 will go on to detail the most torturous elements of Dowd's suffering. It was at the end of a long day. He had been through the pretense of a trial, spit upon, beaten, and whipped by Romans.

This would be the first time in one thousand years that Yahowah's Spirit would have to back away. That alone would have been traumatic since She had been with Dowd from the time he was eight years old. But if She intervened to protect him now, She would negate the sacrifice.

As a result, his body suffered and bled beyond our comprehension. Inhumanely designed Roman flagella ripped the skin off of his vulnerable back and legs. Then the Beast nailed the quivering flesh of what was left of the Lamb to a post to die an excruciating and humiliating death. And therefore...

“I am but (*wa 'anky* – with regard to the speaker and this discussion, I now exist as) **a crimson grub** (*wa towla'ah* – a bloodied worm and scarlet pulp (*Coccus ilicis* from which red dye is extracted)), **no longer extant or present as a person** (*wa lo' 'iysh* – no longer a man or individual [i.e., I'm now less than human], *'ysh* is from an unused root meaning 'extant'), **rebuked and taunted, insulted and dishonored** (*cherpah* – scorned and disgraced as contemptible, defied and railed against, insulted with slurs) **by humankind** (*'adam* – mankind, specifically the descendants of 'Adam), **and disrespected and demeaned** (*bazah* – disregarded, held in contempt, and ridiculed; seen as worthless, lightly regarded, and of little value) **by the family** (*'am* – by the people who are kin and nation of Yisra'el).” (*Mizmowr* / Song / Psalm 22:6)

The Roman Legions – the very soldiers beating Dowd

– were known the world over for their bloody red togas and banners. This color, which was designed to invoke fear in the hearts of those they were subjugating, was derived from this “*towla’ah* – crimson grub.” For a thousand years thereafter, the dye from the *Coccus ilicis* was valued above precious metals by nobility and clerics as a symbol of power and authority.

Also telling, this bug cannot produce offspring without dying. And it voluntarily attaches itself to a tree in order to protect its young, surrendering its freedom to keep its offspring safe. Moreover, like an actual *Pesach Ayl* | Passover Lamb, the successive generation is nourished by the *towla’ah*’s body before freely venturing out to explore the world.

Amazingly, this crimson grub encapsulates the nature of the Passover sacrifice and its purpose while at the same time identifying those who were abusing the Lamb. The first letter of *towla’ah* is even illustrative of the timber the Romans used to crucify their victims.

God used three different words for man in this one sentence. After accurately describing the condition and appearance of His flogged body, He said that He was no longer present as a person. ‘*Ysh* is the term Yahowah used to describe God’s form when He visited with ‘Abraham and then later with Ya’aqob as he was renamed Yisra’el.

Further, Dowd was being accused by ‘*adam* – symbolic of the first man created in God’s image. This could also suggest that he was assuming some aspect of his guilt – and thus serving as a metaphor for ridding humanity of the evil it had ingested. But more than this, what made ‘Adam unique was his *neshamah* | conscience. And sadly, it is man’s inability to think that has caused so many to disregard the Lamb’s purpose.

Also, ‘*am* means “people.” A millennium before it actually occurred, the prophet revealed that his offer of

redemption would be disrespected by some and rejected by others, seen as worthless by members of his own family: Yahuwdym. Proper consideration of these carefully chosen terms opens a revealing window into the nature, character, and intellect of the Messiah as well as into the collective responses of mankind.

Even today, the vast preponderance of people show very little regard for Dowd's gift of life. Not one person in a million acknowledges the association between his suffering and *Pesach*. Fewer still appreciate the sacrifice Dowd's soul made on our behalf during *Matsah*.

Continuing on this theme, the reference to the *towla'ah* | bloodied worm is both prophetic and telling. The Romans, like the Roman Catholic Church after them, were sadistic in their development and deployment of the most demeaning and excruciating ways to torture and kill. Having been under their control, the body that Dowd's *nepesh* still occupied was so abused, it no longer appeared human.

This is something God will never forget or forgive. Be assured, He will hold the leadership of Imperial Rome accountable, as well as the Roman Catholic Church because they would develop and popularize a conspiracy to blame Jews for what they, themselves, had done. Yes, the body of the Zarowa' was there to die, but there was no reason to abuse him. All it did was reveal the contrast between God's way and man's approach. And therein is a lesson lost on the preponderance of people.

Rome was validating Dowd's prophetic assessment, that it was the most vicious civilization in its dealings with Yahuwdym. They were brutalizing an innocent man. They saw fit to torture the King of Israel, God's Son. Not only were they in opposition to Yahowah and Yahuwdym, their animosity toward God and His People would metastasize in the Beast which evolved from them – the Roman

Catholic Church and Christianity. And this is not a simple lapse in judgment, a momentary refrain from morality. The crucifixion of God's Beloved Son became the central plank of the emerging religion.

All the Messiah had to do to serve as the *Zarowa* | Sacrificial Lamb and fulfill Passover was to surrender his life to ransom his people. Degrading and humiliating, revolting and agonizing torture was Rome's idea, not God's. The Christian logo – that of a tortured god on a stick – commemorates evil, not good. And *Dowd* | David endured it to make this distinction between man's approach and God's way.

Therefore, due in part to the ghoulish spectacle, the overwhelming preponderance of people not only missed the fulfillment of Passover, they failed to acknowledge the one making the sacrifice. And rather than condemning Rome for being overtly sadistic or excoriating the Roman Catholic Church for inverting reality and blaming Jews, gowym turned man's most reprehensible act into a religion.

As for the lessons we should have learned, Dowd's testimony reveals that this body was disposable. He was sacrificing it to serve as the lamb to save his people. In this light, we should *lo' 'iysh* | not focus on the nondescript individual, this bludgeoned body but, instead, on the soul who endured and survived it to tell us his story.

But that is not what happened. Dowd's sacrifice was not only dishonored by the empire torturing him, he was also rejected by the people of Yisra'el – his family whose respect he was there to earn. By comparison, their disregard would make the tumult of the Waters of Marybah, something which still stains the collective Jewish soul, look like a childish tantrum and momentary indiscretion.

With all of the prophecies pointing to Dowd serving as the Passover Lamb at this exact moment in time, there was

and remains no excuse for Yisra'el getting this so wrong. And approaching 2,000 years later, they still haven't figured it out.

And it's not as if Yahowah didn't try and make this connection for Yisra'el. How is it that God's people have failed to recognize that Dowd was serving as the "worm of Jacob" and, thus, of Israel? This was foretold by *Yasha'yah* | Isaiah 300 years after Dowd wrote this Mizmowr. In Isaiah 41:14, we read...

“You should never be afraid (*'al yare'* – you (singular) should not be anxious (qal imperfect second-person feminine singular jussive)), **O Worm** (*towla'ah* – bloodied grub (feminine singular)) **of Ya'aqob | Israel** (*Ya'aqob* – serving as a synonym for *Yisra'el*). **People** (*mathy* – men (masculine plural)) **of Yisra'el | Israel** (*Yisra'el*), **I, Myself, am here to help and support** (*'any'azar* – I, Myself, will assist at this time (qal perfect first-person singular)) **you** (*'ath* – you, feminine singular, and thus addressing the *towla'ah*), **prophetically announces** (*na'um*), **Yahowah** (*YaHoWaH*).

‘Your kinsman redeemer (*ga'al'ath* – the one from the same family who pays the price to reacquire those of you who are stained and defiled and ransom you from the control of others (qal participle)) **is the Set-Apart One** (*qodesh* – is the most uniquely qualified, respected, awe-inspiring, uncommon, and special, the essential, dedicated, and upright individual) **of Yisra'el | Individuals who Engage and Endure with God** (*Yisra'el* – Israel).” (*Yasha'yah* / Freedom is from Yahowah / Isaiah 41:14)

Dowd's Mizmowr and *Yasha'yah*'s prophetic portrayals of our salvation are inseparable, as hand in glove, especially when identifying Dowd as the Sacrificial Lamb and when presenting the Set-Apart One of Yisra'el as the Kinsman Redeemer of his people.

The Romans executed those they despised along

popular roadways, usually naked, because it was more humiliating. Like all despicable totalitarian regimes, the torment was designed to have a deterrent effect, evoking fear among eyewitnesses. More than this, civilizations like Rome serve as grotesque projections of gang mentality, because the larger the empire and more powerful the nation, the worse they behave.

This insight explains why Dowd revealed that people were gawking at him, shaking their heads, and saying senseless things – mouths running faster than their brains.

“All of those who see me (*kol ra’ah ‘any* – all who gaze at me, who look upon me), **they deride and mock me, speaking unintelligibly about me, disparaging me** (*la’ag la ‘any* – they speak incoherently about me, stammering disapproving ridicule while scoffing at me). **They shoot off their mouths** (*patar ba saphah* – they open their mouths, flap their lips, and release an unchecked flow of all manner of things) **while they shake their heads** (*nuwa’ ro’sh* – wavering from the very beginning).” (*Mizmowr / Song / Psalm 22:7*)

It has been this way from the beginning, and nothing has changed. The world over, everyone speaks unintelligibly about Dowd, the Son of God, and all he represents.

It was incredulous for the Romans to mock him. They, and the Church they inspired, have always been wrong in this regard. And it’s not just that they were and remain ignorant of Yahowah, His Towrah, Beryth, Miqra’ey, and Ben, it’s that they are opposed to them. They continue to be belligerent toward Dowd, unintelligently stammering while slandering and deriding him.

To make matters worse, the Roman Catholic Church deliberately negated Dowd’s sacrifice by misappropriating His titles, such that he would not be credited for having provided the greatest gift ever offered. It is one thing to

have made the sacrifice, but to have the world's most popular religion predicated upon attributing it to a misnomer is particularly egregious.

Among the most disrespectful things that have been done and said regarding Father and Son were perpetrated by the religion led by a Pope | Father in the worship of a son. They replaced God's name, substituting the Lord. They replace Pesach, Matsah, and Bikuwrym with Easter. They replaced Dowd with Jesus Christ. They tortured the Son of God and Messiah and then blamed the Jews for killing their god. And then to commemorate their madness, they revel in these atrocities by turning an object of torture into an object of worship. It's hard to imagine anything more disgusting than a religion that celebrates the appalling abuse of God's Son. Frankly, vomit is more appealing than the Christian cross.

Now that we are finally acknowledging that these Psalms were written in first person because Dowd suffered through this ordeal, I am convinced that his next pronouncement occurred exactly as it is written. Dowd was immensely proud of his Father's name. And it is likely that he used it in conjunction with *yasha* | salvation in the pseudonym Yahowsha' to depict what he and Yahowah were accomplishing together. Further, Dowd was so courageous and bold, there is no doubt that he would have told all who would listen what was going to transpire, why it would occur, and who was orchestrating the fulfillment of Chag Matsah behind the scenes. But his audience, like praying zombies, was too self-absorbed to make the connection and too busy talking to listen.

These are quotes from those mocking and demeaning the Passover Lamb as he was fulfilling Pesach to open the Doorway to Life everlasting with Yahowah...

“You have chosen to be rolled away, removed, and sent away to Yahowah (*galal 'el Yahowah* – you wanted

to be taken to Yahowah (qal imperative second-person masculine)). **So, let's see if He wants to rescue him** (*palat huw'* – perhaps He will choose to have him escape and survive, rescuing him from this most unfavorable circumstance, with Him choosing to deliver him (piel imperfect jussive)).

Let Him choose to deliver and save him (*natsal huw'* – maybe He will decide to spare him and defend him (hifil imperfect jussive third-person singular masculine)). **Surely** (*ky*) **He desires to be with him** (*chaphets ba huw'* – He must want to be by him, He takes pleasure in and has a fondness for him (qal perfect third-person masculine singular)).” (*Mizmowr* / Song / Psalm 22:8)

The implications serve as yet another nail in the coffin of Christianity and Judaism. The lone eyewitness account, the single credible presentation, the only inspired testimonial, of the fulfillment of *Pesach* | Passover reveals that those who were there had heard the Messiah tell them that he trusted and relied upon Yahowah! He knew that his soul would survive and be delivered from this ordeal – which is why he volunteered to do it! He realized that the purpose of Passover was to tangibly demonstrate Yahowah's desire to rescue and save His children so that they could live within His Covenant Family. Dowd was simply the foremost among us.

To have these things said affirms that Dowd spoke about his relationship with Yahowah. It reveals that he had made these declarations publicly – at least to the extent that those passing by knew what he had conveyed. And yet, there isn't even the slightest hint of Yahowah's name, or how Yahowah intended to deliver the soul of the *Pesach* 'Ayl, in anything Christians or rabbis call "Scripture."

Other than what is recorded in *Mizmowr* | Psalms 22 and 88, and in *Yasha'yah* | Isaiah 41 and 53, there are no other inspired or credible accounts of Dowd's fulfillment

of Passover, UnYeasted Bread, or Firstborn Children. The Christian Gospels are comprised of historically inaccurate, internally contradictory, hearsay, which has been carelessly transmitted and copiously edited. The names and events conveyed within the text are all wrong. The message was agenda driven by universally dishonorable individuals perpetrating deliberate fraud. And the realization that they perpetrated their religious ruse while claiming God's authorization makes the result the equivalent of a neurotoxin for the soul. And while this assessment may seem pejorative, these conclusions are obvious and undeniable.

By contrast, Judaism is culpable by its silence. Formed at this time as a rebuttal to the worship of a dead god on a stick under the pretense that he, with a foreign name and title, was the Messiah and Son of God, there is nothing in the Talmud Yerushalmi to counter the deception. There is no mention of Dowd's arrival or sacrifice, of the fulfillment of Chag Matsah, or that hundreds of explicit prophecies were playing out before their eyes. Nothing was more important or obvious, and yet, the supposed sages of Judaism missed it all. Then to add insult to injury, the founding fathers of the emerging rabbinical religion heralded a false Messiah. And even today, they associate with his star.

Should there be some confusion on this matter, the Talmud, both the Jerusalem and Babylonian editions, are strictly rabbinical affairs. They record rabbis debating what they want Jews to believe the Towrah means – as if they are better communicators than God. And in this regard, they are completely clueless. Given all they had to work with to discern the truth, to call these men sages is to elevate Dumb and Dumber to Mensa status.

That is not to suggest that, even when it is obvious, that learning the truth is effortless or easy. For example, while I had privately discussed the possibility that Dowd

served to fulfill Chag Matsah, it wasn't until I understood his motivations that I was able to appreciate why Yahowah allowed him to serve in this heroic and compassionate fashion. And even then, before publicly acknowledging it, I had to test the validity of this conclusion against each of the prophecies pertaining to the fulfillment of Chag Matsah to verify that they were consistent with what we were reading in the 26th through 30th Mizmowr.

And that's the relatively easy part because the real work is in coming to know that what the Towrah says about the Mow'ed Miqra'ey serves to facilitate the benefits of the Covenant while also developing an appreciation for how the Naby' portray their fulfillment in conjunction with Dowd. One must then weave in what we learn in the Mizmowr to develop a complete picture. And along the way, those who come to embrace the truth must be willing to go where few dare tread, because the truth serves to expose and condemn the fundamentals of Judaism and Christianity.

Along the way, we also encounter some bumps in our path which must be addressed. One such obstacle is here in Psalm 22:8 with an abrupt change in voice from Dowd serving as a first-person narrator to him relating what he heard being said about himself. Adding complexity, Dowd is addressed directly in the first sentence as "you" and then indirectly in the next three statements as "he" or "him."

Then there is also the challenge of the opening verb, *galal*, which means "to roll away." It sounds awkward to our ears when reading it today. And yet, we need not be concerned since this dialogue is being attributed to those who were taunting the Son of God as he was being tortured by Rome. Uninspired, it is only true in the sense that it accurately conveys what the oblivious individuals stated.

Moreover, in the context of the place and time, the terminology isn't as ill-fitting in Hebrew as it seems in

English. This is because *galal* would have been extrapolated to mean “to be removed” and, thus, “freed.” Moreover, in the native tongue, there are additional connotations that may have been intended. It is likely that Dowd would have been crucified before the Golgotha escarpment of Mowryah, which derives its name from the same verb. Additionally, *galal* is used to reveal that the collective guilt of Yisra’el would be “rolled away” in this fashion – a concept Dowd is likely to have conveyed.

As we move on to address the next statement, we are faced with yet another challenge. We have not been told, because we do not need to know, how Yahowah engineered the placement of Dowd’s soul in this, now, discarded body. Having studied *Yasha ’yah* | Isaiah 7:14, we realize that the prophecy simply states that a young woman would give birth to a child. Just as Dowd became our Heavenly Father’s beloved Son when he was enveloped in Yah’s Maternal Spirit, the same is likely true with the body he may have referred to as *Yahowsha*’ | Yahowah Saves.

So now returning to the role of first-person narrator, principal actor, and eyewitness, even from the very beginning, we discover how he came to this place...

“Indeed (*ky* – it is true by contrast that), **You** (*’atah* – speaking to Yahowah) **had me to gush forth and thrash about, in normal childbirth from** (*gyach* *’any min* – brought me out through the normal pushing process only to wiggle around and fight through (the primary meaning of *gyach* is ‘surge, push, or burst forth as part of customary childbirth,’ making this a graphic depiction of breaking the water in the amniotic sac, causing the uterus to contract, and leading to pushing the baby out during delivery) (qal participle)) **the womb** (*beten* – the uterus in the abdomen), **causing me to rely** (*batach* *’any* – causing me to place my confidence (hifil participle)) **upon** (*’al*) **my mother’s breasts** (*shad* *’em* *’any* – my biological mother’s mammary glands).” (*Mizmowr* / Song / Psalm 22:9 (22:10

JPS Tanach))

By using *gyach min*, this becomes a graphic depiction of natural childbirth, which is the opposite of a miraculous nativity. It describes the rupturing of the amniotic sac at the commencement of labor, known colloquially as the pregnant mother's "water breaking" before the newborn child is pushed out of the womb during painful contractions.

The mother must contract her womb to deliver her child in less than twenty-four hours after the *gyach min* occurs for the newborn's safety and to prevent infection. Similarly, this newborn child was like all others, in that he had to rely upon his biological mother's breast milk to fight infection and survive. This is as ordinary as normal gets. Sorry Twistians with your Christmas 'pagan'try, but it just didn't happen your way.

The fact is, scientists do not understand how a new soul is generated during conception. Neither biologists nor physicists have been able to assess the composition of a soul. We know that it exists, that all animals have one, that it has no mass and, thus, must be a form of energy, and that its arrival is the spark of life while its departure is coterminous with death. Therefore, based upon our inability to understand even the most fundamental aspects of an incorporeal *nepesh* | soul, we should not be surprised that Yahowah didn't try to explain the process involved in facilitating Dowd's Second Coming.

And speaking of the Messiah, as Yahowah's anointed, we were told that he was a handsome man. Further, as Yahowah's Firstborn through the fulfillment of Chag Matsah, he will return in God's image and be magnificent to behold on Yowm Kipurym. But this time, during the second of three appearances, the baby, boy, and man Dowd's *nepesh* occupied would have been nothing special and literally discardable. Not only does Yasha'yah affirm

this in the 53rd chapter, but since this corporeal form would be abused in a macabre fashion, the less desirable the body being sacrificed, the better. Come Bikuwrym, he would be beautiful again.

Recognizing Dowd's brilliance, I wouldn't be surprised if he intended for us to consider how the metaphors he selected also apply to the *Yatsa'* | Exodus since he was reenacting an intensely personal manifestation of it. The symbolic message manifested during the portrayal of Chag Matsah at the onset of the Exodus begins with the doorway to liberation and life being opened during Pesach while the firstborn of their religious and political oppressors were dying all around them. The Children of Yisra'el walked out of '*Erets Mitsraym* during Matsah, entering the Sinai wilderness on this day. It was indicative of walking away and disassociating from the caustic and controlling influence of religion and politics, thereby, un-yeasting their souls of its corrupting nature. Then during Bikuwrym, they would be reborn in a flood of water, entering their new life, as the sea came crashing down behind them. After receiving the Towrah and following a period of attitude adjustment for infantile tantrums, they were headed to the Promised Land as children who would be nurtured by the milk she would provide.

“Before You (*'al 'atah* – toward, beside, and in association with You, because of and concerning You), **I was cast out of** (*shalak min* – You were compelled to throw me out, casting me off, forth, down, out, and away from (hofal perfect)) **the point of origin as an act of compassion and love** (*rechem* – the uterus or womb, the child gestating and childbearing organ of the female, a spatial position indicative of the source who is merciful; from *racham* – love, mercy, affection, and compassion).

From (*min*) **the womb** (*beten* – the uterus in the abdomen) **of my mother** (*'em 'any* – my biological

mother), **You are ('atah) my God ('el 'any).**" (*Mizmowr / Song / Psalm 22:9-10*)

Shalak isn't a comforting term. It means "to throw, cast, hurl, or fling," even "to throw away and cast down." This clearly places the soul cast out of heaven and thrown away (temporarily) during Matsah in a tough situation. But that's just the beginning of the harsh implications. The hofal stem is uncommon because it is inconsistent with freewill. It indicates that the subject, Yahowah in this case, was forced, or at the very least, compelled, to part with him for a while, such that Dowd briefly was cast out. Therefore, the arguments in favor of it were compelling. Fortunately, in the perfect conjugation, the compulsion and intensity of being cast off, was short-lived, literally one and done.

With the hofal being applied by Dowd when addressing Yahowah, it speaks volumes about the conclusions that we have drawn. Dowd's arguments on behalf of his soul being allowed to serve in this way were convincing, indeed, undeniable. To earn Yisra'el's respect to the extent required to serve as their eternal king, Dowd wanted this opportunity and wouldn't take no for an answer. A brilliant man made a compelling argument.

The concluding thought is also indicative of Dowd's status. Devoid of a verb, it literally reads: "From the womb of my mother You God of mine." So, no matter how we shape the action, it is apparent that Dowd and Yahowah have a history. Upon his return, their Father and Son relationship was already well-developed, having spent the past 1,000 years together. And this time, at least initially, Dowd would enjoy the love of his adoptive family.

Should you wonder why Dowd's *nepesh* couldn't arrive and be inserted into a 30-year-old body and skip past this process, the answer is that to accept the guilt of his people he needed to become familiar with them. Further, even with the failure of Yisra'elites to recognize him, it was

important that they be given every opportunity. So, while he was as far from an ordinary Jewish boy as possible, he was born in the normal manner to a typical mother and father whose names we do not know and then lived among his people.

As we move on to the next statement, we find the then-future and now-past, sacrificial soul pleading with Yahowah, asking Him not to abandon him. He recognizes that he is headed to a rendezvous with *ha Satan*, the Adversary, where he will be afflicted. He knows that nothing exists that can protect him from this ordeal. It is his destiny.

And this, too, was necessary. We find that Dowd is now speaking about the means to fulfill UnYeasted Bread. his soul was headed to the place of “*rachaq* – being severed and avoided, removed and separated.” He is bemoaning She’owl, the lightless prison, where imperfect spiritual souls endure eternity. Separation from Yahowah is the only appropriate penalty for those who have led others away from God. This means that without the perfecting implications of Matsah, where our souls are unleavened from the fungus of religion and politics, the aforementioned sacrifice on Pesach, where we become immortal, would otherwise be counterproductive.

Dowd’s soul asks of Yahowah...

“Do not continually distance Yourself from me by allowing Your relationship with me to be severed for a prolonged period (*‘al rachaq min ‘any* – do not actually recede from me, avoiding me beyond the needed period, with You sending me so far away from You there is no return (qal imperfect jussive)) **because** (*ky*) **the oppressive confinement and anguish** (*tsarah* – the troubling oppression of internment, the unavoidable suffering and emotional distress associated with incarceration and the distressful imprisonment with the adversary; from *tsarar* –

of being hard-pressed, diminished, bound, cramped, and constrained, vexed and harassed) **is imminent** (*qarowb* – personal, approaching, and near in spacetime).

And yet, indeed (*ky*), **no one** (*ayn* – nothing) **can help** (*‘azar* – can provide support, assistance, or aid (qal participle)).” (*Mizmowr* / Song / Psalm 22:11)

Separation from Yahowah is the appropriate penalty for those who have led others away from God. This means that without the perfecting implications of Matsah, where our souls are unleavened from the fungus of religion and politics, the aforementioned sacrifice on Pesach, where we become immortal, would otherwise be counterproductive.

When we transport ourselves into the scene painted by Dowd’s words and try to feel what he was experiencing at this moment, it strikes me that he wasn’t complaining about the horrific pain associated with his flogging or even the excruciating nature of his crucifixion but instead was lamenting the anguish attributable with having his relationship with Yahowah severed. It was the imminent and unavoidable distancing from Yahowah in *She’owl*, the lair of Satan, that would be so hellish. And yet, this is the sacrifice God made on behalf of His people that not one in a million so much as acknowledges.

Since *tsarah* serves as the operative verb defining the Yisra’elite subjugation within the religious and political regime of Mitsraym, it is obvious now that Dowd was presenting his Matsah exodus from *She’owl* as an intensely personal reenactment of the *Yatsa’* | Exodus of his people. His “anguish” would come from *tsarah* | being constrained and diminished. He would *tsarah* | surrender his freedom and be incarcerated. *She’owl* would be *tsarah* | distressing, emotionally anguishing, and painful. And during this time, he would be with the *tsarah* | rival and competitor to God’s company, the Adversary. Hell would be *tsarah* | vexing, a time of troubling tribulation and oppressive affliction.

Ha Satan | the Adversary has long been Dowd’s rival, the one who saw himself as being in competition with him for human souls. But as a result of what Dowd has done, when he returns Satan will be cast into She’owl and remain. There, he will experience *tsarah* | incarceration, being bound, constrained, and diminished. These are the attributes of She’owl – which is essentially a black hole.

Further, *tsarah* is the same word Yahowah has used to depict the Time of Ya’aqob’s Troubles. This then suggests that Dowd will have endured *tsarah* on behalf of his people – Yisra’el – thereby earning the right to liberate them from it on Kipurym.

Dowd’s ordeal on behalf of Yisra’el would be “*qarowb* – imminent, personal, unavoidable, and near.” At “a place and moment in the spacetime of a location and duration certain from the perspective of the participant,” bad things were going to occur. He knew it. A hellacious price would be paid to honor Yahowah’s *Matsah* promise to perfect the Covenant Family.

Dowd’s foreboding Song reveals that, on the cusp of being tormented by Satan, the Romans continued to humiliate him, ripping the flesh from the remnant of his body. And to think that for most, Jews and Christians alike, it was for naught. It’s as if Passover and UnYeasted Bread were never fulfilled.

“Numerous (*rab* – a great many) **fiercely aggressive soldiers** (*abyr* – fearsome and powerful warriors, even supernatural beings), **bullish beasts** (*par* – frustrated bulls and wild asses), **of the aggressively attacking supernatural** (*abyr* – powerful, fighting, bullish, and spiritual warrior) **serpent** (*bashan* – snake; related to *bashanah* – shame (a metaphor for Satan)) **surround me** (*sabab* ‘*any* – they assemble around and encircle me, turning on me during this time (qal perfect)).

They have besieged and crowned me in hostile

fashion (*kathar* ‘any – in a coordinated fashion they gather about to hem me in, threatening me while adorning me with a circular crown).” (*Mizmowr* / Song / Psalm 22:12)

‘*Abyr* was well chosen because it depicts “fiercely aggressive soldiers” in the first instance when modifying the *par* | bullish beasts and wild asses, and then describes an “aggressively attacking supernatural” serpent when paired with *bashan* in the second. He would initially feel the sting of Roman warriors and then that of powerful *mal’ak* fighting on behalf of *ha Satan* | the Adversary.

Often worshiped as a sun god, Lord *Ba’al* was represented by a *par* | bull, not only because of its strength, but because the sun crosses the constellation of Taurus the Bull during *Pesach* | Passover. For everything Yahowah does, Shachar has a counterfeit. Therefore, to redeem his people, Dowd’s soul would have to endure the worst tortures that the Roman Empire and Satan and his full cadre of demons could muster. Either way, these were fierce fighters capable of inflicting painful injuries.

Since it is implied in this prophecy, there may be some merit to the story that the King of Kings would be forced to wear a crown of thorns, one comprised of the same intertwined thickets that caught the lamb on Mount *Mowryah* | Moriah on behalf of ‘Abraham, Yitschaq, and the Covenant. They were witnessing a dress rehearsal for the seminal event of human history.

“They open (*patsah* – they part) **their mouths** (*peh hem*) **against me** (‘*al* ‘any – toward) **like a fearsome beast** (‘*aryeh* – a destroying lion and assassin in search of prey), **mangling and tearing me to pieces as a violent and abhorrent way to die** (*taraph* – plucking off my skin, ripping apart my soft tissues with sharp objects, violently flailing me so as to inflict a repugnant death) **while roaring loudly** (*sha’ag* – making an anguishing guttural sound that is thunderous).” (*Mizmowr* / Song / Psalm 22:13)

They were tearing the body of the Passover Lamb to shreds, ripping the flesh off of his bones and tendons with their whips. And his soul felt the burning sting of every lash. Dowd's anguish on behalf of Yisra'el and the Covenant Family was no less tortuous than being flayed alive. Second only to crucifixion, it was the most abhorrent way to die. And while Rome inflicted the carnage, not a single Jew lifted a finger to spare their Messiah and King of the needless anguish. A painless death would have sufficed – but not for Romans. Even as a church, they love torturing, degrading, and humiliating Jews.

Long before these sadistic implements of pain were conceived, *Dowd* | David wrote of what he would experience. Blood would have dripped from his pen. We know this because *taraph* conveys “mangling of the flesh by ripping it from the body with sharp objects,” providing a poignant, yet accurate, description of the abuse inflicted by fifty lashes by a metal-barbed whip – which was Rome's approach to those they perceived as threats to their supremacy.

Yet, removing muscle tissue from Dowd's shoulders, back, chest, arms, and legs was insufficient by Roman standards. Our great hero would go on to describe the most horrid form of execution ever conceived by man. Five centuries before crucifixion with ropes was invented by the Assyrians, and 700 years before it was perfected by the Romans to include nails, Dowd previews its piercing violence. We are about to discover that his prophecies are painfully precise.

So that you will be able to more fully appreciate what follows, one of the crucifixion's most telling attributes is that it causes the victim's bodily fluids to drain into their lungs, leaving them parched. While dying of thirst, they drown. Bones are not broken, but both shoulders and other major joints are dislocated.

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

His physical mortality was ebbing away...

“As water (*ka ha maym* – as it pertains to bodily fluids), **I am poured out and weakened** (*shaphak* – I am drained and emptied (nifal perfect)).

And (*wa*) **all of** (*kol* – each of) **my most substantial bones** (*‘etsem ‘any* – my limbs) **are stretched, separated, and out of joint** (*parad* – have parted and are dispersed (hitpael perfect – clearly states that at this moment he is not being assisted by anyone and is enduring this on his own initiative)).

My heart is now (*leb ‘any hayah* – my heart has come to be (qal perfect)) **like wax** (*ka ha downag*). **It has melted, wasting away along with** (*masas ba tawek ‘any* – it is dissolving, weakened and discouraged, within (nifal perfect)) **my internal organs** (*me’eh ‘any* – the core of my body). (*Mizmowr* 22:14)

Like sunbaked dust (*ka ha cheres* – similar to a broken vessel of earthenware), **my vigor and strength** (*koach ‘any* – my vitality and potential, my physical muscular power) **are withered and failed** (*yabesh* – are dried up without moisture and incapacitated such that they no longer respond (qal perfect)).

And (*wa*) **my tongue** (*lashown ‘any*) **cleaves** (*dabaq* – clings and is made to stick (hofal passive)) **to the roof of my mouth** (*malqowch ‘any* – to my palate).

So, upon (*wa la* – drawing near and approaching) **the dust** (*‘aphar* – of the natural earthen material and ready to

be pulverized [from 4QPs] **of death** (*maweth* – of the plague), **they have placed me, validating why I’m here** (*shaphath* – they have put me here to ratify my purpose [4QPs ‘they placed’ vs. ‘you laid’ in MT] (qal imperfect)).” (*Mizmowr* / Song / Psalm 22:15)

The textual base of *cheres* | potsherd is identical to *charash*, meaning “to be silent while others plot evil, devising a plan of action that cuts and separates.” All the while, his expendable physical body, comprised of the elements of the earth, was broken, being deprived of the fluids being drained into his lungs, suffocating him.

Maweth is “death personified.” It is “the disease that plagues us.” Fully amplified, *maweth* conveys: “the physical trauma of the body dying, the infliction of a disease that causes death, and a judgment in which the penalty is a death sentence.” It is derived from, and at the consonant level spelled identically to, *muwth*: “those who are executed and dispatched to die.”

The body Dowd’s soul was still clinging to was in the final throes of serving as the Passover Lamb. It would soon die so that we wouldn’t suffer the same consequence. Then his soul would be laden with the corruption of his people and taken to *She’owl*, the place of separation, in our stead. By bearing Yisra’el’s rebellion against Yahowah, he exonerated and pardoned his people on UnYeasted Bread.

The character of the overtly political and religious hasn’t changed much over the years. Addressing the Romans who became Roman Catholics, Dowd declared...

“For indeed (*ky*) the contemptible scum and abased yelpers (*keleb* – loud and attacking, unfaithful pagan dogs; evil male prostitutes of a lowly status and violent nature; puppets and traitors) have surrounded me (*naqaph* ‘any – they have encircled me like a swirling wind).

A politicized religious community providing the

testimony (*'edah* – a congregation acting like a gang in a herd serving as witnesses) **of the disastrously corrupt** (*ra'a'* – of those who are wrong, disturbing, evil, and injurious) **establishes a destructive annual cycle to denigrate what I'm doing** (*naqaph* '*any* – they go around me, severing me from my source in a destructive fashion).

They bore into (*ka'aruw* – they dug into and pierced [5/6HevPs has *ka'aruw*, a variation of *karah* – dig, bore, pierce while the MT has *ka'ary* – like a lion) **my hands** (*yad*) **and my feet** (*wa regel* '*any*).'” (*Mizmowr* / Song / Psalm 22:16)

These canines would be wolves, Roman and Pauline. Over time, their unifying political and corrupt religious testimony would create a new cycle of events from Easter to Christmas. In so doing, they would completely denigrate Dowd's sacrifice. There would be no provision for Chag Matsah on the religious calendar of Christians or Jews.

By denying Dowd's great sacrifice, they would preclude their own participation in the Covenant while blocking their path to God. The enormity of what he had done was for naught – at least, for the false witnesses. It was Replacement Theology at its worst.

As the Romans struck their blows, pounding nails into Dowd's wrists (which were considered part of the hand in the first century) and into his heels, they “*ka'aruw* – bore through” them with primitive nails constructed of tapered iron rods. While using such crude implements in this excruciating fashion was repulsive, even reprehensible, there remains a far greater crime here than mutilating and murdering the Messiah.

If you are a Jew, faithful to the religious traditions of the rabbis, what I'm going to share ought to make you nauseous, even angry. To keep you from knowing that your Messiah, Dowd, served as the *Pesach* '*Ayl*, rabbis altered the passage to read: “Like a lion are my hands and feet.”

This was not a mistake. It was done on purpose.

All these many years later, even with the Dead Sea scroll found at Nahal Hever in 1950 and the *Septuagint* confirming *ka'aruw* | bore into rather than *ka'ary* | like a lion, Jewish scholars are still unwilling to acknowledge that Dowd, as a prophet, accurately described what he, as a great hero, endured. They argue in favor of the Masoretic Text. Their last vestige of denial comes by way of suggesting that the writing on the 2nd-century-BCE fragment (over one thousand years older than the Masoretic Text) is too faint to read with certainty. However, you can look it up online as I have done and see a picture of it for yourself if you are still wondering who to trust. The word ends in a Wah, not a Yowd.

The hands and feet of the Passover Lamb were nailed to an Upright Pillar on Mowryah during the 4000th observance of the Miqra'. But the Romans who did so were not the only criminals seeking to negate Dowd's sacrifice. Rabbis played their role too.

Since what I am claiming regarding this prophecy is easily verified and accurate, it means that Dowd wrote that his hands and feet would be pierced five centuries before crucifixion was conceived by the Assyrians and seven hundred years before the piercing style of Roman execution was invented. It also means that the most esteemed rabbis are liars who should not be trusted. The authors of the oral traditions are deceitful men who are willing to alter God's testimony to suit their own personal agendas.

The prophet *Zakaryah* | Zechariah had a great deal to say about the role of Father and Son in this sacrifice. And since it is especially relevant to this passage, let's consider Zakaryah 12:10 before we complete the *Mizmowr*. Yahowah is anticipating this moment...

“And (wa) for a time, I will pour out (shaphak – I

will provide an outpouring and build upon) **upon the House** (*'al beyth* – on behalf of the family and home) **of Dowd** (*Dowyd* – the Beloved (of the 1076 occurrences of *DWD* this was one of the few in a prophetic text scribed *DWYD* – adding a *Yowd* representing the hand of Yah)), **and upon** (*wa 'al* – also on behalf of) **those who dwell in** (*yashab* – the inhabitants who establish their abode and remain in) **Yaruwshalaim** (*Yaruwshalaim* – the Source of Guidance and Teaching on Reconciliation), **a spirit of compassion and acceptance** (*ruwach chen* – the spirit of favor and mercy, of a beautiful and beneficial Spiritual Garment), (*wa*) **for those requesting mercy and clemency** (*tachanuwn* – of being treated with kindness and affection, with compassion; from *chanan* – mercy and favorable treatment).

Then (*wa*), **they will be able to look** (*nabat* – they, at this time, will be equipped to observe, focus upon, pay attention to, and regard, think about and then appropriately respond) **to Me** (*'el 'any*) **accompanied by the one who** (*'eth 'asher* – with whom by association, and to show the way to the benefits of the relationship) **they had reviled and pierced** (*daqar* – they had thrust into by driving sharp implements completely through (qal perfect)), **and** (*wa*) **they will lament** (*saphad* – they will sob, expressing their genuine sorrow (qal perfect)) **over him** (*'al huw'*) **just like** (*ka* – similar to the way) **one cries** (*misped* – one shrieks and howls) **over the most uniquely special child and valued life** (*'al ha yachyd* – for the only son; from *yachad* – who reunited and joined together), **anguished and infuriated** (*wa marar* – grieving furiously, angry and enraged, even frantic) **over him** (*'al huw'* – on his account), **consistent with** (*ka*) **the anguish suffered over** (*marar 'al* – the frustration and rage endured over) **the firstborn** (*ha bakowr* – the first son born into a family).” (*Zakaryah* / Remember Yah / Zechariah 12:10)

When read in conjunction with the 22nd Mizmowr,

Zakaryah 12 becomes one of the most compelling of all prophetic pronouncements. It sings to our hearts, reassures our minds, and comforts our souls. At long last, we can appreciate how the elements which comprise the declaration work in harmony to tell the story everyone needs to hear.

To begin, the last opportunity for reconciliation is being poured out in this special way and at this opportune moment on behalf of the Household of Dowd. The Messiah represents *Yisra'el* | Individuals who Engage and Endure with God, *Yahuwdah* | the Beloved of Yah, and the *Beryth* | Covenant Family, such that the *Beyth Dowd* | Household of Dowd is comprised of select individuals representing a fusion of *Yisra'el*, *Yahuwdah*, and *ha Beryth*.

God and King are returning to *Yaruwshalaim* | the Source of Guidance on Reconciliation on *Yowm Kipurym* | the Day of Reconciliations. As a result of what they have done for the Family during the preceding five *Miqra'ey* | Invitations to be Called Out and Meet with God, there will be an outpouring of compassion from the *Ruwach* | Spirit upon those who have gathered to receive them. It will be the ultimate family reunion. Our Heavenly Father, Spiritual Mother, and beloved Son, our Savior, have returned to claim their own.

For the first time in 3,480 years, since the Children of Yisra'el, when gathered around Mount Choreb, said that they did not want to see or hear from Yahowah again, a select few will be prepared and ready for both. As a result of Dowd's devotion, they will look up to see Yahowah accompanied by His Son.

God will return with the one Yisra'el reviled and Rome pierced. And this is as it should be since we did not crucify God but, instead, the one most beloved by Him.

While it occurred 2,000 years ago, all of those gathered before Father and His Son this day will be

genuinely sorry that their predecessors rejected the Zarowa' when they should have celebrated his sacrifice. Their reaction will be bittersweet but initially more weeping than shrieking. It is hard to imagine looking upon Father and Son and realizing how despicable humankind has been by failing to appreciate the Messiah's gift over the centuries.

This will be the first opportunity to publicly apologize to him and then express our gratitude. For Jews, they will be conflicted, horribly embarrassed for failing to recognize his sacrifice, and exceedingly joyful knowing that he earned the right to be their King by saving them.

This surviving remnant of Yisra'el, and all those comprising the Covenant Family, will have made the connection between the Son who is given in Yasha'yah 9 and the Lamb who was sacrificed in Yasha'yah 53, between the Firstborn of Mizmowr 89 and the *Bakowr* of Zakaryah 12, between the piercing depicted in this prophecy and foretold in Psalm 22. With Yahowah and Dowd returning to Yaruwshalaim, it will be hard to hold back the tears as we witness our King in all of his glory and visualize the God our forefathers ignored.

Dowd's initial life among us 3,000 years ago was the most amazing in human history. He was the consummate poet and lyricist, shepherd and king, father of his nation and Son of God, and a prolific prophet and heroic defender of his people. He represented the best and worst of Yisra'el, while in his relationship with Yahowah, he became the exemplar of the Covenant. But unfortunately, most of what he came to represent was stolen from him to legitimize religions he would have condemned.

Dowd's Second Coming 2,000 years ago was the most magnanimous in the long history of humankind. He volunteered to have his soul sent down from Heaven and placed in a rather ordinary body to serve as the Passover

Lamb to open the doorway for his people to come Home. And then he carried the guilt of the Covenant Family into She'owl, depositing it there so that we might be perfected and live with him and his Father forevermore. He wrote openly and graphicly about it and then endured much of it in the sight of his people, and yet, no one credited him with the most heroic and compassionate act in the history of mankind. Worse, his people denied the Miqra'ey were fulfilled while the *gowym* attributed his sacrifice to a figment of their imagination – damning Jews in the process.

With Zakaryah 12, we come full circle. The *Bakowr* | Firstborn during his life as the King of Yisra'el is projected through his Second Coming as he was pierced for his people's redemption and then onto his third arrival as he returns as King of the Universe with his Father who created it. Those who rejected him now embrace him. And those who disavowed his Father are now in His company.

Just as there are three forty Yowbel epochs of 2,000 years between our expulsion from the Garden to our return to it courtesy of Father and Son, the Messiah, who was anointed on three occasions, will have been here three times over the past 3,000 years. He showed us the way Home by fulfilling the first three Miqra'ey, and he will be there to greet us when we arrive.

On the Day of Reconciliations, as the sun sets to a new dawn on October 2nd, in the *Yowbel* year of 2033 (6000 Yah), Father and Son will return to Yaruwshalaim as a reconciled Yisra'el and Covenant Family look up with tear-filled eyes, finally recognizing what actually occurred on the Passover. They will appreciate what Dowd declared prophetically and then endured.

Returning to Golgotha on this day, Pesach in the *Yowbel* of 33 CE (Year 4000 Yah), we find that Dowd predicted...

“I can count (*saphar* – I can record, measure, and make an accounting of, relating to) **all** (*kol*) **my bones** (*‘etsemowth* – my skeleton and limbs). **They** (*hem*), **themselves, stare as they look right through me** (*nabat ra’ah ba ‘any*).” (*Mizmowr* / Song / Psalm 22:17) prophetically wrote about, witnessed and endured.

The Romans were savages, but their bloodlust was partially moderated by breaking the legs of most crucifixion victims so that they would be unable to free their diaphragm. Once the capacity to push up against the nails that had been driven through the ankles was curtailed by broken fibulas, it effectively eliminated the ability to draw air into the lungs and breathe. While this sounds cruel, it was actually done to expedite death, shortening the duration of the agony from days to hours. This was especially relevant when the gruesome specter of crucifixion was visible to the religious pilgrims in Jerusalem for Passover. And it’s hard to observe the Sabbath when one’s view of the sunset is interrupted by the sight of religious and political leaders torturing the Passover Lamb.

But such was not the case with Dowd. He had been whipped to the precipice of death prior to being crucified. So, his body would succumb in a timely fashion without any of his bones being broken. It was a special dignity for a rival king.

The second portion of this prophetic pronouncement suggests that, even with all he had written about his sacrifice on behalf of his people, they, nonetheless, looked right past him, unable to fathom what was occurring before their eyes. And they have continued to do so for the past 2,000 years.

Since words paint pictures, Romans crucified their victims along major roadways. It was more humiliating and served as a deterrent. Golgotha, the place of the skull, is

just outside the Damascus Gate and sits directly beneath what was the summit of Mount Mowryah during ‘Abraham’s day. Portions of the mountain were carved away to enlarge the Temple Mount and bolster the city’s walls.

The Place of the Skull is at street level and faces the main road leading north out of town. Today, the site of the crucifixion is the back parking lot for the Jerusalem bus station. The only artifact I have ever treasured is a piece of limestone I gathered from this place. In all likelihood, the bloodstained Mercy Seat of the Ark of the Covenant lies directly beneath, protected in Yirma’yah’s Grotto.

Providing the fodder used to comprise the Christian New Testament, we find Dowd revealing...

“They divide (*chalaq* – they plunder, assign, and distribute) **my garments** (*beged* ‘any – my apparel and clothing) **among themselves** (*la hem*), **and** (*wa*) **for** (*‘al*) **my clothing** (*labuwsh* ‘any – my garments), **they cast lots** (*naphal gowral* – they get down on their knees to toss pebbles to claim a portion).” (*Mizmowr* / Song / Psalm 22:18)

Dowd was pointing out something quite profound. As the Passover Lamb was making it possible for us to live forever as part of Yahowah’s Family, inheriting all that God has to offer, Romans were playing with pebbles to determine who could steal his dirty, bloodstained clothes. And yet, all Christians could make of this was to use it to prop up their faith by capitalizing upon a meaningless opportunity to claim that their “Jesus” had fulfilled yet another prophecy – or at least, the Romans had done so.

And while it proved nothing other than Christian desperation, there is a serious problem with the Gospel attestation – this was written in first person by the most famous of Jews and, most assuredly, not by Jesus. **My** means “my” not “his.”

But alas, if these Romans had been Roman Catholics, they would have scooped his apparel up, designated his robe as a holy relic, and then erected a lavish shrine so that the faithful could worship it while they collected a visitor's fee. The fact that Passover was being fulfilled by the Son of God to provide everlasting life in accordance with the Towrah would be irrelevant to their religion.

With Dowd's last words on the upright pole, Yahowah's Spirit departed, leaving the soul of the Passover Lamb to bear the guilt of every Covenant member. He pleads:

“But You (*wa 'atah*), **Yahowah** (*Yahowah* – an accurate transliteration of the name of *'elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation), **You will not be far away for a protracted period of time** (*lo' rachaq* – You will not continually disassociate Yourself from me (qal imperfect jussive)).” (Mizmowr / Song / Psalm 22:19 in part)

This prophetic statement affirms that during Matsah, Yahowah and Dowd would be separated from one another but not for long. This is why *rachaq* was both negated and scribed in the imperfect conjugation.

It also provides the Set-Apart Spirit with a descriptive title. *'Eyalowth* is the feminine plural of *'eyal* | one who assists and helps, empowers and strengthens.

“My *'Eyalowth* | my Source of Strength and Help (*'Eyalowth 'any* – One who Empowers and Assists Me, She Who Provides Aid, making me effective and influential, feminine plural form of *'eyal* / *'ayil* – the strength, fortitude, and ability of the ram opening the doorway), **it is my desire and Your decision, my choice and Your will to act quickly, hastening the process, rapidly rushing in with the minimum passage of time** (*chuwsh* – You and I want You to be prepared to act as

swiftly as possible (qal imperative second-person singular paragogic he cohortative)) **to assist in my rescue by supporting me** (*la 'ezrah 'any*).” (*Mizmowr / Song / Psalm 22:19 (22:20 JPS)*)

Just as the Hebrew language was embodied with the unique capability of limiting or extending the action of a verb over time, it was endowed with the ability to express volition in first, second, or third person. And here, as before, we find that minimizing Dowd’s tenure in She’owl is his desire and Yahowah’s decision.

Obviously, Dowd wanted his time away and confined in the lightless realm of She’owl to be limited. And he realized that, since no one had ever been retrieved from Hell, he would be reliant on the Set-Apart Spirit whom he was calling his “*Eyalowth*.” She would be working with Dowd to empower the Passover Lamb and help open Pesach’s Door.

Eyalowth, as a Divine title, similar to *'elohym*, although now feminine and used in conjunction with the Set-Apart Spirit. This proper noun appears this one time in the *Naby*. *Eyalowth*, as the feminine form of *'Ayl*, represents the power behind the Passover Lamb, depicting how he would prevail. The name reveals that our Spiritual Mother is *'eyal* | devoted to providing us with the ability to do whatever is required, empowering us such that we benefit from the Pesach *'Ayl* and find our way Home to Yah.

On this day, She would abandon the dying body and then escort the surviving soul from Pesach to Matsah, from Yaruwshalaim to She’owl. In this way, Dowd’s *nepesh* would fulfill UnYeasted Bread, taking our collective guilt along with him. Once there, She would observe from the outside for the ensuing 24 hours of Matsah, remaining vigilant and prepared to facilitate Dowd’s release. Thereupon, She would envelop Dowd’s *nepesh* and

empower him, preparing him for his return in conjunction with Firstborn Children.

Yahowah has consistently called His Spirit the *Ruwach Qodesh*, which means “Set-Apart Spirit.” Presented as a feminine noun, *ruwach* reveals that Yah’s Spirit represents God’s Maternal nature. And by being *qodesh*, we know that our Spiritual Mother is “set apart” from Yahowah to serve us in similar ways. That is to say that She comes from Yah, that She is part of Yah, and that She is set apart from Yah for our benefit.

Knowing this, Dowd is confirming his rendezvous with the Set-Apart Spirit, affirming that the *Eyalowth* will be there to liberate his soul from the black hole of She’owl when the job is done.

“It is my desire and Your will, my choice and Yours, to deliver my soul, to snatch away and save my soul (*natsal nepesh* ‘any – You want as do I for You to do what is required to rescue and liberate my consciousness (hifil imperative second-person singular paragogic he cohortative)) from the horror, heat, desolation, and ruin (*min choreb*), my unique position as son and precious life as the firstborn child (*yachyd* ‘any) from the influence (*min yad* – from the hand and actions) of the contemptible scum and abased yelpers (*keleb* – loud and attacking, unfaithful dogs and evil male prostitutes of a lowly status and violent nature; puppets and traitors).” (*Mizmowr* / Song / Psalm 22:20)

From this, it’s hard to envision why the *King James Version* published: “**Deliver my soul from the sword; my darling from the power of the dog.**” (They came up with “my darling” by including “*yachyd* – only child,” which was scribed after “*keleb* – evil yelpers,” rather than making it part of the next statement.)

The *New American Standard Bible*, which claims to be literal, reads: “**Deliver my soul from the sword, My only**

life from the power of the dog.” The *New Living Translation* decided to ignore “*nepesh* – soul,” the most important word in this statement. “Save me from the sword; my precious life from these dogs.”

The JPS states: “Deliver my soul from the sword; Mine only one from the power of the dog.” Souls cannot be pierced, and one would not naturally attribute “power” to a canine.

Correctly rendered, the passage is prophetically and historically accurate, informative and important. The Set-Apart Spirit was tasked with the responsibility of retrieving Dowd’s soul from the desolate lifelessness of She’owl – rescuing him from its horrible heat as well, something that is part and parcel of the event horizon of a black hole.

Therefore, long before we were introduced to the concept, we find some of the attributes of a black hole depicted in this text. It is a horrible and ruinous place of complete destruction subject to intense heat. This experience is further detailed in *Mizmowr* / Psalm 88.

Collectively, this is the who, when, how, and why behind the fulfillment of the first three Miqra’ey. Yahowah, Dowd, and the Set-Apart Spirit were in one accord, all committed to establishing the Covenant Family.

And they knew he would not be incarcerated any longer than was necessary...

“You want to liberate and save me, to rescue and deliver me (*yasha*’ ‘any – It is Your will to release me, sparing and redeeming me (hifil imperative second-person masculine singular)), out of (*min*) the mouth (*peh*) of the fearsome and destructive beast (‘*aryeh* – of the fierce predator, the vicious one who hunts and savages his prey, plucking them away).

And from (*wa min*) the horns of the bull representing the flashing light that has risen on high

(*qeren ra'am* – the horned one seeking the highest status in elevated places wanting to be lifted up and trumpeted as a supernatural source of light), **You have answered me during my affliction** (*'anah 'any* – You have responded to me as I'm being harassed (qal perfect)).” (*Mizmowr* / Song / Psalm 22:21 (22:22 in the *JPS Tanakh*))

This is our second encounter with this fearsome beast, but this time, we learn even more about him. He is comprised of light and yet is horned and flashy. He seeks a degree of adulation only the highest status would bring. And he is often presented in the guise of a bull. This would make the destructive beast none other than Satan.

Taking this one step further, while *'arayeh* is often translated as “lion,” it is clearly symbolic in this refrain. This “vicious predator maims its prey.” Also telling, *'arayeh* forms the basis of *'Arydatha*, a name of Babylonian origin which identifies the founder of the Babylonian Mystery Religion. We should not be surprised then that the most common symbol for Babylon's god was a winged lion. The gates of Babylon were adorned with them.

Dowd uses *'arayeh* in the 7th *Mizmowr* as a pseudonym for Satan's alliance with Sha'uwl – an especially fearsome beast. He wrote: **“Yahowah, my God, in You, I find a trusted and safe place, with You delivering me from all my pretentious pursuers, especially the boisterous who are verbally contentious against me. You are preserving me for a later time. (*Mizmowr* 7:1) Or otherwise, in the manner of a fiercely destructive being, a vicious beast in search of prey (*'aryah*), he, to satiate his own cravings, will rip apart my soul, snatching it away and shredding it without sparing it.”** (*Mizmowr* 7:2) The symbolic definition works well in both citations.

To ward off this beast, we can rely on Yahowah's

'anah | testimony. His response provides the answer.

Since many Hebrew words have a light and dark shading, let's consider an entirely different approach to the concluding statement of *Mizmowr* | Psalm 22:21:

“And so, from (*wa min*) the brilliant light of this summit which lifts on high (*qeren ra'am* – the supernatural source of light in this elevated place), **You have answered me during my affliction (*'anah 'any* – You have responded to me during my distress (qal perfect)).” (*Mizmowr* / Song / Psalm 22:21/22)**

I prefer this rendering because it not only addresses the location where this occurred, and speaks of the Spirit's response, it serves to connect this portion of the prophecy with what occurred on *Mowryah* | Moriah two thousand years earlier. *Qeren* was used to depict the radiant nature of the lamb Yahowah promised to provide at this time.

No matter how they are rendered, the last four words of the 21st lyric are the most important and the least understood: *min*, *qeren*, *ra'am* and *'anah*. Nonetheless, the *JPS Tanakh*, based upon the Masoretic Text, conveys: “**from the horns of wild oxen rescues me,**” changing “answers” to “rescues” because otherwise the verse would turn God into an oxen's horn.

The NASB gets *'anah* correct but then commits a similar crime, rendering the passage: “**From the horns of the wild oxen You answer me.**” The ASV adds a “yea,” but otherwise reads like its descendant. The NIV dropped the reference to answering (*'anah*) and replaced it with save (*yasha*): “**Save me from the horns of the wild oxen.**”

More creative still, the KJV, ignoring two of the four words and convoluting the others, translates: “For thou hast heard me from the horns of the unicorns.” That must be proof for the faithful that unicorns really do exist.

So that we don't add to the stench, let's start over.

'Anah can convey something positive or negative depending upon the context. It is typically rendered as “to answer, to respond, to testify, or to reply, providing testimony as a witness.” At the other extreme, if addressing what Dowd would endure on this day, *'anah* can be seen as “affliction or humiliation.”

'Anah, however, does not mean “save or rescue.” But what it does mean is important. God responds to those who seek Him and are willing to rely upon Him. Also, since *'anah* *'any* was scribed in second person, it reads: “You answered me.”

Qeren, as we have learned, has a wide range of definitions. It speaks of “shining, being radiant, emitting and sending out brilliant rays of light supernaturally.” *Qeren*’s “horn” symbolism can denote a desire for “power and authority over a kingdom.” And at times, it can mean “flashy.”

As noted previously, Yahowah uses *qeren* in the same place and during the same phase of ‘Abraham’s dress rehearsal for Dowd’s Passover sacrifice. Speaking of the “sacrificial lamb” that was substituted by Yahowah, God said he had: “**shining horns of radiant light** (*qeren* – brilliant flashing rays of light similar to lightning from a supernatural source; symbolic of power, status, and might; a trumpet for signaling a message, and was the summit of a mountain).”

In the 22nd Psalm, we are on that same Mountain with that same Lamb observing the same Miqra’ – separated as they are by exactly forty *Yowbel* | Years of Yah’s Lamb.

The scholars, who miss the meaning of the passage, find their oxen and unicorns in the Masorettes’ vowel pointing, not in the text itself. *Strong’s Concordance*, based upon the King James, says: “*Ra’em* is from *ra’am*, and translates as ‘unicorn’ nine times and is probably the great aurochs or wild bulls which are now extinct. The

exact meaning is not known.”

Strong's goes on to report: *ra'am* means “lifted up and to rise,” but they do not bother to explain what rising up has to do with wild bulls, or unicorns for that matter. And that is probably because those who align themselves with the spirit represented by the “wild bull” go the opposite direction.

Here is another illustrative example. The *King James Version* renders *Bamidbar* / Numbers 23:22 as: “**God brought them out of Egypt, he hath as it were the strength of a unicorn.**” But that’s not what Moseh wrote. The Towrah doesn’t demean its inspiration. Only men do that. The text actually reads: “**God delivered them out of the Crucibles of Mitsraym with the power (*toapah* – the ability through choice to deliver and) to raise them up to a higher place and status (*ra'am*).**”

Inaccurate diacritical markings can render God as foolish as a mythical unicorn or, in the case of the NASB, can put Him in league with Satan: “**God brings them out of Egypt, He is for them like the horns of the wild ox.**”

If nothing else, by exposing these comparisons, we find a reason to stop trusting men, especially the religious. An unfathomable amount of manure has been piled on top of Yahowah’s Word. The truth is still there, as magnificent as ever, but sometimes we have to hold our noses while digging past man’s garbage to find it.

We were not with ‘Abraham on Mount Mowryah when God foretold of Dowd’s sacrifice. We were not with Moseh on Mt. Choreb when Yahowah recounted this story to him for our edification. We were not with Dowd when he composed this Song about what he would endure. And we were not standing outside the Damascus Gate witnessing what our Messiah was doing for us on Passover as He fulfilled these words. But we have something equally revealing and reliable – the words our Savior wrote, and

they are more than enough.

“I have chosen to continually recount, providing a written record (*saphar* – I want to always proclaim, especially in writing (piel imperfect cohortative)) of Your name (*shem* ‘*atah* – Your personal and proper designation, reputation, renown) to my brethren (*la* ‘*ach* ‘*any* – to my relatives, kin, countrymen, and family), within the midst of (*ba tawek*) the summoned community who have been called out (*qahal* – the assembled who have gathered for this purpose), so as to radiate Your brilliant source of enlightenment and brag about You (*halal* ‘*atah* – to become radiant and ongoing with You while extolling Your merit (piel imperfect)).” (*Mizmowr* / Song / Psalm 22:22)

Yisra’el’s most acclaimed shepherd and king, Yahowah’s Messiah and Son, “recorded, related, recounted, declared, and proclaimed” God’s *shem*, His personal and proper name. Too bad his brethren fail to follow his example. He wrote what they have made a religion out of denying.

It is religion-shattering to note that Dowd never departs from his first-person account of Pesach and Matsah. He does not speak of another individual or ever address a third person. You will never find the name “Jesus Christ” on his lips or scribed from the point of his pen. It simply does not exist.

Since Yahowah inspired every one of His *naby*’ | prophets, since they are all keen on conveying Dowd’s name and none mention someone named “Jesus,” this means that either no one by that name contributed to His people or He had no interest in us knowing or using this name. And that makes the misnomer, “Jesus Christ,” completely irrelevant from God’s perspective. He would be no more God than Julius Caesar.

Curiosity prompts us to consider why this would be so,

especially since the world is preoccupied with a name Yahowah never mentions. A third of the planet's occupants are celebrating "Easter" as I write these words, and they categorize themselves as "Christians," when, even though the Babylonian holiday is condemned and there was no Christ. Moreover, Jesus' alleged resurrection makes the misnomer more like Dionysus or Osiris than anyone spoken of by God.

Dowd volunteered to endure the sacrifice because he loved Yahowah and his people...

"Respect and revere (*yare'* – appreciate the astonishing awesomeness of) **Yahowah** (*Yahowah* – the proper pronunciation of the name of *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **to radiate His light** (*halal huw'* – make His brilliant source of illumination clearly visible).

Every (*kol*) **descendant** (*zera'* – seed, child, offspring, family, and progeny) **of Ya'aqob** (*Ya'aqob* – father of Yisra'el who was renamed Yisra'el), **you should choose to consider Him worthy of respect and massively significant** (*kabad huw'* – elect to hold Him in high regard, valuing Him immensely (piel imperative)).

You should want to live with Him (*wa guwr min huw'* – you should choose to become a welcomed guest in His company, sojourning to the place where you dwell and remain as a result of your reverence and respect for Him (qal imperative)), **all you descendants of Yisra'el** (*min kol zera' Yisra'el* – including every child who engages and endures with God)." (*Mizmowr* / Song / Psalm 22:23)

Dowd did so when he wrote these Songs, then when He lived with his Father in Heaven, and now when demonstrating that he had fulfilled Bikuwrym at the conclusion of Pesach and Matsah.

Dowd knows a great deal about respect, how it is earned and lost, and why it is so important. Much of the motivation for saving Yisra'el by fulfilling Pesach and Matsah was to earn back the respect of his people so that he could lead them through eternity.

Dowd had been a shepherd, and he knew the importance of earning the trust of his flock. He had tangled with lions and bears, risking his life to protect them. As a Shepherd King, the Messiah was devoted to protecting his people and defending their home. He had earned their admiration when he slew the foremost warrior of the day. But he would squander much of what he had earned by the way he responded to Sha'uwl and 'Abshalowm. Over his life, he earned it back and then gave it away.

As Yisra'el's greatest defender, the *Zarowa'* | Protective Ram and Sacrificial Lamb knew that he would be able to endure whatever the Romans, the Goliath of their day, brought to bear against him. This time, he would use the body his soul had occupied as the stone. The Ruwach would be the sling.

In so doing, he would earn his people's respect such that he would lead them as a shepherd, knowing that they would rely upon him. One more battle, just two days of conflict, would pay dividends forever. His plan was as brilliant as it was heroic.

However, knowing the full extent of the excruciating torture a thousand years in advance, while recognizing that it would be another 2,000 years beyond that until anyone credited him for making these sacrifices for his people, to remain willing to carry out this commitment requires a level of courage and character exemplified in a single, solitary soul. So, now you know why Yahowah chose him.

Dowd was not just willing, he wanted to do it. He sang about it. One stone was all he would need to fell the giant threatening Yisra'el. Although, when his people denied

Pesach's fulfillment and his foes turned the lamb into a god, it had to sting worse than the whips.

As before, defending Yisra'el by defeating those seeking to subjugate his people would be easier than subduing the more intrusive foe devouring the nation at its core – religion. To resolve it, Dowd's soul would accept our guilt, carry it with him into Hell, and endure the Miqra' of Matsah in She'owl.

After redeeming his people, Yahowah liberated Dowd's *nepesh*, saving him in an act that further enhanced this Son's respect for his Father – which is why he is singing about it here. It would be a beautiful picture, with Dowd now bathed in his Father's light. He would be the First Born of Bikuwrym as a result of what he and his Father had accomplished on Passover and UnYeasted Bread. Knowing many would follow, Dowd then encourages us to respect Yahowah as he had done, and then expect the same result.

Dowd is describing the gift of the Set-Apart Spirit and Her Garment of Light. She has the ability to empower us and enlighten us, teaching us, while rendering us perfect in Yahowah's eyes by immersing us in Her brilliant light. She provides the Spiritual rebirth required to be adopted into Yahowah's Family.

What's particularly revealing in this regard is that *halal* means to “radiate light,” not reflect it. For this to occur, we must have the light source within us. When we are born anew from above in the Set-Apart Spirit, She resides within us, becoming the source of our illumination, empowerment, and enlightenment.

Halal is almost always translated as “praise,” but this is not its primary definition, and it misses the point. *Halal*'s preferred connotation: “to shine, to radiate bright and brilliant light, to make clear and visible by bringing forth the light, revealing its source.”

While the secondary meaning of the word can mean “extol” in the sense of “admiring,” in addition to “boasting,” these inferences can lead to the word’s dark side. *Halal*’s tertiary connotations include: “to make a show, and to be praised for it, to create a grandiose appearance, to be foolish, insolent, and arrogant.”

Yahowah did not create us to praise Him. He is not insecure. Moreover, the idea of worshiping God is perverse. Having us worship Him would be like having thoughtless tadpoles croak out that, by comparison to frogs, men are really swell. Creating an inferior being for this purpose would be narcissistic. Sure, it is appropriate to acknowledge His generosity. Like any parent, He would appreciate that as long as it is heartfelt and straightforward and not self-serving.

Since Yahowah’s intent is for us to engage in the Covenant relationship with Him, He does not want us to fear Him. While I understand that almost every English Bible translates *yare*’ as “fear,” the word also means “to respect and revere.” We cannot love while afraid. Fear breeds revulsion, not affection.

Moving on to the second of three statements, the operative verb, *kabad*, is the first word of the Second of Seven Instructions. It is used to describe the nature of the ideal relationship between children and their Father and Mother. And that is why this is set within the context of Ya’aqob, the forefather of the Children of Yisra’el and thus of the Covenant Family. Equally important, Dowd is still speaking of Yahowah.

The textual consonants which comprise *kabad* give rise to an important series of derivatives. Collectively, they convey: “weightiness, massiveness, significance, worth, value, abundance, glory, and greatness.” In context, therefore, if we see Yahowah as significant, He promises to view us the same way. If we respect Yahowah’s massive

energy and power, He will share His with us. Value Him and we will inherit His abundance. Acknowledge His greatness and He will bring us into His presence and clothe us in His glory.

But, if you trifle with Him and see Him as insignificant, you will become so insignificant it will be as if you never existed. Disrespect His massiveness and you will be reduced to nothingness. Therefore, *kabad* defines the nature of the choice pertaining to a relationship with God and its consequences.

Disregarding Yahowah's intent, the *JPS Tanach* tells us that we should “**dread him,**” with him being the Messiah. The *King James Version*, in its usual rut, reverts back to “**fear him.**” But the word underlying this message is *guwr*, and it speaks primarily of: “abiding, dwelling, and remaining, residing as welcomed guests who gather together, living in harmony as part of one's sojourn through life.” In modern parlance, *guwr* would describe an enduring staycation – which would be ideal for those residing in Jerusalem.

The truth was hard to miss because *Yisra'el* | Individuals who Engage and Endure with God is in many ways analogous with *guwr* in that the Chosen People have been invited to live in Yah's Home.

The secret to our success is contained in these words...

“Indeed (*ky*), He has not relinquished His regard for or thought less of (*lo' bazah* – He has not shown contempt for nor devalued, nor has He lost respect for, refused to consider, nor abstained from (qal perfect)), nor has He rejected (*wa lo' shaqats* – He has not shown antipathy nor disdain toward nor an aversion for) the responsive one who is afflicted and oppressed (‘*enuwth any* – the one who answers the summons, who engages and acts, is humble and unpretentious, who replies even while persecuted; from ‘*anah* – to answer, respond, and

engage).” (*Mizmowr* / Song / Psalm 22:24)

We should all make this choice and look forward to this day. But let’s be clear, this opportunity was created for Yisra’el. We are invited to join them, not replace them.

While “He” is Yahowah, the one who remains responsive even in the midst of his affliction is Dowd. And even though we will never endure this degree of persecution, it is a message for us, such that we also remain responsive to Yahowah’s calling, even in our darkest hour when all appears lost.

And in this case, Dowd, after having accepted the guilt of every Covenant member over thousands of years, would have been vulnerable to rejection. And yet, nothing would interfere with Yahowah’s enduring love for His son.

Bazah is the opposite of *kabad*. The basic meaning is “to accord little value to someone.” It conveys “disdain and a lack of respect or reverence.” *Bazah* can be rendered: “to hold in contempt, to refuse or abstain from, or to treat as beneath one’s notice or dignity.”

Dowd is, therefore, summarizing Yahowah’s policy: *bazah* for *bazah*, *kabad* for *kabad*. If you don’t respect Him and value His redemptive solution, you aren’t going to trust Him or rely on it. And since there is but one God, one source of life, and one savior, by being *bazah*, by being of little worth, by being beneath one’s notice, and by being alone and abandoned – *bazah* happens.

The most interesting aspect of this statement might be the realization that both ‘*enuwth* and ‘*any* are based upon ‘*anah* – a word whose primary meaning is “to respond by answering a summons to meet.” Yahowah’s seven Miqra’ey, three of which Dowd is seen responding to in his Psalm, are invitations to be called out and welcomed into God’s presence. Our response to them determines our future – if we even have one.

This is intriguing because Dowd is conveying both sides of *'anah*, “to answer and respond” or “be afflicted and persecuted.” Said another way, Dowd’s *nepesh* | soul was afflicted on Pesach and Matsah so that those who reply and answer Yahowah’s invitations don’t suffer the same fate.

Having begun the 22nd Mizmowr at a defining moment in the second of three epochs of Dowd’s prolonged existence, asking “My God, my God, why?” and then detailing his ordeal through Pesach and Matsah, Dowd has turned his attention to Yahowah. He realized that his Father will always be the impetus behind the restorative effects of these Miqra’ey, orchestrating every aspect for our benefit.

Dowd wants to share the result with us: his soul and Yahowah’s Spirit were reunited...

“Nor did He continually conceal His presence (*wa lo’ sathar paneh huw’* – nor has He hidden His appearance) **from him** (*min huw’*).

And (*wa*) **during** (*ba*) **his request for help** (*showa’ huw’* – his pleading for relief and request for assistance in a desperate situation) **to Him** (*’el huw’* – to He who is God), **He listened** (*shama’* – He heard).” (*Mizmowr* / Song / Psalm 22:24)

If you recall, it was this very same cry for help that initiated the *Yatsa’* | Exodus from Mitsraym. Yahowah listened then, just as He will listen again during the Time of Ya’aqob’s Troubles. We are witnessing the culmination of God’s promises to His people.

As we have long recognized, there will be a second *Yatsa’* | Exodus – this one from the *mitsraym* of modern man. God is waiting for us with open arms. All we have to do is respond.

Dowd’s lyrics reveal that Yahowah was aware of what would be occurring to His Son’s soul. And it is evident that

they had discussed how this would all transpire.

This perspective offers yet another affirmation that Father and Son had developed mutual adoration. They were eager to praise one another, both proud and impressed with what the other had accomplished. In so doing, they reveal what fulfilling Chag Matsah accomplished, while helping us better appreciate why Yahowah prefers to work through special people like Dowd rather than alone. Even God couldn't achieve this moment independently. And from Dowd's view, the Son is singing his Father's praises because he was grateful for what He was accomplishing on behalf of Yisra'el.

“From You and because of You (*min ‘eth ‘atah*), I will be appreciated and adored for shining brightly, my reputation exalted (*tahilah ‘any* – my song proclaiming my accomplishment and gratitude for this tremendous opportunity will elicit praise; feminine from *halal* – brightly shining and radiating light (construct, making it possessive)), within the greatly esteemed assembly (*ba qahal rab* – among the abundant and exalted company), fulfilling my commitment and promise to be part of the freewill offering (*neder ‘any* – my vow).

I am fulfilling restitution and complete restoration (*shalem* – I am offering for enduring recompense and renewal (piel imperfect first-person singular)) in a conspicuous and straightforward fashion in the presence (*neged* – openly and in full view) of those who respect and admire it (*yare’ huw’*).” (*Mizmowr* / Song / Psalm 22:25)

This is the Messiah's statement of purpose. It explains why he chose to endure the worst man and devil could inflict. His People and his Father were worth the sacrifice.

Dowd has earned the respect and adoration of God and every Covenant member. And if they had not been so easily indoctrinated, the same would have been true of every

Yisra'elite and Yahuwd. So, while it was the greatest achievement in his life, it was Yahowah who made this possible. God combined Dowd's brilliant decision and courageous approach with His ability to achieve the plan's purpose.

Having convinced God that he should be allowed to honor the most important promise ever made by enduring this excruciating trial during Chag Matsah as the sacrificial victim, Dowd is acknowledging that, while he will be adored for having done so, Yahowah deserves the credit.

Without God, Dowd does not exist. Without Dowd, God is still God. But beyond the obvious, had Yahowah been an absentee landlord, disengaging after creating the universe, Dowd would not be worth knowing or remembering. Without Yahowah choosing, anointing, and inspiring him, he remains a shepherd, his great potential squandered in Bethlehem.

It goes far deeper. Without Yahowah conceiving, articulating, and enabling the Beryth and Miqra'ey in the Towrah and then demonstrating their effectiveness in the lives of His people, Dowd's sacrifice would have been meaningless because it would not benefit anyone.

Dowd was motivated by what he knew Yahowah had and would accomplish through Pesach, Matsah, and Bikuwrym on behalf of the Beryth. And he recognized that his Father was capable of orchestrating the entire affair to justifiably reconcile His relationship with His people.

Yahowah made it possible for Dowd to be great. And Dowd understood the opportunity God had presented; he accepted the conditions and benefited from the result. And now, because of what Father and Son have accomplished by working together, the same opportunity, conditions, and benefits are available to everyone else.

Working together as Father and Son, they did these

things in a conspicuous, straightforward fashion, each on the right day, each in the right way, each in the right order, and did so publicly at the crossroads of the world.

The Song's lyrics continue with prophetic echoes of what Shabuw'ah would bring...

“The unpretentious and straightforward who respond (*'anaw* – the sincere who act by answering the call; from *'anah* – to answer, respond, and reply) **shall be continually nourished** (*'akal* – they shall always be fed (qal imperfect)) **and genuinely satisfied with overwhelming provisions** (*wa saba'* – and they will be content with what is being provided with all of their needs met (qal imperfect)).

Those who seek Him, inquiring about and accounting for Him (*darash huw'* – those who search for Him while learning from Him (qal participle)) **will continually radiate Yahowah's brilliant and clear light** (*halal Yahowah* – they will become a visible source of Yahowah's light (piel imperfect third-person masculine plural)).

Your essential persona and good judgment (*lebab 'atah* – your inner nature and individual essence, your thoughts, feelings, and decisions, your mind and heart, and thus your soul and consciousness) **will live forever based upon this restoring witness** (*chayah la 'ad* – shall be eternally restored and preserved, revived and nurtured throughout time as a result of this eternal testimony (qal imperfect jussive)).” (*Mizmowr* / Song / Psalm 22:26)

And yet, there it was, the whole of it, from Pesach to Bikuwrym, laid out before him in all of its excruciating and yet exhilarating detail. There were moments when the Son of God must have wanted to close his eyes and turn away, but he could not because he had been sent as a prophet for this purpose. There would be a happy ending, a Divine purpose for enduring the suffering. This is the story

Yahowah wanted Dowd to share.

And then to think, Father and Son did all of this to save the men who were standing by and allowing the Lamb to be abused – the men and women who seemed incapable of responding at the time. It had to have been cathartic for the king. And yet, they would celebrate in the end.

Through it all, Dowd had been taken forward in time without moving a step from where he lived, to witness and then report on the fulfillment of Passover, UnYeasted Bread, and Firstborn Children. Then, he mustered the resolve to do as he had promised.

All of this took place in a conspicuous and straightforward fashion on the designated day, in the right way, in the correct order, at the crossroads of the world. And while it would take the rest of us a few thousand years to get the drift, Dowd boldly proclaimed what he had witnessed – indeed, experienced.

Should you wonder, the “*qahal rab* – great assembly on behalf of the community” is *Yowm Kipurym* | the Day of Reconciliations. It not only designates the day Yahowah will return with His Mashyach and Melek, Dowd, it commemorates the restoration of Yisra’el.

This is the synthesis of the Towrah. It is the answer, the promise, the purpose, the means, and the reward. It encapsulates Dowd’s life and lyrics.

The final four lines of the 3,000-year-old prophetic *Mizmowr* | Psalm reveal that Yahowah is looking forward to Yisra’el’s return with Yahuwdah. This is then the ultimate expression of Dowd’s purpose and Yahowah’s promise. There is nothing more important than reminding Yahuwdym why they ought to return.

“They will continually remember (*zakar* – they will recall and will be mindful (qal imperfect)) **and then they will return** (*wa shuwb* – they will turn around and think

differently, reestablishing relations, renewed and restored by turning) **to** (*'el*) **Yahowah** (*Yahowah* – an accurate transliteration of the name of *'elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation), **everyone to the extremities of the Land and Earth** (*kol 'ephes 'erets* – all finally without ceasing to the far extent of the material realm).

And (*wa*) **they will settle down and camp out, while making this announcement on their own initiative** (*chawah* – they will verbally explain this without being pressured to do so, continually conveying their decision using words, announcing this without outside influence while camping out for a prolonged period (estafel (reflexive of the hitpael) imperfect)) **approaching Your appearance** (*la paneh 'atah* – upon Your presence) – **all people and ethnicities** (*kol mishpachah gowym* – every member of the extended family and race, including non-Yisra'elites).” (*Mizmowr* / Song / Psalm 22:27)

We began the 22nd *Mizmowr* with Dowd *'azab* | separated from Yahowah and near death, and now, we find ourselves camping out with Him forevermore. We have moved through Pesach, Matsah, and Bikuwrym, enabling Shabuw'ah and Taruw'ah to facilitate Kipurym such that we are celebrating Sukah. In this way, *chawah* is a full-service verb, addressing everything from settling down and camping out to making our choice to live with Yahowah known.

It is reassuring that God's campers are gathered prior to His appearance. Our mission is to ensure that Father and Son are pleased with the reception they receive. It is also affirming of our experience that every member of the Covenant Family will be there, including *gowym*.

Stating the obvious, no one is remembering or acknowledging he-whose-name-is-never-spoken – Jesus.

Peter's and Paul's imaginary friend didn't accomplish any of this, and he isn't coming back because he was never here in the first place. He is not even a good counterfeit of Dowd.

The reason that this and every other prophecy regarding the fulfillment of the Miqra'ey do not mention someone named, Yahowsha', much less, Jesus, is that the former is irrelevant apart from what it represents, and the latter is a misnomer.

I was curious as to the set of circumstances whereby everyone on Earth would be making this announcement before Yahowah. But there are five answers provided in the text. First, those included in this group have already "*zakar* – proclaimed the truth about Yah." They, therefore, would be Covenant.

Second, each has "*shuwb* – changed their thinking and returned" to Yah – as is required by the Covenant. Third, they have "*chawah* – made this announcement on their own initiative," and that means that they made this declaration after having left the influence of religion and politics.

Fourth, *mishpachah*, is a compound of "*my* – to question" and "*shiphchah* – to spread out as a family." It portends that these are the few among the many.

And fifth, like the first, these announcements are being made concurrent with Yahowah's arrival. At this moment, the only surviving souls will be Covenant. Dowd will have silenced and obliterated the rest.

“Because indeed (*ky* – for the express reason), **on behalf of** (*la* – during the approach of) **Yahowah** (*Yahowah* – the proper pronunciation of the name of 'elawah – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration), **the king reigns** (*maluwkah* – there is rulership and royalty; from *malak* – to become king and reign by

providing advice and counsel), **providing leadership by painting pictures with words** (*wa mashal* – taking charge through effective communication, making informative and revealing comparisons with proverbs and parables, governing through wise discourse (qal participle)) **with (ba) people from different races and places** (*gowym* – different ethnicities).” (*Mizmowr* / Song / Psalm 22:28)

The opening lines of this Song were focused on Dowd’s fulfillment of Pesach. As we near its conclusion, we are celebrating Sukah. But more than this, Yahowah has answered a question that, until this moment, I’ve never understood: Why would anyone living in Yahowah’s presence need a king?

The answer is found in *mashal* because Dowd will “lead through effective communication and govern through wise discourse, ever ready to paint pictures with his words which lead to understanding.” No one has been as gifted in this regard as the author of these lyrics. And that is why he reigns as king on behalf of Yahowah. Rather than return to the *Shaphat* | Judges, in the Covenant Family, the firstborn and most beloved Son will provide proverbs and parables.

This is Dowd’s moment to shine. And those of us who answer his call will bask in his light. Further, as should be obvious now that we have witnessed Father and Son fulfilling the Miqra’ey together, that God prefers to work with us rather than alone. Yahowah’s preferences will not change as we enter eternity.

With Dowd singing every evening, the children of the Covenant will gather around the campfire and be regaled by his stories. Listen...

“All of (*kol*) the anointed (*dashen* – the chosen harvest, the accepted and satisfied, the empowered and content, the prosperous and enriched, the vigorous who are now thriving) of the Land and Earth (*‘erets* – of the material realm) who approach His presence (*la paneh*

huw' – at His appearance) **shall be nourished** (*'akal* – they will have been fed (qal perfect)) **and they will settle down living in shelters while independently making their position known** (*wa chayah* – they shall tabernacle [reminiscent of *Sukah* – Shelters where we camp out with God] while they make public pronouncements and explain, using words, what matters most to the living (estafel / hitpael imperfect)).” (*Mizmowr* / Song / Psalm 22:29 (JPS 22:30) in part)

This is yet another affirmation that we should be following Dowd’s example. He is showing us the way Home. Just as he was anointed three times, symbolic of his three lives here on Earth, Yahowah will be anointing every member of His Covenant Family. And as a result, we will all be “*dashen* – among the chosen for the harvest, accepted and satisfied, richly empowered and totally content.”

Over these last few stanzas of this glorious song, Dowd has stated that his Father’s provisions satisfy, that those who rely upon His bread will be nourished, and that they will be healthy and prosperous, lacking nothing. He has also said that those who change their thinking and attitude toward Him will be restored.

The Children of the Covenant are now *chayah* | living in *Sukah* | Shelters, Camping Out with our Heavenly Father during the millennial celebration of the Sabbath. The *Miqra'* of *Sukah* – the Invitation to be Called Out and Meet with God is a time of wondrous *chawah* | pronouncements as we proclaim what it means to us individually to have been afforded this opportunity.

These insights are provided by *chawah*, which most English Bibles wrongly render as “bowing down, and prostrating oneself in worship.” Even outside of the context of Yahowah’s return, and living in His presence, there is very little etymological support for that rendering. At best, it is listed fifth among four considerably more valid

definitions in most Hebrew dictionaries. And some lexicons don't even include "bowing or worshipping" among *chawah*'s connotations.

As we have discussed, the primary meaning of *chawah* is "to tell, to explain, to announce something publicly, to verbally convey an important statement using words, and to inform making a declaration." The secondary definition for *chawah* speaks of settling down and living in shelters while making our positions known as we celebrate Tabernacles. In this context, a *chawah* is "a settlement, a place people camp out, and an encampment where they tabernacle together."

This idea of "living collectively" is further reinforced by Chawah – the name God gave to 'Adam's companion. It reveals that she spoke her mind while camping out in the Garden. And while her proclamations got herself and 'Adam expelled from 'Eden, coming full circle, it is ours which will allow us back in.

That is not to say that people won't bow down before God. Many will. And this realization brings us to the second half of the 29th statement. For the Earth to become like 'Eden, it will have to be cleansed. As part of this process, we read...

"Those who are habitually kneeling down, prostrating themselves, having made life miserable (*kara*' – those who are continually bowing down on their knees (qal imperfect third-person masculine plural)), will all descend, going down (*kol yarad* – those bowing down will all be abandoned and lowered, brought down (qal participle)) to the dust of the earth ('*aphar* – to the ground, toward the powdery ash and dirt, to the rubbish and rubble of the material realm), even (*wa*) the soul itself (*nepesh huw*' – his consciousness).

He will not be allowed to live (*lo' chayah* – He will not be kept alive, restored to life, revived from death, nor

spared, saved, or preserved (piel perfect third-person masculine singular)).” (*Mizmowr* / Song / Psalm 22:29)

As we have shared throughout *Yada Yahowah*, there are three different fates awaiting human souls. Those who have embraced the terms and conditions of Yahowah’s Covenant will camp out with God, learning from Him and sharing with Him. Those souls who ignore His Covenant, even reject His Covenant, will cease to exist. They will not be kept alive nor be restored to life. For them, it is dust to dust and ashes to ashes. There will be neither reward nor penalty.

Suffering a debilitating fate, those souls who have led others astray, those who have advanced the cause of religion and politics, who have sought to replace Yahowah’s Covenant and people, will descend to She’owal to experience an eternity of emotional anguish separated from God. The verdict in the latter two cases will be determined during the Millennial Sabbath of Shelters. Every soul estranged from Yahowah will be judged, bowing down before God to receive their disposition.

If you are a Haredi Jew, Muslim, Catholic, or Orthodox Christian and lower yourself, habitually bowing down, prostrating yourself in religious worship, a day will come when you will kneel before God. And on that day, such souls will be extinguished. This realization is further proof that souls are mortal. Immortality requires being born anew in Yahowah’s Spirit or aligning oneself with Satan’s spirit and leading others astray.

Dowd, speaking of his God and Savior, concludes his Song by singing that we will be like the Messiah in two additional ways, both working with Yah and proclaiming His message.

“**Posterity** (*zera*’ – the seed which is sown, the descendants, children, and offspring) **shall work with him** (*’abad huw*’ – will act, serve, and labor with him,

expending considerable energy and intensity to do things with him (qal imperfect)).

This will be recounted, recorded, and proclaimed (*saphar* – it will be regarded and told, conveying the full and accurate measure of the scroll in writing (pual imperfect)) **of the approach** (*la* – of the drawing near) **of My Upright One** (‘*edown* ‘*any* – the Upright Pillar of My Tabernacle) **to** (*la* – on behalf of) **the generations and their dwelling places** (*ha dowr* – those related by birth, the family line, the household and home). (*Mizmowr* 22:30)

They will come (*bow*’ – they will arrive, always be included, and continually approach (qal imperfect)) **while** (*wa*) **conspicuously announcing, exposing and declaring** (*nagad* – explaining and manifesting, informing and reporting, publicly announcing and expounding upon (hifil imperfect)), **‘He was right, vindicating, and acquitting** (*tsadaqah huw*’ – he is correct, fair, and honest, a righteous and truthful savior),’ **doing so on behalf of the family members** (*la* ‘*am* – with regard to and when approaching the people who are related) **who have been and will be born** (*yalad* – who are their descendants and children), **such that they honestly acknowledge** (*ky* – surely and truly), **‘He has engaged and acted to actually accomplish this** (‘*asah* – he has done this job, genuinely performing this work at this moment in time (qal perfect))!’” (*Mizmowr* / Song / Psalm 22:31)

This is a reminder of what Yahowah said to ‘Adam, what He demonstrated with Noach, and what He told the Children of Yisra’el prior to the Exodus. God wants us to work with Him.

In the here and now, our single most important job is to share Yahowah’s “*towrah* – teaching” with our children. The more they know about His Covenant the more likely it is that they will embrace it. And that is the principal message of this Song’s conclusion.

Tsadaqah is most often translated as “righteousness,” a term I don’t typically favor because so many instinctively attach a religious connotation to it. They assume that to be “righteous” is to be “good.” But Dowd, the author of this Song, was called “*tsadaq*” even though he was, at times, bad. To be *tsadaqah* is “to be right,” but not in the sense of being perfect unless that is understood to mean possessing a truthful understanding of the Word. To be correct is to comprehend what Yahowah, His Towrah, and His Covenant mean to our lives.

God has repeatedly used *tsadaq* and *tsadaqah* throughout every prophetic passage focusing on His fulfillment of the first four *Miqra’ey*. And so that we might more fully appreciate what it means to “be made right with God,” let’s examine the English words “vindication” and “justification” more closely. Webster defines “vindication” as “to set free, delivering the accused from all allegations and blame, to provide a defense which protects by way of justification.” Under its synonyms Webster lists “deliver, confirm, substantiate, justify, defend, exculpate, and maintain.”

“Justification” is defined as “the process of proving that someone is right,” especially in the sense of “being absolved and therefore worthy of salvation.” To be “absolved” is “to be released from an obligation including the consequence of sin.” Unlike “righteousness,” which is a religious term, “vindication” and “justification” are legal concepts that focus on the process of “exculpation.” Yahowah’s plan is very specific.

I do not know how anyone can read this portrayal of Dowd’s sacrifice and not be moved to conviction. Prophecy does not get any more relevant than this. No words sing more beautifully or more clearly. Dowd explained his role in the single greatest act in human history – the vindication of his people and the Covenant Family. He committed it to writing one thousand years

before it occurred so that, when it happened, we would know that he had bestowed this gift. He did so because he loves us and wants us to be part of his Father's Family.

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Matsah | UnYeasted Bread

Removing Religion...

To facilitate our admission into Heaven and enable our adoption into the Covenant Family, we are invited to attend seven annual meetings with our Heavenly Father. Spread out over the course of seven months, these family gatherings serve as the means to provide the Covenant's benefits and to reconcile Yisra'el with Yahowah. They are also prophetic signposts, dating and illuminating the path Home. The first four were fulfilled by the Messiah and Son of God, our King. This is part of that continuing story.

The initial three *Miqra'ey* | Invitations to be Called Out and Meet – *Pesach* | Passover, *Matsah* | UnYeasted Bread, and *Bikuwrym* | Firstborn Children work as a cohesive whole. They depict the door which has been opened to God's Home, the threshold of perfection where our guilt is removed before we enter, and the promise of adoption such that we become Yahowah's children. As a result of these integrated *Chag* | Feasts, Father and Son have made many immortal, removed the tarnish of religion and politics from our souls, and facilitated inclusion into the *Beryth* | Covenant Family.

And while this is wonderful news, according to our Heavenly Father, those who miss the Spring Feasts, and wander away on a different path, will be excluded from His company and be kept out of Heaven.

Since the *Miqra'ey* represent the path to God, it's always wise to consider each of the seven in harmony with

the others. As such, the fourth Invitation to be Called Out and Meet with God, *Shabuw'ah* | Seven Shabats, provides the method by which Yahowah honors His promise to enrich and empower the Children of the Covenant so that we grow to become more effective witnesses. During this all-inclusive Festival Feast, the beneficiaries of *Pesach*, *Matsah*, and *Bikuwrym* are enriched by Yahowah's Towrah and empowered by His Spirit, which in turn equips us to live with God in the seventh dimension.

The fifth Invitation to Meet is called "*Taruw'ah*," but it is more commonly known as "Trumpets." During this *Miqra'*, Yahowah's Family is asked to signal a warning and to shout for joy. The good news is that Father and Son have provided the means to immortality, to being perfected, to our adoption, and to being enriched and empowered – consistent with the promises to 'Abraham. The warning is that there is but one narrow, restrictive, and seldom-tread path Home, and most are running away from it.

The Day of Reconciliations is a "do-or-die" affair for Yisra'el. The souls of those who do not respond to Yahowah's summons will ultimately cease to exist. And those who answer the call will have their relationship with Yahowah reconciled, preparing them to live with Him. *Yowm Kipurym* is prophetic of God's return to Earth with His *Bakowr* | Firstborn Son, the *Mashyach* | Messiah and *Melek* | King, Dowd, to save Yisra'el and Yahuwdym, while vaporizing those who will have chosen a different spirit with whom to associate. This is the day the Covenant is restored, a time when Yahowah will place a copy of His *towrah* | guidance inside His children.

These six steps conclude with an Invitation to gather together as a family, camping out with our Heavenly Father on *Sukah* | Shelters. It marks our return to the Garden of 'Eden, a time when we will enjoy Yahowah's companionship personally, unencumbered as was the case

with ‘Adam. Prophetically, the Millennial Shabat begins on *Chag Sukah* in the Yowbel of 6000 Yah – just five days after Yahowah’s and Dowd’s return.

While God is immortal, time is important to Him. These dates were predetermined. Everything which is important to Yahowah occurs on this schedule – one that He published nearly 3,500 years ago.

Numbers are also important to God. There are seven *Miqra’ey* which play out over the course of seven months. There are seven days in a week (which were designated by number, not by name, at the time) – with the seventh being the most important because it represents the union of mankind and God.

The religious, if they even know of them, typically refer to the seven *Miqra’ey* as “Jewish Holidays” or as the “Feasts of Israel.” But that treatment is a dead-end, albeit a popular one. The resulting apathy and animosity toward God’s Set-Apart Appointments are tragic, causing billions of souls to wander away from life, and toward their own demise.

Also erroneous is the rabbinical process of disassociating these *Miqra’ey* from the Covenant, and in the case of *Pesach* | Passover, from Dowd, the Passover Lamb. At a Seder, they toss a meatless bone on the plate, but otherwise mimic *Qayn’s* | Cain’s ill-fated offering.

Rabbis do not want to be reminded that the *Lowy* | Levites have vanished, leaving their role unfulfilled. They have created copious workarounds for the fact that the Home of Yahowah, the centerpiece of the Passover celebration, was destroyed. As a result, while all of Yahowah’s instructions can be observed and understood, many cannot be done in accordance with God’s instructions. So, their response has been to conceive all manner of religious substitutions, all of which serve to obscure the truth.

The second Mow'ed, Matsah, is no longer celebrated among Jews. Rabbis, evidently opposed to the notion that it is designed to purge religion from an infected soul, oppose the purpose of UnYeasted Bread to such an extent, Matsah has been relegated to an ingredient during an extended and distorted observance of Pesach. Likewise, *Bikuwrym* | Firstborn Children is ignored, ostensibly because rabbis don't have a clue what it represents.

The fourth *Miqra* ', *Shabuw'ah*, is bypassed as a Feast, even though many recognize that this denotes the time Yahowah first revealed His Towrah to the Children of Yisra'el. Rabbis, however, are predisposed to ignore this because they overwhelmingly prefer their Talmud to Yahowah's Towrah – which they dress up, parade around, and kiss as if it were a whore.

The fifth *Miqra* ', *Taruw'ah*, became the victim of Replacement Theology. During their Babylonian captivity, Jews substituted Yahowah's seventh-month announcement heralding Kipurym to *Rosh Hashanah* | Head of the Year – which is now one of several “New Year's Days” in Judaism.

Particularly egregious, rabbis are complicit in upending Yowm Kipurym, the day set apart to reconcile Yisra'el's relationship with Yahowah. They have misrepresented God's intent to such an extent, it represents a time to afflict one's soul in rabbinic Judaism. Calling it a fast, the Haredim torment chickens on this, their holiest day, twirling them above their heads.

Sukah is no longer popular with most Jews – having been replaced in timing and fervor by Hanukkah. That religious holiday commemorates a religious civil war and features a counterfeit menorah with nine candles rather than seven lamps. Apart from the few who continue to build sukkahs, most prefer to pay outrageous prices to showcase an odd fruit, the etrog, as their way of corrupting

the meaning and purpose of the final Miqra'.

Although Yisra'el would be the first to learn about Yahowah's Invitations to be Called Out and Meet, He plainly states that these are *His* Miqra'ey. They embody the benefits of the Covenant and fulfill many of God's most important promises. They are fixed annual appointments between mankind and God. And they are to be observed for all time, in all places, and by all those who wish to engage in a relationship with the Creator. The Miqra'ey are personal and communal celebrations that are designed to lead us Home.

The Invitations to be Called Out and Meet with our Heavenly Father exist in direct opposition to many of today's secular and religious observances: New Year's, St. Valentine's, Lent, Palm Sunday, Good Friday, Easter, Halloween, and Christmas. The history of these religious festivals is actually pagan, with most born and bred in Babylon.

The Towrah is clear. If you want to have a relationship with Yahowah, if you want to participate in His Covenant, if you want to spend eternity living with God, then you should respond to the Miqra'ey and abstain from religious rites. In this regard, God is considerably more concerned with us acknowledging that these Invitations to Meet exist and are vital, than He is with us doing the right thing at the right time. His goal is for us to understand what He is offering such that we can respond appropriately and capitalize.

In this light, the *Miqra'ey* of *Pesach*, *Matsah*, *Bikuwrym*, and even *Shabuw'ah*, work together in support of the Covenant Family. One without the others is not fulfilling. If they were viewed as events associated with a wedding, they might represent the rehearsal dinner, the ceremony, the reception, and the honeymoon.

With the Miqra'ey, we are tremendously shortchanged

if we do not avail ourselves of all of them. After all, what is the enduring effect of being perfected and yet remaining mortal? What is the point of being immortal and yet remaining imperfect? Why would someone want to be reborn spiritually if not into the Covenant? Why be adopted and then not grow? It is only when they are observed collectively, with each *Miqra'* making its contribution, that we receive the intended benefit.

Also, as is the case with the observational or astronomical determination of the timing of these days, no matter how a person interprets Yah's instructions they will seldom be more than one day early or late. We have already acknowledged that being a month late did not bother Yahowah in the case of *Yachizqyah* | Hezikhiah. Therefore, our focus will be on presenting God's plan so that it can be more readily understood. Equipped with this information we will then be prepared to exercise freewill and make informed and reasoned decisions – many of which will determine the fate of our souls.



The second step in our journey Home is *Matsah*. It serves as the threshold of the doorway to life. Those who cross it are perfected because on this day the Messiah removed the fungus of man's ways from our mortal souls, carrying it all with him into She'owl. And there it remains, out of mind and out of sight.

As we pass through the doorway labeled "Passover," we are freed from the consequence of religion, which is death. But to live with our Heavenly Father in heaven, we must also be freed from the penalty associated with corrupting our fellow man, which is separation from God. And that is the purpose of the *Miqra'* | Invitation to be Called Out and Meet of UnYeasted Bread. Our souls are

purified, affirming that all forms of corruption are expunged.

In our quest to fully appreciate what is accomplished on this day, let's turn to the Heart of the Towrah. In *Qara'* / Called Out / Leviticus, we learn that the 15th day of 'Abyb is devoted to *Matsah*. This discussion begins...

“And (wa) Yahowah (*Yahowah* – a transliteration of אֱלֹהִים, our 'elowah – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **spoke these words** (*dabar* – communicated these statements (piel imperfect – Moseh was inspired by these words, putting them into action with ongoing implications)) **to** ('el – as Almighty God to) **Moseh** (*Mosheh* – commonly transliterated Moses; from *mashah* – one who draws out), **in order to promise and say** (*la 'amar* – to draw near, answer, and declare), (*Qara'* / Called Out / Leviticus 23:1)

‘Under the auspices of freewill, convey the Word (*dabar* – choose to share this empowering message (piel imperative – while it was Moseh's choice to communicate these words, because God's request was subject to freewill, he recognized that Yisra'el would be transformed by these statements)) **of God on behalf of ('el) the Children** (*beny* – the sons) **of Yisra'el** (*Yisra'el* – commonly transliterated Israel; from 'ysh sarah 'el – Individuals who Engage and Endure with God) **and say to them** (*wa 'amar 'el hem* – communicate to them at this time (qal perfect – these instructions pertain to a relationship which is genuine and should be literally interpreted, addressing actual events which are whole and complete in time, lacking nothing)): **The Mow'edym | Eternal Witnesses of the Appointed Meeting Times** (*Mow'ed* – the scheduled appointments to gather together and meet, these specific festival feasts at a designated time and place which focus on our appearance, betrothal, and celebration based upon the agreement) **of Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our 'elowah – God as directed in His *ToWRaH*

– teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration) **are to show the way to the benefits of the relationship** (*‘asher* – which lead to the proper path to get the most out of life).

You are continually and genuinely invited to attend (*qara’* – you are being summoned to be welcomed and meet, called out to read and recite, and designated to make known and proclaim (qal imperfect – actually and continually)) **them as** (*‘eth hem*) **Set-Apart** (*godesh* – separating and dedicating, preparing and purifying, cleansing and uncorrupting) **Miqra’ey** | **Invitations to be Called Out and to Meet** (*Miqra’ey* – summons for the people to gather together for a specified purpose including reading and reciting, being welcomed, becoming known; from *my* – to ponder the who, what, why, when, where, and how of *qara’* – being invited and summoned to be called out, to become welcomed and known, to read and recite).

These are (*‘eleh hem*) **Mow’edym ‘Any | My Eternal Witnesses to the Appointed Meeting Times** (*Mow’ed ‘any* – My scheduled appointments to gather together and meet, My specific festival feasts at a designated time and place which focus on our appearance together, your betrothal to Me, and our celebration based upon My agreement).’ (*Qara’* / Called Out / Leviticus 23:2)

For six (*shesh* – to bleach white and dress in linen, addressing the need for the darkness of mankind who was created on the sixth day to be whitened to appear before God) **days** (*yowmym*), **She shall act, engaging in** (*‘asah* – She shall consistently perform continually doing (nifal imperfect)) **the service of the Spiritual Messenger** (*Mala’kah* – delivering the message and doing the work of the maternal aspect of God’s mission; from *mal’ak* – spiritual implement, heavenly messenger, and Divine representative suffixed with *ah* to make Her work on Yah’s behalf feminine).

And then on (*wa ba* – within) **the seventh day** (*ha shaby'iy ha yowm* – a promise to satisfy and time to abundantly fulfill), **there will be a Shabat observance** (*Shabat* – the seventh and final day of the week, a time to celebrate the promise to settle all debts so we can settle down with God), **a Shabatown to consider everything associated with the promise and purpose** (*Shabatown* – a special Shabat celebration for the observance) **of the Set-Apart nature** (*qodesh* – of the separating and special, unique and uncommon, devoted to purifying purpose) **of the Invitation to be Called Out and Meet** (*Miqra'* – of the welcoming summons to read and recite, to call out and pronounce the name, and to proclaim the purpose of the relationship; from *my* – to ponder the implications of *qara'* – inviting and summoning to meet and welcome, calling out and proclaiming, to reading and reciting).

The Maternal Spiritual Messenger works (*Mala'kah* – the Heavenly Implement is occupied with Her business, mission, and purpose of facilitating the feminine aspects of God's message), **doing everything such that you do not have to do anything** (*kol lo' 'asah* – She chooses to do everything for everyone so that you do not have to do anything for anyone (qal imperfect jussive)).

It is a Shabat observance (*Shabat hy'* – it is the promised seventh day) **to approach** (*la* – to move toward and draw near) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **to live and abide throughout time** (*ba kol mowshab 'atem* – for your entire household in every dwelling place and for every period, for each resident and every location and situation; from *mah* – to contemplate and *yashab* – living and abiding, dwelling and remaining).” (*Qara'* / Called Out / Leviticus 23:3)

These Godly (*'eleh*) **Eternal Witnesses to the Appointed Meetings** (*Mow'ed* – scheduled appointments)

testifying to the hereafter; a compound of *mow*’ and ‘*ed* – of whom the eternal testimony is about and to whom the everlasting witness pertains) **of Yahowah** (*Yahowah*) **are Set-Apart** (*qodesh* – separating, cleansing, and purifying) **Invitations to be Called Out and Meet** (*Miqra’ey* – as a welcoming summons to read and recite, to call out and pronounce the name, and to proclaim the purpose of the relationship; from *my* – to ponder the implications of *qara*’ – inviting and summoning, meeting and greeting, calling out and proclaiming, reading and reciting), **which, to receive the benefits of the relationship** (‘*asher* – which, to show the proper path to get the most enjoyment out of life), **you are invited to attend, to be called out and welcomed** (*qara*’ – you are summoned to appear as a guest and shown great hospitality, even designated by name, you should read and recite, proclaiming the name, calling out the invitation (qal imperfect)), **drawing near through them** (‘*eth hem*) **at the Appointed Time of the Eternal Witness** (*ba Mow’ed hem* – on the right date to meet to consider testimony regarding the hereafter, this scheduled appointment at the proper time of year to gather together for a festival feast). (*Qara*’ / Called Out / Leviticus 23:4)

In (*ba*) **the first** (*ha ri’shown* – the foremost and beginning) **month** (*ha chodesh* – time of renewal and to establish the calendar; from *chadash* – to renew, restore, repair, reestablish, and reaffirm) [*Abyb* – the month young barley ears form and green], **on the fourteenth** (*ba ‘arba’ ‘asar*) **of the month** (*ba ha chodesh* – during this time of renewal and establishing of the calendar) **for the purpose of understanding** at (*byn / bayn* – between and within the interval as an aid to comprehension for the discerning at) **twilight** (*ha ‘ereb* – sunset, in the evening during a weaving together of the fabric of time as light fades to darkness) **is** **Passover** (*Pesach* – the festival of sparing and providing immunity; from *pasach* – to pass over) **according to** (*la* – to move toward and to approach) **Yahowah** (*Yahowah* – a transliteration of יהוה, our

'elowah – God as directed in His *towrah* – teaching regarding His *hayah* – existence).” (*Qara*’ / Called Out / Leviticus 23:5)

This then leads us to...

“**And during** (*wa ba*) **the fifteenth** (*chamesh 'asar* – the fifth plus tenth) **day** (*yowm*) **of this same month** (*la ha chodesh ha zeh* – time of restoration and renewal) **is the Festival Feast** (*chag* – is the celebration and party) **of UnYeasted Bread** (*ha Matsah* – flatbread without yeast, of becoming uncontentious by eliminating conflict and dispute, strife and quarrels, symbolic of removing the fungus of religion; from *matsats* – to drain out and remove) **to approach** (*'al* – according to) **Yahowah** (*Yahowah* – a transliteration of אֱלֹהִים, our *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence).

Seven (*sheba*’ – to vow and promise) **days** (*yowmym*) **shall you eat** (*'akal* – you should consistently, continually, and literally consume (qal imperfect)) **bread without yeast** (*matsah* – flatbread devoid of leavening fungus; from *matsats* – to drain out).” (*Qara*’ / Called Out / Leviticus 23:6)

There may be nothing more to choosing the timing of the 14th and 15th day of this time of renewal in ‘Abyb than Yahowah wanted to celebrate the Chag Matsah under the light of a full moon. But if we were to examine each designation, *'arba*’ *'asar* | four and ten seems to be suggesting that after the completion of a time of testing, God squares our account so that He can enrich us with length of days. Then with *chamesh 'asar* | fifth and tenth we find that man diminished by corruption is enhanced by being perfected.

A *chag* is a happy occasion. God is throwing a party, and He has invited His Children to attend. And yet, what are we to make of the realization that as a “*chag* – festival and feast,” there is only one item specified on the menu:

matsah | unyeasted bread? Moreover, there is nothing left of the lamb enjoyed the previous evening because its remains were incinerated in the fire.

In actuality, God was not limiting the *chag* to unyeasted bread. He was, instead, saying that the focus of this *Chag* | Celebration is the removal of *sha'ar* | yeast from our diet.

The Yisra'elites had been force-fed an unrelenting dose of religious and political rubbish over the centuries. And now God wanted His liberated, but still wayward, children to detox. Moreover, in this context, *sha'ar* | yeast is telling because it means “to be left behind.”

Since our God spoke only of *matsah*, even named the Chag “*ha Matsah*,” we have been given something to consider. As a result, on the *chamesh 'asar* | fifteenth of this *chodesh* | time of renewal, we should focus our attention on the specified item: *matsah* | bread without yeast. With each bite, we should then contemplate the implications of removing this fungus from the bread, along with what both may represent.

Matsah, the name of the Invitation to be Called Out and Meet of UnYeasted Bread, means much more than “bread without yeast.” *Matsah* speaks of the “rebellion and contentiousness” which must be removed from our nature for us to live as children in our Heavenly Father’s household.

The secondary, albeit related, definition of *matsah* is “quarrelsome and embittered conflict which is divisive” – the very thing that separates us from God. It is “strife and discord based upon a rivalry for superiority.” *Matsah* thus conveys the idea of man becoming belligerent and competing with Yahowah for power and authority rather than trusting and relying upon Him. It is this attitude which underlies religion. *Matsah* must, therefore, be expunged from our souls for us to accept the provision provided by

the Son's excursion into She'owl.

To benefit from this merciful gift, we are asked to stop competing with God. We must not only recognize that we have failed to meet our Creator's criteria for admittance into heaven, but we should also acknowledge that mankind's standards, those related to being religious and political, obedient and compliant, carry no weight whatsoever with Yahowah.

And before we move on, let's be clear – it is the *Miqra'* of Matsah which is to be celebrated over seven days. There is only one day associated with Pesach. Claiming otherwise, the rabbis are wrong about something which is completely obvious.

“**The first, foremost, and primary day** (*ba ha yowm ha ri'shown* – with the uppermost at the beginning, the initial in a series of days) **exists as** (*hayah* – actually was, literally is, and genuinely will always continue to be (qal imperfect)) **a set-apart and cleansing** (*qodesh* – a unique and special) **Invitation to be Called Out and Meet** (*Miqra'* – as a welcoming summons to gather together to read and recite, to call out and pronounce the name and message, and to proclaim the purpose of the relationship; from *my* – to ponder the implications of *qara'* – inviting and summoning, meeting and greeting, calling out and proclaiming, reading and reciting) **for you to approach** (*la'atem* – for your benefit).

You shall not consistently perform (*lo' 'asah* – you should not actually or continually act against Her will and engage in fashioning, accomplishing, or producing what She desires (qal imperfect jussive)) **any of** (*kol*) **the duties** (*'abodah* – effort, labor, or expenditure of energy, including the ministerial responsibilities) **of the Spiritual Messenger** (*Mala'kah* – of the Maternal Work of God, of delivering the heavenly message while completing the maternal aspect of God's mission; from *mal'ak* – spiritual

implement, heavenly messenger, and Divine representative suffixed with *ah* to make Her work on Yah's behalf feminine).” (*Qara' / Called Out / Leviticus 23:7*)

Chag Matsah is coterminous with Pesach, incorporating it into the week-long celebration of our redemption, because eternal life without the benefit of being perfected would be catastrophic and, thus, counterproductive. And so, while the overlap exists on Passover for our protection, the restorative effects of *Matsah* | UnYeasted Bread are so essential, the first day is set apart from all others.

Based upon the context and God's ongoing description, the first and foremost day of Matsah is to be celebrated as if it were a Shabat. That said, UnYeasted Bread is not actually labeled a “*Shabatown*,” which is a special Shabat celebration to observe the purpose and promise of the seventh day, even when it does not always coincide with the end of the week. However, Yahowah goes much further with the special nature of this moment, not only using the actionable form of *shabat* to encourage us to observe it as if it were one, He boasts other accolades which are unprecedented in comparison to the other *Miqra'ey*.

This connection between the first day of *Matsah* being a *Qodesh Miqra'*, and the actionable expression of the Shabat, is further reinforced by the similarity of the message, with both referencing the *Mala'kah*...

We can compare what we have just read with: “**And then on (*wa ba*) the seventh day (*ha shaby'iy ha yowm*), there will be a Shabat observance (*Shabat*), a Shabatown to consider everything associated with the promise and purpose (*Shabatown* – a special Shabat celebration for the observance) of the Set-Apart nature (*qodesh*) of the Invitation to be Called Out and Meet (*Miqra'*). The Maternal Spiritual Messenger works**

(Mala'kah), **doing everything such that you do not have to do anything** (*kol lo' 'asah*). **It is a Shabat observance** (*Shabat hy'*) **to approach** (*la*) **Yahowah** (*YaHoWaH*) **to live and abide throughout time** (*ba kol mowshab 'atem*).” (*Qara'* / Called Out / Leviticus 23:3)

The reasons we are considering these connections are twofold. First, God is reinforcing the fact that the centerpiece of Chag Matsah – which includes Pesach and Bikuwrym – is the Qodesh Miqra' of Matsah. It is exceedingly important, in fact essential to our salvation. And second, this connection affects the timing of Bikuwrym. If the Qodesh Miqra' of Matsah is to be observed as a *shabat*, then Firstborn Children should be celebrated the following day. If not, Bikuwrym is observed the day after a natural Shabat on or after Matsah.

Qodesh means “set apart, unique and special, separated from that which is popular and common.” A *Miqra'* is an Invitation to be Called Out and Meet with God. We should perceive it as a welcoming summons to gather together to read and recite His Word. On it, we are called to pronounce His name and proclaim His message regarding the nature and purpose of the relationship. *Miqra'* is a compound of the interrogatory *my*, asking us to ponder the implications of *qara'* – being invited to meet with God.

The preposition *la* can be rendered in many different ways, with “approach and draw near” being primary among them. Therefore, I have rendered *la 'atem* as “for you to approach.” But it could also convey “for you,” “concerning you,” “on your behalf,” or “for you to draw near.”

As a Shabatown, the message is consistent and clear: “‘*lo' 'asah* – you should not actually or consistently perform’ ‘*kol 'abodah* – any of the duties of the ‘*Mala'kah* – Maternal Spiritual Messenger.” The only aspect of this

declarative statement which is somewhat unusual is the use of the jussive mood which depicts third-person volition. That is because God is speaking in first person to us in second person. This means that the jussive applies to the person being spoken about, making it an expression of the will of the Mala'kah.

The first time we encountered Mala'kah, we noted that it is the feminine of mal'ak, which means "spiritual messenger, heavenly implement and envoy." Noting that Yahowah's *Ruwach Qodesh* | Set-Apart Spirit is feminine, the implication becomes that the Mala'kah is our Spiritual Mother who is Heaven's Messenger.

To reinforce the concept that *Mala'kah* is doing God's work, not mankind's, Yahowah defined the term the first time He used it: **"On the seventh day, God completed (*kalah* – finished, having accomplished) the work of His Maternal Spiritual Envoy (*Mala'kah huw'*) which, to provide the benefits of the relationship (*'asher*), He had fashioned and accomplished (*'asah* – prepared and produced). And on the seventh day, He observed the Shabat (*Shabat*) from all (*min kol*) of the work of His Spiritual Representative (*Mala'kah huw'*) which, to reveal the way to get the most out of life (*'asher*), He had prepared and produced (*'asah* – fashioned and accomplished)." (*Bare'syth* / In the Beginning / Genesis 2:2)**

Salvation is a gift – a byproduct of the Covenant. It was paid for and delivered by Dowd. It is a direct result of the work the Messiah performed on our behalf on the *Miqra'* of *Matsah*. His soul was separated unto She'owl – taking our religious filth with him.

Considering the anguish associated with Dowd's fulfillment of *Pesach* and what his soul endured on *Matsah*, one would not think that God would have to tell us not to replicate the same effort. And yet, Yahowah provided this

instruction, not once but twice, because He did not want anyone to be beguiled by the claims to the contrary made by Sha’uwl, the founder of the most popular religion in human history. Not once, but twice, Paul presents himself as co-savior.

The first of these two claims came in Galatians, Sha’uwl’s first letter. In the midst of demeaning the Towrah, he wrote: **“I then, because of and by the Towrah’s ‘law,’ myself, actually died and was separated in order that to god I might currently live. Together with Christo, I have actually been crucified.”** (Galatians 2:19)

Paul takes his preposterous “co-savior” notion to the extreme of religious mythology in Colossians by writing: **“Now I embrace and hail the sufferings and afflictions for your sake, and I actually complete, making up for that which would otherwise be deficient and that which is lacking and left to be done due to the inadequacies of Christou in my flesh for the benefit of the body of him who is the called out, of which, I, myself, bring into existence as a servant extended down from the administration of this god, the appointment having been granted to me to you all to complete and fulfill the word of the god.”** (Colossians 1:24-25) Therefore, Yahowah warned us about Sha’uwl here in the Towrah and elsewhere in the Prophets. No one in all of human history was as critical and condemning of the Miqra’ as was he. Although, rabbis have been busy corrupting their intent.

The next statement in *Qara’* / Leviticus relative to the *Miqra’* of *Matsah* would be redundant if not for the inclusion of *‘isheh* – a word which will become the focus of the “*Kipurym* | Reconciliations” chapter.

“Now (*wa*) approach and come near to be present with (*qarab* – draw close and offer to appear before (hifil perfect)) the feminine manifestation of God’s fiery light

(*'isheh* / *'ishah* – the maternal nature of the one offering to enlighten, elevate, and purify) **to be near** (*la* – to approach and be near) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *'elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration) **for seven** (*sheba'* – seven; from *shaba'* – to swear an oath and make a promise) **days** (*yowm*).” (*Qara'* / Called Out / Leviticus 23:8)

There are many possible interpretations of *'ishah* and *'isheh*, depending upon how the three Hebrew letters are vocalized. One is “fire,” which is how Yahowah appeared when He introduced Himself to Moseh and how He manifested Himself before the Children of Yisra'el. In those cases, fire was written as *'esh*, the masculine form of *'ishah*. Similarly, *'ysh*, meaning “individual male,” becomes *'ishah*, “woman,” with the concluding *ah*.

Fire was the ancient world's source of light and thus enlightenment. Fire was used for cooking and thus is symbolic of being nourished. It was a source of warmth and thus welcoming hospitality.

Fire also separates that which is valuable from the dross, just as we are either separated unto Yahowah or unto death depending upon which choice we make regarding the provisions our Heavenly Father has provided. The fire and separation metaphor is also related to *Mitsraym*, where Yahowah led His family out of the oppressive religious and political crucible – and thus demonstrating the historic basis of *Matsah*.

So, by using *'isheh*, Yahowah could be saying that He is enlightening us with His Word, warming us with His presence, and nurturing us with these truths – in addition to separating us from man's oppressive regimes and unto Himself. Further, since the smoke of a fire rises, God might also be illustrating that the result of unleavening our souls

is that we will rise up to live with Him.

Textually, *'isheh* (אִשָּׁה), the feminine noun designating “fire,” and *'ishah* (אִשָּׁה), the Hebrew word for “female individual, woman, mother, and wife,” are indistinguishable in the original text. As such, *'ishah* likely symbolizes the role our Spiritual Mother – the Set-Apart Spirit – plays in perfecting our souls. She is responsible for enlightening us, nourishing us, comforting us, purifying us, and elevating us so that we can become part of our Heavenly Father’s Family. Therefore, it seems appropriate to render *'isheh* / *'ishah* as “the feminine manifestation of God’s fiery light and the maternal nature of the one offering to enlighten and elevate us” unto Him.

Also, it makes no sense to “appear before and approach” a “feminine fire” or a human “wife or woman” in the context of a Meeting dedicated to cleaning our souls of the stench of religion. “The feminine manifestation of God who purifies, enlightens, and elevates” is most appropriate.

Continuing with His Towrah’s instruction regarding *Matsah*, Yahowah revealed:

“On the seventh day (*ba ha yowm ha shaby’iy*), **there is a set-apart** (*qodesh* – a cleansing and separated, purifying and dedicated, unique and special) **Invitation to be Called Out and Meet** (*Miqra’* – a welcoming summons to gather together to read and recite, a time to call out and pronounce the name and message, and to proclaim the purpose of the relationship; from *my* – to ponder the implications of *qara’* – inviting and summoning, meeting and greeting, calling out and proclaiming, reading and reciting).

You shall not do (*lo’ ‘asah* – you should not engage in, institute, or accomplish, prepare or produce, perform or bring about) **any part** (*kol*) **of the ministerial responsibilities** (*‘abodah* – the labor, work, service,

duties, and effort) **of Heaven's Maternal Messenger** (*Mala'kah* – the feminine theophany, the motherly manifestation and representation doing the work of God).” (*Qara' / Called Out / Leviticus 23:8*)

Yahowah's Maternal manifestation, our Spiritual Mother, the Ruwach Qodesh, plays an enormously important role in the fulfillment of Matsah. She is the One purifying and protecting us, enlightening and elevating us, nurturing and comforting us.

Yahowah has given us a way Home. He wants us to approach Him along the seven steps He has provided. It is the message, the purpose, and the product of the *Miqra'ey*.



Let's step back in time to the *Yatsa'* | Exodus. Freedom from the oppressive crucibles of religious persecution and political oppression came as a result of Chag Matsah. As the life and death issues associated with Passover were resolved, Yahowah spoke of how celebrating UnYeasted Bread would restore our relationship...

“I am ('any) Yahowah (*Yahowah* – written as directed by His *towrah* – teaching regarding His *hayah* – existence). **The blood** (*ha dam*) **will exist** (*hayah*) **for you** (*la 'atem*) **as a sign** (*la 'owth* – as a token, a miraculous signal, an illustration, a nonverbal symbol conveying important information, as a banner and signal) **on** (*'al*) **the homes** (*ha beyth* – households and families) **where you are revealing the benefits of the relationship and the name** (*'asher 'atem shem* – where you show the way to get the most out of life).

So when (*wa*) **I see** (*ra'ah* – when I view and consider) **the blood** (*'eth ha dam*) **I will observe** **Passover,** **providing immunity while protecting you** (*pasach 'al*)

'atem – I will continue to move in a straightforward and linear fashion, sparing you, removing the confrontational obstacles in the way so that you do not trip on them, making you invulnerable and impervious in the process while providing more than is necessary and sufficient on your behalf).

And the corrupting plague (*wa negeph la mashchyth* – the debilitating, mortifying, and degrading pandemic disease which afflicts and incapacitates through perversions, causing those ruined by it to stumble and decay) **shall not exist** (*lo' hayah*) **among you** (*ba 'atem*) **when I strike** (*ba makah 'any* – when I afflict and wound, chastise and smite) **in the realm** (*ba 'erets* – within the country) **of Mitsraym | the Crucibles of Political and Religious Oppression** (*Mitsraym* – the cauldrons of cruel persecution where people were confined and restricted by military and economic institutions; plural of *matsowr* – to be delineated as a foe and besieged during a time of testing and tribulation, from *tsuwr* – to be bound and confined by an adversary, besieged, assaulted, shut up, and enclosed in a concentration camp by those showing great hostility). (*Shemowth* / Exodus 12:13)

This specific day (*ha yowm ha zeh* – this time beginning and ending at sunset) **will exist** (*hayah* – was, is, and will always be) **on your behalf** (*la 'atem* – for you) **as a memorial and reminder** (*la zikarown* – as a commemoration of an inheritance right, as a means to record, recall, bring to mind, think about, and understand the relationship, and as a symbol and a proverb; from *zakar* – to remember, bring to mind, recall, and mention and *own* – considering every aspect and nuance pertaining to this).

And (*wa*) **you should celebrate** (*chagag* – you should observe a holiday commemoration and throw a comprehensive party, reveling in and enjoying a banquet (qal perfect consecutive)) **a Festival Feast** (*chag* – coming together to rejoice in the relationship) **with Him** (*'eth*

huw') **to approach** (*la*) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of '*elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **throughout all of your lives and generations** (*la dowr* '*atem* – in your dwelling places throughout time).

Continuously and genuinely celebrating the Festival Feast with Him (*chagag huw'* – actually and always reveling in His party while enjoying a banquet (qal imperfect)) **as an engraved prescription for living** (*chuqah* – as a clearly communicated and inscribed recommendation of what you should do in life to be cut into the covenant relationship) **forever** (*owlam* – eternally). (*Shemowth* / Exodus 12:14)

Seven (*sheba'*) **days** (*yowmym*) **you should consistently consume** (*'akal* – you should actually and continually eat and be nourished by) **Matsah** | **Bread without Yeast** (*ha Matsah* – UnYeasted flatbread, to become uncontentious by eliminating conflict and dispute, strife, and quarrels, symbolic of removing the fungus of religion; from *matsats* – to drain out and remove).

Indeed (*'ak* – thereafter, emphasizing the point previously made), **on the first and foremost day** (*ba ha yowm ha ri'shown* – the primary time) **you should continually observe the Shabat by removing** (*shabath* – you should capitalize upon the promise of seven by ceasing the actions of (hifil imperfect – those who consistently observe this Shabat contribute to the process of removing)) **yeast** (*se'or* – the fungus culture in food and drink and fermenting agent which leavens) **from** (*min* – out of) **your homes and households** (*beyth* '*atem* – houses and families).

Truly because (*ky* – surely, for the reason), **anyone and everyone** (*kol* – all) **who consumes to the point of being defined by having eaten** (*'akal* – who literally devours and actually feeds upon, becoming what they eat

(qal participle – who is actually transformed and modified by)) **yeasted bread** (*chamets* – bread which includes the fungus of yeast and has become soured, embittered, cruel, and oppressive), **that individual soul** (*ha nepesh ha huw'* – such a person) **shall be cut off and separated** (*karat* – having severed themselves will be banished for a time, cut down and uprooted; will bring death and destruction upon themselves, causing themselves at that moment to be eliminated (nifal perfect – the subject causes their own demise, bringing separation upon themselves at that moment in time)) **from** (*min*) **Yisra'el** (*Yisra'el* – Israel, the Chosen People; from *'ysh sarah 'el* – individuals who strive and struggle, engage and endure, persist and persevere with God and who are liberated and empowered by the Almighty), **from the first and foremost day** (*min yowm ha ri'shown* – beginning at the first and primary occasion) **until** (*'ad* – to provide testimony up to) **the seventh day** (*yowm ha shaby'iy* – time of the promise).” (*Shemowth* / Names / Exodus 12:15)

We have all of this on good authority. Whether we concur with Him or not, whether we accept or reject His approach during Pesach and Matsah, there can be no doubt, these are God’s instructions. And He wants us to know that our decisions have consequences. To survive beyond our mortal demise and enjoy eternal life as part of His Family, we must capitalize upon Passover and UnYeasted Bread. These are Yahowah’s gifts, albeit brought to us by His Son’s sacrifice. And considering the price he paid to deliver them, and their value to us, to rebuff his generosity engenders a reciprocal response.

A trace amount of the blood of the Passover Lamb, since it should not be consumed, is to be splattered on the framework of the doors to our homes. It serves as an “*owth* – illustration” “*asher* – showing the way to receive the benefits of the relationship.”

Pasach was conveyed as a verb, describing what

occurs when we accept Yahowah's offer of life on Passover. God, Himself, "*pasach 'al 'atem* – observes Pesach, providing immunity while protecting us" from the specter of death. *Pasach 'al 'atem* reveals that upon "*ra'ah* – witnessing" our compliance with His instructions He "will continue to move in a straightforward and linear fashion, sparing us by removing the confrontational obstacles in the way so that we do not trip on them, making us invulnerable and impervious in the process." The reason "straightforward" is paramount is because once we begin with Pesach, God wants us to stay the course, walking to Him along the path He and His Son have provided. Passover is the first step, UnYeasted Bread is the second, and Firstborn Children is the third, with the journey taking us to Sukah where we camp out with Father and Son.

Rather than use *muwth*, the normal Hebrew word for "death," Yahowah said that He was offering to keep us free from "*negeph la mashchyth* – the corrupting plague" of religion. *Negeph la mashchyth* is both "debilitating and mortifying, degrading and incapacitating." Religion is a "pandemic disease which afflicts and ruins a soul by perverting the word, causing its victims to stumble and decay."

We should never lose sight of the reason Yahowah continually reminds us that He liberated the Children of Yisra'el from *Mitsraym* | the Crucibles of Political and Religious Oppression. *Mitsraym* represents more than the sliver of alluvial soil upon which the Yisra'elites toiled or Egypt thrived. It was manifest in every civilization and continued to be pervasive under Fascism and Communism, Islam and Roman Catholicism. It is the "cauldron of cruel persecution where people are confined and restricted by military and economic institutions." *Mitsraym* occurs when the empowered impose their will and control people's lives while restricting their freedoms. Throughout history *mitsraym* was imposed through the caste system,

with slaves lashed to the bottom rung.

Zikarown, like *Shabatown*, inclusive of the *own* suffix, encourages us to contemplate everything associated with “remembering and commemorating this inheritance rite.” We should be “mindful of the relationship while mentioning what we have come to understand with others.”

Chagag and *chag* are the verbal and noun forms of the same thing – a party, a time to celebrate a festival and enjoy a feast with God. This is neither a somber affair nor a sacrifice but instead a celebration of our relationship.

And it is through and during these annual holidays with God that we are invited to approach our Maker. This is true for everyone, no matter where or when we might live. Further, Yahowah’s “*chagag* – celebration” is a “*chuqah* – an engraved prescription for living, a clearly communicated and inscribed recommendation of what we should do in life to be cut into the covenant relationship.” And it will be so “*owlam* – forevermore.”

There are three *sheba*’ | sevens embedded throughout the Miqra’ey. There are seven steps along the way, and two of them, Matsah and Sukah, are celebrated for seven days (with an eighth day added to Shelters, representing eternity, to prolong our enjoyment). It is for this duration of time that Yahowah has invited us to avail ourselves of the healing and restorative properties of “*matsah* – food without the festering fungus and contaminating conflicts of yeast” which is symbolic of the contentious disputes laden within every religion.

There is not only a “*ri’shown* – first and foremost day” associated with Chag Matsah. This identifying designation is repeated so that we do not miss the point. The first day of UnYeasted Bread is so special, it is to be observed actively as a Shabat, something God conveyed using the verbal form of the word. This not only tells us how we should spend this day with Yahowah, but also that

Bikuwrym, which follows the Shabat, is to be observed the following day.

Here, *shabath* was scribed in the hifil stem, imperfect conjugation, second-person masculine plural. This means that if you consistently observe this Shabat you will contribute to the process of removing the contamination symbolized by the yeast. We know this because if Yahowah had wanted to simply convey “remove,” and nothing else, He could have used any one of twelve different verbs, including: *suwr*, *sabab*, *shuwb*, *nasag*, *gowlah*, or *muwsh*, among others. Therefore, the actionable form of *shabat* was chosen to convey some or all of the following: “*shabat* – this is a time to reflect on the relationship, observing all of the promises associated with seven. On this occasion we can celebrate the realization that our debts have been settled by removing everything associated with” the corrupting nature of yeast.

It is instructive to consider why Yahowah used the metaphor of “yeast” in conjunction with bread as a symbol for how religion infects the soul. It is a unicellular, eukaryotic microorganism, which is classified as a *Fungus*. As such, to live, yeast feeds off of organic substrates, most commonly, dead matter. Its primary purpose in nature lies in the decomposition of that which was once alive. In this way, it represents what happens to the souls of those who die estranged from Yahowah. They disintegrate and are destroyed as their bodies decompose and their souls dissipate into nothingness. Further, as a fungus, yeast thrives in darkness. This is consistent with the plethora of corrupt religious schemes which are corrosive to our souls.

In human hands, yeast is most commonly used in the presence of oxygen to aerate baked bread, making it rise, and to carbonate beer through the production of carbon dioxide – which is a deadly gas when it depletes the oxygen we breathe. The leavening process in dough causes a foaming action which permeates and softens the entire loaf.

This is done through fermentation, biologically changing the chemistry of the dough as the yeast first reproduces through the consumption of carbohydrates in the flour, and then reacts with water, heat, and acidity to produce either carbon dioxide or ethanol gas. In the absence of oxygen, yeasts turn the sugars and carbohydrates in beer and wine into alcohol (actually ethanol: C₂H₅OH) through the fermentation process.

The first lesson is that it does not take much yeast (read “religion”) to permeate the entire loaf of bread (representing our “mortal nature”). The second is that the byproduct of yeast in beer and wine, alcohol, is not the most desirable spirit with which to associate.

Species of yeast are known as opportunistic pathogens, and these can cause infections in humans. There are a number of “killer yeasts,” which secrete toxic proteins which are lethal to receptive cells. *Cryptococcus neoformans*, for example, is a yeast pathogen that kills some AIDS patients. Yeasts of the *Candida* genus cause irritating oral and vaginal infections. In many foods, and most notably with regard to cheeses and meats, the presence of yeast leads to spoilage.

Adding insult to injury, yeast was used pervasively very early on in Egypt – the place from which Yahowah rescued His people. There, yeast existed as a natural contaminant in flour. It was also used to brew beer, the most prevalent beverage among the Egyptians at the time.

Making sure that He had made His point, the same three Hebrew letters which comprise “*se’or* – yeast,” *sa’or*, vocalized *sa’ar*, mean: “to exalt oneself, rising up in power, authority, and majesty, to covet and to crush.” Pharaoh had exalted himself by claiming to be the son of the sun. He lived majestically in religious and political splendor. He not only coveted the free labor his Israelite slaves were providing – crushing them became his way of

rebelling against God. And as a result, he, his people, and their religion were left behind as Yahowah led His people to the Promised Land, leaving Egypt in ruins.

'Akal was translated as “who consumes to the point of being defined by having eaten” that which yeast has embittered. It was written using the qal participle, making *'akal* a verbal noun which is an actionable attribute. These concepts shade the verb such that it speaks of those “who literally devour and actually feed upon something to the degree that they become what they have eaten, transformed and modified” by “*chamets* – that which tends to become soured, cruel, and oppressive.”

Being “*karat* – severed and separated, cut off and banished” from Yisra’el is to die estranged from God and His people. Scribed in the nifal perfect, the subjects cause their own demise, eliminating themselves at that moment in time. In other words, the religious have only themselves to blame for the express ticket to either death and the destruction of their souls or eternal estrangement in She’owl – the place of separation.

Yisra’el | Israel represents the Chosen People. This name ascribed to the descendants of Ya’aqob is a compound of *'ysh sarah 'el*. It speaks of “individuals who strive and struggle with, engage and endure with, persist and persevere with God and who are liberated and empowered by the Almighty.” It is far better to be counted among them than it is to oppose them.

This message is as unequivocal as it is unaccommodating. Those who ignore Yahowah’s instructions regarding UnYeasted Bread “shall be cut off” from the source of life. They shall be “separated” from God and “banished” from His presence. “Cut down, severed, and uprooted” from the vine, which is Yisra’el, they will “die,” and they will find their souls “destroyed.”

Yahowah has provided a plan – a seven-step path

Home. Follow it as He laid it out and His Son fulfilled it, and you will live. Ignore it, change it, or reject it and when you die, your soul will be destroyed. Such is the consequence of man's oppressive schemes, and most especially religion.

For those who may protest at this point, saying that the penalty is simply expulsion from a country from which they have no affinity, beware of the reasons Yahowah coins names which convey relevant meanings. To have caused oneself to be "cut off from those who Engage and Endure with God" is a poor life choice.

This was not the first time, nor will it be the last time, God has been or will be so direct regarding a departure from the very specific path He has described in the Towrah. His first such proclamation occurred in the discussion of *Pesach*. He said...

"The individual (*wa ha 'iysh* – the person) **who, himself** (*'asher huw'* – as a result of the relationship), **is clean** (*tahowr* – morally pure and flawless), **but** (*wa*) **does not exist on the way** (*lo' hayah ba derek* – is not on the path) **when** (*wa*) **he refrains from and refuses** (*chadal* – he forsakes and foregoes, declining (qal perfect)) **to act upon** (*la 'asah* – to engage in and capitalize upon) ***Pesach* | Passover** (*Pesach* – sparing and providing immunity while protecting and making invulnerable; from *pasach* – continuing to move in a straightforward fashion while removing all confrontational obstacles and *pisah* – providing abundantly more than is necessary), **that soul** (*ha nepesh ha hy'* – that particular individual consciousness) **will be cut off and separated** (*karat* – severed, uprooted, banished, and eliminated) **from** (*min*) **Her** (*hy'*) **family** (*'am* – people).

This is because (*ky*) **Yahowah's** (*Yahowah* – written as directed by His *towrah* – teaching regarding His *hayah* – existence) **sacrificial offering to approach** (*qarban* –

gift which brings us close; from *qarab* – to draw near and enter the presence) **was not present** (*lo' qarab* – was not offered so he could not come near, present himself, or be present) **at the appointed time in accordance with the eternal testimony** (*ba Mow'ed huw'* – at the scheduled meeting; a compound of *mow'* and *'ed* – of whom the eternal testimony is about and to whom the everlasting witness pertains).

That individual (*ha 'ysh ha huw'* – such a person) **will bear** (*nasa'* – he will carry, incur and suffer) **his guilt** (*cheta' huw'* – his sin and offenses as well as the consequence or punishment for having missed the way and gone astray).” (*Bamidbar* / In the Wilderness / Numbers 9:13)

The same message is repeated during *Yowm Kipurym* | the Day of Reconciliations. Regarding souls not answering the summons to approach our Spiritual Mother, Yahowah said:

“Because (*ky* – indeed) **any** (*kol*) **soul** (*nepesh*) **who does not respond to the summons and answer** (*lo' 'anah* – reply to the call and make a thoughtful declaration, verbally communicating) **on this corporeal and empowering** (*'etsem* – very substantive, invigorating and healing, essential, and abundantly powerful) **day** (*yowm*), **these shall be cut off and be separated** (*karat* – excommunicated and banished, uprooted and exterminated, vanquished and expelled) **from the family** (*min 'am*).” (*Qara'* / Called Out / Leviticus 23:29)

The message is as consistent as it is indicting. Those who choose not to answer Yahowah’s invitation and attend His annual meetings will be separated, excommunicated, and banished from His Family and His presence. Their souls will cease to exist at the end of their lives. Therefore, the fate of those who celebrate Purim, Rosh Hashanah, or Hanukkah, New Year’s Day, St. Valentine’s Day, Lent,

Palm Sunday, the Last Supper (by way of the Eucharist and Communion), Good Friday, Easter Sunday, Halloween, or Christmas, instead of Yahowah's seven *Miqra 'ey*, has been clearly articulated. Three of the seven meetings which have been established by God are replete with "do-or-die" clauses. One would have thought, considering the source, that this would have been sufficient to gain our undivided attention.

Please note, however, that Yahowah did not say that He was going to kill these people. God did not say that He was going to torture anyone in hell, either. From His perspective, every soul is free to make their own choices. All Yahowah has said is that when the life of a soul who retains the stench of religion is over, it is over. That soul will perish – ceasing to exist.

“During the first and foremost day (*wa ba ha yowm ha ri'shown* – in the principal time) **there is a set-apart** (*qodesh* – there is a separated and dedicated, purifying and cleansing, unique and uncommon) **Invitation to be Called Out and Meet** (*Miqra'* – summons for the people to gather together for a specified purpose including reading and reciting, being welcomed and becoming known; from *my* – to ponder the who, what, why, when, where, and how of *qara'* – being invited and summoned to be called out, to become welcomed and known, to read and recite).

And on (*wa ba* – so then in and during) **the seventh day** (*ha yowm ha shaby'iy*) **there is a unique and special** (*qodesh* – a set-apart, separated and dedicated, purifying and cleansing) **summons for you to approach by reading about the meeting** (*Miqra'* – an invitation to gather together, to be called out and welcomed, for reciting the purpose of the assembly, and to communicate by name) **existing for you to approach** (*hayah la 'atem*).

Do not do (*lo' 'asah* – do not perform or assign) **any** (*kol*) **of the service of the heavenly representative**

(*Mala'kah* – of the service of the Maternal messenger or work of the spiritual implement; from the feminine of *mal'ak* – heavenly messenger and spiritual representative) **during them** (*ba hem* – in and on them).

Only ('*ak* – exclusively and by emphasis) **that which reveals the benefits of the relationship** ('*asher*) **should be consumed** ('*akal* – should be eaten (nifal imperfect)) **by each** (*la kol*) **individual soul** (*nepesh huw'*).

For you to approach (*la 'atem*) **consistently act and engage** ('*asah* – do what needs to be done (nifal imperfect)) **alone by oneself as a member of the community** (*la bad huw'* – drawing near as part of the whole).” (*Shemowth* / Names / Exodus 12:16)

On the first and seventh day of Chag Matsah there is a *Miqra'* | Invitation to be Called Out and Meet, an occasion to read and recite, a time to be welcomed and known before Yahowah. Both days are *qodesh*, which means that they are “set apart from that which is normal and thus special to God.” This makes them the antithesis of being religious because there is nothing more pervasive or common than religious faith.

We are reminded that Yahowah is serving us, not the other way around. We are asked not to replicate the work of His *Mala'kah* | the service of the Heavenly Representative. The *Mala'kah* is the work of the Set-Apart Spirit, the Maternal Messenger, and Spiritual Implement of God.

In that this is Yahowah’s time to perfect His children, God wants us to “‘*asher* – focus on those things which reveal the benefits of the relationship.” Further, while we walk along the seldom-tread path to God, we are not completely alone because we are members of Yahowah’s Family.

This known, since *nepesh* | souls are incorporeal, they

do not actually eat. Therefore, their consumption should be directed toward that which is capable of nourishing our inner nature while helping our character mature and grow. This nourishment can only be found in the words of the Towrah – one of the reasons we are encouraged to read and recite this message on this day.

“Be observant by closely examining and carefully considering (*wa shamar* – you should pay attention at this moment with your focus genuinely upon being meticulously vigilant, clinging to and being secured by (qal perfect)) **those things which are associated with Matsah | UnYeasted Bread** (*‘eth ha Matsah* – baked flatbread without yeast, that which enables you to become uncontentious by eliminating conflict and dispute, strife and quarrels, symbolic of removing the fungus of religion; from *matsats* – to drain out and remove) **because, indeed** (*ky* – strengthening this statement and revealing the result), **on** (*ba* – during) **this essential and foundational** (*‘etsem* – this structurally vital and very substantive, invigorating and corporeal, indispensable to life and limb) **day** (*ha yowm ha zeh*) **I descended to serve and brought out** (*yatsa*’ – I came out and extended Myself to bring forth (hifil perfect)) **your vast assemblage of troubled individuals** (*tsaba*’ *‘atem* – your multitudes who came forth ready to fight as conscripts to help and serve at the direction of a leader, your divisions which had been mustered) **from the realm** (*min ‘erets* – land) **of Mitsraym | the Crucibles of Political and Religious Oppression** (*Mitsraym* – the cauldrons of cruel persecution where people were confined and restricted by military and economic institutions; plural of *matsowr* – to be delineated as a foe and besieged during a time of testing and tribulation, from *tsuwr* – to be bound and confined by an adversary, besieged, assaulted, shut up, and enclosed in a concentration camp by those showing great hostility).

Therefore (*wa* – in addition), **observe** (*shamar* – pay

especially close attention at this moment in time with your focus being meticulously vigilant, clinging to and being secured by closely examining and carefully considering (qal perfect)) **those things which are associated with this specific day** (*'eth ha yowm ha zeh*) **throughout your generations, households, and lives** (*la dowr 'atem* – your homes, dwelling places, and periods of time).

It is an eternal (*'owlam* – it is an everlasting and perpetual, permanent and never-ending), **inscribed prescription for living to cut you into the relationship** (*chuqah* – clearly communicated decree and recommendation of what you should do to live, engraved and written advice chiseled in stone to provide you with a share of everything).” (*Shemowth / Names / Exodus 12:17*)

We can come to know Yahowah and then capitalize upon everything He is offering if we *shamar* – observe” and “*shama'* – listen to” His “*towrah* – teaching and guidance.” This approach necessitates reading His testimony while closely examining and carefully considering each word.

In this case, the observant individual now realizes that Matsah commemorates the moment Yahowah extended Himself to remove all of us from the realm of political persecution and religious oppression. Therefore, recognizing that Matsah is based upon *matsats*, which means “to drain out and remove,” we unambiguously and unequivocally know that the purpose of the Miqra’ of Matsah is to remove political and religious corruption from our souls. The result is that we appear perfect in God’s eyes.

This is the first time Yahowah has used *'etsem* in association with a *Miqra'*. Here it reveals that *Matsah* is “essential and foundational” to our lives. Considering the scope of the sacrifice Dowd made on Passover, this means

that there is something about UnYeasted Bread which makes it even more important – and as essential as *Yowm Kipurym* | the Day of Reconciliations. *‘Etsem* is based upon, and in the text is identical to, *‘atsam*, meaning “to become vast and powerful.” Vocalized as *‘etsem*, the Hebrew word is most often translated as “bones.” It is used to convey the role our “skeleton plays in supporting life.” It is “essential to our nature,” and to that of many other living organisms. It is the “foundation of life and limb.” Used in this context, it means that our ability to stand with God and walk to and with Him is predicated upon what happens on this “structurally vital, very substantive, invigorating and indispensable” day.

This is one of the few times that *tsaba’* is used to describe something other than Yahowah’s “vast array” of *mal’ak* | spiritual messengers and heavenly representatives. In that the word typically addresses those “without freewill who are ready for battle and managed in a command-and-control structure,” it appears somewhat incompatible describing the Children of Yisra’el. And yet, this is one of those times when Yahowah was compelled to suspend freewill to honor His promise to liberate His people from religious and political oppression and convey His *Towrah* | Guidance. As He has already stated, He led them out with a strong hand. Even if they were not interested in being saved, God was obligated.

It is telling that when one searches for a list of holidays celebrated by Orthodox Jews, the *Miqra’* of Matsah is not listed among them. It is the most essential, and yet, it is ignored.

The rabbinical year begins with Rosh Hashanah, the celebration of the Babylonian New Year (9/15 in 2023). It replaces *Yowm Taruw’ah*. “Yom Kippur” is observed at the right time but in the wrong way. It has become a fast to afflict one’s soul. “Sukkot” is rapidly fading in popularity and now has little in common with Yahowah’s instructions

(9/29-10/4 of 2023). The rabbinical holidays of Shemini Atzeret (8th day of Sukah), Simchat Torah (renewal of the annual reading schedule), and Hanukkah (the Festival of Lights is increasing in popularity) follow (12/7-12/15 of 2023). Purim (3/7 of 2023) has become the preferred holiday among religious Jews. It commemorates events presented in the Book of Esther, which is a fanciful tale without a hint of Divine inspiration. It is observed in the spring, a month prior to Passover (4/4 in 2023).

Even the Passover Seder has been corrupted to the point it mimics *Qyan's* | Cain's offering, which led to the murder of his brother *Hebel* | Abel. There is a passing reference to "no leavened food" as opposed to the removal of yeast from bread, but no mention of the *Miqra'* of *Matsah* or *Bikuwrym*. "Shavuot" concludes the rabbinic year (5/25 in 2023). Wrong in every possible way, it is said: "According to Rabbinic tradition, the Ten Commandments were given on this day, so meals containing dairy are eaten."

In spite of the rabbinical negligence, the *Miqra'* of *Matsah* is to be carefully considered and observed "forever, throughout our generations, households, and lives." The Invitation to be Called Out and Meet on UnYeasted Bread is a "never-ending statute which has been chiseled in stone" by our Creator. It is "a clearly communicated prescription of what we should do in life if we want to live" in the company of our Heavenly Father. It is God's written invitation to perfect us, removing the stigma and stain of religious and political corruption.

God's instructions in this regard are clear, such that we understand that the removal of yeast serves as a metaphor for what Yahowah and His Messiah have done to prepare us to live in the Covenant.

"In the first (*ba ha ri'shown* – during the uppermost and foremost, the beginning and primary) **month** (*la ha*

chodesh – time of renewal), **on the fourteenth day** (*ba ‘araba’ ‘asar yowm*) **at sundown** (*ba ha ‘ereb* – in the evening starting at sunset), **you should consistently consume** (*‘akal* – you should continually and actually eat (qal imperfect)) **bread without yeast** (*matsah* – UnYeasted flatbread, becoming uncontentious by eliminating conflict and dispute, strife and quarrels, symbolic of removing the fungus of religion; from *matsats* – to drain out and remove) **as an enduring witness until** (*‘ad* – as eternal testimony as long as) **sunset** (*‘ereb* – evening) **on the twenty-first day** (*yowm ha ‘echad wa ‘esrym*) **of the month** (*la ha chodesh*).” (*Shemowth / Names / Exodus 12:18*)

We are reminded that Chag Matsah begins on Pesach, the fourteenth day of ‘Abyb. There is then a Set-Apart Miqra’ on the foremost day of Matsah, which is the fifteenth day of the first month. Then, Chag Matsah concludes with the celebration of another Invitation to be Called Out and Meet on UnYeasted Bread on the 20th day of this time devoted to removing religious and political corruption from our souls. And during the process, Yahowah asks us to abstain from consuming any more yeast since the fungus is symbolic of the plague from which we are being restored.

This affirmation also resolves a question many have regarding the length of time we are to avoid eating bread that has been aerated by yeast. It is seven days inclusive of Passover. And while we can enjoy *matsah* throughout the year without limitation, the week of Chag Matsah is special, serving as the time to rejoice in our redemption from the ways of man.

The removal of religious and political corruption, militaristic and patriotic devotion, and economic and conspiracy schemes is a serious affair with eternal ramifications. It is a problem that only Yahowah can resolve.

“**Seven** (*sheba*’ – seven; based upon *shaba*’ – a sworn oath to affirm the truth and promise to accomplish something) **days** (*yowmym*) **yeast** (*sa’or* – fungus culture, that which is soured or fermented remaining or left behind; from *sha’ar* – to remain) **should not be found** (*lo’ matsa*’ – should not be discovered or obtained) **in your homes** (*ba beyth’atem* – within your households and dwelling places).

Indeed (*ky*), **any** (*kol*) **soul** (*ha nepesh ha hy*’) **who consumes to the point of being defined by** (*’akal* – who is affected by devouring what is consuming and destructive (qal participle)) **food with yeast** (*machmetset* – that which sours, embitters, and grieves, causing oppression, cruelty, and ruthlessness; from *mah* – to ponder the implications of *chamets* – to make acerbic and embittered leading to malice and coercion) **is at that time cut off and banished of their own doing** (*karat* – shall have severed themselves from the source of life, be taken away and be permitted to perish, be destroyed, eliminated, and separated as a result of their actions (nifal perfect)) **from the witnessing community of** (*min’edah* – away from the assembly who testify together as part of) **Yisra’el** (*Yisra’el* – Israel, the descendants of Ya’aqob, the Chosen People; from *’ysh sarah’el* – individuals who strive and struggle with, who persist and persevere with, and who engage and endure with God along with those who are empowered and liberated by the Almighty), **including** (*ba* – along with) **those from different ethnicities and communities** (*ha ger* – temporary inhabitants and newcomers without inherited rights, people from different races and places, foreigners who are sojourning) **and including natives** (*wa ba’ezrach* – those born within the extended family, region, culture, or ethnicity and considered citizens; from *zarach* – to rise and shine) **of the Land** (*ha’erets*).” (*Shemowth* / Names / Exodus 12:19)

Yahowah’s message is consistent: follow My instructions and live or ignore them and you will die.

Everything else is contrary to our soul: societal influences, politics, religion, conspiracy, militarism, and patriotism.

There are two different words translated as “yeast” and “food with yeast” in this passage. The first, *sa’or*, conveys the idea of “retaining something.” In this case it is the residue of religion that “sours” our souls, “embittering” the relationship. Moreover, those who consume *sa’or* will be “left behind.”

Machmetset is a compound of *mah*, which encourages us to consider the who, what, where, why, when, and how questions associated with *chamets* – that which sours, embitters, and grieves, leading to cruel oppression and ruthless behavior. The *chamets* are acerbic and corrosive, demonstrating malice and coercion. It describes the nature of those who rebel against God.

Over the course of seven Miqra’ey, from Pesach to Sukah, we walk out of man’s world and into God’s Home. When it comes to Yahowah doing good and important things for us, it all comes down to the same equation: man (conceived on the sixth day) with God (who is one) is seven (the result of Yahowah’s promise to perfect the relationship).

Typically, when Yahowah makes a request of us, He expresses it in the imperfect conjugation – which addresses ongoing behavior. This is for our benefit because it means that no matter how long or how extensively we have done something which is counter to Yahowah’s directions, once we stop, we are no longer guilty of the infraction. This, however, is the second time that “*akal*, which means “to eat,” has been conveyed in the qal participle. This is a verbal adjective, describing the subject while flavoring the nature of the action being depicted. These concepts applied to *akal* suggest that to be cut off, a person would have to knowingly and deliberately consume yeast to such a degree that they come to embody the corruptive and corrosive

nature of what it represents. As such, I translated *'akal* scribed in this manner as someone “who consumes [food with yeast] to the point of being defined by” the ruthless persecution it inspires. And fortunately, in the very next statement, Yahowah switches to the more forgiving imperfect conjugation in concert with *'akal*.

Also interesting, *karat* was once again written in the nifal perfect. This means that those who are estranged have separated themselves from the witnessing community of Yisra'el at this time. While the effect is momentary in the perfect, it is likely that the only way to resolve being separated would be to avail oneself of Yahowah's remedy as soon as possible.

This time, God was all-inclusive, revealing that every ethnicity and nationality would be treated similarly to those who are native to Yisra'el. This destroys the Christian myth of the Feasts being limited to “Jews.”

If this were not important, God would not have repeated Himself...

“Any (*kol*) food with yeast (*machmetset* – thing which sours, embitters, and grieves, causing tyranny or persecution, cruelty or brutality, mercilessness or callousness; from *mah* – to ponder the implications of *chamets* – to make acerbic and disillusioned leading to malice or coercion) should not be consistently consumed (*lo' 'akal* – should not be continually or habitually eaten (*qal* imperfect)) in any (*ba kol*) of your assemblies and communities for an indefinite period of time (*mowshab 'atem* – of your geographic locations and households, dwelling places or residences).

You should constantly and invariably be nourished by consistently eating (*'akal* – regularly and continually consuming (*qal* imperfect)) un-yeasted bread (*matsah* – UnYeasted flatbread, becoming uncontentious by eliminating conflict and dispute, strife and quarrels,

symbolic of removing the fungus of religion; from *matsats* – to drain out and remove).” (*Shemowth / Names / Exodus 12:20*)

With *‘akal* scribed in the imperfect, we have been given every opportunity to please our maker and comply with His instructions. We can start avoiding yeast and then begin consuming matsah as Yahowah instructs at any time in our lives and receive the intended benefits. This is as it should be, because God’s directions are similar with regard to walking away from the curse of religion – and that is what matsah is resolving. Once we disassociate from our faith and stop being religious, we are free to walk to God.

Since Yahowah has made this so easy and beneficial for us, why do you suppose that almost all of those who claim to be following God’s instructions, including religious Jews, Christians, and Muslims, ignore these Godly directions? Do you suppose they believe their god is absent-minded, having forgotten what he said? Do they think their god is capricious and unreliable, having changed his mind? Or have they made a god in their own image – a religious god who is as malleable and irrational as are they? And if this is the case, how dependable do you suppose the message of that god would be when it comes to their salvation?

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Matsah | UnYeasted Bread

Being Perfected...

As we are now aware, the Festival Feast of UnYeasted Bread was first observed as the Children of Yisra'el were being rescued from *Mitsraym* | the Crucibles of Religious and Political Persecution. Their freedom came during the night, and with their departure imminent, they did not wait for their bread dough to rise. There were precious few hours to spare, and so they focused on preparing their provisions for the journey.

On the opposing side, the Egyptians, having been stricken for their continued rebellion, were not interested in receiving another lesson. In the immediate aftermath of Passover, they wanted to be rid of the Chosen People...

“The religious and political oppressors (*wa Mitsraym* – the despots and tyrants within the cauldrons of military and economic subjugation, the authority figures in the place of coercive cruelty where slaves were confined and restricted by political persecution, considered foes, besieged, and assaulted as if shut up inside a concentration camp) **were intensely resolute** (*chazaq* – were strong-willed and firm, some helpful and others harsh) **with the people** (*'al ha 'am* – upon the family), **hurriedly** (*mahar* – anxiously and quickly, impulsively and impetuously, formally but fearfully) **sending them** (*la shalach hem* – dispatching them) **out of the region** (*min ha 'erets*).

For they said (*ky 'amar*), **‘We will all die** (*kol 'anachnuw muwth* – every one of us will be put to death

prematurely, be executed and separated from the living)!’
(*Shemowth* / Exodus 12:33)

So (wa) the people (ha ‘am – the family) brought along (nasa’ – carried away) their dough (‘eth batseq huw’ – their grain mixed with water) before it was yeasted and there was a return of the grievous sorrow of cruel oppression (terem chamesh – in advance of the embittered fungus conceiving the culture of ruthless persecution) – having their kneading bowls (mish’ereth hem – their breadboards; from sha’ar – to remain behind) bound up (tsarar – wrapped up and confined reminiscent of being bound in dire straits) in (ba) their garments (simlah hem – their clothing; from semel – resembling idolatrous worship) and upon (‘al) their shoulders (shakem hem – backs; from shakam – to rise and get an early start on the day).” (*Shemowth* / Names / Exodus 12:34)

The specter of death can cause even the courageous to panic, which is what occurred in Mitsraym. The people were afraid that they would all be killed by the God who was committed to freeing His children. There was nothing in Heaven or on Earth that would stop Him from obtaining their liberty.

The religious and political oppressors were “*chazaq* – intensely resolute.” With some becoming helpful and the others remaining harsh, they were all firm in their determination to remove the impetus for the plagues they had endured.

Yahowah has confirmed what we have come to recognize. By using *terem chamesh* we know that “before the bread was yeasted” was indicative of acting “before there was a return of the grievous sorrow and cruel oppression as a result of the embittered fungus permeating the culture of ruthless religion.” *Chamesh* drives to the heart of the issue God has been articulating.

Yahowah has nothing against yeast, *per se*. His issue

is with what *chamesh* represents through its other connotations: “ruthless tyranny and subjugation, cruel behavior which embitters, leading to callous repression, merciless conditions, horrific suffering, and sorrow.” Cynical and disillusioned people become defiant and harbor animosity against God which in turn leads to cognitive dissonance and emotional anguish. When covetous people enter the realm of politics and religion, they tend to become tyrants who prosper by lording over others. It is what Mitsraym represents, which is why leaving the land of political persecution and religious corruption became analogous with the purpose of UnYeasted Bread.

Similarly revealing, the same three Hebrew consonants can be vocalized *chamash*, which means “to devise an unjust plot or plan which leads to the mistreatment of others, plundering them, destroying their land and possessions, while terrorizing and killing them without any hint of morality. Mitsraym, indeed.

The roots of the remaining words also paint the story. Their *mish'ereh* | breadboards symbolized not wanting to be *sha'ar* | left behind in the realm *simlah* | clothed in *semel* | idolatrous religious worship. Having *shakem* | shouldered the burden of being enslaved, they would *shakam* | arise and get an early start on the day. And while they were free and no longer *tsarar* | confined and besieged, by incorporating this word so cleverly into the text, Yahowah was making an ominous and yet reassuring prediction. As the Time of *Ya'aqob's Tsarar* | Israel's Troubles approaches, rest assured that there will be another Exodus.

While it was inadequate on its own merit following eight decades of enslavement, Yahowah gave the captors the opportunity to make reparations...

“When (wa) the Children (ben – sons and descendants) of Yisra’el (Yisra’el – Individuals who

Engage and Endure with God) **had engaged** (*'asah* – had acted at that time and actually done, expending the energy and effort to profit (qal perfect)) **in a manner consistent with** (*ka* – in accord with) **Moseh's** (*Mosheh's* – the One who Draws Out) **message** (*dabar* – word, statement, communication, conversation, account, speech, and declaration), **they asked** (*wa sha'al* – they requested (qal imperfect)) **the religious despots and political tyrants** (*Mitsraym* – the oppressors within the cauldrons of military and economic subjugation, those responsible for them having endured coercive cruelty as slaves confined and restricted under political persecution, assaulted as if shut up inside a concentration camp) **for** (*min*) **implements and cooking vessels** (*kaly* – supplies along with various utensils and useful objects), **silver** (*keseph* – things considered valuable and desirable) **objects** (*kaly* – articles of various sizes and shapes, possessions, and jewelry) **and gold** (*wa zahab* – precious metals and money) **in addition to clothing** (*wa simlah* – apparel and cloth).” (*Shemowth / Names / Exodus 12:35*)

When we engage in a manner consistent with His *Towrah's* | Guidance, Yahowah will free us from the sting and stain of political persecution and religious oppression. Such is the purpose of Chag Matsah. Beyond being liberated from the wiles of man, we are also enriched by God – given everything we need and desire to live a fulfilling life. These objects were but a token of the riches we will receive. The Children of the Covenant will be showered with the most wonderful inheritance in the universe as we are adopted into Yah's Family.

“**Yahowah** (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **bestowed and granted** (*nathan* – caused and gave as a gift, producing (qal perfect)) **for the family** (*ha 'am* – the people) **a sense of empathy resulting in a favorable and**

compassionate disposition (*'eth chen* – some sympathy causing a more merciful and generous reception) **in the sight** (*ba 'ayn* – in the eyes and perceptions) **of the religious and political oppressors** (*Mitsraym* – of the crucibles of despots and tyrants within the cauldrons of military and economic subjugation, the place of coercive cruelty and slavery, of restrictions imposed by political persecution as if shut up inside a concentration camp) **such that they let them have what they requested** (*wa sha' al hem* – so that they were given permission to take what they had inquired about and wanted).

Therefore (*wa*), **they spared** (*natsal* – they saved, creating an opportunity for deliverance and more favorable circumstances (piel imperfect)) **Mitsraym | the Crucibles of Political and Religious Oppression** (*Mitsraym* – the cauldrons of cruel persecution where people were confined and restricted by military and economic institutions; plural of *matsowr* – to be delineated as a foe and besieged during a time of testing and tribulation, from *tsuwr* – to be bound and confined by an adversary, besieged, assaulted, shut up, and enclosed in a concentration camp by those showing great hostility).” (*Shemowth* / Names / Exodus 12:36)

The *Natsal* | Opportunity for Deliverance, now known as the “Exodus,” is a *nathan* | gift granted and bestowed by God. It is born out of His sense of *chen* | empathy and mercy for His *'am* | family.

Had the Children of Yisra'el acted upon the *dabar* | message of Moseh by *shamar wa shama'* | observing and listening to the *Towrah* | Teaching of Yahowah, this is the reception they would have enjoyed throughout history. From this moment to the present day, there would have been no wandering around in the wilderness, no inhospitable reception in the Promised Land, no Philistines or Palestinians, no Assyrian or Babylonian captivity, no Greek or Roman invasion and resulting subjugation, no Diaspora or Holocaust, no anti-Semitic Christian

conspiracies nor Islamic terrorism. Moreover, had the Children of Yisra'el engaged in harmony with the *Towrah's* | Guidance, the nations which have suffered for having tormented God's People would have been spared that fate.

This extrapolation from the text is made possible by something Yahowah told 'Abraham at the beginning of their relationship. Remember...

“Then (*wa*) I will continually choose to favor and hold in high regard (*'abarakah*) those who hold you in high regard, who see you as a source of blessings, of reconciliation, and of the beneficial relationship (*barak 'atah*).

But (*wa*), he who disdains or despises you, even trivializes you, viewing you as someone to be slighted or belittled (*qalal 'atah*), I will actually besmirch as disrespectful and may continuously incarcerate as inferior, I will designate as embittered and may forever constrain and condemn as a consequence and penalty (*'arar*).

So (*wa*) with you (*ba 'atah*), shall be commended and blessed, reconciled, and favorably greeted, showered with gifts and prosperity and offered a beneficial relationship (*barak*), all of (*kol*) the kindred individuals who are discerning, exercising good judgment regarding the means to resolve disputes (*mishpachah*) of the earth (*'erets*).” (*Bare'syth* / Genesis 12:3)

The citizens of Mitsraym who had made it possible for their leaders to prosper as a result of the slave labor of the Yisra'elites, were caused to be “*chen* – sympathetic, showing compassion and favor” toward God's People. And that is why they were “*natsal* – spared.” It is a lesson that was lost on the Assyrians, Babylonians, Greeks, Romans, Roman Catholics, Muslims, Nazis, and today's irrational

liberals and crazy conspiratorialists.

As their journey to the Promised Land began...

“The Children (ben) of Yisra’el (Yisra’el – Individuals who Engage and Endure with God) set out (nasa’ – picked up, removed themselves, departed, left, and traveled, led and guided) from (min) Ramses (Ra’ameses – Ra is the one who bore him, or the son of the sun)...” (*Shemowth* / Names / Exodus 12:37 in part)

The inclusion of “Ra’ameses” in this passage, as well as in three others, initially led many historians and theologians to discount the Exodus account, categorizing it as fable rather than history. And that is because the Towrah places the Exodus between 1440 and 1450 BCE, and likely in 1447 BCE according to the Towrah’s internal chronologies. However, Ramesses the Great did not ascend to the throne of the Black Land until 1279 BCE using the Conventional Chronology – a gap of 160 years. (Based upon the New Chronology, Ramesses ruled in the early 10th century.)

However, synchronism is immaterial at this juncture, because Ramesses was just the name of a place – in this case the location from which the Exodus began. So, while the Towrah lists the names of countless other potentates, it never actually reveals the name of the pharaoh of the oppression because his name is irrelevant. It is only the arrogant and oppressive religious and political culture of Mitsraym, from which we have been saved, that is pertinent.

That is not to say that we should not be curious, or that we should not try to verify the Towrah’s veracity by investigating the history of the Black Land. And that is why in the second chapter of Volume 4 of *Yada Yahowah, Shalach ‘Am ‘Any*, relying upon the work of archeologists and historians, we determined that, based upon the cartouches carried with them into the Promised Land and

unearthed upon Mount Ebal, combined with the most universally accepted chronology, Thutmose III was Pharaoh, and it was his firstborn son, Amenemhat, who perished.

We are now aware that overwhelming and irrefutable archeological evidence has been unearthed at the dig at Tell ed-Daba to prove that Yisra'el's sojourn began in Ra'meses – a place named after Ra, the Egyptian god. The pharaohs who bore this name were claiming dependency from the sun god.

What is particularly significant in this regard is that Yahowah provided us with a phonetically accurate rendering of Ra'meses' some 3,300 years before the 1799 CE discovery of the Rosetta Stone enabled historians to pronounce the moniker of Egypt's principal god. It is one of many confirmations that the Towrah can be trusted.

The Lower Kingdom metropolis of “Rameses,” which was once known as Avaris, was occupied from the 12th to the 20th Egyptian Dynasties. At its peak, Avaris / Rameses was one of the largest cities of the ancient world, covering some ten square kilometers. It reached a zenith in the 15th century BCE as a result of the Hebrew slave population. It fell into lean times following the plagues and in the aftermath of the Exodus, only to be rebuilt again by Rameses the Great centuries later.

Returning to Yahowah's message, we find that the Yisra'elites left the realm of the “son of the sun” to go:

“...to **Sukowth** (*Sukowth* – Temporary Dwelling or Encampment; from *sukah* and *sakak* – to shelter and protect, to pitch a tent and camp out, and to cover) **with approximately** (*ka* – with about) **six hundred thousand** (*shesh me'ah 'elep*) **able individuals** (*ha geber* – capable and strong people [while *geber* is masculine it is used to describe adult humans who have the strength to prevail and is not limited to males) **on foot** (*ragly*) **besides** (*la bad min*

– in addition to) **little children** (*tap* – infant boys and girls who take quick little steps).” (*Shemowth* / Names / Exodus 12:37)

Sukowth is a variation of *Sukah*, which serves as the name of Yahowah’s seventh and final *Miqra*’ – the festival which celebrates mankind camping out with God in the Promised Land. This tells us that the pathway to paradise which begins with Passover and UnYeasted Bread leads to *Sukah*. Just as ‘Abraham was called out of the political and religious milieu of Babylon before he could walk with God to the Promised Land, the Yisra’elites were led out of an equally corrupt realm in which the sun and stars had been considered gods before they were allowed to camp out with Yahowah.

As an interesting aside, since *geber* can mean “men” in addition to “adept adult individuals,” the passage is often rendered as “six hundred thousand men in addition to women and children.” However, *geber* is a measure of aptitude, not gender. In this case, it was used to convey that there were approximately 600,000 able individuals with a fighting chance to succeed in this journey.

Moreover, *tap* means “infants,” not “women and children.” It comes from a root that speaks of quick little steps and of those more likely to trip as a result of being toddlers. Accordingly, it would be mistaken to conclude that there were six hundred thousand men, even more women, and twice that many children.

And while the scars left by hundreds of thousands of refugees walking across the arid landscape of the Sinai Peninsula are still visible from space, there may be more to the number six than simply an assessment of population. “Six” is the number of man, and it represents the unique animal conceived with a conscience on the sixth creative day. And from God’s perspective, these were the most important people on the planet. He would validate His

formula of six plus one, of man with God, through them.

Until recently, it was considered implausible that there were six hundred thousand Yisra'elite slaves in Egypt, but now the evidence is ubiquitous. Digs in the Upper Nile region, especially the gravesites unearthed in Avaris, demonstrate that hundreds of thousands of Hebrews were enslaved in this region.

Satellite photos of the Sinai not only reveal evidence of an ancient migration, but the footsteps also lead to the beach at Nuweiba on the western shore of the Gulf of Aqaba. It is the only place of sufficient size to accommodate this multitude prior to the crossing. Not only is the mountainous route which leads to this area consistent with the Towrah's depiction, but there is also a land bridge across the Gulf of Aqaba at this location, replete with remnants of Egyptian chariot wheels encrusted in coral beneath the waves. This gradual grade across the northeastern arm of the Red Sea is suitable for a massive population to cross into Arabia. Moreover, large stone columns (approximately 15 feet tall and 4 feet in diameter based on the pictures) were erected on the Eastern and Western shores by Solomon, thanking Yahowah for the role He played in freeing the Children of Yisra'el.

“They baked (*wa ‘aphah*) the dough (*‘eth ha batseq* – grain flour mixed with water) **which (*‘asher* – by way of making a connection and leading to the benefits of the relationship) **they had brought out** (*yatsa’*) **of** (*min*) **the Crucibles of Oppression** (*Mitsraym* – the cauldrons of religious and governmental, military and economic subjugation, the coercions and cruelty experienced in Egypt where the people were confined and restricted by political persecution; plural of *matsowr* – to be delineated as a foe and besieged during a time of testing and tribulation; from *tsuwr* – to be bound and confined by an adversary, besieged, assaulted, shut up, and enclosed in a concentration camp by those showing great hostility) **as****

flat loaves (*'ugah* – quickly prepared flatbread) **un-yeasted bread** (*matsah* – without the fungus of yeast, thereby uncontentious, symbolic of removing the fungus of religion; from *matsats* – to drain out and remove) **because** (*ky*) **there was no yeast added** (*lo' chamets* – their loaves were not embittered or oppressed, they were not wrongly treated) **as** (*ky*) **they had been expelled** (*garish* – driven and cast out, banished with all aspects of the prior association completely severed and dissolved) **from** (*min*) **Mitsraym | the Crucibles of Political and Religious Oppression** (*Mitsraym* – the cauldrons of cruel persecution where the people were confined and restricted by military and economic institutions), **and they would not have prevailed** (*lo' yakol* – they could not have succeeded or endured, overcome the challenges or accomplished the goal, maintaining their confidence (qal perfect)), **if they had delayed** (*la mahah* – had they lingered, waited, or hesitated; from *mah* – to question and *'achar* – to be left behind as a result of having vacillated and dithered).

Moreover (*wa gam*), **they had not done anything to prepare** (*lo' 'asah* – they had not produced) **food or provisions** (*tseydah* – supplies) **for themselves** (*la hem*).” (*Shemowth* / Names / Exodus 12:39)

They had left the yeast in a place where they could be free of it. They would no longer be oppressed.

There are few things better than “*garish* – having the *mitsraym* cast out of us and banished, with all prior associations with religion and politics dissolved.” It is only then that we are truly free.

God does not want us to hesitate when it comes to His summons. The longer we wait, the more entrenched we become, and the harder it is for us to walk away. Yahowah wants us to capitalize upon this opportunity to come clean before it is too late – before we become too set in our ways

or, worse, before we die. Life is short for those who are not properly prepared.

Indeed, we have nothing to gain and everything to lose by delaying. God's way is better than man's approach. I cannot list a single thing I have surrendered that was worthwhile and have written thirty books filled with all Yahowah is prepared to offer.

The risks associated with hesitating are enormous, so significant, that Yahowah wanted us to know that had the Yisra'elites lingered, they would have remained slaves in Mitsraym. Even in God's presence, even with Moseh directing our steps, if we do not act, it is all for naught.

While we are responsible for working to support ourselves and our families, the provisions required to reach the Promised Land are supplied entirely by God. Such is the case with Pesach and Matsah, where Father and Son worked together to provide the gifts of eternal life and the perfection of our souls.

The *Septuagint* and the Samaritan *Pentateuch* include the three generations from 'Abraham to Ya'aqob in the 430-year period depicted in this next verse, *Shemowth* / Exodus 12:40. The Masoretic Text does not. It differs from the Dead Sea Scrolls by eliminating the phrase "the realm of" which is witnessed in the older manuscript, 4QExod.

"The time interval of (*wa mowshab* – the period endured of abiding within this place for) **the children** (*ben* – sons and descendants) **of Yisra'el** (*Yisra'el* – individuals who engage and endure with God) **in which** (*'asher*) **they remained** (*yashab* – they dwelled and inhabited) **in** (*ba*) **the realm** (*ha 'erets* – the land and country [from 4QExod]) **of Mitsraym** | **the Crucibles of Political and Religious Oppression** (*Mitsraym* – the cauldrons of cruel persecution where they were confined and restricted by military and economic institutions; plural of *matsowr* – besieged during a time of testing and tribulation, from

tsuwr – bound and confined by an adversary, assaulted in a concentration camp by those showing great hostility) **was thirty years** (*shalowshym shanah*) **and four hundred years** (*wa 'arba' me'ah shanah*)." (*Shemowth / Names / Exodus 12:40*)

Yahowah not only timed the Exodus from Egypt to occur on the *Miqra'* of *Matsah*, on the day following *Pesach*, but He also provided another confirmation of the pattern He would use throughout the human experience. Forty, from *'araba'*, meaning "squared," depicts "the interval" which designates "the completion" of "a time of testing." It matters not if it is forty days, forty years, forty decades, or three iterations of forty *Yowbel* separating the Covenant's inception to the final reconciliation of the Family.

As it relates to this specific interval of time, some 30 years plus another 400 years, I am going to venture into the Towrah's timeline with a degree of trepidation. While the dates I am going to share are easily derived and readily verified, with many even corroborated by things we know to be true, correlating one calendar with another going this far back in time is subject to compounding errors. And in this case, the first 30 years of departure from the Promised Land was in Charan, not Egypt, and it was by one individual, not many.

Nonetheless, taking the chronologies presented within the Towrah as conveyed by the Masoretic Text at face value, Yisra'el's 430-year sojourn in foreign lands begins in 1878 BCE. Disgusted by her eldest son, *'Esa'ow* | Esau, deciding to marry two *Kana'nite* | Canaanite women, Rebekah positioned Ya'aqob, who would have been 40 at the time, to steal *'Esa'ow's* birthright blessing. Then to avoid retaliation, Ya'aqob, who became Yisra'el, the father of the twelve tribes, fled to Charan, beginning the Yisra'elite exile from the Promised Land. At this time, Ya'aqob became an indentured servant to Laban, a highly

unsavory character, to earn the right to marry his daughter, Rachel. Tricked by the shyster, and given Leah, he would work another seven years for her younger sister.

Thirty years thereafter, and following the birth of his eleventh son, Yowseph, Ya'aqob left Charan for Mitsraym during a prolonged period of drought in 1848 BCE. And while he would return home, his sons sold his son, Yowseph, to a Yshma'elite, who parlayed him to Powtiyphar in Mitsraym in 1841 BCE. His ascension to the pharaoh's service, whereby he instituted agrarian reforms to stave off a predicted famine, transpired circa 1828 BCE. Thereafter, Yowseph's father, Ya'aqob, his brothers, and their families, some 75 individuals in total, entered Mitsraym around 1788 BCE – again fleeing the adverse effects of climate change. They would remain as immigrants, as prosperous and free as caste systems and despots allowed, for some 260 years.

However, life would become unbearable for the 'Ibry | Hebrews when they were enslaved under Pharaoh Amenhotep I circa 1529 BCE, largely as a backlash against immigrant populations in the wake of the Hyksos uprising. Moseh, who was born at this time, eventually fled Mitsraym in 1487 BCE at age 40 after trying to spare the life of an 'Ibry slave. He returned with Yahowah to confront Pharaoh Thutmose III in 1447 BCE.

The problem with all of this is that for the first 30 years, Ya'aqob was in Charan, not Egypt, and he was a single man for a portion of that time. Second, while Ya'aqob appears to have left Charan for Egypt with his wives and sons in 1848 BCE (explains the reference to 400 years), they did not remain. Further, it was one son, not the Children of Yisra'el, who reentered Mitsraym as a slave, initially, in 1841 BCE. And while this date is close, it is six years shy of the specified 400 years. Further, it wasn't until 1788 BCE, should the Masoretic Text's chronology be accurate, that a contingent of 'Ibry would enter Mitsraym

and remain. But this leaves just 340 years prior to the Exodus. So, there are some anomalies in place or time with 30 plus 400 years presented within the Towrah, although we can get close with some interpretation.

What we know for certain is that forty Yowbel, known as Redemptive Years, separate ‘Adam’s and Chawah’s exodus from the Garden and ‘Abraham’s confirmation of the Covenant with his son, Isaac. Another forty Yowbel, or 2,000 years, separate this event on Mount Mowryah from Dowd’s fulfillment of the first four *Miqra’ey* on the same site in 33 CE / year 4000 Yah – providing the means to our immortality, perfection, adoption, enrichment, and empowerment. Forty Yowbel thereafter, in 2033 / year 6000 Yah, Father and Son will return to reconcile the Covenant relationship with Yisra’el. This will occur within the lifespan of the generation which witnessed the return of Jews to the Promised Land. These represent the most telling three “forties” in the human experience.

Should there have been a question as to the correlation of 40 and the completion of a time of testing, Yahowah lays it to rest with the following...

“And then (wa) it came to pass (hayah – it came to exist and to be), at (min – from) the completion (qets – the finish, limit, duration, and end) of thirty years (shalowshym shanah) and four hundred years (wa ‘arba’ me’ah shanah), in (ba – during) this one very substantial, essential, and foundational (‘etsem ha yowm ha zeh – that which provides the skeletal framework for the empowering, vastly important, and corporeal) day (yowm), it came to be (hayah) that everyone (kol) who was part of the vast assemblage of individuals following their leader (tsaba’ – belonging to the multitudes who came forth ready to fight as conscripts to help and serve at the direction of), Yahowah (𐤆𐤏𐤃𐤇𐤁 – a transliteration of YaHoWaH as instructed in His towrah – teaching regarding His hayah – existence), came out (yatsa’) from (min) the

realm (*'erets* – the land and region of) **of religious and political persecution and tyranny** (*Mitsraym* – of the despots and dictators within the cauldrons of military and economic subjugation, of the authority figures who were coercive and cruel, where slaves were confined and restricted by political oppression, considered foes, besieged, and assaulted as if shut up inside a concentration camp).” (*Shemowth* / Names / Exodus 12:41)

Over the course of thirty and four hundred years, there are 157,058 days, and yet, there was only one which could be considered “*'etsem* – essential.” What does this tell us about Yahowah’s sense of punctuality, His reliability, and His adherence to a predetermined schedule? If He fulfilled His plan on this specific and calculated day, shouldn’t we expect that He will do the same upon His return? Therefore, it stands to reason that this will occur on *Yowm Kipurym* | the Day of Reconciliations in year 6000 Yah (sunset in Yaruwshalaim, 6:22 PM, October 2nd, 2033)?

This is the second time Yahowah has used *'etsem* in association with the *Miqra*’ of *Matsah*. As we discovered in our review of *Shemowth* / Exodus 12:17, *'etsem* denotes the “essential nature of a living organism, its skeleton and the foundation of life and limb.” It also conveys the idea of “becoming vast and powerful.” Our ability to stand with God and endure forever with Him is predicated upon our response to what He did for us on this day. *'Etsem* lies at the heart of how we were constructed as well as how God facilitated our ability to stand with and relate to Him.

These passages confirm that even over the course of four centuries, Yahowah’s sense of timing was directed toward a singular moment – the most essential and substantial day in human history. No, not this day, the 15th of ‘Abyb 1447 BCE, but this same day in 33 CE when *Chag Matsah* was fulfilled by the *Zarowa*’. The *Miqra*’ would provide the framework from which the redemption of mankind would be fleshed out.

Yes, Passover is vitally important. It is where those who rely upon Father and Son to open the door to life become immortal. But that alone is not sufficient. Our rebellious nature needs to be purged, and the penalty we have earned for our crimes against God and our fellow man needs to be paid. That is the purpose of UnYeasted Bread. Our souls, scrubbed and cleansed of Mitsraym are removed from the crucible of *She'owl* | Hell – from eternal separation from God. We are ransomed on this day because, on it, Dowd's soul carried our guilt into *She'owl*, never to be seen again. He became our savior, our kinsman redeemer, by paying our penalty. He removed the religious and cultural fungus so that we would be free to answer his Father's summons and serve with Him.

What follows is fascinating. Yahowah uses “night” rather than “day” to describe the ordeal that is foreshadowed by the Invitation to be Called Out and Meet of UnYeasted Bread. This is because the Messiah's suffering on our behalf intensified at sunset, at the dawn of the Shabat of Matsah. It would be the longest of nights – the time Dowd's soul descended into the lightless realm of the crucible of *She'owl* in our stead to save us from having to go there ourselves.

God seems to be predicting that He will be vigilant during the evening of His Son's ordeal on UnYeasted Bread. And because we are the beneficiaries, to capitalize, we need to acknowledge what our Savior has done in the darkness so that we might bask in his Father's light.

“It is (*huw'*) a night (*layl* – a time of darkness and shadow devoid of light; from *luwl* – to fold back) to be alert while holding an evening vigil (*shimrym* – for an evening watch to be on guard through the darkness with the expectation of salvation; from *shamar* – to be observant, closely examining and carefully considering that which protects and saves lives) to approach (*la* – to draw near) Yahowah (*Yahowah* – a transliteration of יהוה, our

'elowah – God as directed in His *towrah* – teaching regarding His *hayah* – existence), **and for them to come out** (*la yatsa' hem* – to go out with them, bringing them out (hifil – within the confines of the relationship, God is facilitating their departure and, in the process, making them more like Him, infinitive – intensifies the action as a verbal noun, and construct – making this act possessive of them)) **from the land** (*min 'erets*) **of Mitsraym | the Crucibles of Political and Religious Oppression** (*Mitsraym* – the cauldrons of cruel persecution where the people were confined and restricted by military and economic institutions; plural of *matsowr* – to be delineated as a foe and besieged during a time of testing and tribulation, from *tsuwr* – to be bound and confined by an adversary, assaulted and shut up in the likes of a concentration camp by those showing great hostility).

It is the night (*huw' la layl ha zeh* – this is the period away from the light) **to be vigilant, closely examining and carefully considering** (*shimrym* – to be resolutely focused and observant, an evening to watch and be on guard through the darkness with the expectation of salvation; from *shamar* – to be observant, contemplating that which protects and saves lives) **the means to approach** (*la* – drawing near, being concerned about, and regarding moving toward) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *'elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration), **for** (*la* – on behalf of) **all** (*kol*) **the children** (*ben*) **of Yisra'el** (*Yisra'el* – Individuals who Engage and Endure with God) **throughout their generations** (*la dowr hem* – regarding their offspring, for their households, within their dwelling places, and for all time).” (*Shemowth / Names / Exodus 12:42*)

Let it be known: it is on Matsah, not Pesach, that the Children of Yisra'el left the onerous burdens of religion

and politics behind and ventured toward the Promised Land. And so, it is during Matsah, not Pesach, that we are prepared to approach Yahowah. Therefore, while Pesach is vital, the Miqra' of Matsah is far more important.

This realization is the opposite of what has transpired in Judaism, where Passover is observed for seven days and UnYeasted Bread is ignored. It is also the antithesis of Christianity, where the torturous death of their god is celebrated on Friday but then nothing occurs until Sunday morning – as if Matsah were irrelevant. Methinks, God disagrees.

We are being encouraged to observe the Miqra' of Matsah. If we want to approach Yahowah with perfected souls, we should closely examine and carefully consider what the Son of God did for us this night.

There are two essential aspects of Chag Matsah. During the day, we are asked to *la yatsa' hem* – withdraw from the derogatory influence of *mitsraym* – oppressive political and religious oppression. While at night, we recognize that Dowd removed our guilt, depositing it in a black hole, never to be seen again. Once the stigma and stain of the culture of man is gone and our souls are perfected by eliminating the darkness associated with the human approach, we are ready to enter our Father's presence.

To this end, *yatsa'*, God's preferred terminology for the "Exodus," was written in the infinitive and thus as an intensified and actionable noun. More telling still, it was scribed using the hifil stem, revealing that it is Yahowah who enables our departure through our relationship with Him.

God has no interest in or affinity for Egypt, which means that His repeated references to *Mitsraym* are reiterated to keep us mindful of the conditions from which He is offering to extract His people. As this name implies,

Mitsraym was seen as a crucible of religious and political persecution and economic and military subjugation. It was like every other civilization where the only person who was free to do as he pleased was the dictator, whether the tyrant was called pharaoh, king, khan, czar, caesar, general, or lord. The requisite caste systems assured that everyone else would be controlled, manipulated, deceived, and used by the potentate who claimed his god had bequeathed him with such rights. And to assure compliance, unrelenting toil and torture were the lot of subversives. Moreover, the tyrant was afforded the ability to torment insurgents through his affinity with the religious establishment because the priests were psychopaths, ever ready and always willing to afflict the non-compliant.

Mitsraym is the common denominator of every civilization throughout the world. They were characterized by the most ruthless individual rising to power. He would claim god's authority to rule through the integration of government and religion. Then he would impose a repressive caste system to assure that all would serve one. In this manner, *mitsraym* became the way of man. It prevailed in Imperial Rome and under Roman Catholicism with the imposition of feudalism. It exists today in India and communist China.

It is God's desire to free us from mankind's religious and political, economic and military, conspiratorial and cultural schemes. He did so on the 15th of 'Abyb in 1447 BCE and again on the 15th day of 'Abyb in 33 CE. His offer is valid even today – especially as we approach the Time of Ya'aqob's Troubles and His Yowm Kipurym return. What you and I do with this realization determines the fate of our souls.

The Crucibles of Religious and Political Oppression in *Mitsraym* serve as a metaphor for the oppressive and confining nature of *She'owl* – which is also an exceedingly religious and political place. It is akin to a black hole, a

lightless place of separation. Therein, nothing escapes, even for an unlimited duration of time.

We should all be cognizant of His plan and Dowd's sacrifice, dazzled by His love, and thrilled by the power of His Word. Let's keep this vigil on this night in remembrance and appreciation and be sure to share what we have learned and experiences with all who will listen.

The night of UnYeasted Bread has been presented as a called out and special Shabat, the 15th of 'Abyb each year. During this day and night, Dowd's soul went to the place of separation and darkness to remove the culture of yeast from our souls so that we could live forever with Him. It was the darkest and yet, brightest time in all creation.



Now that we have been liberated from the consequence of religious and political oppression by what our Savior has done for us on the *Miqra* of *Matsah*, our Heavenly Father wants us to joyfully commemorate the victory. In *Shemowth* / Names / Exodus 13:3-4, we find Moseh speaking for Yahowah...

“Then (*wa*) **Moseh** (*Mosheh* – One who Draws Out), **said** (*'amar* – declared and affirmed) **to** (*'el*) **the family** (*'am* – the people), **‘Remember** (*zakar* – record, recall, and be mindful of, sure to proclaim the truth about) **this unique day** (*'eth ha yowm ha zeh*) **which, to reveal the benefits of the relationship** (*'asher* – to lead along the correct path to get the most joy out of life), **you were brought out** (*yatsa'* – you were removed) **from** (*min*) **the realm** (*'erets*) **of the religious and political oppressors** (*Mitsraym* – of the despots and tyrants within the cauldrons of military and economic subjugation, from being under the human authorities in the place of coercive cruelty as slaves and

were confined and restricted by political persecution, considered foes, besieged, and assaulted as if shut up inside a concentration camp), **out of** (*min*) **the house** (*beyth* – the household and human family) **of slavery** (*'ebed* – of working for others, of bondage and toil) **by way of and with** (*ky ba*) **the resolutely and demonstrative, powerful and authoritative** (*chazaq* – firm and unyielding, strong and prevailing, sustaining and encouraging) **hand** (*yad* – ability and influence) **of Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching regarding His *hayah* – existence), **who delivered you, removing you** (*yatsa' 'eth 'atem* – who descended to serve you, to lead you out and take you away), **from this** (*min zeh*).

And therefore (*wa*), **do not continue to consume** (*lo' 'akal* – since we become what we eat do not feed upon (nifal imperfect – our consumption determines our fate with ongoing implications)) **yeast** (*chamets* – the fungus within the culture of man which sours, irritates, embitters, grieves, and oppresses). (*Shemowth* / Exodus 13:3)

This day (*ha yowm*) **in** (*ba*) **the month** (*chodesh* – time of renewal) **of 'Abyb** (*ha 'Abyb* – the first month of spring when the barley grain is green and growing) **you came forth and were removed** (*'atem yatsa'*).” (*Shemowth* / Names / Exodus 13:4)

It should be noted for those who are verifying these translations by way of the Masoretic Text, the phrase “the realm of” is included in the Dead Seas Scrolls before *Mitsraym*, but the addition of “and from the house of bondage” is only found in the Masoretic Text.

This was the one and only time Yahowah intervened forcefully, imposing His will upon His people. God wants us to remember that to reveal the way to receive the benefits of the relationship Yisra'el had to be removed from the human family which had enslaved them. He did so “*ky ba chazaq yad* – with a strong, resolutely firm, and

unyielding hand.” He would encourage them and sustain them in a most demonstrative manner.

And in this case, rather than remove the culture permitting *mitsraym*, God withdrew His family from the household of man. The yeast was, thereby, removed from the people as they were taken away from its source.

The least we can do is remember what He has done on this day and refrain from corrupting ourselves further at this time. And that is why *'akal* was scribed in the nifal stem, reminding us that we become what we consume. Garbage in, garbage out.

Yatsa' | To Be Brought Out is the essence of this story, so much so, the verb was used three times in this one statement. Yahowah was and remains anxious to distance us from the wiles of man.

The Promised Land is symbolic of the Garden of 'Eden, of camping out with our Heavenly Father here on Earth and then living with God in His Home. Speaking of this desirable destination, Yahowah said...

“And it will be (*wa hayah*) when (*ky*) Yahowah (*YaHoWaH* – an accurate presentation of the name of 'elowah – God as guided by His *towrah* – instructions regarding His *hayah* – existence) brings you to the Land (*bow' atah 'el 'erets*) of the Kana'any (*ha Kana'any* – the subdued)...which, for the benefit of the relationship (*'asher*), He promised (*shaba'* – He swore He would provide) your fathers (*la 'ab 'atah*) to give to you (*la nathan la 'atah*), a Land flowing with milk and honey (*'erets zuwb chalab wa dabash*), then you should expend the considerable energy and intensity to serve (*wa 'abad* – and to labor), doing this work (*'eth ha 'abodah ha zo'th* – by contributing to this ministry) in this month (*ba ha chodesh ha zeh* – during the time of renewal). (*Shemowth / Names / Exodus 13:5*)

Seven (*shaba'* – seven; from *shaba'* – an oath and promise) **days** (*yowm*) **you should consistently consume** (*'akal* – you should continually eat (qal imperfect)) **unyeasted bread** (*matsah* – flatbread without the invasive culture of the fungus of yeast).

And on (*ba*) **the seventh day** (*wa ba ha yowm ha shaby'iy*), **celebrate a festival feast** (*chag* – attend the party and enjoy the banquet) **to approach** (*la* – according to and concerning) **Yahowah** (𐤏𐤃𐤏𐤃𐤁 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence).” (*Shemowth* / Names / Exodus 13:6)

By observing the Festival Feast of UnYeasted Bread we are prepared to enter the Promised Land. Once there, we are motivated to work with Yahowah to share His invitation with one and all.

Yahowah continues His presentation of the *Miqra'* of *Matsah* with these words...

“***Matsah* | UnYeasted Bread** (*Matsah* – flatbread devoid of yeast, to become uncontentious by eliminating conflict and dispute, strife and quarrels, symbolic of removing the fungus of religion; from *matsats* – to drain out and remove) **should be consumed** (*'akal* – should be eaten (nifal imperfect)) **for** (*'eth*) **seven** (*sheba'* – meaning sworn oath or promise) **days** (*ha yowm*).

And there shall not be seen (*wa lo' ra'ah* – there should not be observed, witnessed, or visible) **any yeast among you** (*la 'atah se'or* – the residual fungus culture in your proximity) **in any part of** (*ba kol*) **your territory** (*gebuwl 'atah* – your boundaries and borders).” (*Shemowth* / Names / Exodus 13:7)

This is the third time Yahowah has said that He wants the yeast in our possession “*lo' ra'ah* – out of sight” and thus hidden. He does not want us to look back upon where

we have been, nor does He want anyone in our presence to see us acting counter to His instructions.

As parents, our most essential mission is to introduce our children to Yahowah such that they choose to become His children...

“**Tell** (*wa nagad* – conspicuously and in a straightforward manner inform) **your children** (*la ben ‘atah* – your sons) **about this day** (*ba ha yowm ha huw’*), **saying** (*la ‘amar*), **“For the sake of the participants who benefit from this occasion** (*ba ‘abuwr zeh* – because of this), **Yahowah** (𐤆𐤏𐤅𐤃𐤁 – the pronunciation of *YaHoWaH* as guided by His *towrah* – teaching regarding His *hayah* – existence) **engaged to do this for me** (*‘asah la ‘any* – performed this service for me to approach, working on my behalf), **when** (*ba* – and because) **I** (*‘any*) **came out and was removed** (*yatsa’* – I was withdrawn) **from** (*min* – out of) **the Crucibles of Oppression** (*Mitsraym* – the cauldrons of religious and governmental, military and economic subjugation, the coercions and cruelty experienced in Egypt where the people were confined and controlled by political persecution; plural of *matsowr* – to be delineated as a foe and restricted during a time of testing and tribulation; from *tsuwr* – to be bound and confined by an adversary, assaulted and enclosed in a concentration camp by those showing great hostility).”” (*Shemowth / Names / Exodus 13:8*)

Once we understand what *mitsraym* represents we can make the same claim to our children. Yahowah engaged to do this for me and for you. He has removed the *mitsraym* from every child of the Covenant. We are all His beneficiaries.

While the possibility of being adopted into the Covenant Family is offered to everyone, it remains personal. Each individual, regardless of status, race, place, age, or time, is afforded the opportunity to answer

Yahowah's Invitations and act upon His Covenant's conditions. We are removed from the crucible and escape judgment.

And yet, very few people capitalize upon this opportunity. Acceptance is predicated upon coming to know Yahowah and understanding what He is offering and expecting in return. Then we must choose to rely exclusively on Him and upon His Way. No changes, corruption, concealments, or counterfeits will qualify.

Speaking of the benefits of Chag Matsah, God revealed...

“And it shall exist (*wa hayah*) on your behalf (*la 'atah*) as (*la*) an awe-inspiring sign (*'owth* – a symbol designed to communicate an essential truth) for (*'al* – near, before, upon, and concerning) **your hand, your influence and actions (*yad 'atah* – your ability to make a difference).**

And (*wa*) it represents a memorial reminder and commemoration for retrospection, depicting a record worth recalling (*la zikarown* – a maxim, proverb, symbol, and inheritance right) for comprehension between (*bayn* – to aid in understanding in the midst of) **your eyes (*'ayn 'atah* – your perspective and ability to be an observant witness).**

The purpose is so that (*la ma'an* – it is for the intent and reason that) **the Towrah | Teaching and Guidance (*Towrah* – Instructions and Directions) **of Yahowah** (*Yahowah* – a transliteration of יהוה, our *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **exists** (*hayah* – may be) **in your mouth and thus in your speech** (*ba peh 'atah*).**

Indeed, because (*ky*) the powerful, strong, and resolute (*chazaq* – the mighty, forceful, capable, and unyielding, the courageous, firm, and encouraging, the sustaining, consistent, persistent, and confirming) **hand**

(*yad* – ability and influence) **of Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our ‘*elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration) **brought you out, removing and delivering you** (*yatsa’ ‘atah* – withdrew you and led you away), **from** (*min*) **the oppressive nature of religion and politics** (*Mitsraym* – the despots and tyrants within the cauldrons of military and economic subjugation, the authority figures engaged in coercive cruelty where lives are controlled, confined, and restricted by political persecution).” (*Shemowth* / Names / Exodus 13:9)

This is the day of days. Yahowah has repeatedly conveyed that *Matsah* | UnYeasted Bread is a *Miqra’* | Invitation to be Called Out and Meet and a *Mow’ed* | Eternal Witness to the Appointed Meeting Times. On two occasions He revealed that it is *Qodesh* | Set Apart – the highest designation possible. Twice He has called UnYeasted Bread ‘*etsem* | essential. Similarly, He has designated it a *Chag* | Festival Feast. And now, for the second time, He is referring to *Matsah* as a *zikarown* | something worth remembering. More explicit even than calling *Chag Matsah* a *Shabatown*, Yahowah referred to its foremost day as *shabat* | a celebration of the *Shabat*, using the actionable form of the word. Thrice, He reaffirmed this association by asking us to celebrate its intent for seven days. And this is one of the countless times that God has described the purpose of the *Miqra’* of *Matsah*, affirming that, through it, He is “*yatsa’ min mitsraym* – removing us from the cauldrons of religious and political oppression.”

The only thing in the whole of the *Towrah* which rises to this level of demarcation and celebration is Yahowah’s name. Now that is something worth remembering.

The *Miqra’* of *Matsah* played a pivotal role in the lives of the Chosen People, with Yahowah liberating them from the land of *Mitsraym*. By doing so, UnYeasted Bread has

become an awe-inspiring sign for us and is symbolic of God's willingness to purge the *mitsraym* from our lives.

In this illustration, our hands, eyes, and mouths are metaphors, with God wanting what He did for us on this day to influence our actions, our perspective, and our dialog with others. Chag Matsah is worth remembering and proclaiming. It is one of the Towrah's greatest gifts.

When pondering how to spend this day, consider Yahowah's advice. Let Yahowah's Towrah guide your hands, sharing what we have experienced with others. Let this perspective on this day lead to understanding. And as you observe the Towrah, let God's words flow from your mouth.

The enactment and the fulfillment of the *Migra'* of *Matsah* remain "awe-inspiring" events within the fabric of history. The Invitation to be Called Out and Meet of UnYeasted Bread is symbolic of being perfected, cleansing us of the diabolical influence of religion and politics, all of which is so eloquently described and predicted in the Towrah.

This verse also serves as a great example of religion run amok. Orthodox Jews wear phylacteries, or tefillin, on the back of their hands (actually strapped from finger to bicep as if a black serpent running up their arms) and on their foreheads – each with Towrah snippets contained in them – not understanding that the reference to one's eyes and hand was similar to the mouth.

Rabbis go so far as to claim that *Shemowth* / Exodus 13:9 (also *Shemowth* 13:16 and *Dabarym* 6:8 and 11:18) demonstrates the need for their Oral Law, and books such as the Babylonian Talmud, because the Towrah does not explain how to build their silly boxes, how they should be worn, or even what verses should be contained in them. Desperate is too kind a word.

Speaking of a tragic waste of lives, the evening of my previous edit pass through this volume, 45 Orthodox Jews in their mourning clothes and black hats were trampled to death by 100,000 Haredi during their Lag B'Omer religious festival on Mount Meron – some of them children who had ingested the religious poison of their fathers. This, the worst civilian disaster in Israel's modern history, occurred as the Haredi were commemorating the end of a plague which allegedly killed 24,000 of Rabbi Akiba's disciples, Rabbi Shimon ba Yochai chief among them. The acclaimed author of the Zohar and father of Kabbalah (Jewish mysticism) was said to have died on this day, the "33rd in the Counting of the Omer" in the 2nd century. Orthodox Judaism's reverence for this despicable man inexcusably shortened the lives of his faithful – those who value his words, and those of his mentor, Akiba, over Yahowah's testimony.

God gave His People every advantage and opportunity to know him, to serve with Him, and to be part of His Family. He revealed His word through them and saved them. And yet, this is how they have squandered and rejected His generosity.

I have devoted the last twenty-two years of my life to awakening Yisra'elites and Yahuwdym, calling them back to Yahowah, to Moseh, and Dowd. And at times like this it is frustrating to see them act so foolishly. I have always known that there is no opportunity to save anyone among the Jews who are Haredi (Ultra-Orthodox). Hope is slim for those who are Reform, Modern Orthodox, and Conservative. Especially among the Chosen People, religion remains mankind's most deadly vice.

Recognizing this reality, I translate and write for the 40% who are only Jewish by ethnicity and who celebrate their people's traditions, not their religion. They will more willingly consider renouncing the residue of *mitsraym* within them.

Yahowah wants His People to recognize the essential role the *Miqra* of *Matsah* plays in removing His Children from religion and politics. He is telling us that it serves as an awe-inspiring sign of what His Son has done for us on this day. The Invitation to be Called Out and Meet of UnYeasted Bread is a memorial worth commemorating.

“Therefore (wa), closely examine, carefully consider, and observe (*shamar* – be aware of and focus upon, cling to and revere, actually contemplating at this time (qal perfect)) this clearly communicated written prescription of what you should do in life to live (‘*eth ha chuqah* – this inscription chiseled in stone regarding the process of being cut into the relationship, this engraved invitation to be accepted as part of the whole), drawing near during this Eternal Witness to the Appointed Meeting Time (*ha zo’th la Mow’ed* – approaching as part of this Scheduled Appointment memorializing the everlasting testimony; a compound of *mow’* and *‘ed* – of whom the eternal testimony is about and to whom the everlasting witness pertains) for (*min*) days upon days (*yowmym yowmym* – forever, for an unlimited number of days).” (*Shemowth* / Names / Exodus 13:10)

Yes, the Mow’ed of Matsah is the day of days. And we observe it by “*shamar* – observing it.” How is that for simple and direct, especially since we are told what to closely examine and carefully observe?

This is now the second time Yahowah has referred to Chag Matsah as “‘*eth ha chuqah* – a clearly communicated written prescription of what we should do in this life if we want to live in the next.” UnYeasted Bread is “‘*eth ha chuqah* – an inscription chiseled in stone regarding the process of being cut into the relationship.” It serves as “an engraved invitation to be accepted as part of the whole,” which is to be included in Yahowah’s Family.

This is the day we were liberated and vindicated,

withdrawn and acquitted. It is the day that we should make as conspicuous as possible so that it is known to all who wish to live with God. This one day is for every day thereafter throughout time.

God does not change His mind; He isn't capricious. We can rely upon what He has written.

And therein lies the problem of Rabbinic Judaism. Their Talmud, *Mishnah*, and Zohar supersede the Word of God. Their holidays have become more important than God's Chag, His Mow'ed, and His Miqra'ey. One hundred thousand will run to a tomb and ignite bonfires to venerate the long-deceased author of the Talmud and Zohar, but will not lift a finger, blink an eye, or say a word on behalf of Yahowah.

It is also the problem of the Christian religion. There is no call from pastors or priests to consider Yahowah's summons to observe Passover, UnYeasted Bread, or Firstborn Children. There are no sermons predicated upon understanding them. Instead, Christian pastors and priests ask their parishioners to participate in Palm Sunday celebrations, in Maundy Thursday observances, Good Friday services, Communion, the Eucharist, and last, but not least, to attend Easter Sunday worship.

If God is right, if God can be trusted, they are wrong. And if God is wrong, if God cannot be trusted, neither can they be trusted because they all claim to speak for Him. For the Christian Church this is a tragic lose-lose scenario. And the wager has been billions of souls.

“And (wa) it shall come to exist (hayah) that when (ky – indeed) Yahowah (YaHoWaH – an accurate presentation of the name of ‘elowah – God as guided by His towrah – instructions regarding His hayah – existence) brings you to (bow’ ‘atah ‘el) the Land (‘erets – territory) of the Kana’any (ha Kana’any – Canaan, i.e., the Promised Land), it will be according to (ka ‘asher – it will

be consistent with to show the way to the benefits of the relationship) **His sworn oath and promise** (*saba' huw'*) **to you** (*la 'atah*) **and to your fathers** (*wa la 'ab 'atah*), **giving** (*wa nathan* – bestowing) **her to you** (*hy' la 'atah*).” (*Shemowth* / Names / Exodus 13:11)

While the Promised Land is real, and indeed, Canaan became Israel as promised, it serves as a metaphor for Heaven. It speaks of our return to the Garden of 'Eden, of an eternity camping out with God throughout the universe.

Also, never lose sight of the fact that Chag Matsah is transitional. It is out of the way of man and into God's Home.

Moreover, the redemptive nature of UnYeasted Bread comes replete with Yahowah's stamp of approval. We have His promise on it.

Still speaking explicitly about the *Miqra'* of *Matsah*, and its benefit, which is God's willingness to lead us away from religious and political oppression and into His Home and Family, our Creator requested...

“So therefore (*wa*), **you should cross over and extend** (*'abar* – you should continue along this linear path to gain possession while being led along the way through passing over) **everything** (*kol*) **which is firstborn** (*peter* – which opens the womb, addressing the next generation) **of the womb** (*rechem* – from the mother; from *racham* – to be compassionate and loving, merciful and affectionate) **to approach** (*la*) **Yahowah** (𐤏𐤃𐤏𐤃𐤁 – the pronunciation of *YaHoWaH* as guided by His *towrah* – teaching regarding His *hayah* – existence).

This includes (*wa*) **every firstborn** (*kol peter* – everything which opens the womb of) **offspring** (*sheger* – progeny which comes out) **of your domestic animals** (*bahemah* – livestock and herds) **which exists as your way of remembering** (*'asher hayah la 'atah ha zakar*) **to**

approach (*la*) **Yahowah** (*Yahowah* – God’s name transliterated as guided by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation as ‘*elowah* – Almighty God). (*Shemowth* 13:12)

Every firstborn (*wa kol peter*) **donkey** (*chamowr* – domestic male ass useful for carrying burdens; from *chamowts* – to be oppressive, troublesome, and difficult and *chamar* – to boil in turmoil and ferment that which is foul) **you should redeem and save** (*padah* – you should ransom and release, deliver and restore (qal imperfect)) **along with** (*ba*) **a lamb** (*seh* – an individual male sheep).

But if you will not redeem and release it (*wa ‘im lo’ padah* – if you are not willing to actually save and restore it, and consistently ransom and deliver it (qal imperfect)), **then you might as well drop it** (*wa ‘araph* – let go of it or break its neck because there is no hope of it living (qal perfect)).

Every firstborn child (*wa kol bakowr* – every eldest son) **among the sons** (*ba ben*) **of man** (‘*adam* – of the first man conceived in Yahowah’s image with a *neshamah* | conscience) **you should redeem, deliver, and restore** (‘*atah padah* – you should ransom and release, actually liberate and save, and continually offer and return (qal imperfect)).” (*Shemowth* / Names / Exodus 13:13)

Yahowah is encouraging us to continue along the path He has delineated. He wants us to appreciate that it leads to living with Him in His Home as His Children. Therefore, as we “‘*abar* – pass over and into” the Promised Land, the beneficiaries of *Pesach* | Passover and *Matsah* | UnYeasted Bread become Yahowah’s *Bikuwrym* | Firstborn Children.

God wants us to remember to raise our children to be His children. Symbolically, then, we can offer to “*padah* – redeem” the orneriest (the ass) and the lovable (the lamb) of our animals, just as Dowd, Yahowah’s Firstborn, has

“*padah* – redeemed and released” the greatest and least of us from the best and worst of man’s *mitsraym*.

In this regard, *padah* is wonderful. It speaks of what we, ourselves, seek from God: to be rescued and redeemed, ransomed and delivered, liberated and saved, to be released from harm’s way and restored within the relationship.

Sparing a lamb from the slaughter or releasing a donkey from carrying our burdens seems like an appropriate way to honor what Father and Son have done for us on Pesach, Matsah, and Bikuwrym. But if someone should think that letting go of something we covet is too high a price to have our relationship with God reconciled such that we become His *bakowr* | firstborn, then we can “*araph* – drop” the whole idea of the Miqra’ey.

And should the root meaning of *araph*, which is “to drop in the sense of letting go” of something, be unjustified, then I suppose “breaking its neck,” in compliance with the religious translations, is another option. Release it or lose it.

As for Yahowah, He would like every firstborn child among the sons of man to be “*padah* – redeemed and restored, ransomed and released, liberated and saved.” Such is the purpose of Matsah.

To this end, and recognizing that we learn through repetition, Yahowah said...

“**So** (*wa*) **when it occurs** (*hayah ky* – it happens and comes to exist) **that your child** (*ben ‘atah*) **asks** (*sha’al* – inquires about and questions (qal imperfect)) **in the future** (*mahar*), **saying** (*la ‘amar*), **‘What is** (*mah*) **this about** (*zo’th*)?”

Say (*wa ‘amar* – answer) **to him or her** (*‘el huw’*), **‘By** (*ba* – in) **the powerful and strong hand** (*chozeq yad* – the demonstrable and forceful, capable and firm influence, and with the intensely restorative, repairing, and

renewing ability; from *chazaq* – strong and prevailing, resolute steadfastness) **of Yahowah** (יְהוָה – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence) **He brought us out, withdrew, removed, and delivered us** (*yatsa* ‘*anachnuw* – descended to serve by leading us) **away from (min) religious and political oppression** (*mitsraym* – the despots and tyrants within the cauldrons of military and economic subjugation, the authority figures in the places of coercive and cruelty where slaves are confined, restricted, and persecuted) **and out of (min) the house** (*beyth* – the household) **of slavery** (*‘ebed* – bondage and forced servitude).” (*Shemowth* / Names / Exodus 13:14)

One of the best reasons to study Yahowah’s *Towrah* is so that when our children ask us to explain something as vital as Chag Matsah, we are equipped to do so. We can tell them that the purpose of UnYeasted Bread is to free us from “*mitsraym* – religious and political oppression” as well as “*‘ebed* – bondage in works-based survival schemes.”

Mitsraym was both the name of this horrible place and a word that described what transpired therein. It depicts the Crucibles of Religious and Political Oppression and describes the “*mitsraym* – the tyrants and despots behind governmental, military, and economic subjugation.” The plural of *matsowr*, it speaks of those besieged during a time of testing and tribulation. From *tsuwr*, its oppressive nature is revealed, describing a place where many are bound and confined by an adversary, assaulted and afflicted, with conditions akin to being enclosed in a concentration camp. And it is from *tsuwr* that we see the connection between these conditions in this place and time and what is about to befall Jews during the Time of *Ya’aqob’s Tsuwr* | Israel’s Troubles.

It is also instructive to note that *mitsraph* is a crucible, a word which embraces three related conditions. The first

is the most obvious: “a vessel subject to fire used for refining metals, separating that which is desirable from the dross.” This speaks of judgment, which is to separate fact from fiction, good from bad, that which is worthy from that which is not.

Second, a crucible describes “a severe test.” It is our response – the choices we make under trying circumstances – which determines our fate. Under public pressure, do we acquiesce to the ways of man, or choose the ways of God? Do we flow with the tide of humanity or swim against it?

Third, a crucible is “a place or situation in which forces interact to cause or influence change in attitude, ability, or personal growth.” When we are challenged in tough situations, we either capitulate and surrender with a “woe is me” attitude, or we aspire to triumph over our plight. God is offering us a way out of the mess we have created for ourselves, but to capitalize, we must first make the responsible decision to properly assess our situation, and the cause of it, and then properly consider God’s offer.

Also telling, “crucible” is from the Latin, *crucibulum*, which shares a common root with *crucifigere* – to “crucify.” While there is no *crux*, or cross, mentioned in Yahowah’s Word, there was a crucifixion on Passover. The death of Dowd’s body, as the Lamb of God on Passover, serves all who avail themselves of his sacrifice. Just as Yahowah led His family out of the crucibles of Egypt, Dowd’s sacrifice led us away from judgment by enduring the ultimate test and trial.

“**And** (*wa*) **when** (*ky*) **Pharaoh** (*Phar’oah* – the Flea; from *phar’os* – annoying insect and parasitic worm, an irritating and insignificant creature) **was** (*hayah*) **fiercely stubborn and cruel, harshly refusing** (*qashah* – unyielding and oppressive, especially burdensome and obstinate, resisting and unwilling) **to release us** (*la shalach* ‘*anachnuw* – set us free), **Yahowah** (*Yahowah* – a

transliteration of אֱלֹהֵינוּ, our *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **took the lives of** (*harag* – put to death) **all** (*kol*) **the firstborn males** (*bakowr*) **in** (*ba*) **the land** (*'erets* – realm) **of the religious and political oppressors** (*Mitsraym* – of the despots and tyrants within the cauldrons of military and economic subjugation, of the authority figures in the place of coercive cruelty where slaves are confined and restricted by political persecution, considered foes, besieged, and assaulted as if inside a concentration camp), **from** (*min*) **the firstborn** (*bakowr*) **of man** (*'adam* – of mankind) **to** (*wa 'ad* – and including) **firstborn livestock** (*bakowr bahemah*).

Likewise (*'al ken* – as a result), **I** (*'any*) **will offer a sacrifice** (*zabach* – I will prepare an animal for consumption) **on behalf of** (*la* – to) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *'elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration) **including all** (*kol*) **firstborn** (*peter* – which opens to the next generation) **of the womb** (*rechem* – from the mother; from *racham* – to be compassionate and loving, merciful and affectionate) **to remember** (*ha zakar* – to recall).

Therefore (*wa*), **all of my firstborn sons** (*kol bakowr ben 'any*), **I will redeem** (*padah* – I will ransom and restore, deliver and save, continually offer and return (qal imperfect)).” (*Shemowth* / Names / Exodus 13:15)

I should have noticed it earlier because it is the very next word after *Phar'oah*. From God's perspective, the man who claimed to be divine was a “*phar'os* – flea, an annoying insect and parasitic worm, nothing but an irritating and insignificant creature.” Now, that's funny.

As the description indicated, fleas can be annoying. This worm was fiercely stubborn and cruel. Having been obstinate and oppressive, Yahowah found a way to get his

attention. Even fleas value their young. But in all seriousness, the lesson here is that, while Pharaoh had no right to enslave, abuse, and murder God's people, Yahowah had every right to shorten the lives of those He had conceived.

Let me explain by way of example. If you built a guest house and furnished it, and then upon finding a drug addict on the street corner, you offered him the opportunity to live in it rent-free. Then he rapes your daughter and beats your son, abuses your spouse, and mocks you before your friends, all within the first six months. Would you be right or wrong to shorten his stay and boot him out? Would you have been generous and merciful or stingy and uncompassionate?

It is also prudent to recognize that, to the degree we grieve our Maker's children, He will respond in kind. In all of my books and radio programs I have been consistent and forthright. I eschew violence, preferring words to weapons. But I make an exception when it comes to stopping someone from attacking and abusing loved ones. This approach seems consistent with Yahowah's response to the Flea.

The only reason for repeating this is that God wants us to learn this lesson and capitalize upon His offer. And that is hard to do when so many are looking the other way.

“And this will exist (*wa hayah*) **as a sign** (*la 'owth* – as a symbol, an example and illustration, even as a metaphor and account to consider) **before** (*'al* – concerning) **your hand** (*yad 'atah* – your ability to achieve something worth holding onto, and your influence) **and as a symbolic way of remembering** (*la towta 'photh* – as a sign or mark to permeate as a memorial to remind and remember) **to advance understanding between** (*bayn* – for comprehension in the midst of) **your eyes** (*'ayn 'atah* – your sight and perspective).

Indeed (*ky*), **by way of** (*ba* – within) **an influential and firm hand** (*chozeq yad* – a forceful and capable, intensely resolute and restorative, repairing and renewing; from *chazaq* – strong and prevailing, dependable and steadfastness) **hand** (*yad* – source of authority, ability, and influence), **Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching regarding His *hayah* – existence) **brought us out** (*yatsa* ‘*anachnuw* – removed and withdrew, liberated by descending to serve, extending Himself to bring us away) **from** (*min*) **Mitsraym | the Crucibles of Political and Religious Oppression** (*Mitsraym* – the cauldrons of cruel persecution where the people were confined and restricted by military and economic institutions; plural of *matsowr* – to be delineated as a foe and besieged during a time of testing and tribulation, from *tsuwr* – to be bound and confined by an adversary, assaulted and shut up in the likes of a concentration camp by those showing great hostility).” (*Shemowth* / Names / Exodus 13:16)

Matsah, like so many things Yah, is both actual and allegorical. We should view it literally and symbolically. This historic iteration of the Miqra’ was also prophetic of its fulfillment. And as is the case with so many things in the Towrah, the more we know, the better we understand, the longer, richer, and brighter our lives.

Let us never forget that the first letter in Yahowah’s name – יָדָאֵל – is a יָ hand. God is dependably and steadfastly reaching down and out to us with a capable and influential hand.

Speaking of God and His claims, according to the Qumran Scroll 4QExod, some of what He revealed following what we label “Exodus 13:16” was removed by Masorete rabbis. The omitted sentence reads: **“Then Moseh and the children of Yisra’el sang this song to Yahowah, and spoke, saying, ‘I will sing to Yahowah for He has triumphed gloriously. The horse and his**

rider, He has cast into the sea.”

It was time for a celebration and to show one’s appreciation. But the rabbis, in their crusade to make saying Yahowah’s name a crime punishable by death, could not bear the thought that those who actually knew God, those who had been saved by Him, shouted it out in song.

In that we have been regaled with a narrative we should treasure, one which establishes the importance of Matsah and describes its connection with Bikuwrym, let’s ponder this summary of events. With these words I think that God is telling us that Bikuwrym naturally follows Matsah. He does not want us to hesitate, concerned that any vacillation will cause us to be left behind.

While the Hebrews were in Mitsraym, Yahowah announced that He had invited them to a meeting, including a meal, which would transpire over the course of three days...

“They will listen (*wa shama*) to the sound of your voice (*la qowl ‘atah*). Then you and the elders (*wa ‘atah wa zaken*) of the Children of Yisra’el (*Beny Yisra’el*) will go (*bow*) to the king (*‘el melek*) of the Crucibles of Oppression (*Mitsraym*) and say to him (*wa ‘amar ‘el huw*), ‘Yahowah (*Yahowah*), God (*‘elohym*) of the Hebrews (*‘Ibryym*), has scheduled a meeting and invited us to it (*qarah ‘al ‘anachnuw*).

So now, therefore (*wa ‘atah*), we implore you to please (*na*) allow us to walk away (*halak*) on a three-day path (*derek shalowsh yowmym*) into (*ba*) the wilderness to ponder the word (*ha midabar*). We will prepare a meal (*wa zebach*) to approach (*la*) Yahowah (*Yahowah*), our God (*‘elohym ‘anachnuw*).” (*Shemowth / Names / Exodus 3:18*)

This reference to a “three-day path” we are being

invited “to walk” to “approach Yahowah” is repeated with “a heightened sense of urgency” in *Shemowth* / Exodus 5:3...

“Then they replied (*wa ‘amar*), ‘The God (*ha ‘elohym*) of the Hebrews (*ha ‘Ibry*) has invited us to meet and has called us out (*qara’ ‘al ‘anachnuw*).

Now with a heightened sense of urgency (*na’*), we want to walk (*halak*) on a three-day path (*derek shalosh yowm*) into pondering the word (*ba ha midbar*).

Then we will prepare an animal for a feast as part of a sacrificial offering (*wa zabach*) to approach (*la*) Yahowah (*Yahowah*), our God (*‘elohym ‘anachnuw*).

If not (*pen*), He will intercede for us and there will be a catastrophe (*paga’ ‘anachnuw*), a plague of widespread death (*ha deber*) with a sharp divide and ensuing conflict leading to Choreb (*‘ow ba ha chereb*).”
(*Shemowth* / Names / Exodus 5:3)

These references to having been invited to walk along a three-day path, inclusive of a sacrificial offering, to approach Yahowah, are revealing. Since we know that the ‘Ibry were called out of Mitsraym by way of Pesach and Matsah, what is the *shalosh yowm* along the *derek* if not Bikuwrym?

The verbal root of *mahah* used within God’s next statement warns us not to wait lest we be left behind...

“They baked (*wa ‘aphah*) the dough (*‘eth ha batseq*) which (*‘asher*) they had brought out and withdrawn (*yatsa’*) from (*min*) the Crucibles of Religious and Governmental Oppression (*Mitsraym*) as flat loaves which had been hastily prepared (*‘ugah*).

The bread was uncontentious matsah (*matsah*) because (*ky*) there was no yeast added (*lo’ chamets*) as (*ky*) they had been expelled, literally driven out (*garish*), from (*min*) *Mitsraym* | the Cauldrons of Cruel

Persecution (*Mitsraym*), and they would not have prevailed, lacking the confidence to overcome the challenges to endure (*lo' yakol*), if they had delayed, lingered, waited, or hesitated as vacillating and dithering would have caused them to be left behind (*la mahah*).

Moreover (*wa gam*), they had not done anything to prepare (*lo' 'asah*) food or provisions (*tseydah*) for themselves (*la hem*).” (*Shemowth* / Names / Exodus 12:39)

Just as the Shabat is the most important day of the week, Matsah has been presented as the most important day on God’s annual calendar – well beyond one of 52 Shabat. It is introduced as *'etsem* | very substantial, essential, and foundational. (*Shemowth* 12:41) For all eternity, it is a time to be *shimrym* | especially alert, holding an evening vigil to be withdrawn from religion and approach Yahowah. (*Shemowth* 12:42) Wouldn’t the Children of Yisra’el emerging into the light of the next day serve as notice that they have become God’s Firstborn?

Affirming that Matsah is the most glorious Shabat, Yahowah’s *'am* | family is encouraged to...

“Remember to proclaim the truth about (*zakar*) this unique day (*'eth ha yowm ha zeh*) which, to reveal the benefits of the relationship, and to lead along the correct path to get the most joy out of life (*'asher*), you were withdrawn and brought out, having been removed (*yatsa'*) from (*min*) the realm (*'erets*) of the religious and political oppressors (*mitsraym*), out of (*min*) the house (*beyth*) of slavery (*'ebed*) by way of and along with (*ky ba*) the resolutely powerful and unyielding (*chazaq*) hand (*yad*) of Yahowah (*Yahowah*), who delivered you, removing you (*yatsa'* *'eth 'atem*), from this (*min zeh*).” (*Shemowth* / Exodus / Names 13:3)

Those who do so are brought home based upon Yahowah’s *shaba'* | promise. One thing leads to the other

as one verse to the next...

“And it will be (*wa hayah*) when (*ky*) Yahowah (*YaHoWaH*) brings you to the Land (*bow*’ *’atah*’ *’el*’ *’erets*) of the Kana’any (*ha Kana’any*)...which, for the benefit of the relationship (*’asher*), He promised (*shaba*’) your fathers (*la*’*ab*’*atah*) to give to you (*la nathan la*’*atah*), a Land flowing with milk and honey (*’erets zuwb chalab wa dabash*), then you should expend the considerable energy and intensity to serve (*wa*’*abad*), doing this work (*’eth ha*’*abodah ha zo*’*th*) in this time of renewal (*ba ha chodesh ha zeh*).” (*Shemowth / Names / Exodus 13:5*)

What is more Bikuwrym than being brought into the Promised Land? And what is more Shabat than the *shaba*’ | promise which lies at its heart?

But should that be insufficient to convince us that Matsah is the ultimate expression of the Shabat, Yahowah adds fuel to the fire...

“Seven (*shaba*’) days (*yowm*) you should consistently consume (*’akal*) unyeasted bread (*matsah*). And on (*ba*) the seventh day (*wa ba ha yowm ha shaby’iy*), celebrate a festival feast (*chag*) to approach (*la*) Yahowah (𐤃𐤅𐤇𐤃).” (*Shemowth / Names / Exodus 13:6*)

Matsah is an amalgamation of everything the Shabat represents. It is a *chag* | celebration of the *shaba*’ | promise of *shaba*’ | seven.

So, let’s do as Yahowah requested...

“Tell conspicuously and in a straightforward manner (*wa nagad*) your children (*la ben*’*atah*) about this specific and unique day (*ba ha yowm ha huw*’), saying (*la*’*amar*), ‘For the sake of the participants who benefit from this occasion (*ba*’*abuwr zeh*), Yahowah (𐤃𐤅𐤇𐤃) engaged to do this for me (*’asah la*’*any*), when

(ba) I ('any) came out and was removed (yatsa') from (min) the Crucibles of Religious and Political Oppression (Mitsraym).'" (Shemowth / Names / Exodus 13:8)

Matsah is, therefore, the day we are encouraged to reflect upon the work God is doing on our behalf. Further establishing Matsah as the ultimate expression of the Shabat...

"And it shall exist (wa hayah) on your behalf (la 'atah) as (la) an awe-inspiring sign to communicate an essential truth ('owth) for ('al) your influence and actions, your ability to make a difference (yad 'atah).

And (wa) it represents a memorial reminder and commemoration for retrospection, depicting a record worth recalling (la zikarown – a maxim, proverb, symbol, and inheritance right) for comprehension between (bayn) your eyes, providing an observant witness with a sense of perspective ('ayn 'atah).

The purpose is so that (la ma'an) the Towrah | Teaching and Guidance (Towrah) of Yahowah (Yahowah) may exist (hayah) in your mouth and thus in your speech (ba peh 'atah).

Indeed, because (ky) the powerful, strong, and resolute (chazaq) hand (yad) of Yahowah (Yahowah) brought you out, removing and delivering you (yatsa' 'atah), from (min) the oppressive nature of religion and politics (mitsraym).'" (Shemowth / Exodus 13:9)

We are to celebrate Matsah as we should observe the Shabat...

"Therefore (wa), closely examine, carefully consider, and observe (shamar) this clearly communicated written prescription of what you should do in life to live ('eth ha chuqah), drawing near during this Eternal Witness to the Appointed Meeting Time (ha

zo'th la Mow'ed) for (min) days upon days and forevermore (yowmym yowmym).” (Shemowth / Exodus 13:10)

It is the day which brings us Home and thus to Bikuwrym. Without interruption, we read...

“And (wa) it shall come to exist (hayah) that when (ky) **Yahowah (YaHoWaH) brings you to (bow' 'atah 'el) the Land ('erets) of the Kana'any (ha Kana'any), it will be according to (ka 'asher) His sworn oath and promise (shaba' huw') to you (la 'atah) and to your fathers (wa la 'ab 'atah), giving (wa nathan) her to you (hy' la 'atah).**” (Shemowth / Names / Exodus 13:11)

Then affirming that UnYeasted Bread leads directly to Firstborn Children, Yahowah reveals...

“So therefore (wa), you should continue along this linear path to gain possession while being led along the way regarding ('abar) everything (kol) which is firstborn (peter) of the womb of the mother, and which is compassionate, loving, and merciful (rechem) to approach (la) **Yahowah (𐤃𐤏𐤅𐤍𐤁𐤏).**”

This includes (wa) every firstborn (kol peter) offspring (sheger) of your domestic animals (bahemah) which exists as your way of remembering ('asher hayah la 'atah ha zakar) to approach (la) **Yahowah (Yahowah).**

Every firstborn (wa kol peter) donkey, representing the most stubborn, troubled, and burdensome individuals (chamowr), you should redeem and save (padah) along with (ba) a lamb, the most well-natured (seh)...every firstborn child (wa kol bakowr) among the sons (ba ben) of man ('adam) you should redeem, deliver, and restore ('atah padah).” (Shemowth / Names / Exodus 13:12-13)

Since Yahowah took the time to explain this, anticipating that we would understand the purpose and

timing of these three days, let's continue to review His explanations as they have been presented to us...

“So (wa) when it occurs (hayah ky) that your child (ben ‘atah) asks (sha ‘al) in the future (mahar), saying (la ‘amar), ‘What is (mah) this about (zo ‘th)?’ Say (wa ‘amar) to him or her (‘el huw’), ‘By (ba) the capable, restorative, and renewing hand (chozeq yad) of Yahowah (𐤆𐤃𐤆𐤃𐤁) we were brought out, as He withdrew, removed, and delivered us (yatsa’ ‘anachnuw) away from (min) religious and political oppression (mitsraym) and out of (min) the house (beyth) of slavery where we were forced to work for others (‘ebed).” (Shemowth / Names / Exodus 13:14)

Reinforcing the life and death consequence of our choices regarding listening to Yahowah and celebrating Pesach and Matsah leading to Bikuwrym, God reveals...

“And (wa) when (ky) the Flea that was Pharaoh (Phar‘oah) was (hayah) fiercely stubborn and cruel, harshly refusing (qashah) to release us and set us free (la shalach ‘anachnuw), Yahowah (Yahowah) took the lives of (harag) all (kol) the firstborn males (bakowr) in (ba) the land (‘erets) of the religious and political oppressors (Mitsraym), from (min) the firstborn (bakowr) of man (‘adam) to (wa ‘ad) firstborn livestock (bakowr bahemah).

Therefore (‘al ken), I (‘any) will offer a sacrifice (zabach) on behalf of (la) Yahowah (Yahowah) including all (kol) firstborn (peter) of the womb, remembering and commemorating such loving compassion and mercy (rechem ha zakar). Accordingly (wa), all of my firstborn sons (kol bakowr ben ‘any), I will redeem (padah).” (Shemowth / Names / Exodus 13:15)

The vital nature of Matsah | UnYeasted Bread in drawing us away from religion and politics such that we

can be born into Yahowah's Family is truly amazing.



Before we investigate more of what Yahowah had to say about His second of seven Miqra'ey, let's linger a moment longer and continue to review our Creator's preview of His upcoming festivals during the *Yatsa'* | Bringing Out. The subject of UnYeasted Bread arose once again ten chapters later in *Shemowth* / Exodus 23. This time, to emphasize just how essential a period of reflection is in relation to the redemptive purpose underlying the Miqra'ey, Yahowah inspired Moseh to set their celebration within the context of a Sabbatical year.

“Six years (*wa shesh shanah*) **you should sow** (*zera'* – you should productively seed) **your land** (*'eth 'erets 'atah*) **and gather in** (*wa 'asaph* – harvest, collect, remove, and receive) **the produce** (*'eth tabuw'ah* – the harvested grain, produce and yield, revenue and income) **thereof** (*hy'*). (*Shemowth* / Exodus 23:10)

But on the seventh (*wa ha shaby'iy*), **you should allow it to fall and lie fallow** (*shamat hy'* – release it and let it turn to stubble), **scattering and dispersing it for the purpose of future renewal** (*wa natash hy* – spreading it out and leaving it) **so those in need who are willing to capitalize upon the opportunity and take responsibility** (*'ebyown* – those who require it and will acquire the yield, eager for the freedom and independence it provides; from *'abah* – those willing to accept responsibility and consent to the opportunity) **among your people** (*wa 'am 'atah* – of your family members and your relatives) **may eat and be nourished** (*wa 'akal* – may consume and be fed (qal perfect)).

Moreover (*wa*), **leave the remainder** (*yether* – allow

the rest, that which is left over from the abundance to remain behind) **so that other living creatures** (*chayah* – the animals) **of the open fields and countryside** (*sadeh* – of the region, territory, and open environs) **may feed on it** (*'akal hem* – can eat it).

Do the same (*'asah ken* – engage and act in this same manner to produce similar results) **with your vineyards and olive groves** (*la kerem 'atah la zayth 'atah*).” (*Shemowth* / Names / Exodus 23:11)

With these words, God is reinforcing an essential truth. His six-plus-one plan, as it is presented throughout the Mow'ed Miqra'ey, nourishes those who are willing to capitalize upon the opportunity to restore and renew our lives. Further, harvesting grain is to be seen as symbolic of gleaned souls on Bikuwrym, just as vineyards and olive groves, which produce wine and oil, are symbolic of anointing those who are spared by Pesach and Matsah.

As is the case with so much of Yahowah's advice, allowing the land to go fallow every seven years is responsible guidance. It allows the soil to recover and remain productive while reducing the number of pests who prey on the crop. This form of sustainable land management was not widely practiced nor understood until quite recently. It encourages natural nutrients like potassium and phosphorus to rise to the surface while increasing levels of carbon, nitrogen, and other organic matter while also improving the moisture-holding capacity of the soil. The result is much higher crop yields.

'Ebyown is a marvelous word, addressing those with the “inclination and will to exhibit personal responsibility and capitalize upon productive opportunities.” The *'Ebyown* are accountable for their actions and will acquire what is needed provided the circumstances allow. They crave independence and freedom. Rather than becoming dependent upon welfare, the *'Ebyown* will go into fields

open to them, will harvest the food they require, and will then prepare it for their families. Their attitude and approach are something Yahowah appreciates.

The *'Ebownym* would come to play an important role for us as well. Without them, Dowd's Instruction on the Mount would be unknown, and likely, the Olivet Discourse as well. While the book of "Matthew" is largely fraudulent, the only reason that it now includes these two speeches is that the *'Ebyownym* were present, and they recorded them in Hebrew. They were responsible for preserving the Messiah's most compelling testimony so that, 50 years thereafter, the imposter named Matthew could incorporate them into the book bearing his name. His motivation for including such anti-Christian material is obvious in that, without both, "Matthew" is nothing more than the result of plagiarizing Mark and Luke.

The Son of God even recognized them, and spoke favorably of them, revealing at the beginning of his Instruction on the Mount that the *'Ebyownym* (errantly translated as "meek") would inherit the Earth." That said, the rabbis of the day hated these fellow Jews and sought to confiscate their texts according to the Talmud. Truth has always been counter to religion.

From start to finish, Yahowah's redemptive plan is based upon this formula...

"Six days (*shesh yowm*) you should engage and do (*'asah* – you should act, investing the energy to accomplish and produce) **your work** (*ma'aseh 'atah* – your pursuits, undertakings, businesses, customary practices, and deeds, accomplishing whatever you prefer), **and on the seventh day** (*wa ba ha yowm ha shaby'iy* – but on the day of promise), **you should celebrate the Shabat** (*shabath* – actively engage in the promise of the seventh day written using the verbal form of the noun) **so that** (*la ma'an* – intending for) **those tasked with carrying your burdens**

and your means of production (*suwr 'atah wa chamowr 'atah* – your beasts of burden, those who carry and bear cargo from one place to another for you, and your domesticated animals) **may have a break, becoming refreshed and restored** (*nuwach* – enjoy the favorable circumstances associated with this spiritual alliance; from *ruwach* – spirit), **and the son of your servant** (*ben 'amah 'atah* – a child of your maid, mother, female servant, or caregiver, even provider) **and visitors** (*wa ha ger* – foreigners from different cultures and ethnicities without the inherited rights of citizenship who come from different places and races) **may take a breather and be refreshed** (*napash* – be able to breathe, returning to life, recovering and retaining consciousness).” (*Shemowth* / Names / Exodus 23:12)

The verb *shabath* and the noun *Shabat* are indistinguishable in the Hebrew text. As such, *shabath* is the actionable approach to the Shabat, making it the antithesis of a day of doing nothing. The most accurate definition would be: “Celebrate the Shabat, acting upon the promise of the seventh day.” It is distinguished from the previous six days in that our focus changes from engaging in our work and accomplishing whatever it is that we desire, to celebrating Yahowah’s work, grateful for what He has promised to provide.

Just as God is encouraging us to allow our fields to lie fallow for our benefit, and for the benefit of the *'ebyown* and *chayah*, He is asking us to give our beasts of burden and means of production a restorative break as well. This is not only good for them but also is good for us because it allows us to focus on the things of God at the same time. And in this regard, *nuwach* speaks of becoming refreshed and restored spiritually. In fact, *nuwach* is *ruwach* with the Rosh ר replaced with a Nun נ and thus a spiritual child conceived by a Mother.

The reference to setting a good example on the Shabat

by giving visitors from different cultures and ethnicities a breather to refresh their souls is sound advice. But what are we to make of “*ben ‘amah ‘atah* – a child of your maid, the offspring of your mother, a son of a female servant or your caregiver, even your provider?” Why is *ben* masculine and *‘amah* feminine? Is God referencing our siblings or our servants, those who care for us and provide for us? Typically, the correct answer is inclusive, suggesting that we care and provide for ourselves on the Shabat so that those who may cook for us or clean up after us can follow our example and serve a greater cause on this day.

There is also the likelihood, especially following *nuwach*, that the *‘amah* is our Spiritual Mother, the *Ruwach Qodesh* | Set-Apart Spirit, who nurtures us every Shabat. She is our caregiver and provider. Her son may well be the Son of God, none other than Dowd, whose Mizmowr we should sing this day to celebrate our relationship with Yah.

If so, this is an affront to Rabbinic Judaism, especially Kabbalah, where wives are bathed and dressed as the Queen of Shabat so that they can offer blessings for the family. There is a litany of rituals devoted to the religious rite of likening wives to the Queen of Heaven and Mother of God. Just for giggles, I googled the practices and their justifications this morning, a Shabat, and was flabbergasted by how lame rabbis have become in their analysis. They even misrepresent *ha Mala’kah* | the Maternal Messenger of God as the equivalent of ‘Asherah (the Queen of Heaven and Mother of God), calling Her *ha Mala’kah Shabat* to infer that the goddess is the Queen of the Shabat.

Yahowah wants us to know that observing the *Miqra’* of *Matsah* provides the benefits of the intended relationship...

“And in all things (*wa ba kol* – in the totality of) that benefit the relationship which (*‘asher* – that show the

way to receive the greatest joy in life which) **I have shared** (*'amar* – I have communicated, spoken, promised, answered, intended, and avowed) **with you** (*'el 'atem*), **be observant** (*shamar* – closely examine and carefully consider them, remaining focused upon them).” (*Shemowth* / Names / Exodus 23:13 in part)

Everything Yahowah conveyed through Moseh in His Towrah is food for the soul. Closely examine and carefully consider every nourishing bite. It has been served up for our edification, providing the benefits of the relationship on a Divine platter.

And while that is what we should do on the Shabat, this is what we should avoid...

“And do not bring to mind by proclaiming in a memorable way (*wa lo' zakar* – do not memorialize, recalling information or events attributing honor to, nor humanize and proclaim in a way that inspires remembering and makes famous (hifil imperfect)) **the name** (*shem* – the designation or reputation) **of other** (*'acher* – of another or different) **gods** (*'elohym*); **neither let it be heard** (*lo' shama'* – consistently proclaimed for the purpose of perception (nifal imperfect)) **on your mouth** (*'al peh 'atah* – as part of your communication and speech).” (*Shemowth* / Names / Exodus 23:13)

There is nothing more offensive to Yahowah than the memorialization of false gods. Honoring them is an insult. Their names are an irritant.

In typical religious fashion, religious Jews have taken this to mean that we cannot say or write God, and must pen G-d instead, ignorant of the realization that God is a title, not a name, and that Yahowah routinely uses the title *'elohym* | gods to identify the fakes. Further, Yahowah speaks of false gods like *Ba'al* | the Lord and of the previously mentioned, *Asherah*. Even the name *Babel* | Babylon means “With the Lord Bel.”

If Yahowah wanted to tell us never to say the name of a false god, He would have had Moseh write *lo' 'amar* | do not say rather than *lo' zakar* | do not memorialize. The instruction is to “*lo' zakar* – avoid proclaiming the name of another god in a memorable way and thereby honoring them, making them famous.” If a person does what Yahowah has done, and condemns false gods by name, they are doing something beneficial and productive. To excoriate the notion that Jesus Christ, the Lord, or Allah is God is Godly.

The Sabbatical year is consistent with the seven days of Creation, with the Seven Instructions written on the Second of Two Tablets, and with the seven *Miqra'ey*. It is all related. As Albert Einstein so accurately stated: “God does not roll dice.” He has established a formula and He is following it. So should we.

So, the question may be asked – since Yahowah’s plan is obvious, why does His path Home lie in direct opposition to religious teaching, and why are there so few people willing to address the discord between God and religion? Again, let’s turn to Albert Einstein, who said: “Few people are capable of expressing with equanimity [balance and composure] opinions which differ from the prejudices of their social environment. Most people are even incapable of forming such opinions.” Religions permeate almost every aspect of society and culture, making them difficult to remove from the minds and hearts of their hosts.

This speaks to the First of the Three Statements written on the First of Two Tablets. God tells us that He is unique, that He has but one name – Yahowah – and that a god by any other name is false. Lord, or *Ba'al*, therefore, is not God. Allah is not God. “Jesus Christ” cannot be God, either, as that is a different name.

In this context, our Heavenly Father introduced the three spring, one summer, and three fall *Miqra'ey* |

Invitations to be Called Out and Meet...

“Three (*shalowsh*) times you should be on your feet (*regal*) during a Festival Feast (*chagag* – to party, celebrating and reveling) to approach Me (*la ‘any*) during the year (*ba ha shanah* – as a time for renewal). (*Shemowth* / Exodus 23:14)

The *Chag* | Celebration (*chag* – the party, feast, festival, and opportunity to gather together to eat, sing, and dance) of *Matsah* | UnYeasted Bread (*ha Matsah* – uncultured flatbread, to become uncontentious by eliminating conflict and dispute, strife and quarrels, symbolic of removing the fungus of religion; from *matsats* – to drain out and remove) you should observe (*shamar* – you should be aware of, focus upon, and attend to, closely examining and carefully considering).

Seven days (*sheba’ yowm* – during the time of promise associated with seven) you should actually and consistently eat bread without the contentiousness of yeast (*matsah* – flatbread with the embittering culture of conflict removed by draining out the fungus of yeast (qal imperfect)) in a manner consistent with the way (*ka ‘asher* – according to the way to receive the benefits of the relationship and get the most joy out of life) I instructed you (*tsawah ‘atah* – I guided and directed you) to approach during the Eternal Witness to the Appointed Meetings (*la Mow’ed* – regarding the everlasting testimony during the scheduled appointments; a compound of *mow’* and *‘ed* – of whom the eternal testimony is about and to whom the everlasting witness pertains) in the month (*chodesh* – this time of a renewal of light on the moon’s surface; from *chadash* – to renew, restore, repair, and reaffirm) of ‘Abyb (*ha ‘Abyb* – the first month of the year during the beginning of Spring when barley is still green and growing).

Indeed (*ky* – for because) in it (*ba huw’*) you were

removed and came forth (*yatsa'* – you were withdrawn and delivered) **from** (*min*) *Mitsraym* | **the Crucibles of Political and Religious Oppression** (*Mitsraym* – the cauldrons of cruel persecution where the people were confined and restricted by military and economic institutions; plural of *matsowr* – to be delineated as a foe and besieged during a time of testing and tribulation, from *tsuwr* – to be bound and confined by an adversary, assaulted and shut up in the likes of a concentration camp by those showing great hostility).

And so no one should appear before Me (*wa lo' ra'ah paneh* ‘*any* – shall be seen in My presence and behold My face, none shall be considered or regarded by Me) **empty or void, without a reason or cause** (*reyqam* – without what is expected based upon what has been fulfilled, without a marker or sign showing the reason for their presence; from *reyq* – without effect, void and vain, with an unfilled space, worthless, useless, futile, even conceited; without a marker demonstrating the relationship and *ruwq* – empty and hungry).” (*Shemowth* / Names / Exodus 23:15)

There is nothing random, or optional, about this.

Matsah, the name of the Invitation to be Called Out and Meet of UnYeasted Bread, means more than “bread without yeast.” *Matsah* speaks of the rebellion that must be removed from our nature for us to live in the presence of God. *Matsah* addresses “draining out the strife and quarrel of verbal contentiousness.”

These are all relational concepts that communicate the importance of “*matsah* – removing the embittered dissension, belligerent discord, hostile arguments, and wearisome debate” that separate God from His wayward children. Religious and political men have created a self-serving competitive rivalry with God. *Matsah* is designed to eliminate this contention and conflict so that we can live

as part of God's Family.

This statement opens with God laying His redemptive plan out before us. Three times each year we are to stand before Yahowah: first during Pesach, Matsah, and Bikuwrym in the early Spring, then on Shabuw'ah seven weeks thereafter, and third, during the early Fall when we attend Taruw'ah, Kipurym, and Sukah on the 1st, 10th, and 15th days of the seventh month. The first and last feature is a reaping of saved souls.

God wants us *regal* | on our feet and thus not bowing down or cowered. He wants us *chag* | to be in a celebratory mood, happy to be in His presence. And He wants us *shamar* | to be observant and thus not oblivious.

For seven days we are to consistently consume *matsah* | bread devoid of the embittering and contentious culture which is as invasive in religion as a fungus is in that which is rotting. And if we do so, consuming the *matsah* in a manner consistent with Yahowah's instructions during the Mow'ed, we will be considered withdrawn from *mitsraym*. And as a result, we will not appear before God as an empty void or hungry.

What follows is most always mistranslated and thus misunderstood. *Reyqam* is usually translated as "empty-handed," yet there is no reference to *yad*, meaning "hand," in the word. God is not looking for us to bring Him anything. *Reyqam* was first used in *Bare'syth* / Genesis 37:24. That passage reads: "**They threw him into a pit, but the pit was empty (*reyqam*); there was no water in it.**" Replace pit with soul and water with Spirit and you will understand Yahowah's warning. Without His Spirit, no one can exist in His presence.

Yasha'yah / Isaiah 29:8 makes this connection for us. Speaking of those who fight against *Tsyown* | the Signs Posted Along the Way, Yahowah says: "**The disheartened and broken (*ka'ah* – those deceived by false doctrines),**

and the hungry (*ra'eb* – those who lack proper nourishment), **dream of being restored to health** (*chalam*), **however, behold, he who awakens and eats too late for the harvest** (*'akal qayts* – eating in the hot season of summer), **his soul** (*nepesh*) **is empty** (*reyq* – with a space which is unoccupied).”

Yahowah created man with a void, one perfectly suited to accept His Spirit. Those who are not born from above by way of our Spiritual Mother will not enjoy the company of our Heavenly Father. Empty vessels are vain – as in failed and arrogantly self-reliant.

But beyond the allegorical, the reality remains: *Chag Matsah* is Yahowah's one and only means to remove *mitsraym* – religion and politics from our souls. We avail ourselves of His provision, or we appear before God ill-equipped and unprepared to remain in His presence.

Next, we find this word picture painted to help us understand Yahowah's desire to harvest souls. The path Home is accessed by closely examining and carefully considering each word that paves the way. Pesach and Matsah yield *Bikuwrym*...

“You should observe (*shamar* – closely examine and carefully consider) **the Festival Feast** (*chag* – celebration and party) **of the harvest** (*ha qatsyr* – of the time of reaping that which was sown, of gathering in the crop), **of *Bikuwrym* | Firstborn Children** (*Bikuwrym* – FirstFruits, the initial gathering of the harvest; from *bakar* – to be firstborn) **with your labors** (*ma'aseh 'atah* – in conjunction with your work, undertakings, and pursuits, and of your attempts to accomplish something worthwhile) **which** (*'asher* – by way of making a connection and to show the way to the benefits of the relationship) **you sow** (*zera'* – you plant the seeds expecting them to grow) **throughout the region** (*ba ha sadeh* – in the country where there is a sense of openness and in fields which were

cultivated) **along with** (*wa*) **the Festival Feast** (*chag* – the celebration) **of the Ingathering** (*‘asyph* – gathering in the harvest; from *‘asaph* – to be removed, received, and rewarded, to be gathered and withdrawn), **at the time of year to be withdrawn** (*ba yatsa’ ha shanah* – to be removed and renewed at the proper time), **when you gather in** (*ba ‘asaph ‘atah* – when you receive and accept) **that which is associated with your labors** (*‘eth ma’aseh ‘atah* – that which pertains to your pursuits, undertakings, and accomplishments) **out of the country where there is a sense of openness** (*min ha sadeh* – from the fields in the region which were cultivated). (*Shemowth* / Exodus 23:16)

Three times (*shalosh*) **in the conduct of one’s life** (*pa’am* – demonstrating a pattern of behavior in the proper sequence) **during the year** (*ba ha shanah*) **all** (*kol* – everyone) **of you should remember to** (*zakar ‘atah*) **be seen** (*ra’ah* – appear, be inspected, and be witnessed) **before** (*‘el paneh* – in the presence of) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence).” (*Shemowth* / Names / Exodus 23:17)

This is the first time we have seen the name of the third of seven *Miqra’ey*: *Bikuwrym* | Firstborn Children. *Bikuwrym*, the plural of *bakowr* is from *bakar*, meaning “the first children who are born.” In that it is the first of two harvests, Yahowah is speaking about reaping souls who have been born anew into His Family.

And while *Bikuwrym* is the first of two ingatherings foretold in the *Miqra’ey*, the second is *Taruw’ah*. The *Chag Bikuwrym* was fulfilled concurrently with the reunification of Dowd’s *nepesh* | soul with the *Ruwach Qodesh* | Set-Apart Spirit in the aftermath of Pesach and Matsah. The harvest associated with the *Yowm Taruw’ah*, better known as “Trumpets,” is still on our horizon. It will transpire on *Taruw’ah*, the first day of the seventh month,

sometime between 2026 and 2029.

As a warning to those who rely exclusively upon the popular *Strong's Lexicon and Concordance* to verify these translations, their definition of *bikkuwr* errantly associates this Feast with “the ritual of Pentecost.” *Bikuwrym* precedes *Shabuw'ah* by Seven Sevens of days.

You are welcome to disagree, but as I consider these words, I think that Yahowah wants us to reap what we sow. He would prefer that our efforts work in parallel with His. That is to say that we should sow His seeds among those who are open and receptive. In this way, we can enlarge the harvest and show the way to the benefits of the relationship.

While we all share the same inheritance, this is one case where the more souls we share it with, the more enriching the experience. The universe we are inheriting as Children of the Covenant is ginormous, and even bigger when we appreciate that it spreads out in six dimensions and is always expanding. The more individuals with shared interests we get to explore it with, the more we will enjoy the experience.

Taruw'ah | Trumpets, the fifth of seven Invitations to be Called Out and Meet, is the *Chag* | Festival Feast of the *'Asyph* | Ingathering. On this day, the Children of the Covenant will be “*'asyph* – gathered together and harvested” by God. After having shared His message to the best of our ability, which is the purpose of *Taruw'ah*, the beneficiaries of *Pesach*, *Matsah*, *Bikuwrym*, and *Shabuw'ah* will be “*'asaph* – removed, received, and rewarded” by our Heavenly Father. He is committed to “*ba yatsa' ha shanah* – withdrawing us at this time of year.” It is yet another *yatsa'* from a God who glories in them.

Taruw'ah is defined by “*'eth ma'aseh 'atah* – our pursuits, undertakings, and accomplishments” on behalf of the *Miqra'ey*, the *Beryth*, the *Towrah*, *Yisra'el*, and *Yahowah*. Our mission is to plant seeds among those open

to them so as to enlarge the harvest.

We have learned that all seven *Miqra'ey* | Invitations to be Called Out and Meet with God work in concert to achieve a common goal. Passover and UnYeasted Bread lead to Firstborn Children – to our souls being gathered in by God.

In the spirit of understanding, please reconsider what we have just learned about the *Miqra'* of Matsah serving as the living embodiment of the Shabat. Yahowah, in the midst of His discussion regarding the transition from Matsah to Bikuwrym, revealed...

“Six years (*wa shesh shanah*) you should sow (*zera'*) your land (*'eth 'erets 'atah*) and gather in (*wa 'asaph*) the produce (*'eth tabuw'ah*) thereof (*hy'*). (*Shemowth 23:10*)

But on the seventh (*wa ha shaby'iy*), you should allow it to fall and lie fallow, freeing it (*shamat hy'*), scattering and dispersing it for the purpose of future renewal (*wa natash hy*) so those in need who are willing to capitalize upon the opportunity and take responsibility (*'ebyown*) among your people (*wa 'am 'atah*) may eat and be nourished (*wa 'akal*).

Moreover (*wa*), leave the remainder (*yether*) so that other living creatures (*chayah*) of the open fields and countryside (*sadeh*) may feed on it (*'akal hem*). Do the same (*'asah ken*) with your vineyards and olive groves (*la kerem 'atah la zayth 'atah*). (*Shemowth 23:11*)

Six days (*shesh yowm*) you should engage and do (*'asah*) your work, accomplishing whatever you prefer (*ma'aseh 'atah*), and on the seventh, the day of promise (*wa ba ha yowm ha shaby'iy*), you should celebrate the Shabat, actively engaging in the promise of seven (*shabath*) so that (*la ma'an*) those tasked with carrying your burdens and your means of production (*suwr 'atah*

wa chamowr 'atah) may have a break, becoming spiritually refreshed and restored (*nuwach*), and the son of your servant (*ben 'amah 'atah*) and visitors from different cultures and ethnicities without the inherited rights (*wa ha ger*) may take a breather and be refreshed (*napash*). (*Shemowth 23:12*)

And in all things (*wa ba kol*) that benefit the relationship which (*'asher*) I have shared (*'amar*) with you (*'el 'atem*), be observant (*shamar*). Therefore, do not proclaim in a memorable way (*wa lo' zakar*) the names (*shem*) of other (*'acher*) gods (*'elohym*); neither let them be heard (*lo' shama'*) on your mouth (*'al peh 'atah*). (*Shemowth 23:13*)

Three (*shalowsh*) times you should be on your feet (*regal*) during a Festival Feast (*chagag*) to approach Me (*la 'any*) during the year (*ba ha shanah*). (*Shemowth 23:14*)

The *Chag* | Celebration (*chag*) of *Matsah* | UnYeasted Bread (*ha Matsah*) you should observe, closely examining and carefully considering (*shamar*).

Seven days (*sheba' yowm*) you should actually and consistently eat bread without the contentiousness of yeast (*matsah*) in a manner consistent with the way to receive the benefits of the relationship (*ka 'asher*) as I instructed you (*tsawah 'atah*) to approach during the Eternal Witness of the Appointed Meetings (*la Mow'ed*) in the month (*chodesh*) of 'Abyb, the first month of the year during the beginning of Spring when barley is still green and growing (*ha 'Abyb*).

Indeed (*ky*) in it (*ba huw'*) you were removed and came forth, delivered and withdrawn (*yatsa'*), from (*min*) *Mitsraym* | the Crucibles of Political and Religious Oppression (*Mitsraym*).

And so, no one should appear before Me (*wa lo'*

ra'ah paneh 'any) empty or void, without a reason or cause (reyqam)." (*Shemowth / Exodus 23:15*)

Tying all of this together for us, and in His very next statement, Yahowah instructs...

"You should observe (*shamar*) the Festival Feast (*chag*) of the harvest, of reaping what was sown and is ready to be gathered in (*ha qatsyr*), of *Bikuwrym* | Firstborn Children (*Bikuwrym*), of your undertakings and pursuits (*ma'aseh 'atah*) which, by way of making a connection and to show the way to the benefits of the relationship (*'asher*), you sow, expecting these seeds to take root and grow (*zera'*) throughout the region (*ba ha sadeh*), along with (*wa*) the Festival Feast (*chag* – the celebration) of the Ingathering, of being received and rewarded (*'asyph*), at the time of year to be withdrawn, restored and renewed (*ba yatsa' ha shanah*), when you gather in, receive and accept (*ba 'asaph 'atah*) that which is associated with your actions and what you choose to pursue (*'eth ma'aseh 'atah*) in conjunction with the realm where there is a sense of openness (*min ha sadeh*). (*Shemowth 23:16*)

Three times (*shalosh*), in the conduct of one's life, demonstrating a pattern of behavior in the proper sequence (*pa'am*), during the year (*ba ha shanah*) all (*kol*) of you should remember to (*zakar 'atah*) be seen (*ra'ah*) before (*'el paneh*) Yahowah (*YaHoWaH*)." (*Shemowth / Exodus 23:17*)

We come to know by being observant. We come to understand by making connections. And we remember through repetition. Consider this review of Matsah leading to *Bikuwrym* a prime example.



Matsah | UnYeasted Bread

Presenting the Process...

One way to ascertain whether something is important to Yahowah is to consider how many times, and in how many ways, He shares the same information. As we turn the page from *Shemowth* / Exodus to *Bamidbar* / Numbers we read...

“On (wa ba) the fourteenth (*‘araba ‘asar* – to be square and to be enriched while forming a community) **day (yowm) of the first month** (*la ha chodesh ha ri’shown* – of the foremost and beginning time of renewal) **is Yahowah’s** (*Yahowah* – the proper pronunciation of YaHoWaH, our *‘elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration) ***Pesach* | Passover** (*Pesach* – sparing and providing immunity while protecting and making invulnerable; from *pasach* – continuing to move in a straightforward fashion while removing all confrontational obstacles and *pisah* – providing abundantly more than is necessary). (*Bamidbar* / Numbers 28:16)

And on the fifteenth (*wa ba chamesh ‘asar*) **day (yowm) of this month** (*la ha chodesh ha zeh* – time of renewal) **is the *Chag* | Festival Feast** (*chag* – party and celebration).

For seven (*sheba’* – promise and sworn oath) **days (yowm) *Matsah* | UnYeasted Bread** (*matsah* – flatbread without the corrupting culture of yeast, addressing draining out and removing of the fungus of religion) **should be**

consistently consumed (*'akal* – should be continually and actually eaten (nifal imperfect)).” (*Bamidbar* / In the Wilderness / Numbers 28:17)

On the *'araba 'asar yowm* we are made square with God and then enriched by Him as part of His community. This occurs on Yahowah’s Passover – which makes this an invitation to meet directly with God. Based upon this explanation, to call Passover a “Jewish holiday” would be ignorant.

The 15th of *'Abyb* is the celebration of celebrations, the day of days – the ultimate opportunity to party with our Maker. And we will not be shortchanged because Chag Matsah is observed over seven glorious days – the days of promise.

The dual meaning of *sheba'*, Hebrew for “seven,” reminds us that Yahowah’s plan is predicated on six plus one (of man with the addition of God) equating to seven (which is perfection), and that the promise of UnYeasted Bread is redemption. It is a sworn oath upon which we can rely.

Pesach and Matsah remain inseparable, with one celebrated during the other. They are the means to escape dying with men so that we can live with God.

In the name of consistency and by way of confirmation...

“During (*ba* – in) **the first and foremost** (*ha ri'* shown – the beginning) **day** (*ha yowm*) **there is a *Qodesh* | Set-Apart** (*qodesh* – a separated and purifying, unique and very special) ***Miqra'* | Invitation to be Called Out and to Meet** (*Miqra'* – summons to gather for the purpose of being welcomed, for reading and reciting, to be greeted; from *qara'* – to be invited and summoned, called out and greeted).” (*Bamidbar* / In the Wilderness / Numbers 28:18 in part)

A redemptive promise lies at the heart of God's business. Salvation is His doing, not ours. And that is why both Hebrew words for work, 'asah and 'abodah, appear along with the *Mal'akah* in this passage.

“You should not engage in or perform (*lo' 'asah* – you should not act to accomplish) **any (*kol*) of the work (*'abodah* – labor) of the *Mala'kah* | Heavenly Messenger (*Mala'kah* – of the Maternal Spirit; feminine of *mal'ak* – heavenly messenger, God's representative, spiritual envoy, and implement).” (*Bamidbar* / In the Wilderness / Numbers 28:18)**

Rabbis are fully aware of the nature of the *Mala'kah*. They know that She represents the Maternal aspect of God. And because She is so often presented in concert with the Shabat, they refer to the *Mala'kah* as “*Ha Mala'kah Shabat*,” which they misrepresent as the “The Queen of the Sabbath.”

We are not qualified to do the work of our Spiritual Mother, the Set-Apart Spirit. She is about Yahowah's business.

The next statement begins very similarly to *Qara'* / Leviticus 23:8, a passage we examined in a previous chapter.

“Come near and draw closer to (*qarab* – advance and approach, appear before and join together with (hifil perfect)) **the feminine manifestation of the fiery light (*'isheh* / *'ishah* – the maternal aspect of God's warmth and light; feminine of *'ysh* – individual and *'esh* – fire) to rise up (*'olah* – to ascend; from *'alah* – to go up and to meet, rising and ascending) to approach (*la* – to draw near) **Yahowah (*Yahowah* – a transliteration of יהוה, our *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence).****

There should be for you all (*hayah la 'atem*) two

(*shanaym*) **young bulls** (*ben par* – adolescent male bovines; from *para'* – to thrive and be productive) **to encourage being perceptive, contemplative, and discerning, seeking out and considering the available information and then responding appropriately** (*baqar* – seeking to grow and be fruitful, especially thoughtful in the dawn's early light; from *baqar* – to inquire about, consider, and reflect upon), **and one lamb** (*wa 'ayil 'echad* – and only a single ram, unique and distinctive, the capable and protective leader of the flock representing the framework of the doorway), **as well as** (*wa*) **seven** (*sheba'* – affirming the promise) **male adolescent** (*ben*) **lambs** (*kebes* – to overcome being controlled and subdued, subjugated and enslaved), **each a year old** (*shanah*), **perfect, without any defect** (*tamym* – unblemished and unimpaired, innocent and guiltless, and completely sound and pure; from *tamam* – to completely fulfill).” (*Bamidbar* / In the Wilderness / Numbers 28:19)

It is following “*‘abodah* – the work” of the “*Mala’kah* – Maternal Spirit and Heavenly Messenger” that the words *qarab*, *‘isheh*, and *‘olah* shine brightest. *Qarab* means “to come near and draw close.” It speaks of “advancing to appear before someone with whom we should want to join together with and associate.” *Qarab*, written in the hifil perfect, reveals that our initial approach to the *Mala’kah* causes Her to reveal the “*‘isheh* / *‘ishah* – feminine and maternal manifestation of Her genuine warmth and dazzling enlightenment.”

Transliterated *‘ishah*, the word is the feminine variation of “*‘ysh* – masculine individual.” As *‘ishah*, it conveys “female, feminine, woman, wife, and maternal.” When the same three letters are rendered as *‘isheh*, it is the feminine of “*‘esh* – fire” which is how Yahowah revealed Himself to Moseh and the Children of Yisra’el. *‘isheh* is the maternal manifestation of God’s “fiery light which burns brightly.” It depicts the feminine aspect of God’s

nature, warmth, and light.

It is by being enveloped in the Mala'kah's fiery light and maternal warmth that we “*'olah* – rise up and ascend” to Yahowah. This is the purpose and result of Pesach, Matsah, and Bikuwrym. It is how we approach God.

‘*Olah*, translated as “to rise up,” is from ‘*alah*, a verb which conveys “to go up and to meet, rising and ascending.” It is not only based upon ‘*alah*, ‘*olah* is indistinguishable from its root in the original Hebrew text.

Whether you concur or disagree with my reasoning, you now know that it was by searching the roots of these three words and then rendering them using their primary definitions that I translated *Bamidbar* / Numbers 28:17-18 as you have seen. I wanted you to have my explanation because my translation is radically different than what you will encounter in other publications. For example, the JPS reads:

“In the first day shall be a holy convocation; ye shall do no manner of servile work; but ye shall present an offering made by fire, a burnt-offering unto the LORD: two young bullocks, and one ram, and seven he-lambs of the first year; they shall be unto you without blemish.”

Might it be reasonable to ask: if “ye shall do no manner of servile work” how are “ye” supposed to “present an offering made by fire?” And why do you suppose “the LORD” wants to endure the putrid smell of singed flesh as a result of a “burnt offering?”

While I will not waste my time or yours trying to explain how they came up with any of this, I will affirm that there is nothing in the text which can be accurately rendered: **holy, convocation, servile, present an offering, made by fire, a burnt-offering, or the LORD.**

And while I would always encourage you to do your own inquiry, after a thorough investigation and full

disclosure, I am confident presenting...

“During (*ba*) the first and foremost (*ha ri’shown*) day (*ha yowm*) there is a *Qodesh* | Set-Apart and very special (*qodesh*) *Miqra’* | Invitation to be Called Out and to Meet (*Miqra’*).

You should not act to accomplish nor perform (*lo’ asah*) any (*kol*) of the work (*‘abodah*) of the *Mala’kah* | Maternal Spirit and Heavenly Messenger (*Mala’kah*).”
(*Bamidbar* / Numbers 28:18)

Come near and draw closer to (*qarab*) the feminine manifestation of the fiery light (*‘isheh / ‘ishah*) to rise up (*‘olah*) to approach (*la*) Yahowah (*Yahowah*).

There should be for you all (*hayah la ‘atem*) two (*shanaym*) young bulls to thrive and be productive (*ben par*) to encourage being perceptive, contemplative, and discerning, seeking out and considering the available information and then responding appropriately (*baqar*), and one lamb, the capable and protective leader of the flock representing the framework of the doorway (*wa ‘ayil ‘echad*), as well as (*wa*) seven, to affirm the promise (*sheba’*), male adolescent (*ben*) lambs to overcome being controlled and subdued, subjugated and enslaved (*kebes*), each a year old (*shanah*), perfect, without any defect, unblemished and unimpaired, to completely fulfill the promise to purify (*tamym*).” (*Bamidbar* / / In the Wilderness / Numbers 28:19)

As we have surmised, the concluding portion of this instruction is particularly enlightening. It begins with the plural of “you,” meaning that this is for “all of you.” *Par*, beyond being a good score in golf, speaks of “thriving and being productive,” something we should all seek in life.

Baqar, which is commonly rendered as “from the herd,” actually “encourages us to be perceptive, to be

contemplative and discerning when seeking out and considering the available information so that we can respond appropriately.” The *baqar* “seek to grow by being especially thoughtful early in the day.”

There is also much more to the *‘ayil ‘echad* than “one male lamb.” This “ram” would be “unique and distinctive as the capable and protective leader of the flock.” He would also represent the “framework of the doorway” to life in God’s Home.

To *sheba*’ is to “affirm promise,” in this case to “*kebes* – overcome being controlled and subdued, subjugated and enslaved.” This would be achieved through *tamym* – by completely fulfilling the promise to purify.

Every word paints a picture of what Yahowah is offering to His children. And yet, should you prefer a more mundane approach, feel free to do as God asks and ignore these implications. As for me, I’d much rather understand something than thoughtlessly do it.

Our souls are equated to fine grain, which is why yeast, as something which permeates and can sour a loaf of bread, is used as a metaphor for corruption. Likewise, olive oil, which can heal, nourish, and provide light, is a symbol of the Spirit. Therefore, God said...

“In addition (*wa*), perform by acting upon and engaging in (*‘asah* – consistently do what is required to genuinely profit from (qal imperfect)) an apportionment (*minchah* – bestowing a gift) of fine flour (*hen soleth* – grain with the hulls stripped away, leaving only the pure inner kernel) mixed with (*balal ba* – combined with) three (*shalosh*) tenths (*‘isarown* – a tenth part; from *‘ashar* and *own* – considering all things related to being enriched while forming a community) olive oil (*ha shemen*) with the bull (*la ha par* – male bovine; from *para*’ – to thrive and be productive) and two (*wa shanaym*) tenths (*‘isarown*) for the ram (*la ha ‘ayl* – concerning the ram, the capable and

protective leader of the flock representing the framework of the doorway). (*Bamidbar* / Numbers 28:20)

Engage to profit from (*‘asah* – act to benefit from by expending the energy to bring about (qal imperfect)) **ten measures of a tenth part** (*‘isarown ‘isarown* – ten tenths of enrichment to the tenth power) **for each one** (*ha ‘echad*) **of the seven** (*la sheba’* – to honor the promise of) **male lambs** (*ha kebes* – to overcome being controlled and subdued, subjugated and enslaved).” (*Bamidbar* / In the Wilderness / Numbers 28:21)

Isharown encourages us to “consider what it means to be enriched as a member of a community,” in this case by becoming part of the Covenant. And when *‘isharown* is multiplied by *‘isharown*, the intent is to enjoy “the cumulative effect of being enriched to the tenth power as part of the Covenant community.”

The Lamb of God provides complete vindication which is why ten tenths of oil is to be included with it. It is symbolic of being completely immersed in the Spirit.

Dowd was the Lamb of God, and not a goat when he opened the door to life on Passover, and yet, the Messiah’s soul was “scapegoated” for us, purifying us by accepting our *mitsraym* upon himself to fulfill UnYeasted Bread. Therefore, God said...

“Also (*wa*) **one** (*‘echad* – a single) **male goat** (*sa ‘yr* – a satyr or scapegoat; from *sa’ar* – the lifeless and tempestuous storm perpetrated by a fearsome demon) **to cleanse iniquity** (*chata’th* – to purify and expunge the penalty of incurring guilt; from *chata’* – to miss the way, be wrong, and go astray), **providing reconciliation for you** (*la kaphar ‘al ‘atem* – covering it over on your behalf by paying a ransom for you, to annul and atone, releasing you from any disagreement, and to make amends for you, pardoning and forgiving you).” (*Bamidbar* / In the Wilderness / Numbers 28:22)

Yahowah's approach to forgiveness occurs through "*kaphar* – covering over" our "*chata'th* – propensity to miss the way" by immersing us in the aforementioned light of the Mala'kah. To *kaphar* is "to reconcile a relationship." It also speaks of "paying a ransom to release us from any disagreement" we may have with God. To *kaphar* is "to make amends by pardoning and forgiving."

In so doing, the Yisra'elites were given the opportunity to appreciate the role the Savior would ultimately play in their salvation.

When it comes to the perfect fulfillment of the Miqra'ey of Pesach, Matsah, and Bikuwrym, even Kipurym, once would be sufficient. As a result...

"Individually and as part of the whole (*min la bad* – besides being set apart), you should engage in and act upon these (*'asah 'eth 'el leh* – expending the energy to capitalize upon these) opportunities to rise (*'olah* – to ascend; from *'alah* – to go up and to meet, rising up and ascending) in the morning to encourage being perceptive, contemplative, and discerning, seeking out and considering the available information and then responding appropriately (*ha baqar / boqer* – seeking to grow and be fruitful as the sun rises, especially thoughtful in the dawn's early light; from *baqar* – to inquire about, consider, and reflect upon), which, to reveal the benefits of the relationship (*'asher* – to show the way to get the most enjoyment out of life), continuously provide the ability to ascend (*la 'olah la tamyd* – to constantly rise)." (*Bamidbar / In the Wilderness / Numbers 28:23*)

While it is just a suggestion, it's a very good one...

"Similarly (*ka* – likewise), act upon and engage, expending the energy to profit from (*'asah*) things like this (*'el leh*) on a daily basis (*la ha yowm*) for seven days (*sheba' yowmym*).

The bread (*lechem*) of the feminine manifestation of the fiery light (*'isheh* / *'ishah* – the maternal aspect of God’s warmth and light; feminine of *'ysh* – individual and *'esh* – fire) **is uniquely identifiable and spiritually pleasing** (*reyach* – is acceptable spiritually; from *ruwach* – spirit, the feminine manifestation of Yah), **reconciling the relationship** (*nychowach* – appeasing and soothing; from *nuwach* – spiritually restful) **with** (*la* – to approach) **Yahowah** (אֱלֹהִים – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence) **on top of being continually uplifting** (*'al 'olah tamyd* – constantly elevating) **for those acting upon it** (*'asah* – doing it) **along with His outpouring of benefits upon the select** (*wa nesek huw'* – in addition to Him pouring out a beneficial covering appointed for the chosen).” (*Bamidbar* / In the Wilderness / Numbers 28:24)

Our relationship with God languishes or soars based on our response to Him. Those willing to expend the energy to act, profit from what He is offering on a daily basis.

Among the things we should capitalize upon is the *lechem* | bread offered by the feminine manifestation of God’s fiery light. Not surprisingly, Yahowah finds everything associated with the *'Ishah* “*reyach* – uniquely identifiable and spiritually pleasing.” What She provides serves to “*nychowach* – reconcile our relationship” with Yah. The “*nesek* – chosen” who “*'asah* – respond, and profit from” what She is offering receive “*nesek* – an outpouring of benefits for those selected to be part of the relationship.”

Yahowah, through the Set-Apart Spirit, has built a marvelous home for us to enjoy. It is filled with amazing gifts, including eternal life, being perfected, and adopted, and comes replete with a bridge of light transitioning from our world to His. It is ours for the accepting. But it would be inane, arrogant, and rude to attempt to replicate His and Her offer, believing that we could do better ourselves.

Discouraging us from embracing such beliefs is the reason the following has been repeated for our benefit...

“And (wa) during (ba – in) the seventh (ha shaby’iy) day (ha yowm), you have (hayah – there was, is, and will be (qal imperfect)) for your benefit (la ‘atem) a Set-Apart and purifying (qodesh – a separating and cleansing, unique and special) Invitation to be Called Out and to Meet (Miqra’ – summons to gather together to be welcomed, to read and recite, and proclaim the name and message; from my – to ponder the who, what, where, why, when, and how of qara’ – the invitation to meet).

Do not perform (lo’ ‘asah – do not attempt to replicate or achieve) any (kol) of the work (‘abodah – labor or service) of the Mal’akah | Maternal Spirit and Heavenly Messenger (Mal’akah – service of God’s spiritual implement and envoy, the heavenly representative and counselor).” (Bamidbar / In the Wilderness / Numbers 28:25)

This all brings us to Firstborn Children, which is both the result of the Mala’kah’s influence in our lives and the subject of the next chapter.



The Towrah’s triumphant trilogy of *Pesach*, *Matsah*, and *Bikuwrym* is presented one final time in *Dabarym / Words*. The instructions are consistent and reinforcing as always.

“Closely examine and carefully consider (shamar – keep focused upon and be observant, care about and be preserved by) the Pesach | Passover (Pesach – the sparing and providing immunity while protecting and making invulnerable; from pasach – continuing to move in a straightforward fashion while removing all confrontational

obstacles and *pisah* – providing abundantly more than is necessary) **to approach** (*la*) **Yahowah** (*Yahowah* – God’s name transliterated as guided by His *towrah* – instructions on His *hayah* – existence and His role in our *shalom* – reconciliation as ‘*elowah* – Almighty God), **your God** (‘*elohym* ‘*atah*), **engaging in and acting upon** (*wa* ‘*asah* – celebrating and profiting from) **it in association with** (‘*eth*) **the month** (*chodesh* – time of renewal) **of ‘Abyb** (*ha* ‘*Abyb* – the first month of the year at the beginning of Spring when the grain of the barley plant is in the ear and yet still green and growing).

Indeed (*ky*), **in** (*ba*) **the month** (*chodesh* – time of renewal) **of ‘Abyb** (*ha* ‘*Abyb*), **Yahowah** (אֲיֹהוָה – the pronunciation of *YaHoWaH* as guided by His *towrah* – teaching regarding His *hayah* – existence), **your God** (‘*elohym* ‘*atah*), **brought you out, rescuing and removing you** (*yatsa* ‘*atah* – descended, extended Himself, came forth and served you, to deliver and withdraw you) **from** (*min*) **the Crucibles of Oppression** (*Mitsraym* – the cauldrons of religious and governmental, military and economic subjugation, the coercions and cruelty experienced in Egypt where the people were confined and restricted by political persecution; plural of *matsowr* – to be delineated as a foe and besieged during a time of testing and tribulation; from *tsuwr* – to be bound and confined by an adversary, besieged, assaulted, shut up, and enclosed in a concentration camp by those showing great hostility) **at night** (*laylah* – time of darkness).” (*Dabarym* / Words / Deuteronomy 16:1)

We observe Pesach by closely examining and carefully considering Yahowah’s commitment to remove His people from the crucibles of human oppression – delivering us from religious and political subjugation. And then once we know and understand what this means to us, we are asked to act upon and engage in Yahowah’s offer during ‘Abyb.

Christian theologians claim that the “Feasts are Jewish holidays.” But once again, according to Yahowah, Passover, like UnYeasted Bread, is His. It is the Doorway to His Home.

We have come a long way, and we have learned a great deal, since we began contemplating the implications of *yatsa’ ‘atah min mitsraym* – the phrase Yahowah reinforces more than any other. It quite literally explains the purpose of the Miqra’ey, and especially the result of Pesach and Matsah. To live with God, we must walk away from the corrupting culture of man.

Yatsa’ ‘atah min mitsraym – I have withdrawn and removed you from religious oppression and political persecution – is also indicative of the Covenant. As its lone prerequisite, Yahowah brought ‘Abraham out of *Babel* | Babylon – and the commingling of religion and politics.

Knowing how difficult it is for us to walk away from the oppressive, confusing, and corrupting culture of countries and institutions, God provides and assists, and with a strong hand He *yatsa’ ‘atah min mitsraym* – extends Himself to deliver us from the worst of the human experience, freeing us to choose a relationship with Him instead of religion.

Yahowah would not only provide the Lamb, but He would also meet His people in the place He chose. But to appreciate these things, we are going to have to delve deeply into the words, just as we did when we reviewed this declaration in the first of the *Pesach* chapters.

“Prepare the sacrificial offering (*zabach* – during the finite time to do so, ready the lamb for consumption to receive the gift) **of *Pesach* | *Passover*** (*Pesach* – sparing and providing immunity while protecting and making invulnerable; from *pasach* – continuing to move in a straightforward fashion while removing all confrontational obstacles and *pisah* – providing abundantly more than is

necessary) **to approach** (*la* – unto) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of ‘*elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence), **your God** (‘*elohym* ‘*atah*), **from the flock of sheep** (*tso’n* – with the lamb serving as a sign) **in the morning to encourage being perceptive, contemplative, and discerning, seeking out and considering the available information and then responding appropriately** (*ha baqar* / *boqer* – seeking to grow and be fruitful as the sun rises, especially thoughtful in the dawn’s early light; from *baqar* – to inquire about, consider, and reflect upon), **in the home** (*ba ha maqowm* – from the perspective of taking a stand and becoming upright in the place and dwelling) **which, to reveal the benefits of the relationship** (‘*asher* – to walk along the path to get the most out of life), **is preferred and chosen by** (*bachar* – is desired and selected by) **Yahowah** (𐤏𐤃𐤏𐤃𐤁 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence) **such that** (*la*) **His name** (*shem huw*) **will live and abide** (*shakan* – will dwell, stay, and remain) **there** (*sham*).” (*Dabarym* / Words / Deuteronomy 16:2)

Zabach is based upon *zab*, which speaks of “endowing and bestowing a gift.” Passover, like UnYeasted Bread and the rest of the *Miqra’ey*, is God’s gift to us. *Pesach* represents God’s endowment as the doorway to life.

Zabach was conveyed in the *qal* stem, perfect conjugation, and consecutive form. As such, this is an expression of God’s will – a declaration of what He wants to achieve. With the consecutive form, we have the option to ignore, accept, or reject our Heavenly Father’s gift. Moreover, with the *qal* stem, we should view this request literally and respond to it genuinely. And then considering the perfect conjugation, we should recognize that God’s offer is time-sensitive and will not exist forever. Capitalize while you are able.

The realization that we are witnessing the will of God in these words is reinforced by *bachar*, which reveals that this is what Yahowah has chosen. It is what God desires and prefers.

Just as Tsyown denotes the Signs Posted Along the Way, *tso'n* reveals that the Pesach lamb is symbolic of something far greater than a good meal. Similarly, while *baqar* is indicative of a “large herd,” the same three letters can be vocalized to convey a much more interesting palette of ideas. This expansive perspective includes a request to acquire the lamb in the morning while being perceptive and discerning. We should be seeking out and considering everything God said about the Miqra’ so that we can respond appropriately. Doing so will help us grow, making us more productive. This is because those who *baqar* – inquire about, consider, and reflect upon these insights in the dawn’s early light reap the benefits.

The preferred place for Yahowah’s name to reside may be a surprise because of what Jews have done to hide it. “Jew,” which is a meaningless word, and not of Hebrew origin, is written as Yahuwd and Yahuwdym in the Towrah. The singular and plural forms bear Yahowah’s name, and they mean: Yahowah’s Beloved. Further, *Har Mowryah* | Mount Moriah, which encourages us to “Revere and Respect Yah,” is found in the heart of Yahuwdah – a name which has been devalued to “Judah.”

And so, by choosing these definitions, the message makes sense. It is both profound and prophetic. The lamb was a sign of Pesach and the means to approach Yahowah. And in the morning, he showed us the way Home.

Time and time again, Yahowah connects the dots for us, explaining that the purpose of Passover and UnYeasted Bread is to free us from human oppression, and from the resulting persecution and suffering we would otherwise endure in the crucibles of human tyranny. In this picture, it

is God, Himself, who is rescuing us.

“You should not eat it in association with (*lo’ ‘akal* ‘al – you should not make a habit of continually consuming it with (qal imperfect)) **yeasted bread (*chamets* – that which includes yeast and has become soured and embittered, cruel and ruthless, by the oppressive nature of this fungus).**

For seven (*sheba’* – regarding the oath and promise which attests to a friendship and covenant relationship) **days** (*yowmym*), **you should consistently consume** (*‘akal* – you should actually and continually eat (qal imperfect)) **it with** (*‘al huw’*) ***matsah* | unyeasted bread** (*matsah* – flatbread without the culture of yeast, to become uncontentious by eliminating conflict and dispute, strife and quarrels, symbolic of removing the fungus of religion; from *matsats* – to drain out and remove).

It is the *lechem* | bread (*lechem* – it is the loaf, baked grain, and food which has arisen) **of affliction and oppression, of persecution and harassment** (*‘ony* – of misery, hardship, poverty, discrimination, great effort, suffering, and pain of religious subjugation; from *‘anah* – to bow down and be downcast).

For indeed (*ky* – because), **you were brought out and taken away, withdrawn and removed** (*yatsa’* – you were led away (qal perfect)) **from** (*min* – out of) **the realm** (*‘erets* – land and region) **of the religious and political oppressors** (*Mitsraym* – of the despots and tyrants within the cauldrons of military and economic subjugation, the authority figures in the place of coercive cruelty where slaves were confined and restricted by political persecution, considered foes, besieged, and assaulted as if shut up inside a concentration camp) **with** (*ba*) **a sense of great urgency** (*chiphazown* – the imperative to act quickly in anxious anticipation with some apprehension regarding the consequence of inaction; from *chaph* – clean and

chaphaz and *own* – to appreciate the sense of urgency and need to act immediately concerning the alarming situation).

In response to this (*lama'an* – based upon receiving this answer and with regard to the intent of this witness and account), **you should always remember to proclaim this** (*zakar 'eth* – you should continually assert the message publicly so as to recall this and remind yourself of it) **all** (*kol*) **the days** (*yowmym*) **of your lives** (*chay 'atah*), **that on this** (*'eth*) **day** (*'eth yowm*), **you were brought out** (*yatsa' 'atah* – you were led away) **of** (*min*) **the land** (*'erets* – country) **of the Crucibles of Oppression** (*Mitsraym* – the cauldrons of religious and governmental, military and economic subjugation, the coercions and cruelty experienced in Egypt where the people were confined and restricted by political persecution; plural of *matsowr* – to be delineated as a foe and besieged during a time of testing and tribulation; from *tsuwr* – to be bound and confined by an adversary, besieged, assaulted, shut up, and enclosed in a concentration camp by those showing great hostility).” (*Dabarym* / Words / Deuteronomy 16:3)

'Ony is from *'anah*, meaning “to be bruised” and “to be cast down.” It speaks of “humbling humiliation” by way of “human oppression and subjugation.” Therefore, *Matsah* is the *lechem* | bread of “*'ony* – affliction and oppression, of persecution and harassment, of miserable poverty and discrimination and thus of anti-Semitism.” *'Ony* describes the “suffering and pain of religious subjugation, of having to bow down and be marginalized and degraded.”

Especially relevant, “*'ony* – to be oppressed and persecuted, discriminated against and impoverished, while being forced to bow down in subjugation,” has been equated with *mitsraym*, affirming that we have assessed and defined it accurately.

The reference to the “bread of oppression” has historic and prophetic implications. Yahowah withdrew His

Children from man's political and religious schemes, where they were persecuted and harassed in the Crucibles of Oppression. It is symbolic of God wanting to free all of us from every other religious and political institution.

The fulfillment of *lechem 'ony ky yatsa' min 'erets mitsraym* occurred on a Shabat during the Qodesh Miqra' of Matsah in year 4000 Yah when Dowd's soul endured the ultimate crucible of religion and politics in *She'owl* | Hell to purge our souls of its stigma, stain, and stench.

Prophetically, the most infamous child of 'ony was *Sha'uwl* | Paul, the inspiration and author behind the preponderance of the Christian New Testament. He was a Benjamite – the Wolf in Sheep's Clothing. With her dying breath, Rachel would name his forefather “*Ben 'Ony* – Son of my Misery – the child of my suffering and degradation.” Always remember, God freed His family from the worst man has to offer, delivering His children from the influence of the most perverse and popular religion in human history. He wants us to be free, not enslaved, enriched, not impoverished.

As we have seen, it was out of a sense of “*chiphazown* – great urgency,” replete with “anxious anticipation,” even “an imperative to move quickly, apprehensive of the consequence of inaction,” that Yisra'el was withdrawn from 'ony *mitsraym*. Even when the conditions imposed upon us deprive us of our liberty and the benefits of our livelihoods, people tend to become mentally constipated by fear and act like animals prodded with a goad. As more recent proof of this assessment, consider how people around the world capitulated to the demands of political leaders who imposed restrictions far more deadly and destructive than the virus – all with intangible results that their restraints caused increased mortality.

To completely purge us of all traces of religion, removing it from our account, Dowd's soul was separated

from the realm of the living, even from Yahowah and the Set-Apart Spirit. So, as the sun set on Passover, the long night of UnYeasted Bread began.

“And (wa) yeast (sa’or – the fungus and fermenting agent; from sha’ar – to be the residue left behind) shall not be seen (lo’ ra’ah – should not be shown) throughout (la ba kol) your territory (gebuwl ‘atah – within your borders) for seven (sheba’ – representing the oath and promise) days (yowmym).

And regarding (wa min) the flesh of the body (ha basar – the corporeal manifestation of a physical-biological being, including the soft tissues and bones of a human or animal) which, beneficially as a result of the relationship (‘asher), has been endowed as an ongoing gift as part of the sacrificial offering (zabach – is provided and given sacrificially (qal imperfect)) during the evening (ba ha ‘ereb – after the sun has set at twilight beginning at sundown, with connotations ranging from to be pleasing and become acceptable on the positive side to the implications of trading one thing for another on the negative side) of the first and foremost day (ba ha yowm ha ri’shown), it shall not remain overnight (lo’ lyn – will not spend the night or stay during the night, ceasing to exist and occupying space in the physical world (qal imperfect)) until morning (la ha boqer – approaching the sunrise).”
(Dabarym / Words / Deuteronomy 16:4)

Yeast is consistently used as a metaphor to depict the pervasive and corrupting culture of religious persecution and political oppression. Its removal from our souls is visually reinforced by hiding this fungus from sight. Just as our guilt is no longer seen by God, yeast is no longer visible during the celebration of *Pesach* and *Matsah* leading to *Bikuwrym*. That is to say that our rebellion against God has been wiped away, making us appear perfect in His eyes because the Messiah took it from us and left it in She’owl.

This instruction was written as “*lo’ ra’ah* – shall not be seen” rather they “should be removed” or “should be thrown away” because as a result of Matsah we are seen as having been purified in God’s eyes. He no longer sees any of our prior mistakes. The perversions of religion and politics are expunged from our souls in the same way that, with light, we no longer see the darkness.

God never misses an opportunity to remind us that His plan is predicated on His universal formula. It is the model of Creation, of the Shabat, and of the *Miqra’ey*. As a result of what our Shepherd has done for us, our prior religious affiliations are no longer seen.

As we are aware, the purpose of the Passover Lamb is to extend our lives, and in conjunction with UnYeasted Bread, replace the darkness of religion with light so that we can appear in God’s presence.

The lamb is sacrificed so that we might live. Therefore, those who observe Pesach are spared and revived, not the lamb. Rather than being resurrected, as is the foundational claim of the world’s most popular religion, the body of the lamb is destroyed during the night.

When Dowd fulfilled his role as the Passover Lamb and his corporeal nature was placed in the tomb, what was left of his scourged and crucified “*basar* – flesh of his body” “*lo’ lyn* – ceased to exist during the night.” Therefore, Christians who advocate the ludicrous notion that “Jesus” was resurrected bodily, neither understand nor accept Yahowah’s Passover instructions. The holiest day on the Christian calendar is predicated upon a myth, one which deflects believers’ attention from Yahowah’s provision. This resulted in the conditions the Messiah reported prophetically to Dany’el.

So that there is no misunderstanding, this next statement is prophetic, not historic. It comes to us in Moseh’s voice in *Dabarym*, not Yahowah’s in *Shemowth*.

Therefore, it looks forward to the time the Yisra'elites would live in the Promised Land, not backward to their wilderness wanderings. And in that light, the first *Pesach*, *Matsah*, and *Bikuwrym* celebrated after crossing the Jordan River was in full view of Mount Mowryah, something we will contemplate in the next chapter.

While we have been over this material before, it bears repeating...

“You will continually fail to actually understand and effectively experience (*lo’ yakol* – you will not prevail in grasping the meaning and implications of (qal imperfect)) that which is associated with (*la’ eth*) the gift of the sacrificial offering (*zabach* – the endowment derived from the preparation and present; from *zabad* – the bestowing of a gift and the endowment of a present) of *Pesach* | **Passover (*ha Pesach* – of sparing and providing immunity while protecting and making invulnerable; from *pasach* – continuing to move in a straightforward fashion while removing all confrontational obstacles and *pisah* – while providing abundantly more than is necessary) **within the context of one of (*ba’ echad*) your interpretations and reasoning (*sha’ar’ atah* – your thinking, calculations, and estimations regarding additional assemblies; from the verb *sha’ar* – to think, reason, calculate, estimate, add to, or reckon) which, to show the way to the benefits of the relationship (*’asher*), **Yahowah** (יהוה – the pronunciation of *YaHoWaH* as guided by His *towrah* – teaching regarding His *hayah* – existence), **your God** (*’elohym’ atah*), **is placing before you as a gift to approach** (*nathan la’ atah* – is bestowing and offering to you).” (*Dabarym* / Words / Deuteronomy 16:5)****

To begin, scholars are wont to render *lo’ yakol* as “you shall not dare.” But negated, *yakol* more accurately conveys “you will not be capable of successfully experiencing or understanding, neither grasping nor effectively processing, the meaning of [the gift of

Passover] so as to prevail in this regard.” Further, *lo’ yakol* was scribed in the qal imperfect, which speaks of an actual and ongoing condition that is not resolved by time.

And so, it would be. Religious and cultural Jews have made a mockery of Passover and have essentially forgotten UnYeasted Bread. A Seder is all but devoid of lamb, with a single, often meatless, bone tossed on the side of the plate. There is no mention of Pesach providing the opportunity to be withdrawn from religion, of it providing the door to life, or of Passover serving as the portal to the Promised Land. Yeast is removed, not hidden, and there is no association between this fungus and either *’ony* or *mitsraym* – religious and political oppression and degradation. For cultural and religious Jews, both days simply commemorate historic events such that there is no understanding of their redemptive implications. Moreover, they are universally disassociated from Yahowah – rendering them moot. Especially *lo’ yakol* is the rabbinical mandate to disavow Dowd’s role as the Passover Lamb.

This life-robbing crime was exacerbated by Jewish “*sha’ar* – religious interpretations.” Rabbis created their own spin on Yahowah’s Mow’ed, recasting them beyond recognition. They would be flavored by the Talmud, not described in the Towrah, and seasoned with cultural traditions rather than God’s guidance.

To fully appreciate what Yahowah is offering, recognize that *Pesach* is “*zabach* – a gift which provides an endowment by way of a sacrificial offering.” We are not personally making a sacrifice. We are not offering God anything other than a proper response. And that is impossible without understanding.

Then there are many potential meanings associated with *sha’ar*. It speaks of “a gate, a door” and thus of “an entrance.” The concept of “town” is therefore derived from the idea that many villages at this time were walled and

thus accessible through gates. People “assembled and congregated” in these protected environments. However, had “city, town, or village” been what Yahowah wanted to convey, He would have used *‘yr*, the Hebrew word for “city, town, or village.”

But that is not the end of the possibilities because the verbal form (which almost always defines the noun derivative) of *sha’ar* (which is written identically) denotes “thinking, reasoning, and calculating the full measure of something.” This then reinforces the “understanding” aspect of *yakol*. And speaking of connections, *nathan*, which speaks of “bestowing a gift,” affirms that *zabach* is “a gift which is offered as an endowment.”

Failing to *yakol* as predicted, the *Jewish Publication Society Tanakh* reads: “Thou mayest not sacrifice the Passover-offering within any of thy gates, which the LORD thy God giveth thee.” If they were right, Passover cannot be celebrated within Israel.

“Nevertheless, instead (*ky ‘im* – that since, inasmuch, because on the condition, otherwise, denoting the independence of these thoughts, and differently) **it is unto the place to reside** (*‘el ha maqowm* – to the site, dwelling, office, source, and place to take a stand) **where, to show the way to the benefits of the relationship** (*‘asher*), **Yahowah** (*Yahowah* – God’s name transliterated as guided by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation as *‘elowah* – Almighty God), **your God** (*‘elohym ‘atah*), **prefers and has chosen** (*bachar* – desires and has selected) **for (la) His name** (*shem huw’* – His personal and proper designation) **to abide** (*la sakan* – to live, dwell, camp out, stay, and remain).” (*Dabarym / Words / Deuteronomy 16:6* in part)

Turning to the words, *ky* can mean “but rather,” “indeed or instead,” and “truly or surely.” It can be used to emphasize a point or show a contrast.

Im is a “conditional term.” Rendered here as “nevertheless,” it suggests that our understanding of Passover is “conditioned” upon appreciating the “*maqowm* – place, site, source, home, and abode” to “*asher* – provide the benefits of the relationship” with Yahowah.

Bachar reveals Yahowah’s will. *Shem* denotes name. And *sakan* represents a place to live, camp out, and abide. As we know, the places Yahowah has chosen for His name to dwell and endure are on Har Mowryah and in Yahuwdym.

Our Heavenly Father is revealing that the *Miqra’ey* are not arbitrary with regard to time or place. His Invitations to be Called Out and Meet have been and will be fulfilled precisely when, where, how, and why He has chosen. Moreover, He wants Yahuwdym and His Covenant Family – those in whom Yahowah’s name resides – to capitalize upon what He is offering.

“There is where you shall consistently offer the sacrifice (*sham shem zabach* – behold and pay attention to the name associated with the gift of the sacrificial offering) associated with (‘*eth*) Pesach (*Pesach* – Passover) in (*ba*) the evening (‘*ereb* – twilight) as (*ka*) the sun (*shemes*) goes down (*bow* – departs), at the appointed meeting and designated time (*mow’ed*) you were brought out (*yatsa’*) of (*min*) the Crucible of Religious and Political Oppression (*mitsraym* – serving as a metaphor for societal subjugation).” (*Dabarym* / Words / Deuteronomy 16:6)

With Yahowah’s support, Dowd chose to fulfill the first four *Miqra’ey*, and will fulfill the final three, on Mowryah for Yahuwdym.

“You should cook (*wa bashal* – prepare to roast) and eat it (*wa ‘akal* – consume and be nourished by it) within (*ba*) the place (*ha maqowm* – the site, location, area, home, and dwelling; from *mah* – to question the who, what, where, why, when, and how of *quwm* – rising to take a

stand, to be established and empowered) **which, to show the way to the benefits of the relationship** (*‘asher* – to lead along the proper path to get the most enjoyment out of life), **Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching regarding His *hayah* – existence), **your God** (*‘elohym ‘atah*), **chooses** (*bachar* – desires, prefers, and selects (qal imperfect)) **concerning it and with Him** (*ba huw’* – within and through it).” (*Dabarym / Words / Deuteronomy 16:7* in part)

Looking outward, we ascertained the locations Yahowah has chosen for His name to abide. Now we have to take a slightly different approach to understand the implications of *maqowm* set into the context of preparing and eating the Passover meal. Looking inward at the word, itself, we find that it is comprised of “*mah* – to contemplate the who, what, where, why, when, and how of *quwm* – rising to take a stand, to becoming established and empowered.” This place is irrefutably the Towrah – the only location where the answers to these questions all reside.

Therefore, we are to enjoy Pesach within the loving embrace of Yahowah’s Guidance. The Towrah is also the place we can consistently go to be “*ba huw’* – with Him.”

What follows is intriguing. *Panah* is most often translated as “presence,” and is used to describe the “appearance and face” of God. But *panah* can also mean to “turn” and “to be prepared and ready.” To approach God’s presence and appear before Him, we must distance ourselves from *mitsraym*, and only then are we prepared to face Yah. Also intriguing, Dowd is the “face, presence, and appearance” of the Passover Lamb. Those who understand Pesach, know that the Son of God endured the indignity to open Heaven’s Door.

“And you should turn to face Him (*wa panah* – you should be prepared and ready after changing your direction

in life to look upon His face and enter His presence, appearing before Him) in (*ba*) **the morning to encourage being perceptive and discerning, seeking to find and consider the available information which is available and then respond appropriately** (*ha baqar / boqer* – seeking to grow and be fruitful as the sun rises, especially thoughtful in the dawn’s early light; from *baqar* – to inquire about, consider, and reflect upon).

Then go (*wa halak* – then travel around, journey through life, conduct yourself, walk and follow along) **to** (*la* – and approach) **your brilliant dwelling and home, your brightly shining encampment and household** (*‘ohel ‘atah* – your enlightened family and tabernacle while basking in and reflecting the light; from *‘ahal* – to shine brightly and clearly).” (*Dabarym / Words / Deuteronomy 16:7*)

When we avail ourselves of Yahowah’s provision through Pesach and Matsah in accordance with His Towrah’s guidance, we are prepared to appear in the presence of God and face Him. Recognizing this requires a “*panah* – change in our perspective and direction.”

This is why we are being encouraged to be “*boqer* – perceptive and discerning while seeking and considering” the Towrah’s presentation of the Miqra’ey. In this way, we are ready to answer God’s Invitations.

As Yahowah’s immortal and perfected children, we come to “*‘ohel* – reflect” our Father’s “clear, radiant, and brilliant light.” We become the Family of the enlightened, shining brightly as we camp out with Yah.

The seven Invitations to be Called Out and Meet are a celebration of God’s love, where we all gather together and celebrate the relationship. And we do so in the pattern of the Shabat, of six, representing mankind, plus one, representing God, equating to the promise He has made on our behalf.

“**Six** (*shesh* – the number of man created on the sixth day; from *shesh* – to be bleached white) **days** (*yowmym*) **you should actually and consistently consume** (*‘akal* – you should genuinely and continually eat, being nourished by (qal imperfect)) **matsah** | **unyeasted bread** (*matsah* – flatbread without the culture of yeast to become uncontentious by eliminating conflict and dispute, strife and quarrels, symbolic of removing the fungus of religion; from *matsats* – to drain out and remove).

And (*wa*) **on** (*ba* – during) **the seventh** (*ha sheba’* – to take an oath and make a promise) **day** (*ha yowm*) **come together for a celebration** (*‘atsarah* – assemble for a festive holiday appointment to meet) **to approach** (*la*) **Yahowah** (*Yahowah* – a transliteration of אֱלֹהֵינוּ, our *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence), **your God** (*‘elohym ‘atah*).

There is no reason to do (*lo’ ‘asah* – so you should not perform, conceive, nor work to achieve (qal imperfect)) **the service of the Mala’kah** | **Maternal Messenger and Spiritual Counselor** (*Mala’kah* – the functions of the Heavenly Representative and Maternal Manifestation of God).” (*Dabarym* / Words / Deuteronomy 16:8)

Through the Miqra’ey, we are given the opportunity to *‘atsarah* | come together and celebrate our relationship with Yahowah. Our attendance is required, and our understanding is appreciated, but everything else is done for us – with the Mala’kah enriching our lives, enlightening our minds, and empowering our souls.



There are three eyewitness accounts revealing how the Messiah and Son of God, our Zarowa’, Dowd, fulfilled

Pesach and Matsah, leading to Bikuwrym and Shabuw'ah. These include his own exquisitely detailed *Mizmowr* / Psalms 22 and 88 and *Yasha'yah's* / Isaiah's magnificent 53rd chapter.

The first two portrayals are riveting reading because Dowd is the most articulate, brilliant, and admirable man who ever lived, and he wrote his accounts in first person to describe what he personally endured. And as for *Yasha'yah*, he tugs at our hearts and minds. As *Yahowah's* most prolific and thoughtful prophet, Isaiah not only presents *Yisra'el's* tumultuous sojourn from the estrangement of religion to the reconciliation of the relationship, but he does so knowing that there will be a Herald who will cause his message to resonate with his people just prior to the glorious return of Father and Son. He introduces God's final Witness in his 11th chapter, speaking of how the seven *Ruwach* | Spirits of *Yahowah* will work with him to compose the *Nes* | Banner God will lift up during the last days to call His People Home. Thereafter, the great prophet constantly weaves his presence into his narrative, and that is relevant considering what we are about to read.

While *Observations* is devoted to presenting the first 18 chapters of *Yasha'yah*, his remaining 50 chapters are detailed throughout *An Introduction to God* and these volumes of *Yada Yahowah*. And as you are no doubt aware, *Coming Home* chronicles Dowd's magnificent *Mizmowr*.

Since the opening statement in *Yasha'yah* 53 seems to be addressing the *Yada Yahowah* family of books, especially as Isaiah's prophecies are presented and explained in within them, we are going to commence our investigation in the 52nd chapter so that we know the topic being addressed, the timing of the narrative, and whether the voice is God's or His prophet.

“Awake, become alert, be roused from your stupor

and rise (*'uwr 'uwr*). Choose to become clothed and adorned (*labash*) in power which strengthens and protects, emboldens and equips, enables and empowers (*'oz*). **Tsyown | Signs Posted Along the Way** (*Tsyown*), choose to be adorned (*labash*) in garments (*beged*) beautifying and honoring you, making you radiant (*tiph'arah 'ath*).

O Yaruwshalaim | as the source from which instruction and guidance on reconciliation flow (*Yaruwshalaim*), the set-apart, special, and unique (*ha qodesh*) city (*'iyr*), it's true that (*ky*) never again (*lo' yasaph 'owd*) will the uncircumcised, nor the stubborn, unresponsive, and forbidden (*'arel*), especially the defiled and impure who are religious (*wa tame'*) come and be included among you (*bow' ba 'ath*). (*Yasha'yah 52:1*)

Of your own initiative, apart from political and religious influences, shake off and keep away from (*na'ar*) the dirt, filth, and rubbish, these shades of grey about to be pulverized (*'aphar*), and arise, standing upright and restored (*quwm*). **Stay, dwell, and endure** (*yashab*) in Yaruwshalaim (*Yaruwshalaim*).

Free of all societal influences and of your own volition, release (*patach*) the bonds and shackles (*mowser*) upon your neck (*tsawa'r 'ath*), **O captives who are politically and religiously controlled** (*shabyah*). **Bath Tsyown | restore and rebuild the house and family of the Signs Posted on the Way** (*bath Tsyown*). (*Yasha'yah 52:2*)

Therefore, right here and now (*koh*),⁹ says (*'amar*) **Yahowah** (*YaHoWaH*): **'You have been betrayed, having surrendered yourself in exchange** (*makar*) for nothing and for naught, without even the benefit of a rational argument (*chinnam*), and so those of you who are redeemed will be bought back (*ga'al*) without that

which people value (*wa lo' ba keseph*).’ (*Yasha'yah 52:3*)

For thus says (*ky koh 'amar*) **Yahowah** (*Yahowah*), **‘In an earlier time** (*ba ha 'ri'shown*), **My people** (*'am 'any*) **descended, going down to** (*yarad*) **Mitsraym | the Crucibles of Political and Religious Oppression** (*Mitsraym*), **to dwell there as strangers** (*la guwr sham*). **Then the Assyrian** (*wa 'Ashshuwr*) **oppressed and mistreated them, defrauded and exploited them** (*'ashaq huw'*), **beyond measure and without cause** (*ba 'ephes*). (*Yasha'yah 52:4*)

So then (*wa 'atah*), **why should I be concerned here** (*my la 'any poh*),’ **prophetically asks** (*na'um*) **Yahowah** (*Yahowah*), **‘since** (*ky*) **My people** (*'any 'am*) **are led away and accept this** (*laqach*) **for nothing, without a valid reason, and in vain** (*chinam*)?

Their orators, political and religious rulers, those who exercise governmental and clerical power and authority over them, their sages, those who are considered wise and whose pontifications have become notorious (*mashal huw'*), **lack understanding and exercise poor judgment such that they simply cry and scream while failing to offer reasoned conclusions or warranted insights** (*ya'al*),’ **prophetically declares** (*na'um*) **Yahowah** (*YaHoWaH*), **‘while every day, continually and constantly** (*wa tamyd kol ha yowm*) **My name** (*shem 'any*) **is despised, rejected, and treated with contempt, spurned, devalued, and disrespected, avoided and disdained** (*na'ats*). (*Yasha'yah 52:5*)

So therefore (*la ken*), **My Family** (*'am 'any*) **will know and will make known** (*yada'*) **My name** (*shem 'any*). **As a result** (*la ken*), **in that day** (*ba ha yowm ha huw'*), **indeed** (*ky*), **I am He** (*'any huw'*) **who will declare** (*ha dabar*), **“Behold, look now and see, here I am** (*hineh 'any*)!” (*Yasha'yah 52:6*)

How suitable and befitting, desirable and

appropriate, especially pleasing (*mah na'ah*), upon the Mounts (*'al ha harym*) is the stance (*regel*) of the person who proclaims the good news, serving as a Herald and Messenger in the flesh who announces (*basar*) on behalf of those who are listening (*shama'*) reconciliation, restoration, and renewal (*shalown*), of the individual in the flesh who conveys this positive and uplifting message, publishing the report (*basar*) which is good, generous, and beneficial (*towb*) for those who listen, announcing and proclaiming (*shama'*) deliverance and salvation, liberation and freedom (*yashuw'ah*), and who speaks on behalf of (*'amar la*) **Tsyown | the Signs Posted Along the Way (Tsyown), “Your God (*'elohym 'ath*) reigns and provides counsel (*malak*)!” (*Yasha'yah 52:7*)**

The lone Voice of a singular individual will actually choose to actively engage to literally articulate that which has been communicated by (*qowl*) your watchmen who have witnessed the future and revealed what is going to occur, arranging and laying out what they have seen before you (*tsaphah 'ath*).

They will lift up (*nasa'*) the Voice's proclamation (*qowl*) all together and in one accord (*yahdaw*) singing joyously (*ranan*). Indeed, this is because (*ky*) eye to eye (*'ayn ba 'ayn*) they will see (*ra'ah*) the return (*ba shuw'b*) of **Yahowah (YaHoWaH) to Tsyown (Tsyown) with mercy, love, and compassion (*ba racham*). (*Yasha'yah 52:8*)**

Choose to be serene while bursting forth (*patsach*), shouting and singing for joy (*ranan*) all together as one (*yachdaw*), desolated places (*charbah*) of **Yaruwshalaim | the Source of Teaching and Guidance on Reconciliation and Restoration (Yaruwshalaim).**

For indeed (*ky*), **Yahowah (YaHoWaH) has shown compassion and has comforted (*nacham*) His family (*'am huw'*), and (*wa*) He has redeemed (*ga'al*)**

Yaruwshalaim (*Yaruwshalaim*). (*Yasha'yah* 52:9)

Yahowah (*Yahowah*) has exposed and drawn out by stripping off the bark to reveal (*chasaph*) that which is associated with ('*eth*) **Qodesh Zarowa' Huw'** | His Set-Apart and special Sacrificial Lamb, His uniquely Productive and Protective Shepherd, even the one who separates unto Him by sowing His seeds which yield new life and grow (*qodesh huw' zarowa'*) before (*la*) the sight and perceptions ('*ayn*) of every gentile (*kol ha gowym*).

Everyone, to the ends of the Earth, will witness the final (*wa ra'ah kol 'ephes ha 'erets*) salvation and deliverance (*yashuwa'ah*) of our God ('*elohym 'anachnuw*). (*Yasha'yah* 52:10)

Come, come, be removed by turning away (*suwr suwr*), such that we are withdrawn from there (*yatsa' min sham*). But do not make contact with or be plagued by ('*al naga'*) anything unclean, polluted, or defiled (*tame'*). Choose to go forth and be withdrawn (*yatsa'*) from her midst (*min tawek hy'*). Those who lift up, carry forward, and advance (*nasa'*) **Yahowah's** (*Yahowah*) adornment (*kaly*) will be enlightened and illuminated (*barar*). (*Yasha'yah* 52:11)

For (*ky*) you will not go out in hurried trepidation (*lo' ba chiphazown yatsa'*), nor walk as a refugee (*wa ba manuwsah lo' halak*), because (*ky*) **Yahowah** (*YaHoWaH*) will walk (*halak*) in your presence (*la panym 'atem*). The God of **Yisra'el** (*wa 'elohym Yisra'el*) will gather and receive you in the harvest ('*asaph 'atem*). He will be called (*qara'*) the God of the entire Earth ('*elohym kol ha 'erets*). (*Yasha'yah* 52:12)

'Behold (*hineh*), My servant ('*ebed 'any*) will gain understanding, prudently offering sound teaching leading to the proper response, providing insights to successfully accomplish the mission (*sakal*).

Then he will be raised on high (*wa ruwm*), **honored and supported** (*wa nasa*). **He will be increased in dimensionality to the greatest extent possible while his capability and influence, even his title and position will be elevated** (*wa gabah ma'od*). (*Yasha'yah 52:13*)

As a result, and for the benefit of the relationship (*ka 'asher*), **many of the most repugnant and corrupt will actually** (*rab ken mishachath*) **be astonished and stupefied, stunned and then ravaged** (*shamem*), **by you** (*'al 'atah*).

Comparatively, this individual's (*min 'iysh*) **perspective, his comprehension and understanding** (*mare' huw'*), **and his dignified appearance** (*wa to'ar huw'*) **will be well beyond the descendants of 'Adam** (*min beny 'adam*). (*Yasha'yah 52:14*)

Accordingly (*ken*), **he will choose to anoint** (*nazah*) **the most abundantly enriched of the gentiles** (*gowym rab*). **Because of him** (*'al huw'*), **the mouths of political rulers will be shut** (*qaphats melek peh hem*).

Indeed, that which, for the benefit of the relationship (*ky 'asher*), **he has recounted and itemized in writing about them** (*saphar la hem*), **they will witness and be shown** (*ra'ah*). **And what they had not listened to** (*wa 'asher lo' shama'*), **will finally be understood** (*byn*).” (*Yasha'yah / Salvation is from Yah / Isaiah 52:15*)

Our questions have been answered. This is in Yahowah's voice, and God is speaking to Yisra'el, trying to get His people's attention so that they come home. Beyond knowing that the prophecy pertains to the last days before His return, Yahowah is affirming that He will deploy a final Witness to herald His message to His People.

Equipped with the knowledge we are now prepared to consider what God says next, especially in the recognition that the chapter break between 52:15 and 53:1 is an

artificial contrivance set into the text by man. In actuality, this is all part of the same conversation and, thus, conveys the role the Herald will play in making the connection between the Zarowa' and the Pesach 'Ayil, effectively communicating the role Dowd plays in our redemption.

Helping His people identify this individual, God asks...

“Who (*my* – an interrogative posing a who, where, why, or when question about a single individual) **has affirmed and established, providing a verifiable accounting** (*'aman* – as a singular male individual has presented trustworthy and reliable evidence to confirm, confidently upholding (hifil perfect active third-person masculine singular)) **of our message** (*la shemuwa'ah 'anachnuw* – our report, news, information, announcement, and revelation by having listened to us)?

And (*wa*) **to whom** (*'el my* – to whom, asking about one person [from 1QIsa as the MT has on whom]) **has the Zarowa' | the Productive Shepherd and Sacrificial Lamb** (*Zarowa'* – the prevailing and effective nature of the one with the strength to resolve challenges, the overall ability of the remarkably important and impactful individual of action who, as a liberator and leader is engaged as a shepherd among the sheep, akin to a ram leading the flock who is fruitful in his ways, accomplishing the mission by sowing the seeds of new life which grow while advancing the purpose of the Arm of God, of the Shepherd, and Sacrificial Lamb; from *zara'* – to sow seeds which grow and yield fruit) **of Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *'elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration) **been revealed and made openly known** (*galah* – she was uncovered and exposed, displayed and disclosed (nifal perfect third-person feminine singular))?” (*Yasha'yah / Yahowah Saves / Isaiah 53:1*)

The initial question is intriguing for many reasons, one of which is that there is nothing equivalent to these questions anywhere else in the Prophets. And in this regard, there are only a couple of options regarding *shemuwa'ah* 'anachnuw | our message. This is either Yahowah bringing Yasha'yah into the conversation, telling us that they are in agreement, or "our" is inclusive of Father and Son, the Zarowa', since this is about his role in our salvation. It is also possible that 'anachnuw addresses both prophets and every prophet.

Recognizing that "our" speaks of a unified position regarding the role of the Zarowa', my 'aman asks Yisra'elites to identify a single individual who is actively and publicly promoting an accurate and verifiable account of the Zarowa's identity and purpose. And based upon the way the question is phrased, the Herald is not a prophet but, instead, someone correctly conveying their message.

So, while it is interesting to note that there would be and now is just one individual among billions publishing an accurate rendition of Yahowah's testimony along with a principled approach to Yasha'yah's revelations, the second question is even more specific. The person correctly affirming Yasha'yah's prophetic revelations, such that what he is publishing is consistent with Yahowah's intent, is the only one to whom the identity of the Zarowa' | Protective Shepherd and Sacrificial Lamb has been revealed such that it is his job to make it openly known.

God's prophetic pronouncement is, of course, correct. After 2,700 years of no one doing either, now, just ten years prior to the fruition of Yasha'yah's prophecies and the return of the Zarowa', there is someone doing both of these things. And while that is very significant in and of itself, when these questions are posed before the most descriptive presentation of what would be achieved by the Zarowa', the implications are profoundly important.

Two of the most interesting insights into *zarowa*’, other than the words versatility, are that it is based upon *zara*’, which speaks of sowing seeds which take root and grow, conceiving new life which is particularly productive and it is feminine. This should not be surprising for two reasons. First, Dowd’s *nepesh* | soul, which is also feminine, is the principal agency involved in the fulfillment of the Miqra’ey. The *Zarowa*’s *basar* | corporeal body is largely irrelevant. In addition, many of God’s favorite titles, from *’elowah* to *towrah*, from *beryth* to *ruwach* are feminine.

While there are three *Zarowa*’, Moseh as a Productive Shepherd, Dowd as the Sacrificial Lamb, and a little *z* sowing the seeds they have provided to encourage life, growth, and productivity within the Covenant, Isaiah 53 is devoted to telling Dowd’s story. And yet, even with Dowd bearing the titles of Firstborn Son of God, Anointed Messiah, King of Yisra’el, and *Zarowa*’, the entire 53rd chapter is rejected throughout Judaism, with rabbis skipping over *Yasha’yah* 53 in their annual reading schedules. Since it clearly predicts that the role of the Passover Lamb would be fulfilled, along with the purpose of UnYeasted Bread, this prophecy undermines the Jewish religion.

Christian pundits claim Isaiah 53 for their misnomer, Jesus Christ, and yet somehow fail to acknowledge the sacrificial lamb’s association with Passover. It is as if they can read the words and yet remain clueless as to what they reveal.

Indeed, there have been a host of commentaries written on Isaiah, and yet, apart from *Yada Yahowah*, none of these has sought to more accurately convey the prophet’s actual testimony or advance the connection between the *Zarowa*’ and its fulfillment. And none of these were composed by someone specifically addressed within the prophecy itself. Further, no one apart from the *Yada*

Yahowah series has identified one, much less all three Zarowa'.

This language is similar to that used in Yasha'yah 11 to present the Choter. There he was shown to be a sucker emerging from the original rootstock which brought forth the Branch known as Dowd.

“He will arise and be lifted up (*'alah* – he will ascend and grow by writing and recording what has happened and what will occur (qal imperfect active third-person masculine singular)), **similar to** (*ka*) **the Sucker** (*ha yowneq* – the Shoot growing out of the rootstock of an old stump or fallen tree, a more recent and smaller branch), **before His appearance to prepare in advance of His arrival** (*la paneh huw'* – in His presence), **much like** (*wa ka* – being comparable to) **the rootstock** (*ha shoresh* – the source of nourishment which anchors the tree to the ground, the root of the family line) **of the Land after a long drought** (*min 'erets tsyah* – of the Earth deprived of rain, from a barren landscape which is solitary and alone, apart from Yah).

His approach will not be perceived as particularly pleasing because he will not provide a superficial outline or shallow two-dimensional sketch (*lo' to'ar la huw'* – what he delineates will not be predicated upon some preconceived physical characteristics nor will he be distinguished based upon outward appearances because he will dig well below the surface).

He will not hold a high office, be a nobleman or king, he will not ascribe any value to the perceived status of others, nor will he be majestically attired (*wa hayah lo' hadar* – he will not care about adornments, appearances, social status, heads of state, royalty, or being glorified, and he will not seek acclaim [from 1QIsa]) **such that we would look to him** (*wa ra'ah huw'* – so that we would consider him, pay attention to what he is revealing, or perceive him

as a witness (qal imperfect)).

There is nothing readily apparent (*wa lo' mar'eh* – so there is nothing in plain sight or easily seen, nothing phenomenal in the form of spectacle; from *mah* – to ponder the who, what, why, when, and how of *ra'ah* – what is seen, perceived, and considered, or is it by supernatural revelation or visions) **such that we would desire him, want to be him, or be pleased by him** (*wa chamad huw'* – so that we would covet him, idolize him, or express our gratitude toward him (qal imperfect)).” (*Yasha'yah* / Yahowah Delivers / Isaiah 53:2)

Apart from his translations, insights, understanding, and guidance, he's nobody special. He is as Yahowah has described him.

It is apparent that the *Choter* | Sucker is a quick study and deep thinker because he is able to correctly interpret Yasha'yah's prophecies while most have failed. The *Nakar* | Observant Foreigner is inspired by God, such that he can accurately convey the prophet's testimony.

The *Basar* | Herald is being lifted up as a *Yowneq* | Shoot growing out of the *Shoresh* | Rootstock of the Promised Land. Yahowah's *Mal'ak* | Messenger will arise from a barren landscape, a solitary voice after a long drought. The specified mission of the final *Zarowa'* | Sower of Seeds is to prepare Yisra'el in advance of Yahowah's appearance.

Beyond this, he is a pretty ordinary fellow. You'd be hard-pressed to pick him out of a crowd. He will not be a politician, theologian, or superstar. He will not be particularly well-dressed or try to impress anyone. And no one will impress him because he has a complete disregard for authority. He will not seek acclaim or a following and will deflect gratitude to where it is deserved. And it is certain that he isn't going to sugarcoat the message to attract a crowd or grow in popularity.

The prophecies pointing to God's final Messenger are prolific and obvious and yet so unexpected that countless theologians have read right past them. Had we not been earnest in our desire to understand, diligently pursuing prophecies within their full context as we have here, creating accurate and amplified translations in the process, we may have remained unaware. But we would not have replicated the religious misappropriation of prophecies and reaping of titles by extracting phrases from their narrative such that they are misconstrued to bolster a religious notion. Therefore, Yahowah is correct in saying that the Witness is typically overlooked. To find him, one has to be as committed to learning as God is to teaching.

This known, what Yahowah inspired Yasha'yah to write about the Choter, this individual now presented as a Herald, is consistent with someone who is impressive by God's standards, not man's. He, like Dowd, will tend to be verbose, *lo' to'ar* | never dumbing it down with a superficial outline. But unlike Dowd, his Herald *lo' hadar* | is not a nobleman or king. The Witness to the Zarowa' would also differ from the One who was bequeathed with every imaginable accolade in that *lo' mar'eh* | there would be nothing readily apparent about him that would *chamad huw'* | inspire reverence or respect to the point of expressing one's gratitude as is appropriate for Dowd. Although, it could also be said that Dowd's physical body, at least during his Second Coming, may have been unimpressive. If so, there is no prophetic affirmation.

To his credit, however, the Basar does not "seek accolades or to be honored." Frustrating to many, "*lo' hadar* – he shows no partiality and does not ascribe to any form of human authority, nor does he value status." In nothing more than flip flops and tropical attire, "he is not adorned to appear royal or to enhance his position among men." Even with an entire chapter devoted to how Yahowah would equip and use the Choter in Yasha'yah 11,

the Zarowa's Herald has gone largely unnoticed.

God's final Witness lies behind the words of the prophets and lets them speak for themselves. His credibility is derived from what Yahowah inspired other individuals to write 2,400 to 3,400 years ago. There is nothing phenomenal about what he has done, other than he responded as Yahowah asked and predicted. At 10 hours or more per day, six days a week, 50 weeks a year, for 22 years without monetary compensation while being constantly criticized, slandered, and sometimes threatened by the religious, the political and patriotic, and especially the conspiratorial, there isn't much "*chamad huw'* – to covet or desire" about the mission – albeit he loves it.

Considering the scarcity of candidates and the importance of the message, Yahowah has sought to overcome the unimpressive nature of this man by mentioning him in this way, expecting that, by doing so, more people would listen. After all, why would Yahowah pose these two probing introductory questions after providing the answer in the previous chapter?

“He will be scoffed at and ridiculed, dismissed and discredited (*bazah* – he will be held in contempt and censored, he will be called uninformed, unimportant, viewed as vile, considered worthless, and perceived as despicable (nifal participle – with those who demonstrably and actively disrespect and despise him will be perceived as disgusting)), **by a wide variety and a considerable number of individuals who** (*'yssh 'iysh* – by a great many people) **will try to stop him** (*wa chadel* – who will deliberately isolate and rebuff him, attempting to get him to cease and desist, rejecting and besmirching him to debilitate and incapacitate his efforts; from *chadal* – to stop, cease, desist, forego, and leave unfinished in the end [while *chadel* is not suffixed as a verb or with a pronoun, that is the only way to properly convey its primary meaning, which is to stop]).

Even so, Yada will come to know, understand, and acknowledge (*wa yada'* – nonetheless, Yada will become familiar with, comprehend, and recognize, discover and disclose (qal noun participle active – actually, genuinely, and literally as a verbal adjective descriptive of an individual making the process of evolving from knowing to understanding to acknowledging active and demonstrative) [from 1QIsa^a – the Great Isaiah Scroll unearthed above Qumran – where *yada'* is active versus passive in the Masoretic Text]) **the implications of sorrow and suffering** (*mak'ob* – the cause and consequence of being harmed and grieving by pondering the impetus behind the anguish of emotional reactions and being traumatized; from *mah* – to consider the reasons behind *ka'ab* – agony and angst) **of being plagued and afflicted by evil** (*choly* – of being sickened and weakened by a malevolent and malignant pandemic, mortally injured by the malady of holiness; from *chalah* – to weaken and sicken by an infectious disease, *chuwl* – to twist and distort, and *chahal* – to profane by making common and thus to corrupt via the invasive nature of religion and government).

And as such (*ka* – accordingly and as a result), **from him** (*min huw'*), **the presence** (*paneh* – the appearance and facing it is turned away) **is averted** (*masther* – is avoided (hifil participle active)).⁹

We will censor him, slandering him as uninformed, unimportant, and disreputable as we scoff at and ridicule him, dismissing and discrediting him (*wa bazah huw'* – we will view him as vile, consider him worthless as we perceive him to be despicable, holding him in contempt (nifal participle – with those who demonstrably and actively show disrespect and despise him will be seen as disgusting) [from 1QIsa where the verb was scribed with the subject written in the second-person plural, we, rather than third-person singular, he, and then suffixed with *huw'*

| he as the object]), **because** (*wa*) **we will not properly assess his contribution by contemplating what he has composed** (*lo' chashab huw'* – we will not think and thus we will fail to consider the value of his account, we will not impute the proper credit to the reporting he is offering due to our collective failure to exercise good judgment (qal perfect – when we were actually afforded the opportunity to reconsider, we did not think)).” (*Yasha 'yah / Yahowah Liberates / Isaiah 53:3*)

The reason that those who speak for Yahowah are *bazah* | scoffed at and ridiculed is because God is opposed to mankind's preferred control mechanisms – religion and politics. Moseh and Dowd were not exceptions, as even Jews turned against them. I know this all too well in that I've been the brunt of countless thousands of slanderous assessments and death threats by belligerents who barely know enough to be dangerous. So, truth be known, the little *z* has greatly outpaced the two mighty Zarowa' when it comes to *bazah* – although it is a privilege I have come to cherish. While there is no joy in being despised for one's own mistakes, it is a sense of satisfaction which comes from being rebuked for sharing Yahowah's testimony with His people.

This prophecy states that there will be *'iysh 'iysh* | a wide variety and a considerable number of individuals who will try to *chadel* | stop Yahowah's messenger. Only one man, Pharaoh, tried to stop Moseh and two, Sha'awl and 'Abshalowm, opposed Dowd. So, once again, the little *z* is unique among his brethren. Whether it is Muslims who want him dead, Christians who want him silenced, religious Jews who want him to cease and desist, or Progressives who are prone to suspend his access to their internet platforms, Yahowah's *Basar* is familiar with being besmirched and censured.

Personally, I'm pleased to see that Yahowah is acknowledging that His witness will need to have a

backbone and thick skin to persevere. Not only is overcoming adversity necessary to develop the character and courage needed to go against the crowd, but it is also how we develop empathy and compassion. It is what made Dowd's life and lyrics so exemplary.

These realizations should also cause readers to recognize that there is no reason to be envious. I would not want Dowd's job knowing the pain and suffering that comes with it, and you should not want mine unless you are immune to criticism.

Yada' is presented as a participle noun. This means *Yada'* is actively engaged in pursuing *mak'ob* and *choly* | the implications of the trauma and suffering inflicted as a result of the plague we know as religion. This topic is pursued throughout *Yada Yahowah* and, particularly, in *An Introduction to God, Observations, Coming Home, Babel, Questioning Paul, and Prophet of Doom*. It is the most prevalent theme in the Mizmowr, and discussed vociferously in *Yasha'yah, Yirma'yah, and Howsha'* – and is pervasive throughout the Towrah. *Mak'ob wa choly* is advanced from the opposite perspective in *Dany'el* and *Yachezq'el* – books we have covered in great detail.

Also interesting is the correction from the passive to active voice found in the Great Isaiah Scroll (1QIsa^a) in this context. It means that *Yada'* | the knowledgeable individual depicted by the verbal noun is aggressively seeking to comprehend the cause and consequence of sorrow and grief while acknowledging the evil associated with the malady of holiness. These things are not being done to him as would be the case in the passive voice. Therefore, we have not yet reached the portion of *Yasha'yah's* prophecy pertaining to the sacrifice of the Passover Lamb. While that depiction will follow, the prophet is still instructing his readers about the herald who will be explaining these events rather than enduring them.

Mak'ob is telling in this regard. If God had wanted to say that Yada was going to be harmed and suffer, not only would *yada'* have to be passive, *ka'ab* | agony and anguish would have sufficed. There would have been no reason to augment it with *mah* | to question the who, what, where, why, when, and how implications of sorrow and suffering.

Choly, which is often transliterated as *holy*, is addressing the source of afflictions Yada is investigating. *Choly* is the malady of holiness, the plague of evil known to the world as religion. It is the most viral pandemic to infect and debilitate humankind. And so, while all three Zarowa' spoke out against religion, none were plagued as a result of being religious. Moreover, this is a cerebral exercise. Introduced by *yada'* | to know and understand, to recognize and acknowledge, the witness will assess the cause and implications of being harmed by the malevolent and malignant pandemic of holiness.

This prophecy, much like the one attributed to the "son" in *Yasha'yah* / Isaiah 9, is so integrated into Christian mythology, the realization that the opening lines are focused upon the Herald who was chosen to report what occurred when the Zarowa' fulfilled Passover, rather than "Jesus," will be difficult for many to accept. And yet, the reasons *Yasha'yah* conveyed his portrayal of the sacrifice as the Passover Lamb in this manner have profound implications that we'd be wise to consider and acknowledge.

Yahowah, through His prophets, and in particular Moseh, Dowd, *Yasha'yah*, *Yirma'yah*, *Howsha'*, and *Zakaryah* foretold what He was going to do for His people. He provided prophecies delineating when, where, and how Father and Son would honor the promise to redeem *Yisra'el* – even explaining His Son's motivations in addition to His people's renunciations.

Ignoring all of this, on 'Abyb 14 through 16 in the

Yowbel year of 4000 Yah / the 3rd through the 5th of April 33 CE, when the Zarowa' did exactly what he had avowed, no one recognized him. Exacerbating the problem, the religions of Judaism, Christianity, and Islam would arise because of His people's collective failure to appreciate what had transpired.

Two thousand years later, nothing has changed. Jews parade around under the star of a false Messiah, deny the fulfillment of the Miqra'ey, treat Dowd as a pariah, prefer their onerous religion to a liberating relationship, and go apoplectic at the mention of Yahowah's name. Christians have systematically robbed the Zarowa', Ben 'El, and ha Mashyach of his every accolade and achievement to prop up the absurd myth of Jesus Christ while replacing the Miqra'ey with Babylonian holidays. As for Muslims, the Islamic Era begins immediately after the Satanic Verses with Muhammad's ill-fated attempt to convince Yathrib's rabbis that he was the awaited Messiah. Making matters worse, he would go on to protest that Issa | Jesus was not actually killed but had only faked his death.

So, credit Satan for turning the degradation of Dowd and ignorance of his role as the Zarowa' into a quagmire of highly virulent religious buffoonery. And while we will do our best to expose the perpetrators and turn back the damage, for most it will be late.

I have said this before and will say it again. Those who are asked by Yahowah to accomplish something He wants to be done are never popular. Moreover, God's criteria for choosing a prophet or herald are unlike man's, something He affirmed when He chose Dowd. His ambassadors never boast impressive academic credentials, theological training, societal standing, or political position (except Dowd) that would impress anyone. We are either too young or too old to be taken seriously. And we are typically discounted for being exceedingly confident and zealous. We are familiar with the pain of broken families and the

frustrations associated with being continually misquoted, misconstrued, and slandered.

Introductions made, let's press forward into the heart of the prophecy. In his own voice, *Yasha'yah* | Isaiah, the prophet, revealed...

“Surely (*'aken* – it can be verified as accurate and true that indeed), **the malignant and malevolent pandemic of twisted perversions which plague and weaken us** (*choly 'anachnuw* – the infectious and injurious diseases which sicken us and our religious maladies which mortally wound us by distorting the truth), **he will lift from us, accept, and carry away** (*huw' nasa'* – he [the Zarowa'] will, himself, sustain on behalf of the relationship and remove at this moment in time, actually forgiving (qal perfect third-person masculine singular active)).

The cause and consequence of our pain and suffering (*wa mak'ob 'anachnuw'* – the questions which anguish us and make us miserable and the implications of our grief; from *mah* – to consider the reasons behind *ka'ab* – agony and anguish), **he will incur and bear them** (*sabal hem* – he [Dowd] will pull them away, initiating the process to bear them as if they were his burdens to remove (qal perfect)).

And yet (*wa*), **we assess his overall contribution as** (*'anachnuw chashab huw'* – we will think and consider him [the Zarowa'] (qal perfect)) **poignantly inflicted** (*naga'* – demonstrably damaged, befallen, and plagued (qal passive participle)) **and** (*wa* – [from 1QIsa]) **stricken** (*nakah* – beaten and slain, made to suffer (hofal passive – the beatings were imposed upon him in a vivid and demonstrable way)) **by God** (*'elohym*), **in addition to being humiliated for his testimony and abused for his response** (*wa 'anah* – even denied and mistreated for his [Dowd's] answers and punished for his reply (pual participle passive participle – the object suffers the

effect)).” (*Yasha’yah* / Yahowah Delivers / Isaiah 53:4)

With both Pesach and Matsah, the sacrificial victim is burdened with the guilt of those who benefit from his ordeal. And in this case, the Zarowa’, Dowd, chose to redeem his brethren by accepting the consequence and penalty they would otherwise have been due.

The first Zarowa’, Moseh, would explain the purpose of Passover to the Children of Yisra’el, recording their experience and Yahowah’s Instructions in the Towrah. The second Zarowa’, Dowd, would serve as the prophetic eyewitness to reveal what he would experience as he fulfilled Pesach and Matsah on behalf of Bikuwrym. The third Zarowa’ would serve as a Herald to bring this to the attention of Yisra’el before Dowd’s return to fulfill Yowm Kipurym.

There are two familiar terms – *choly* and *mak’ob* – however, the verbs pertaining to them are very different than what we experienced in the previous statement. With the fulfillment of Passover and Matsah, we are ‘*aken* | assured that the *choly* | religious perversions which have plagued us were *nasa*’ | lifted from us and taken away by the Zarowa’. Likewise, while *mak’ob* | that which was responsible for our pain and suffering was *sabal* | incurred by Dowd’s *nepesh* | soul as part of his sacrifice.

In addition, there is a reoccurrence of the verb, *chashab* | to assess, but this time it is not negated and is directed toward *naga*’ and *nakah* | inflicted and stricken. This indicates that the Jewish people would wrongly assume that the Pesach ‘Ayl suffered because God saw fit to punish him for his sacrifice – which is a very disturbing perversion of the truth. And yet, so much of Jewish history is stained by the people’s collective failure to appreciate the role Dowd played as the Passover Lamb.

Especially intriguing is the inclusion of ‘*anah* at the end of the sentence. Relative to the sacrifice of the Pesach

‘Ayil, ‘*anah* has long been one of my favorite words because its light and dark implications are so fitting. ‘*Anah*’s primary definition is to reply, respond, and answer, as well as to provide testimony. As such, Yahowah encourages us to ‘*anah* | reply to His *Miqra*’*ey* | Invitations to Meet. The implication is that those who ‘*anah* | respond to God in this way will be welcomed into His Home and Family. Therefore, Yahowah allowed His Son’s *nepesh* | consciousness to be ‘*anah* | afflicted and abased on Pesach and Matsah so that we could respond to his gift and celebrate by ‘*anah* | availing ourselves of the result on Bikuwrym and Shabuw’ah. Those who ‘*anah* Yahowah are not ‘*anah* by God from the perspective of the word’s most positive and negative connotations.

“He will be pierced through (*wa huw’ chahal* – it [Dowd’s corporeal body] will be fatally wounded by the penetration of sharp objects into the body, then profaned, defiled, desecrated, and dishonored (polal passive participle – the one suffering endures the effect in an uncommonly brutal manner)) **for us breaching our relationship through religious and political rebellion** (*min pasha*’ ‘*anachnuw* – for our national, cultural, and societal revolt, our defiant crimes and transgressions, our insurgency against authority, and casting off our former allegiance; from *pasa*’ – pervasive missteps (pual passive participle)).

Then he will be broken apart and crushed under tremendous pressure (*wa daka*’ – He [Dowd’s *nepesh* | consciousness separated from the body] will be placed under tremendous compression and gravity [corrected by referencing 1QIsa]) **for our guilt because we were wrong** (*min ‘awon* ‘*anachnuw* – because we pervert and corrupt as a result of our immorality, iniquity, depravity, and resulting punishment; from ‘*awah* – to bend and twist, to distort and pervert).

So (*wa* – also [from 1QIsa]) **the punishment** (*musar* –

chastisement and rebuke, discipline and correction, the shackles and chains) **will be upon him** (*'al huw'* – will be on him [the Zarowa's *nepesh* | soul]) **for our reconciliation** (*shalowm 'anachnuw* – our complete restoration, our wellbeing and benefit, our tranquility and peace, our safety and salvation; from *shalam* – restitution and recompense, payment for restoration).

So by his scourging blows (*wa ba chabuwwrah huw'* – then with stripes from a whip which left him (Dowd's body) wounded with black and blue welts and deep bruising; from *chabar* – to league and ally together, to unite and be bound), **we will be restored, healed, and repaired** (*rapha' la 'anachnuw* – we will be mended and made whole; having all sickness and disease removed promoting complete renewal and restoration)." (*Yasha'yah / Yahowah Liberates / Isaiah 53:5*)

Had this prophetic portrayal of our salvation through the fulfillment of Pesach and Matsah not included the two references to the Zarowa', we would not have known that Yasha'yah was speaking of what Dowd would accomplish on our behalf. But with these acknowledgments, we can appreciate how this prophecy dovetails with the 22nd Mizmowr – completing this portrait of our salvation.

Chalal was chosen because it is the perfect word for the occasion. *Chalal* means: "to pierce," and speaks of "the penetration of sharp objects into the body which wound, harm, and kill." *Chalal* tells us how Dowd's body would suffer unto death. It describes the means of inflicting the specific form of capital punishment used by the Roman occupiers of Judea – crucifixion – the torturous murder of the lamb painstakingly detailed by Dowd in his 22nd Song and by the Prophet Zakaryah.

Chalal also means "to be defiled, profaned, desecrated, and dishonored." Accepting our sin was costly. The purest was rendered impure. The Most Set Apart became

common. It was the penalty the Messiah's *nepesh* accepted and paid to redeem us.

Having made the transition from the Herald explaining this prophecy, to our Savior who endured it, we see how Father and Son worked collaboratively to fulfill Pesach and Matsah so that we might enjoy Bikuwrym and Shabuw'ah. Thankfully, Yahowah loves His Family more than He hates our perversity or this depiction of our reconciliation and redemption would not have been possible. The Zarowa's willingness to endure my punishment to cure me, as undeserving and flawed as I am, is the ultimate gift. And since He endured it, the least we can do is accept his generosity gratefully.

There is a subtlety here which is highlighted by "*daka*' – crushed." Dowd, in the 22nd *Mizmowr* / Psalm, makes it clear that his body was bruised and bloodied, even pierced, by the Romans but it was not crushed. Further, based on the opening line of the 22nd *Mizmowr* / Psalm, we realize that Yahowah's Set-Apart Spirit separated from His Son prior to his last breath. The Lamb's body died, was placed in a sepulcher, and then was incinerated later that night.

Therefore, while the Zarowa's body was not "*daka*' – crushed," and could not have been pressured to fulfill Passover, it was necessary for Dowd's *nepesh* | soul to endure the immense gravity of *She'owl* | Hell to redeem us during Matsah. This distinction is the impetus for differentiating between he | Dowd and it | his *nepesh* throughout this prophecy. Since the consciousness enduring all of this came from God's Beloved Son, referencing his soul would have sufficed throughout so long as we are cognizant of the respective roles played by Father and Son.

And it was all to resolve "*min pasha*' '*anachnuw* – our individual and collective propensity to bend and twist, to distort and pervert" the Word of God. The Zarowa's *nepesh*

| soul would endure the “*musar* – punishment we deserved” for our revolt against the very means to salvation he was enabling.

In this way, the relationship with Yahowah “*shalowm* – was reconciled.” Father and Son did what was required to *shalowm* | restore us for our wellbeing. His method was through “*shalowm* – restitution and recompense – a ransom payment for reconciliation and restoration of the relationship.”

As for God’s people, they are like sheep following the wrong shepherds. They have become an unruly flock of stubborn goats, feasting upon the rubbish of religion and politics – the *mitsraym* of man. Through self-delusion and the purposeful deception of rabbis, they have stumbled, walking away from God. The consequence of “turning to the way of man” is judgment, resulting in either punishment or death.

“Collectively (*kol* – all together), we (*‘anachnuw*) are like sheep in a flock (*ka ha tso’n* – similar to a herd of goats and migrating animals in a collective), misled and deceived (*ta’ah* – errant and wandering away, staggered while intoxicated, betrayed, having been misinformed, lost without purpose or goal (qal perfect)), with humankind (*‘iysh* – people) turning (*panah* – changing direction and turning) his or her own way (*la derek huw’*).

And so (*wa*), Yahowah (*Yahowah* – a transliteration of אֱלֹהִים, our *‘elowah* | God as directed in His *Towrah* | teaching regarding His *hayah* | existence) will cause the guilt associated with having twisted and distorted the truth and resulting punishment (*‘eth ‘awon* – with the revolting crime and resulting liability of rejecting the proper guidance for our lives, especially our tendency to bend and twist, pervert and distort reality) of us all (*kol ‘anachnuw*) to be associated with him (*paga’ ba huw’* – to impact him so that He can make intercession and

intervene for us (hifil perfect)).” (*Yasha’yah* / Yahowah Saves / Isaiah 53:6)

This is the synthesis of the Towrah’s promise as our salvation is provided through the Miqra’ey and by the Zarowa’. And that is why the message presented within *Yasha’yah* 53 is so vital for us to understand.

Mankind’s problems are collective rather than individual. As lone sheep we can be good or bad, playful or mischievous, alert or oblivious. But as part of a flock, we are a horrible lot. The history of civilization is tragic. The more people that are brought together by religious practices, political ideology, economic schemes, cultural rites, or conspiratorial notions the worse we become. Our history is plagued with despots and dictators, oppression and slavery, murderous wars and senseless destruction. Gang mentality has brought out the worst in man, such that the larger the herd, the more we are deceived and misled. And that is the reason Yahowah inspired *Yasha’yah* to write: “Collectively, we are like sheep in a flock, misled and deceived, wandering away betrayed and misinformed.” Collectively, man is Mitsraym because of our propensity to be lost in Babel.

The rationale behind Pesach and Matsah is to allow Yahowah, through the sacrifice of Dowd as the Zarowa’ to remove the yeast, symbolic of religion, which has corrupted our souls so that we are prepared to live in our Father’s Home and Family.

The worst of this was not that it happened, because Dowd, as a prophet, was fully aware of what Rome would do to torture him. It’s that no one would respect his devotion or recognize his sacrifice for the next 2,000 years. Not one among his people would appreciate what he had done for them, and the Gentiles would claim that he was still rotting in his grave so that they could credit another. As great as the anguish of flogging, crucifixion, and a trip

to hell would have been, the denial and disregard of Yisra'el and the grievous chicanery of the gowym hurt far worse.

“He will be exploited (*nagas* – he will be traumatized and burdened by a political tyrant, becoming the victim of the oppressors (nifal perfect passive)) **and he will respond by being afflicted while suffering humiliating abuse** (*wa huw' 'anah* – he will become the answer, allowing himself to be subjected to browbeating and forced to kneel down while being struck, enduring pain and anguish while being mistreated, subjugated and oppressed in response (nifal participle)).

And yet (*wa*), **he will not open his mouth** (*lo' patah peh huw'* – he will not respond by making a statement to free himself). **Like a lamb** (*ka ha seh*) **that is brought to the slaughter** (*la ha tebach yabal* – who is led and directed to being ruthlessly killed), **and like a ewe** (*wa ka rachel* – similar to a sheep) **that is silent** (*'alam* – is speechless) **before the presence** (*la panym* – facing and in the presence of) **its shearers** (*gazaz hy'* – those who cut off and fleece), **so he does not respond verbally** (*wa lo' patach peh huw'*).” (*Yasha 'yah / Yahowah Delivers / Isaiah 53:7*)

The Romans crucified those who were perceived to be a threat to their authority, anyone who might inspire people to revolt against them and seek freedom. Yasha'yah predicted as much, telling us 777 years in advance of it occurring that the Passover Lamb would be “*nagas* – exploited and traumatized by a political tyrant – becoming the victim of his oppressors.” And that is what occurred at the hands of Imperial Rome.

The story of Pontius Pilate capitulating to the plot of rabid rabbis and washing his hands of the affair is religious propaganda – an incongruent fairytale conjured by anti-Semitic Christians to justify Replacement Theology. For the past 2,000 years, Jews have been traumatized by

Christians who have falsely accused them of perpetrating a crime that the Romans were guilty of committing.

Yasha'yah correctly presented what would transpire and it played out just that way. For the past 2,000 years, Jews have been accused of perpetrating the wrong crime. They did not plot to kill Dowd; their crime was to deny him!

Imperial Rome forced the King of Yisra'el to bow down before them as they beat him to the precipice of death, torturing the Messiah with their metal-studded whips. They were not only the embodiment of Babel – they were the most monstrous incarnation of the Beast the world had ever known.

One of my favorite insights in this prophetic portrayal of the *Zarowa'* | Sacrificial Lamb fulfilling Chag Matsah is that it portrays the Messiah's silence. He would not address those butchering him. He would neither plead his case nor theirs. There would be no conniving plots, no mock trials, no debate, no Q&A between the potentate de jour and King of Kings. Dowd would say and write nothing, providing no explanation whatsoever to reveal who he was or what he was doing.

This realization is the antithesis of the fraudulent narratives found in the Christian New Testament where "Jesus" is tried twice, once by "high priests" and then by Rome's procurator, defending himself on both occasions. So, while the mythical misnomer wrapped in Dowd's accolades opened his mouth, the actual *Zarowa'*, Mashyach, Ben, and Melek, was silent. The reason he did not respond to them should shake the Gentile world to its fabricated core while piercing the hearts and minds of Jews.

Dowd had already said it all, and so had his Father's prophets. We were told exactly who he was and precisely why he was there. After all, why do you think *Yasha'yah* /

Isaiah 53 was written?

The Messiah himself revealed the exact day he would arrive and then explained in excruciating detail what would be done to him. But far more than this, rather than wasting his breath on those who were ignoring him or on the enemy poised to rob him of his sacrifice by misappropriating his renown, the Son allowed his Father to speak for him, prophetically presenting the benefits of what they would accomplish. It was the only sensible solution given the mindset of his people and the belligerence of the Romans.

Unlike Dowd's first life, where his contemporary, Shamuw'el, wrote vociferously about him, and where Dowd augmented this portrait with a hundred Mizmowr and Mashal – telling his story in his own words – there would be no contemporaneous prophetic portrayal of his fulfillment of the first four Mow'edym in year 4000 Yah / 33 CE. There were no *naby'* | prophets by this time and there were prophecies to convey. The Zarowa' was fulfilling them, not issuing them!

This explains why there is such an overwhelming discontinuity between Yahowah's Towrah, Naby', wa Mizmowr and the incongruous and contradictory rubbish we find in Christian New Testament. Those who spoke for Yahowah were prophets who demonstrated that their revelations could be trusted by accurately portraying future events. And they drew our attention to what was separating mankind from God so that we might come to appreciate what would reunite us, thereby directing our focus to Dowd and the fulfillment of the Miqra'ey on behalf of the Beryth.

Whereas the Christian New Testament is little more than an internally contradictory and historically inaccurate hearsay portrayal of religious mythology which was crafted and augmented by those allied with the empire torturing the Lamb – who just so happened to be the Messiah and Son of God.

Yes, indeed, Dowd was exploited and afflicted by Rome. As the *Zarowa* | Lamb, he was butchered by the Beast which would become the Roman Church. He had nothing to say to them. They were the enemy. And ultimately upon his return, he would annihilate them. So why waste words on such a vicious and pervasive anti-Semitic fungus?

By contrast, what really mattered was for Yahowah's prophets, particularly Dowd and Yasha'yah, to boldly proclaim what would transpire during the four most important days in human history. Yasha'yah had introduced Dowd by name in the 9th chapter, revealing that he was the child who was born, the Son who was given, the great Gibowr who would serve as the living incarnation of the Word of God. Now, after affirming that the Choter, Dowd's *Basar* | Herald, would bring this message to God's People prior to the Son's return, Yasha'yah is explaining what the *Zarowa* would experience and achieve. And as is the case with everything Isaiah revealed, it played out exactly as he foretold.

What follows describes the benefits of Pesach and Matsah as an integrated whole rather than an independent option for what is plaguing humankind. Therefore, it is Father and Son who are facilitating our freedom and exoneration...

“Away from (*min* – out of) coercion and oppression, being restrained by religion and controlled by political authorities (*’otser* – hindering limitations and vexing impositions imposed by human institutions to constrain the public and deprive them of freedom), and from judgment (*wa min mishpat* – from being judged and condemned [corrected through 1QIsa]), he has grasped hold and accepted (*laqach* – he has selected, received, collected, and taken (pual perfect – with his people receiving the result, which is to be taken away from these things at this moment)) his future family lineage (*wa ’eth dowr huw’* –

the generations of his people and those who are related by birth or adoption, his household) **who give serious consideration to, question, and think deeply about, then speak to the profoundly important** (*my syth* – who, as a result of this information, diligently focus on this content to contemplate, inquire about, and discuss (poel imperfect)) **realization that he will be separated and cut off, ceasing to exist** (*ky gazar* – acknowledgment that for an exceptional and valid reason, he will be divided into two distinctly separate entities as part of the plan and thus excluded (nifal passive perfect)) **as part of the land of the living** (*min ‘erets chayym* – away from the Earth and realm of biological life) **for my people having breached the relationship through religious and political rebellion** (*pasha’ ‘am ‘any* – for the national, cultural, and societal revolt of my nation, the defiant crimes and transgressions of my family, insurgency against authority, and casting off our former allegiance; from *pasha’* – rebellious and revolting nature), **plaguing and afflicting him** (*naga’ la huw’* – infecting and ravaging him [1QIsa reads *nakah* – smiting, subjugating, chastising and punishing him while the MT has *naga’* – assaulting and traumatizing him]).” (*Yasha’yah* / Yahowah Liberates / Isaiah 53:8)

This begins with Yahowah affirming that the purpose of Pesach and Matsah is to “*min* – remove us from” “*otser* – being restrained, oppressed, coerced, and controlled by others.” Father and Son are committed to liberating their people from “*otser* – the vexing impositions and restrictions imposed by governments.” God is pro-life and pro-choice as a libertarian.

Far more than freeing us from the debilitating consequences of politics and religion, Dowd’s sacrifice on our behalf, the Zarowa’s fulfillment of Chag Matsah, delivers us from “*mishpat* – judgment.” The Covenant’s children are acquitted and vindicated, seen as right before God and thus not subject to trial because of what the

Messiah achieved.

This is the payoff line of *Yasha'yah* / Isaiah 53. The Zarowa' Dowd offered his body and soul to remove the stench and stigma of religion and politics from us so that we would be free from judgment and therefore, enter the Covenant. Our Savior grasped us by the hand and brought us into his Family.

All of this, from Bare'syth to Mal'aky has been presented so that those who give serious thought to what the prophets have shared might be redeemed. We have come to realize and accept that the Zarowa' was cut off from the living and separated into She'owl so that we might live in harmony with God. Having breached the conditions of the Covenant, we are restored into fellowship in this way. Through his affliction, we are afforded the opportunity to respond to our Father's invitation and come Home.

The second Zarowa' came for his people, to save the Children of Yisra'el, just as had the first Zarowa' nearly 1,500 years earlier from Mitsraym. This was a family affair, still focused upon Yisra'el. Far from justifying the claims made on behalf of the Christian "Jesus Christ," this prophecy is eviscerating them.

And speaking of Christian nonsense, their Bible publications would have you believe that *my*, which they correctly translated as an interrogatory in the opening statement of this prophecy, suddenly became a pronoun in Isaiah 53:8. Nonetheless, *my* asks the question: "How is it, and why is it, that he is continually considered and spoken of as divisive, cutting things in two, then excluded from what was decreed and from the realm of the living because of the rebellion and defiance of My people, stricken and killed for this?"

And yet, this is the foundational claim of Pauline Christianity. *Sha'uwl* | Paul hoodwinked billions into

believing that “Jesus Christ” divided things into two parts, with an Old Testament and New Testament. Then he claims that the Old was discarded, considered obsolete and excluded. Even worse, Paul would claim that rebellious and defiant Jews were responsible for God’s death – as if God can die or that Rome didn’t crucify the Lamb of God. It was all a paper-thin lie, one devoid of a shred of truth, and so Yahowah is asking this question: Do you really believe he was assaulted and afflicted for this?

“Hell no,” is the answer. The Passover Lamb came to reconcile the relationship between Yahowah and Yisra’el, not destroy it. His mission was to save his people from the likes of Rome and Roman Catholics, not hand them over to them to “*otser* – coerce and control.”

What follows is markedly different than what you will read in a Bible published by religious institutions. Most have altered God’s words to coincide with the rubbish found in their Gospels. They would have us believe that their “Jesus” died among thieves but was buried with a rich man.” Neither is true, including the absurd conversation between criminals whereby one is told that he will be in paradise with “Jesus” on this day. The truth is far more compelling.

In search of the truth, there are three options as to who is doing the *nathan* | giving in this next statement. In 4QIsa as well as in the MT, we find “he gave.” In 1QIsa, we read “they gave.” Finally, the LXX presents “I gave.” Unless the speaker has changed and God is now conveying this in first person, the *Septuagint’s* rendering is not plausible. “They gave” is also problematic, because if this is still being presented in Yahsha’yah’s voice, “they” would be the Romans. He would have used “we” to address his fellow Jews. According to the New Testament lore, “Jesus” was “buried” by a Pharisee and attended to by his mother and the women in his entourage – all Jewish.

In keeping with the context and the prophet's intent, the one who would be given is the Zarowa' Dowd, making this his gift. And this being the case, then we should translate *geber* consistent with how it is presented in *Mizmowr* 88. Dowd's Psalm was written to specifically address the soul's journey into She'owl to fulfill Matsah. And there, *geber* | grave is used synonymously with *She'owl* | Hell – the darkness of the pit of death for those separated from God and forgotten. This would not only be the most revealing way to present *nathan* in conjunction with *geber*, in this context, but it also cannot be rendered as “tomb” or “sepulcher” because there would be no point to the prophecy.

“So then, he offered as a gift (*nathan* – he actually gave, actively allowed, and genuinely placed with unfolding implications resulting from the gift over time (qal imperfect active third-person masculine singular)) his internment in the depression of She'owl (*geber huw'* – his grave cast off in the absolute darkness of the lowest depths of the pit, hidden from God and terrorized, among the souls of the deceased who are separated, restrained, and afflicted there because they were corrupted and polluted by the abomination of religion [translated based upon the two appearances of *geber* in *Mizmowr* 88 which details this very moment]) to be with the guilty and convicted who were evil (*'eth rasha'* – with those who were condemned for having been wrong, wicked, and in violation of the standard, with bad people and unGodly souls).

Even though he will have engaged in nothing violent, destructive, or unjust, he will act (*'al chamas 'asah* – although he will not have done anything to wrong or plunder anyone, he will be) in opposition to those who have accumulated a great many things and who have grown exorbitantly rich through exploitation and taxation (*wa 'eth 'ashar* – so among the people who have amassed wealth by taking a tenth of the productivity; from

'ashar – to gain riches and *'ashaq* – through exploitation, oppression, and crushing violence [derived from treachery and deceit in *Yirma'yah* 5:27, presented as unredeemable in *Mizmowr* 49:6, and potentially condemnable in *Mashal* 28:20] [from 1QIsa^a which refers to rich people versus a wealthy individual in the MT]) **on his elevated place** (*bamah huw'* – on his mountain, hill, mount, and ridgeline [a.k.a., Mount *Mowryah* | Moriah]).

No deceit or dishonesty, nothing misleading, beguiling, or betraying (*wa lo' mirmah* – nothing fraudulent, feigned, or false) **will be in his mouth** (*ba peh huw'* – will be spoken by him).” (*Yasha'yah* / Yahowah Delivers / Isaiah 53:9)

When *Yasha'yah* received this prophecy from Yahowah, he would have been keenly aware of what Dowd had written in *Mizmowr* 22 and 88, collectively explaining what would occur on these two days. And it is obvious that *Yasha'yah* is expecting those of us seeking to understand his narrative to have done the same. With this approach, we not only come to appreciate exactly what the prophet is describing, we actually witness the journey of Dowd's *nepesh* | soul into *She'owl* because the *Mizmowr* provide an extraordinary presentation of *Matsah's* fulfillment.

Qeber, as mentioned previously, is used in the 88th *Mizmowr* / Psalm to depict “the place where” Dowd's “soul approached *She'owl*.” In the Song, *qeber* represents the location and time where “his soul was troubled, and his life was drawn to *She'owl* to be reckoned among those who go down to the pit.”

This is Dowd's ultimate gift to his people. He took their guilt with him into *She'owl* | Hell and left it there, never to be seen again. The man who was proclaimed *tsadaq* | right with God and, thus vindicated, would endure *Matsah* with the most evil among us to find the best in us.

And in contrast to those who would exploit God's

people, becoming rich in the process of misleading them, Dowd would remain as honest as he was forthright, talking the talk and then walking the walk. As a prophet, everything he said would come true.

Reliability would be especially important at this time because according to Yahowah, Chag Matsah is the most important of the Miqra'ey. It is why Dowd, alone, was qualified to fulfill them. The initial three Mow'edym provide the means for Father and Son to perfect the Covenant Family, where, by working together, they remove the stain, stench, and stigma of religion from our souls. There is no alternative, and without this gift, eternal life is served in She'owl. This makes Pesach counterproductive without Matsah.

To best understand the relationship between the initial Miqra'ey, recognize that the consequence of religious and political rebellion, which is death, is resolved during Passover by the Zarowa's redemptive sacrifice. And then the penalty for leading others astray and away from Father and Son, which is eternal incarceration in She'owl, is remedied by UnYeasted Bread. The Messiah endured that sentence in our stead, perfecting our souls in the process.

This explains why *nathan* | He placed Dowd's *nepesh* | soul in *geber* | the lightless depression of She'owl where those who advanced the corrupting influence of religion are detained forevermore. The Messiah's consciousness was incarcerated among the convicted and condemned even though he was carrying our guilt.

Christian translations render the noun *geber* as "buried," even though that would make it a verb. Then they misrepresent '*ashar* as "a rich man" to infer that "Jesus" fulfilled the prophecy of being buried in a rich man's tomb. The problem with that theory is that, even if Jesus actually existed and if the claim were true, it would be irrelevant where his body was placed because the remains of the

Passover Lamb are always incinerated that night consistent with the Towrah's instructions.

Moreover, *'eth 'ashar* is not a positive thing. It was used to condemn the Roman Empire and not to acknowledge one wealthy individual with an empty tomb on his hands who was looking for a short-term rental. *'Ashar* depicts the people who had “accumulated a great many things and had grown exorbitantly rich through exploitation and taxation.” It is derived from *'ashar* – to gain riches and *'ashaq* – through exploitation, oppression, and crushing violence. Further, 1QIsa^a affirms that it is addressing rich people versus a wealthy individual, thereby spoiling the Christian plot.

Continuing to miss the point, Christian Bibles render *bamah* as “death” to create the impression of another fulfillment, claiming that he was crucified between thieves. But *bamah* means “elevated place, a mountain, or ridgeline” and was, therefore, addressing the location which was on Mowryah.

As for *lo' mirmah* | nothing misleading or beguiling being spoken by him – such cannot be said of the Church which stole everything from Dowd to justify its existence. However, to be fair, religious Jews are no closer to the truth. They deny what Father and Son have done for them, too – albeit not to the same extent.

What would transpire, and now has been fulfilled, is the result of Yahowah honoring His promise through His Son. Here, we find Yasha'yah speaking for Yahowah to state that it was God's preference and will to resolve His people's guilt in this way. And in the Mizmowr, Dowd states that the decision was mutual, with Father and Son being of like mind and in total accord. And yet, no one seems to care about what either wanted or achieved.

There is no denying the realization that Yahowah supported His Son's choice to serve as the *Zarowa'* |

Sacrificial Lamb. They realized that through the momentary affliction of one, the guilt of many would be resolved forevermore.

“And yet (*wa*), it was the will and preference (*wa chaphets* – it is the inclination and desire in this matter (qal perfect)) of Yahowah (*YaHoWaH* – an accurate presentation of the name of ‘*elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) for him to be wounded and endure this pressure (*daka’ huw’* – for him to be subjected to undergoing the intensely oppressive nature of extreme gravity).

He will suffer injury, be afflicted, and grieve (*chalah* – he will be sickened and suffer the debilitating disease of the plague as he is weakened throughout the travail), when, as a concession, the Mother (*‘im / ‘em* – surely in the larger context of an oath performed by the ‘*em* – Mother [*‘im* – if and when and ‘*em* – mother are written identically in Hebrew]), She will render (*suwm* – She will direct and appoint, determine and place (qal imperfect third-person feminine)) his soul (*nepesh huw’* – his consciousness, his capacity to observe by seeing, hearing, and feeling and then responding) to be a reconciling offer to pay the penalty for the culpability and resulting guilt (*‘asham* – as a sacrifice to resolve the consequence and damage of poor decisions, as well as the resulting impairment suffered from being offensive).

Then he will witness (*wa ra’ah* – he will see, inspect, view, and observe (qal imperfect) [from 1QIsa]) the result of what is sown, the offspring (*zera’* – the seed, fruit, children, and posterity) whose days he will prolong (*‘arak yowmym* – whose time He will lengthen and maintain (hifil imperfect)).

Therefore, it is the will and intent (*wa chephets* – so it is the pleasure and delight, the motivation and desire, the willingness and preference (qal perfect) [from 1QIsa]) of

Yahowah (יהוה) – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence) **to successfully accomplish this task, advancing the ability to prosper and thrive** (*tsalach* – push forward making progress with overpowering force, sweep in suddenly and victoriously winning the case, being profitable and prosperous) ***ba Yad huw'* | with His Hand and influence** (*ba yad huw'* – by His direction and support).” (*Yasha'yah* / Salvation is from Yah / Isaiah 53:10)

With Pesach, Matsah, and Bikuwrym working in unison to provide the benefits of the Beryth, this connection was affirmed when the living embodiment of the Covenant, Yahowah's Chosen One, volunteered to fulfill the first three Miqra'ey over three successive days. With his Father's support, Dowd, as the Zarowa', offered his *basar* | corporeal body as the Pesach 'Ayil on the 14th of 'Abyb in year 4000 Yah / Friday, April 3rd, 33 CE.

It was then the will and desire of Yahowah for His Son's *nepesh* | soul to serve as our Savior. After Dowd's body was wounded on Passover, his soul endured the extreme gravity of She'owl, experiencing the enormous pressure and responsibility of carrying the guilt of every Child of the Covenant with him into the equivalent of a Black Hole, and depositing it there never to be seen again.

As a tangible expression of his Father's support, the *Ruwach Qodesh* | Set-Apart Spirit, our Spiritual Mother, took Dowd's soul from Mowryah to She'owl on the 15th of 'Abyb, year 4000 Yah to accomplish the mission. Laden with our guilt, and particularly the plague of religion, his *nepesh* would suffer grievously in Hell during UnYeast Bread on behalf of our reconciliation. He paid our penalty, rendering us innocent and, thus, perfect in the sight of God.

On the third day, the 16th of 'Abyb, *Bikuwrym* | Firstborn Children on the Towrah's calendar, the Firstborn

of his Father was released from She'owl by the Spirit and returned to Shamaym, where he witnessed the result of what he had achieved. The lives of his people would be prolonged.

More than this, it was the will and intent of Yahowah to assure that the beneficiaries of what His Son had sown, would prosper and thrive, achieving victory over guilt and death. As a result of the Zarowa' being deployed as the *Yad* | Hand of God, the mission was accomplished and the benefits of the *Beryth* | Covenant were successfully delivered.

Should anyone question how I came to these conclusions, interpreting *Yasha'yah* / Isaiah 53:10 this way, I would encourage them to reconsider the 89th *Mizmowr* / Psalm where each of these connections were made. There, Yahowah said,

“I have established, cutting through separation (*karat*) the *Beryth* | Covenant for the Family and Home (*Beryth*) through ‘*Any Bachyr* | My Chosen One – the person I prefer and have decided upon (*la bachyr* ‘*any*).

I have sworn an oath, and I will affirm this promise seven times over (*shaba'*) to *Dowd* | the Beloved (*la Dowd*), ‘*Ebed* ‘*Any* | My Authorized Agent and Coworker who serves on My behalf (*'ebed* ‘*any*). (*Mizmowr* / Psalm 89:3)

Forevermore, as an ‘*Ad* ‘*Owlam* | Eternal Witness to the Restoring Testimony (*'ad* ‘*owlam*), I will prepare and establish (*kuwn*) your offspring and that which you sow (*zera* ‘*atah*). In addition, I will construct a home (*wa banah*) for your throne and seat of honor (*kise* ‘*atah*) on behalf of all generations throughout time (*la dowr wa dowr*).’ *Selah* | Pause now and contemplate the implications (*selah*).” (*Mizmowr* 89:4)

“Beside You, and on Your behalf (*la* ‘*atah*), the *Zarowa*’ | Protective Shepherd and Sacrificial Lamb

(*zarowa*) with tremendous power, courage, character, and awesome ability (*im gabuwrah*) will be Your strong hand (*‘azaz yad ‘atah*) raised up high (*ruwm*) at Your right side (*yamyn ‘atah*)." (89:13)

“I have raised up and exalted (*ruwm*) the *Bachar* | Chosen One (*bachar*) from (*min*) the people (*‘am*). (*Mizmowr* 89:19) I discovered and then made known, encountered, experienced, and exposed (*matsa*) Dowd (*Dowd*), My *‘Ebed* | Coworker (*‘ebed ‘any*).

Out of (*min*) *Shemen Qodesh* *‘Any* | My Set-Apart Oil (*shemen qodesh ‘any*), I have *mashach* | anointed him (*mashach huw*) (89:20) so that, to show the way to the benefits of the relationship (*‘asher*), My hand and influence (*yad ‘any*) will be established and steadfast, authenticated and unwavering (*kuwn*) with you (*‘im ‘atah*).

In addition (*‘aph*), *‘Any Zarowa* | My Protective Shepherd, Strong Arm, and Sacrificial Lamb (*zarowa ‘any*) will empower and embolden you, strengthening you, while enabling your growth (*‘amets ‘atah*). (89:21)

Therefore (*wa*), My steadfast commitment to the truth (*‘emuwnah ‘any*) and (*wa*) My unwavering love, persistent devotion, and enduring favoritism (*chesed ‘any*) are with him (*‘im huw*).

In My name (*wa ba shem ‘any*), his light will radiate and enlighten, and his brilliant horn, symbolic of his status and strength, and of his role as the protective ram among the sheep during *Taruw’ah* (*qeren huw*) will be lifted up, raised on high, and exalted (*ruwm*). (89:24)

He, himself, will call out to Me and welcome Me, announcing (*huw’ qara ‘any*), “You are my Father (*‘ab ‘any ‘atah*)!” (89:26) I (*‘any*), also (*‘aph*), will bestow him as a gift, appointing and making him (*nathan huw*) *Bakowr* *‘Any* | My Firstborn (*bakowr ‘any*), as *‘Elyown* | Almighty God, the Highest and Uppermost (*‘elyown*) in

comparison to the kings and rulers (*la melekym*) of the Earth ('erets). (89:27)

And I will establish (*wa sym*) his seed, that which he sows, and his offspring (*zera' huw'*), as an eternal witness forever (*la 'ed | 'ad*). And (*wa*) his position of honor (*kise' huw'*) will be equated to the days of heaven (*ka yowm shamaym*). (89:29)

Accordingly (*wa*), My unwavering love, unmitigated favoritism, affection, and generosity (*chesed 'any*), I will never revoke, disassociate, or remove from him (*lo' parar min 'im huw'*).

I will never betray who I am by communicating something which is misleading or untrue, nor will I ever contradict or undermine (*wa lo' shaqar*) My steadfast commitment to uphold the truth and remain accurate and reliable (*ba 'emuwnah 'any*). (89:33)

I will never dishonor or betray (*lo' chahal*) *Beryth* 'Any | My Covenant Family (*beryth 'any*), nor will I ever alter, disguise, or change, rearrange, or modify (*wa lo' shanah*) that which has gone forth from (*mowtsa'*) My lips (*saphah 'any*). (89:34)

'Echad | There is Only One ('echad) to whom I have affirmed the truth by having made a promise, thereby validating My commitment which will be affirmed seven times (*shaba'*) by *Qodesh* 'Any | My uniquely Set-Apart nature (*ba qodesh 'any*). If not to, through, and regarding ('*im la*) *Dowd* | the Beloved (*Dowd*), I am delusional and will be proven a liar (*kazab*).'" (*Mizmowr* / Psalm 89:35)

Always, and without exception, the most appropriate way to interpret the Word of God and reflect upon Yahowah's metaphors is by comparing related prophetic pronouncements. The 89th Mizmowr is essential to understanding Yasha'yah 53.

To appreciate what occurred on the *Miqra' of Matsah*, it's important to recognize that Dowd's body was not crushed on Passover. It was whipped, pierced, and hung, but it was not subjected to the undue pressure of intense gravity. Therefore, it was Dowd's soul which suffered this indignity in *She'owl* on the Shabat of UnYeasted Bread. Moreover, this is what God wanted. Our Father supported His Son's decision to endure the worst of *She'owl* to spare his people. There is no greater love, no greater act of devotion, or greater display of confidence and courage.

Chalah was selected to paint this picture accurately. Dowd's soul was subjected to the intense gravitational forces we associate with a black hole – the lightless place of eternal separation. It will serve as a prison for demonic beings and the wayward individuals who have allied with them in order to hold them accountable and keep them away from the rest of us.

This pronouncement also affirms that, for a moment in time, Dowd's *nepesh* was enveloped in the stigma, stain, and stench of religious malfeasance and political intrigue to remove these imposters from Yisra'el. In this way, it is analogous to Moseh going into Mitsraym to remove the Children of Yisra'el from similar constraints long ago – setting this example. And on both occasions, these two Zarowa' did so willingly to serve their people and please their Family.

On previous occasions we inferred it, but now we know it. The *Ruwach Qodesh* | Set-Apart Spirit, who is the *Mala'kah* | Maternal Counselor, our Spiritual 'Em | Mother, was tasked with the responsibility of “*suwm* – rendering” Dowd's *nepesh* | soul nto *She'owl*. She did as directed because Father and Son had agreed to provide an “*asham* – reconciling offer to atone for the culpability and resulting guilt” we had derived from our prior religious and political affiliations.

Throughout this presentation of the fulfillment of the initial three Miqra'ey in the Yowbel year of 4000 Yah, I have consistently written Pesach and Matsah leading to Bikuwrym because that is how they work. When we enter the doorway to life during Passover and cross the threshold of perfection during UnYeasted Bread, we are ready to be adopted by our Heavenly Father and Spiritual Mother on Firstborn Children. And this is the very transition being recognized by the concluding statements of Yasha'yah 53:10. The *Ruwach Qodesh* | Set-Apart Spirit releases Dowd's *nepesh* | consciousness from She'owl during *Bikuwrym* | Firstborn Children, allowing the Son to return to *Shamaym* | Heaven.

From that perspective, the Zarowa' will witness the result of what he has accomplished. He has sown the seeds which will produce a thriving and growing family whose days will be prolonged forevermore. This was God's intent from the beginning, a mission He predicted 777 years prior to His Son's fulfillment. Those who answer His Invitations to be Called Out and Meet during Passover and UnYeasted Bread, with an appreciation of what Father and Son have accomplished will be adopted into the Covenant Family.

In a future volume, *Mow'ed* | Appointments, of *Yada Yahowah*, we will witness this all play out through the eyes of the Prophet *Zakaryah* | Remember Yahowah. He revealed...

“Yahowah (*YaHoWaH*) will rescue and deliver, save and protect (*yasha'*), Yahuwdah's (*Yahuwdah*) homes and households (*'ohel*) first and foremost, and in the initial phase (*ba ha ri'shown*), so that (*la ma'an*) the honor and glory (*tiph'areth*) of the House (*beyth*) of Dowd (*Dowd*) and the splendor (*wa tiph'areth*) of the inhabitants of (*yashab*) Yaruwshalaim (*Yaruwshalaim*) are not surpassed by (*lo' gadal*) Yahuwdah (*Yahuwdah*). (*Zakaryah* 12:7)

On that day (*ba ha yowm ha huw'*), **Yahowah** (יהוה) **will defend** (*ganan*) **the inhabitants of** (*yashab*) **Yaruwshalaim** (*Yaruwshalaim*) **and have their backs** (*ba'ad*). **So, it will exist** (*wa hayah*) **that the wavering and weak-kneed** (*kashal*) **among them** (*ba hem*) **on that day** (*ba ha yowm ha huw'*) **will be likened unto** (*ka*) **Dowyd** (*Dowyd*), **and the House of Dowyd** (*wa beyth Dowyd*) **will be like God** (*ka 'elohym*), **similar to a spiritual implement and heavenly messenger** (*ka mal'ak*) **of Yahowah** (*Yahowah*) **in their appearance** (*la paneh hem*). (*Zakaryah 12:8*)

'And it will come about (*wa hayah*) **at that time** (*ba ha yowm ha huw'*) **that I will seek to hold responsible and thus accountable, thereby choosing** (*baqash*) **to decimate and exterminate** (*la shamad*), **all of** (*kol*) **the Gentiles** (*ha gowym*) **who will have come against** (*ha bow' 'al*) **Yaruwshalaim | Source of Guidance on Reconciliation** (*Yaruwshalaim*). (*Zakaryah 12:9*)

And (*wa*) **for a time, I will pour out** (*shaphak*) **upon the House** (*'al beyth*) **of Dowd** (*Dowyd*), **and upon** (*wa 'al*) **those who dwell in** (*yashab*) **Yaruwshalaim** (*Yaruwshalaim*), **the Spirit of compassion and acceptance** (*ruwach chen*) **for those requesting mercy and clemency** (*wa tachanuwn*).

Then (*wa*), **they will be able to look** (*nabat*) **to Me** (*'el 'any*) **accompanied by the one who** (*'eth 'asher*) **they had reviled and pierced** (*daqar*), **and** (*wa*) **they will lament** (*saphad*) **over him** (*'al huw'*) **just like** (*ka*) **one cries** (*misped*) **over the most uniquely special child and valued life** (*'al ha yachyd*), **anguished and infuriated** (*wa marar*) **over him** (*'al huw'*), **consistent with** (*ka*) **the anguish suffered over** (*marar 'al*) **the firstborn** (*ha bakowr*).” (*Zakaryah / Remember Yah / Zechariah 12:10*)

Our Father offered His Son on Pesach. Our Spiritual Mother rendered his soul unto She'owl on Matsah as an act

of compassion so that we would become acceptable. Then on Bikuwrym, God's Firstborn Son took his rightful place at His Father's side.

Now that Dowd's soul has been rendered as a guilt offering on our behalf on the *Miqra'* of *Matsah*, it's time to celebrate *Bikuwrym* with its spiritual reunification and relational reconciliation with the Father. In so doing, we find ourselves in the company of the foremost Zarowa', Yahowah's Son, the returning Messiah, Dowd.

“Out of (*min* – as a result of and from) the miserable circumstances and vexing challenges endured (*'amal* – the hostile situation, the exceedingly unpleasant, grievous, and distressing ordeal experienced) by his soul (*nepesh huw'* – his consciousness, making him completely aware of his circumstances such that He is responsive to what he is enduring), it will witness (*ra'ah* – it will observe and see (qal imperfect)) the light (*'owr* – the brilliant illumination and enlightenment [from 1QIsa – not in MT]), thereby (*wa* – as such [from 1QIsa and 4QIsa]) abundantly satisfying and completely fulfilling what was required (*saba'* – content to have overwhelmingly exceeded what was necessary (qal imperfect)).

And through this knowledge and understanding of him (*wa da'ath huw'* – as a result of being perceptive and discerning regarding him, recognizing and acknowledging the information which leads to comprehension of the relationship with him; from *yada'* – to know in a relational sense, to be familiar with and acknowledge (qal active infinitive construct – actively, literally, and continually learning about Him throughout time [written as presented in 1QIsa])) and what he has done to justifiably vindicate and validate what is right (*tsadaq* – to acquit and validate and verify what is correct), My servant (*'ebed 'any* – My coworker and associate [from 1QIsa]), the Righteous One (*tsadyq* – the means to acquittal by being correct), will bear (*huw' sabal* – will sustain and incur then drag off and carry

away (qal imperfect)) **for many** (*la ha rab* – for a great number) **the guilt they derived from their distortions and perversions** (*wa 'awon hem* – their tendency to be wrong and the liability they incurred from their twisting and bending the truth).” (*Yasha 'yah* / Salvation is from Yah / Isaiah 53:11)

Matsah leads to Bikuwrym just as the Spirit leads the soul back Home – from the darkness to the light. Reunited with Yahowah, Dowd’s *nepesh* has completed what was intended, having fulfilled what was required to redeem the Covenant’s children.

Yahowah wants us to be aware of what His Son has done to save us so that we are properly positioned to capitalize upon the blessings offered through Passover, UnYeasted Bread, and Firstborn Children. However, his sacrifices are for naught so long as his people remain unaware of what he has provided. And it is for this reason that we translate these prophecies, contemplate their meaning, and then share their intent with God’s people.

Typically, when we see *tsadyq* | right, righteous, and upright describing an individual, it is addressing Dowd. And so, it is once again, directing our attention to the Zarowa’s *nepesh* – which is seen animating the Passover Lamb and fulfilling UnYeasted Bread. And by being *tsadaq* | right, Dowd became the perfect choice.

With the transition from the darkness to the light, the *'ebed* | associate and servant God wants us to *da'ath* | appreciate, the One who has done what was required to vindicate his people from their *'awon* | religious distortions and political corruptions, is Dowd’s *nepesh*. This means that the Zarowa’ is our Savior.

Leading the flock astray, the *Jewish Publication Society Tanakh* perpetuated the Masorettes’ deception with a translation that is completely disconnected from the actual text: “**Out of his anguish he shall see it,**” removing

“soul” and “light.” Hebrew scholars know that *nepesh* is “soul,” not “his,” as “his” is *huw*’, but it is apparent that they don’t much like the notion of a soul because it suggests that God can project it into a human, corporeal form.

This was Yahowah’s HalahuYah moment. All of the planning and suffering had borne fruit. By fulfilling Pesach and Matsah, with His beloved Son, the one He had called *Tsadaq* | Right, was now *Bikuwr* | His Firstborn – just as He had promised. Yahowah had saved mankind with the man He most loved.

It is a result of Dowd’s brilliance, by seeking to comprehend his life and lyrics, that we come to appreciate what this remarkable man means to Yahowah. God would have done it all for His Chosen One, alone! Dowd was the be-all, do-all, and for-all of Yahowah’s Family, defining what it means to be *Yahuwd* | Beloved of Yah. He is the lone individual Yahowah said, “He is my son (*ben ‘any*) and I am his Father (*wa ‘any ‘ab huw*’).”

God anointed him *Mashyach* | Messiah on three occasions. Yahowah chose David to be *Melek* | King of Yisra’el and then to return as King of Kings. He is the *Ra’ah* | Shepherd’s Shepherd – the ultimate *Zarowa’* | one who leads and protects the flock while sowing the seeds of truth. And then he became the Sacrificial Lamb.

As the *Yad* | Hand of God, Dowd began defending His people when he was eight – slaying the foulmouthed and uncircumcised Philistine with a single stone. He matured into the *Tsemach* | Branch through whom we would all grow and become productive. He was Yahowah’s foremost *Ebed* | Servant because he was the epitome of what it means to be *Tsadyq* | Right.

Yes, there are three *Zarowa’*, all important in their own way, but the man in the center of Yahowah’s world is *Dowd* | His Beloved. And that is why God announced 300

years in advance of this prophecy, 1,000 years prior to its fulfillment, that Dowd would be His *Bikuwr* | Firstborn. In this role, *Dowd* | David has rightfully earned a disproportionate share of the inheritance Yahowah is offering to the Children of His Covenant. And therefore, God is celebrating the moment His promise to His Son became a reality.

This declaration in Yahowah's voice may suggest that it will be another, someone in a different time, a student of Dowd, who will bring this exclamation point to His people so that they too will understand. If so, he is likely the same individual introduced at the beginning of the prophecy. His mission is being fulfilled.

This is the crescendo of the most important event in our lives. We become right with God and are vindicated based upon who and what we know and understand. Coming to recognize, appreciate, and accept what Yahowah and Dowd did for us on Passover, UnYeasted Bread, and Firstborn Children leads to our acquittal. Dowd's soul endured She'owl on Matsah to remove our 'awon | every mistake, making us *tsadaq* | right and thus vindicated.

Returning to first person, the Father draws a connection between His Son and the inheritance provided to the Children of the Covenant...

“**Therefore** (*la ken* – this is right, just, honest, true and verifiable that as a result, assuredly), **I will allocate and disburse a share** (*chalaq* – I will apportion and assign, allot and distribute, a portion of everything through separation (piel imperfect)) **to him and through him** (*la huw'* – at his direction during his approach), **for many in great abundance** (*ba ha rab* – with a significant number of enriched individuals) **such that** (*wa 'eth*) **they will be empowered** (*'atsuwm* – they will be strengthened and potent, able to accomplish their intended purpose).

He will share (*chalaq* – He will apportion, assign, and allocate, dividing and disbursing) **the valued property and possessions** (*shalal* – that which is gained and is of tremendous benefit, the plunder and spoils taken when the enemies of Yisra’el and Yahowah are vanquished) **in the orderly succession of events as a benefit of the relationship** (*tachath ‘asher*).

To resolve the plague of death (*la ha maweth* – as a consequence of the pandemic disease which infects entire populations and at the point of death), **he poured out and exposed** (*‘arah* – he left destitute and abandoned) **his soul** (*nepesh huw’* – his consciousness, projecting his ability to perceive, experience, and respond).

And therefore, with (*wa ‘eth*) **the rebellious and revolting** (*pasha’* – the defiant and offensive, the indignant and disloyal), **it was numbered for a time** (*manah* – it [Dowd’s soul] was destined, assigned, appointed, and counted at this instance (nifal perfect)). **Thereby** (*wa*), **he lifted up and carried away** (*huw’ nasa’* – he forgave (qal perfect)) **many who had gone astray** (*cheta’ rab* – numerous who had been wrong and missed the way [plural in 1QIsa]).

For their transgressions (*wa la pesha’ hem* – to resolve their offenses and missteps [for the misled in 1QIsa versus those who mislead in the MT]), **he has interceded** (*paga’* – he has intervened to spare them (hifil imperfect – he enables their ongoing reconciliation)).” (*Yasha’yah / Yahowah Saves / Isaiah 53:12*)

To which *Yasha’yah / Isaiah 54:1* adds: **“Sing for joy** (*ranan* – rejoice, expressing your appreciation),...”

If somehow, someone, missed what Yahowah had announced previously regarding the way He and His Son, the Zarowa’, would provide the benefits of the Covenant, God has summarized the process. We will inherit our share of the universe because Dowd resolved our guilt. He was

counted among the religious in She'owl so that we might enter Shamaym. He interceded on our behalf, going down so that we could be lifted up.

There are those who believe that this statement says that the unnamed individual, who is obviously Dowd based on the description, timing, title, and context, will receive the largest share of “a spoil.” But the spoiled are gone. Moreover, while Dowd will inherit the Earth, he is going to share it with every brother and sister in the Covenant. We are Family. It is the Covenant’s purpose to enrich Yahowah’s children. It is among the benefits of the relationship.

Moreover, Dowd is the ultimate gift. He is the Messiah and Savior his people have been seeking. The Beloved is the benevolent leader the world has long sought. His Mizmowr are replete with the right answers. And he is going to return, clean house, remove the trash, restore the land’s former grandeur, and welcome us all back home.

This will occur at the proper time, predetermined to coincide with the fulfillment of *Yowm Kipurym* | the Day of Reconciliations in year 6000 Yah (October 2nd, 2033). It is then that the days will be prolonged as we sail past year 7000 Yah and into infinity – just as the seven-plus-one formula of Sukah suggests. All the while, we will be camping out with our Heavenly Father.

For this return to ‘Eden to occur, the “*chata’ rab* – erroneous nature of the many missing the way” must be expunged from the Earth. And it is the great defender of His People that Yahowah had designated for the job – the greatest of the Zarowa’. Sing for joy.

Yahsha’yah’s soaring prophecy explains the nature of, and the reason for, what would occur on Passover, UnYeasted Bread, and Firstborn Children. The fate of one’s soul rests on these events and one’s willingness to accept the Father and Son’s provisions. They bring the

Towrah promises and Dowd's fulfillments together.

These revelations prove that Yahowah inspired His prophet. This eyewitness account explaining what would occur was written seven centuries before the events described were manifest. The specificity of the prophecies, and the exactitude of their fulfillment, reveal how we should interpret unfulfilled predictions. God is precise and He selects His words with great care so that they reveal profound truths.

When we view Yahowah's Word as a whole cloth, we come to understand that there is just one story – that of God facilitating a relationship with mankind. The seven Festival Feasts, the Invitations to be Called Out and Meet, provide the way Home, a journey that Father and Son personally enabled at a tremendous cost. Observe Passover and UnYeasted Bread so that your soul is included in the harvest of Firstborn Children.

✠✠✠✠

Bikuwrym | Firstborn Children

Adopted...

Bikuwrym means “Firstborn Children.” It is the third Invitation to be Called Out and Meet with God and is actually a derivative of the first two Mow’ed. It depicts the adoption of the Covenant’s children into Yahowah’s Family.

The *Miqra’* is observed immediately after UnYeasted Bread, in that *Pesach*, *Matsah*, and *Bikuwrym* occur on three successive days. The Feast, while symbolically conveyed by emerging from the Sea, was first celebrated as the Children of Yisra’el entered the Promised Land. Therefore, it is the homecoming of God’s Family.

Bikuwrym foreshadows the reaping of souls who have capitalized upon the gifts of *Pesach* and *Matsah*. Its ingredients include a grain offering that is anointed in olive oil and wine – symbolic of saved souls who have capitalized upon the benefits of Passover and UnYeasted Bread. This offering is waved in the presence of Yahowah, forming a picture of our Heavenly Father receiving His children.

The Invitation to be Called Out and Meet of Firstborn Children is prophetic of Yahowah’s *Ruwach Qodesh* | Set-Apart Spirit bringing Dowd’s *nepesh* | soul home and thus of spiritual rebirth into the Covenant Family.

In order to put all of this into the proper context, and to provide the best perspective from which to consider Yahowah’s solution, let’s take a step back – way back to

the very beginning. There was a reason that the story of mankind opened in the Garden of ‘Eden. It provided a stage upon which God’s message could be conveyed. His is the story of close, personal relationships, of love and fidelity, of mother and father coming together to create and nurture life in a familial setting. It is all He wants. It is why we exist. It explains the reason He has provided a way Home.

Further illustrating this picture, the Hebrew word for “garden” is *gan*, and it means “covered and protected enclosure.” It is symbolic of being in the presence of and then being enveloped within our *Mala’kah’s* | Spiritual Mother’s ‘*Owr* | Light. This concept was introduced in association with *Matsah* – the Mother of the *Miqra’ey* – through the elucidation provided by Yasha’yah and Zakaryah.

Therefore, the *Miqra’ey*, which embody this spiritual anointing, commence with UnYeasted Bread and include *Bikuwrym*, *Shabuw’ah*, and *Kipurym* – the Invitations to be Called Out and Meet of Firstborn Children, the Promise of Seven, and Reconciliations.

Additionally, the Hebrew word, ‘*Eden*, conveys “blissful joy, gladness, pleasure, and genuine delight.” It describes the result of choosing to live with Yahowah in the Promised Land. This state of bliss is conveyed throughout the Festival Feast of Shelters, where we are invited to camp out with God. In other words, we are spiritually reborn into the environment of the *Gan* ‘Eden, replicating the conditions in which our Heavenly Father wants us to live.

Properly tended gardens produce quality fruit. The first reaping of such perfected souls is represented by the *Miqra’* of *Bikuwrym*. The second harvest is described in *Taruw’ah*. FirstFruits, as we shall discover, is predictive of the Son’s return to the Father. Trumpets is prophetic of calling the Covenant’s Children Home prior to the worst of

the Time of Ya'aqob's Troubles and the Son's fulfillment of Reconciliations.

By telling us about the choices made by 'Adam and Chawah in the *Gan 'Eden* | Garden of 'Eden, and their consequences, we are better prepared to appreciate the who, what, where, when, why, and how of *Pesach* and *Matsah* – leading to *Bikuwrym*. In the Garden we learned that the cost of ignoring Yahowah's instructions, and of eating the foreboding fruit, was death. Therefore, making a conscious choice to ignore God's instructions is paramount to choosing to go off on our own without Him. Even today, those who live without Yahowah will all die – their souls ceasing to exist upon their demise.

As we know, the consequence of acting against God's guidance was expulsion from the Garden. This resulted in a life of unfulfilling toil among the weeds of oppressive human schemes. It is what naturally occurs when we are separated from God. Yahowah's cure for this condition was the *Miqra'ey*, where He devised a plan to take us out of religion and into a relationship.

After all, we must become immortal and perfected in order to exist together with God. And only Yahowah has the resources to empower this Divine result by working with His Son to pay an enormous fine.

As we discovered in a previous chapter, the journey home began during the *Yatsa'* | Bringing Out, where Yahowah, in the context of a Sabbatical Year, said:

“Six years (*wa shesh shanah*) **you should sow** (*zera'* – you should productively seed) **your land** (*'eth 'erets 'atah*) **and gather in** (*wa 'asaph* – harvest, collect, remove, and receive) **the produce** (*'eth tabuw'ah* – the harvested grain, produce and yield, revenue and income) **thereof** (*hy*). (*Shemowth* / Exodus 23:10)

But on the seventh (*wa ha shaby'iy*), **you should**

allow it to fall and lie fallow (*shamat hy* – release it and let it turn to stubble), **scattering and dispersing it for the purpose of future renewal** (*wa natash hy* – spreading it out and leaving it) **so those in need who are willing to capitalize upon the opportunity and take responsibility** (*'ebyown* – those who require it and will acquire the yield, eager for the freedom and independence it provides; from *'abah* – those willing to accept responsibility and consent to the opportunity) **among your people** (*wa 'am 'atah* – of your family members and your relatives) **may eat and be nourished** (*wa 'akal* – may consume and be fed (qal perfect)).

Moreover (*wa*), **leave the remainder** (*yether* – allow the rest, that which is left over from the abundance to remain behind) **so that other living creatures** (*chayah* – the animals) **of the open fields and countryside** (*sadeh* – of the region, territory, and open environs) **may feed on it** (*'akal hem* – can eat it).

Do the same (*'asah ken* – engage and act in this same manner to produce similar results) **with your vineyards and olive groves** (*la kerem 'atah la zayth 'atah*).” (*Shemowth* / Names / Exodus 23:11)

Grain represents saved souls. It is descriptive of a FirstFruits harvest. The vineyards produce wine which likely serves as a metaphor for the lifeblood of the Passover Lamb. Oil from olive groves is symbolic of the anointing of the Set-Apart Spirit, purifying us on UnYeasted Bread.

Every seventh, or Shabat of Years, serves as a reminder of Yahowah’s essential formula: six plus One is Divine. It also reinforces the importance of the Yowbel Redemptive Years, which are based upon the same formula, but using seven sevens of years rather than days. During them, all people are freed, and all debts are forgiven. This is prophetic of the realization that on Passover and Matsah in the Yowbel of 33 CE (4000 Yah),

we were freed and forgiven. This was accomplished because Dowd followed Yahowah's instructions and offered his soul to restore our lives. This thread of truth was woven into the Towrah's prophetic tapestry so that we more clearly perceive Yahowah's timeline and understand His purpose.

The entirety of Yahowah's plan is predicated upon this pattern of sevens, and specifically a six-plus-one formula. Examples include: six days of creation followed by a day of observation and reflection. There have been nearly six millennia of human history since 'Adam separated himself from Yahowah, and there will be one final Millennial Shabat where the Covenant's Children camp out with God. There are seven Instructions on the Second Tablet – the first of which proclaims that we are to do whatever we would like the first six days of each week and then celebrate our relationship with our Creator on the seventh.

There are six annual *Miqra'ey*, or Invitations to be Called Out and Meet which direct us to our Heavenly Father, and then one in which we get to camp out with Him upon our arrival. Simply stated, the first six lead to the seventh – a time to observe the universe and celebrate our enduring relationship. These seven days, set apart from all others, foretell and depict the means and timing of our salvation.

It is worth noting that Yahowah is not endorsing a sense of entitlement or a welfare state. Those whose life situation has left them hungry must take the initiative to go out to the field, harvest the food, carry it home, and prepare the meal.

Affirming the cadence of His timeline, and recognizing that we cannot work for our salvation, God reminds us...

“Six days (*shesh yowm*) you should engage and do
(*'asah* – you should act, investing the energy to accomplish

and produce) **your work, accomplishing whatever you prefer** (*ma'aseh 'atah* – your pursuits, undertakings, businesses, customary practices, and deeds), **and on the seventh day** (*wa ba ha yowm ha shaby'iy* – but on the day of promise), **you should celebrate the Shabat** (*shabath* – actively engage in the promise of the seventh day written using the verbal form of the noun) **so that** (*la ma'an* – intending for) **those tasked with carrying your burdens and your means of production** (*suwr 'atah wa chamowr 'atah* – your beasts of burden, those who carry and bear cargo from one place to another for you, and your domesticated animals) **may have a break, becoming refreshed and restored** (*nuwach* – enjoy the favorable circumstances associated with this spiritual alliance; from *ruwach* – spirit).

Also, the children of your workers (*ben 'amah 'atah* – a child of your maid, mother, female servant, or caregiver, even provider) **and visitors** (*wa ha ger* – foreigners from different cultures and ethnicities without the inherited rights of citizenship who come from different places and races) **may take a breather and be refreshed** (*napash* – be able to breathe, returning to life, recovering and retaining consciousness).” (*Shemowth* / Names / Exodus 23:12)

As we discussed previously, the verbal form of *shabath* and the noun *Shabat* are indistinguishable in the Hebrew text. Therefore, *shabath* is the actionable approach to the Shabat, making it the antithesis of a day of doing nothing. The most accurate definition would be: “Celebrate the Shabat, acting upon the promise of the seventh day.” It is distinguished from the previous six days in that our focus changes from engaging in our work, and accomplishing whatever it is that we desire, to celebrating Yahowah’s work, grateful for what He has promised to provide.

God, who is one, is committed to creating a perfect relationship – the desired result of creation. This equation

serves as the fulcrum upon which every essential element of our redemption pivots. And it is upon this skeleton that all of what follows hangs.

“In all things (*wa ba kol* – in the totality of) **which benefit the relationship that** (*‘asher* – that show the way to receive the greatest joy in life which) **I have shared** (*‘amar* – I have communicated, spoken, promised, answered, intended, and avowed) **with you** (*‘el ‘atem*), **be observant** (*shamar* – closely examine and carefully consider them, remaining focused upon them).

Therefore, do not bring to mind by proclaiming in a memorable way (*wa lo’ zakar* – do not memorialize, recalling information or events attributing honor to, nor humanize and proclaim in a way that inspires remembering and makes famous (hifil imperfect)) **the names** (*shem* – the designation or reputation) **of other** (*‘acher* – of another or different) **gods** (*‘elohym*); **neither let them be heard** (*lo’ shama’* – consistently proclaimed for the purpose of perception (nifal imperfect)) **from your mouth** (*‘al peh ‘atah* – as part of your communication and speech).” (*Shemowth* / Names / Exodus 23:13)

In the first of the three statements Yahowah etched in stone, He tells us that He has but one name – Yahowah – and that any association with a god of another name is a deadly mistake.

As an interesting aside, this presentation within *Yada Yahowah* is sometimes criticized by well-meaning people because *‘elohym* is usually translated as “God,” rather than transliterated. The argument is that the English word “god” has pagan roots, and that it is used to describe false gods. However, there has never been a god named “God.” Further, Gad is one of Ya’aqob’s sons and, therefore, one of the twelve tribes of Yisra’el. And in actuality, ‘El, the singular form of *‘elohym*, was the name of the leading Canaanite god. Further, Yahowah uses *‘elohym*, as He does

here, to address false gods. Moreover, God also uses names such as Ba'al, 'Asherah, and Molech to expose and condemn man's objects of worship. Even the human construct, "Bible," has pagan origins. *Biblia*, from which *Biblos* was transliterated, is the name of an Egyptian goddess. And Bible's closest cognate in Hebrew is "*ba Bel* – with the Lord," with Bel being the name of the head of the Babylonian pantheon.

If we stopped using words with pagan origins, we would all have to speak, write, and read Hebrew. In today's world, that would mean that only a tiny fraction of one percent of the population would benefit from God's message.

In His second request, God said...

“Three (*shalowsh*) times you should be on your feet (*regal*) during the Festival Feasts (*chagag* – to party, celebrate and revel) to approach Me (*la 'any*) each year (*ba ha shanah* – as a time for renewal). (*Shemowth* / Exodus 23:14)

The *Chag* | Celebration (*Chag* – the party, feast, festival, and opportunity to gather together to eat, sing, and dance) of *Matsah* | UnYeasted Bread (*ha Matsah* – uncultured flatbread, to become uncontentious by eliminating conflict and dispute, strife and quarrels, symbolic of removing the fungus of religion; from *matsats* – to drain out and remove) you shall observe (*shamar* – you should be aware of, focus upon, and attend to, closely examining and carefully considering).

Seven days (*sheba' yowm* – during the time of promise associated with seven) you should actually and consistently eat bread without the contentiousness of yeast (*matsah* – flatbread with the embittering culture of conflict removed by draining out the fungus of yeast (qal imperfect)).

Do so in a manner consistent with the way (*ka asher* – according to the way to receive the benefits of the relationship and get the most joy out of life) **I instructed you** (*tsawah 'atah* – I guided and directed you) **to approach during the Eternal Witness to the Appointed Meeting** (*la Mow'ed* – regarding the everlasting testimony during the scheduled appointments; a compound of *mow'* and *'ed* – of whom the eternal testimony is about and to whom the everlasting witness pertains) **in the month** (*chodesh* – this time of a renewal of light on the moon's surface; from *chadash* – to renew, restore, repair, and reaffirm) **of 'Abyb** (*ha 'Abyb* – the first month of the year during the beginning of spring when barley is still green and growing).

Indeed (*ky* – for because), **in it** (*ba huw'*) **you were removed and came forth** (*yatsa'* – you were withdrawn and delivered) **from** (*min*) **Mitsraym | the Crucibles of Political and Religious Oppression** (*Mitsraym* – the cauldrons of cruel persecution where the people were confined and restricted by military and economic institutions; plural of *matsowr* – to be delineated as a foe and besieged during a time of testing and tribulation, from *tsuwr* – to be bound and confined by an adversary, assaulted and shut up in the likes of a concentration camp by those showing great hostility).

Therefore, no one should appear before Me (*wa lo' ra'ah paneh 'any* – shall be seen in My presence and behold My face, none shall be considered or regarded by Me) **without a reason or cause, empty or void** (*reyqam* – without what is expected based upon what has been fulfilled, without a marker or sign showing the reason for their presence; from *reyq* – without effect, void and vain, with an unfilled space, worthless, useless, futile, even conceited; without a marker demonstrating the relationship and *ruwq* – empty and hungry).” (*Shemowth* / Names / Exodus 23:15)

Yahowah created man with a void designed to accept His Spirit. To enjoy the company of our Heavenly Father, we must be reborn from above by way of our Spiritual Mother. Empty vessels are stillborn and lifeless. This is the lesson of Matsah leading to Firstborn Children.

Without pause or interruption, Yahowah transitions from Matsah to Bikuwrym. Just as Matsah is incorporated into Pesach, it is also part of Firstborn Children. We move fluidly and seamlessly from one to the next...

“You should observe (*shamar* – closely examine and carefully consider) **the Festival Feast** (*Chag* – celebration and party) **of the harvest** (*ha qatsyr* – of the time of reaping that which was sown, of gathering in the crop), **of Bikuwrym | Firstborn Children** (*Bikuwrym* – FirstFruits, the initial gathering of the harvest; from *bakar* – to be firstborn).

Your labors (*ma’aseh ‘atah* – in conjunction with your work, undertakings, and pursuits, and of your attempts to accomplish something worthwhile) **to make a connection and show the benefits of the relationship** (*‘asher* – by way of revealing the way) **you have sown, expecting these seeds to take root and grow** (*zera’* – you plant expecting to harvest).

Throughout the region (*ba ha sadeh* – in the country where there is a sense of openness and in fields which were cultivated), **along with** (*wa*) **the Festival Feast** (*chag* – the celebration) **of the Ingathering** (*‘asyph* – gathering in the harvest; from *‘asaph* – to be removed, received, and rewarded, to be gathered and withdrawn), **it is the time of year to be withdrawn** (*ba yatsa’ ha shanah* – to be removed and renewed at the proper time) **when you are gathered in** (*ba ‘asaph ‘atah* – when you receive and accept).

That which is associated with your labors (*‘eth ma’aseh ‘atah* – that which pertains to your pursuits,

undertakings, and accomplishments) **will lead to the realm where there is a sense of openness** (*min ha sadeh* – from the fields in the region which were cultivated). (*Shemowth* / Exodus 23:16)

Three times (*shalosh*) **in the conduct of your life** (*pa'am* – demonstrating a pattern of behavior in the proper sequence) **during the year** (*ba ha shanah*) **all** (*kol* – everyone) **of you should remember to** (*zakar 'atah*) **be seen** (*ra'ah* – appear, be inspected, and be witnessed) **before** (*'el paneh* – in the presence of) **Yahowah** (*Yahowah* – an accurate presentation of the name of *'elawah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence).” (*Shemowth* / Names / Exodus 23:17)

Yahowah is using the harvest of grain as a metaphor for reaping souls. *Bikuwr* is from *bakar*, meaning “the first children who are born.” The *bakar* represent souls who have been born anew and adopted into God’s Family. The FirstFruits’ harvest is the first of two ingatherings depicted in Yahowah’s *Miqra'ey*. It is descriptive of those who are the beneficiaries of *Pesach* and *Matsah*, confirming that they are gathered in, received, and accepted by their Heavenly Father.

We continue to be regaled with a series of revelations that directly involve Yahowah in the fulfillment of His annual Invitations to be Called Out and Meet. God explains...

“You should not offer the sacrifice (*lo' zabach* – you should not proceed to prepare the animal to be consumed along with the means of atonement and reconciliation, or of restoring favor through) **in the proximity of** (*'al* – over, near, or around) **yeasted bread** (*chamesh* – that which contains the culture of yeast, the invasive fungus which spoils, sours, embitters, and intoxicates).

The blood (*dam*) **of My sacrificial offering** (*zabach*)

'any) **should not endure through the night** (*wa lo' lyn* – should not be allowed to remain during the time of darkness).

It is the bounty (*cheleb* – the finest portions and great abundance) **of My Festival Feast** (*Chag 'any* – My celebration, party, and banquet) **which is an enduring witness and something to consider come morning** (*'ad boqer* – as a witness to consider forever).” (*Shemowth / Names / Exodus 23:18*)

This reaffirms that Pesach should be observed in conjunction with Matsah, such that there is no yeast present or consumed during the first day of Chag Matsah. It does not do any good to remove the stench of religion when someone continues to wallow in it.

Also, Yahowah is affirming the body of the sacrificial victim, and therefore the corporeal manifestation of His Son in 33 CE, would be destroyed in the transition from Pesach to Matsah. This, of course, means that there would be no bodily resurrection. Further, as with each of the *Miqra'*, the *Chag | Feasts* exist as a witness to our salvation which we'd be wise to consider.

Therefore, this admonishment was written to achieve five objectives. First, Pesach and Matsah are coterminous and inseparable. For them to be of benefit, they must be celebrated together.

Second, Yahowah does not want us to wallow within the cesspools of religion or politics, culture or conspiracy, while He is in the midst of giving us a bath. Unless we are willing to walk away, there is no advantage to being cleansed from the invasive fungus the yeast represents.

Third, focus on what matters without lingering on that which has already been accomplished. Once we have been passed over, our attention should be directed at the *yatsa'* and *shuwb* of our souls from the contagions being

withdrawn and removed from them.

Fourth, Pesach is just the beginning – a doorway to a better place. Matsah is the provision that takes us from man to God. The bounty of Bikuwrym is the result. It is what happens to us when we observe Chag Matsah.

And fifth, Yahowah never misses the opportunity to undermine the precepts of religion – especially while engaged in leading us away from it. In Rabbinic Judaism, the religious have made Passover a seven-day event, eliminating any reference to celebrating UnYeasted Bread or Firstborn Children. By simply eating *matsah*, they devalue Yahowah's intent, which is for us to recognize that Chag Matsah is the preeminent Miqra'. Removing religion from our lives so that we can be part of the Covenant Family is the purpose of the Mow'edym, but the nature of religion is to reject anything which undermines its credibility – including God.

Sadly, religious Jews have become especially adept at contravening Yahowah's plan. They have buried the relationship God is seeking to achieve under a mountain of religious rhetoric and rites. This problem is so invasive there isn't one rabbi the world over who can explain the purpose of Matsah.

Christians have turned convoluting Yahowah's instructions into an artform. Their religion is based upon misrepresenting everything He said and did on our behalf. Therefore, we should not be surprised that Twistians have never taken their dead god off of the stick upon which he remains. It has been nearly 2,000 years, which is just a tad bit longer than the dawn of the next day.

Should the gates be pearly, there will not be a line waiting to get in. And if you are not fond of crowds, which would make you similar to Yah, you will find Heaven to your liking.

“**The initial and choicest portion** (*re’shyth* – the first and best part) **of the FirstFruits, including the Firstborn Children** (*Bikuwrym* – initial reaping and first to be conceived or born; from *bakar* – firstborn children with privileged inheritance rights) **of your realm** (*‘adamah* ‘*any* – your land, region, or ground; feminine of ‘*Adam* – the first man created in God’s image), **you should come, bringing them** (*bow’* – you should arrive, enter, and include, pursuing them) **for the family and home** (*beyth* – the house and abode, the household and dwelling place) **of Yahowah** (*Yahowah* – a transliteration of אֱלֹהֵינוּ, our ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence), **your God** (*‘elohym* ‘*atah*).” (*Shemowth* / Names / Exodus 23:19)

Clearly, *bikuwrym* ‘*adamah* ‘*any* was written to be rendered as “first fruits of your land,” addressing an early harvest. However, these words in the presence of *bow’ beyth Yahowah* are equally comfortable being translated as “the Firstborn Children of your realm you should bring to be included within the Family and Home of Yahowah.” The mundane is serving as a metaphor for the profound.

The word ‘*adamah* was chosen for a reason. It depicts the descendants of ‘Adam who are being invited by God to fellowship with Him in His Home.

Within the context of this discussion of the Miqra’ of *Bikuwrym*, and of the firstborn being brought to Yahowah’s Home to be part of His Family, we are encouraged to “look” for God’s “*mal’ak* – messenger.”

“**Behold** (*hineh* – pay especially close attention, look now and see), **I** (*‘anky*) **will send out** (*shalach* – I will dispatch, stretch out and reach out, extending Myself to send forth (qal participle – a verbal adjective, someone that is literally descriptive and genuinely active in the relationship)) **a Messenger** (*mal’ak* – a representative, a deputy who is especially informative, a heavenly envoy

who announces the message, a spiritual implement and exemplar, a counselor who proclaims the communication and fulfills the mission) **before you** (*la paneh 'atah* – in your presence, appearing within the same dimension) **to watch over and guard you, helping to keep you focused** (*shamar 'atah* – so that you are observant, closely examining and carefully considering, remaining aware of) **along the Way** (*ba ha derek* – on the path, during the journey, and within the conduct of life),...” (*Shemowth / Names / Exodus 23:20*)

Hineh asks us to “look up and pay attention to what is being shown and said.” The proper response to *hineh* is “to use our eyes, our ears, and our mind to take in and process everything we can see, read, and hear, thoughtfully considering what it means to us in this situation.” The context of which is how to approach Yahowah through Pesach, Matsah, and Bikuwrym.

Anky reveals that the speaker is communicating to us in first person. Therefore, we are listening to God tell us that He is personally going to “*shalach* – extend Himself by sending out and dispatching” a “*mal'ak* – messenger.”

Remarkably, Yahowah’s *mal'ak* was sent to “*shamar 'atah* – watch over us, keeping us focused so that we will remain observant, closely examining and carefully considering” the means to remain “*ba ha derek* – on the path.” In the midst of the Miqra’ey, the lesson is: once we begin, we should continue.

There are seven steps “*ba ha derek* – along the way.” Pesach opens the door to God’s Home. Matsah prepares us to go inside. Bikuwrym is how we are perceived and treated by God as a result. Shabuw’ah describes Yahowah’s desire to empower, enrich, and enlighten us, raising us as if we were His own. Taruw’ah is our response, our opportunity to share what we have learned along the way. This leads us to Yowm Kipurym – the Day of Reconciliations – but we

are getting ahead of God’s story. Suffice it to say for now, with Yah, the further we go the better life becomes.

Mal’ak is typically used to describe a “spiritual messenger or heavenly implement.” The most vital of these is the *Ruwach Qodesh* | Set-Apart Spirit, but since *mal’ak* is a masculine noun and the *Ruwach* is feminine, She is excluded from being the *mal’ak* in this instance.

Moreover, since Yahowah encourages us to listen to this *mal’ak*, we have to question the efficacy of a “spiritual messenger” playing this role, at least at part of this journey because such beings very seldom speak to anyone. They often provide protection, but not typically guidance.

This then leads us in a different direction, because throughout the Towrah and Prophets *mal’ak* is deployed to describe a “man who is dispatched to deliver a message” – and thus serving as a “messenger.” In one sense, Moseh, Shamuw’el, Dowd, ‘Elyah, and Yasha’yah, and were “messengers” even though the title *naby’* | prophet is more befitting. Significantly beneath their status, Yahowah deploys *ruwach* | messengers to correctly convey what His prophets have revealed, especially at times when it is essential that He garner their attention.

Considering all he will have to say throughout *Dabarym* / Words, when guiding our steps rather than serving as a tour guide throughout time, Moseh would be among the three most prolific of Yah’s messengers, along with Dowd and Yasha’yah. Their testimony ranks one, two, and three among the number of words and scrolls found in Qumran.

In the broadest sense, anyone called by Yahowah to accurately convey His testimony with the intent of helping to keep God’s people focused upon the Towrah, Beryth, and Miqra’ey could be considered serving in this role. And that is important because Yahowah has a great deal to say about His messenger – whom I think may represent several

unique individuals, albeit one at a time.

This integration of individuals is possible because the greatest of all Messengers is Yahowah, and He is guiding the guides. He has been sharing His testimony with us for the past 6,000 years. And yet, even He deploys *naby*' as prophets to convey His *mal'ak* | spiritual message, thereby revealing His presence, concern, and offers of assistance through an assemblage of characters.

Should we consider someone other than Moseh since he is the one telling us about this individual, our attention is immediately drawn to the most vocal and acclaimed of Yahowah's *mal'ak* – Dowd. He was not only the acknowledged lyricist of Yisra'el and Yahowah's favorite voice; he is the one who best meets many of the criteria.

Dowd's 119th *Mizmowr* / Psalm, for example, is the perfect companion to keep us properly focused and guided. It is comprised of 22 stanzas, one for each letter in the Hebrew alphabet, all designed to explain how to most effectively observe the Towrah. God's Shepherd and King was engaged in sharing Yahowah's message and guiding His people. He brought Yisra'el together, established Yaruwshalaim as their home, and is returning as Messiah and King to keep them safe within it.

Shamar is among the most important words in the Hebrew lexicon. It is typically asked of us, as God implores us to “*shamar* – be observant, closely examining and carefully considering” His *Towrah*, ‘*Am*, *Beryth*, and *Miqra'ey*. Our willingness to “focus our gaze upon” the Word of God and then “contemplate the meaning of His message” enables us to ‘*anah* | respond to Him.

This is one of the relatively few situations where the roles are reversed, and it is God's representative who is engaged in *shamar* for our benefit. This perspective draws us back to Yah's Shepherd – Dowd – who has been tasked with overseeing the Father's sheep. He is “looking out for

us, watching over us, and guarding us, encouraging us to remain focused” on what matters most in life – which is the way to Yahowah as depicted throughout the Miqra’ey.

Since God wants us to “*shamar* – be observant, closely examining and carefully considering” the “*derek* – path” which leads to His “*maqowm* – upright abode and source of our existence,” He must keep those who would distract His sons and daughters, or worse, harm His Family away. Religious and political institutions, militant and conspiratorial man, is a deceived, dangerous, destructive, and deadly beast. And there is nothing such men despise more than the truth because Yahowah’s testimony devastates their beliefs. Unable to refute God’s message, they attack Yahowah’s messengers. And there are so few of us, consistent with Dowd’s magnificent 91st *Mizmowr* / Psalm, God has vowed to protect us. This suggests that between the *Yatsa’* | Exodus and Dowd’s anointing as Mashyach, and between the end of his reign and return, first as the *Zarowa’* and then as Melek, a *mal’ak* is present to look after the Covenant’s children.

The second portion of this essential message reveals that the *mal’ak* has been tasked with more than just helping to keep us focused on the Way...

“...and also (*wa*) to provide you with directions which will bring you to (*la bow’ atah ‘el* – to come for you and guide you such that you can return, gathering you in for the harvest by entering) the source, the dwelling place, and home (*ha maqowm* – the upright abode, the household of the Source of existence, and the proper place to rise up and take a stand, to be validated and established), which, to offer the benefits of the relationship (*‘asher* – leading to the correct and narrow path to walk to get the most out of life which), I have prepared (*kuwn* – I have arranged and made ready, fashioned and formed, established and proven).” (*Shemowth* / Names / Exodus 23:20)

In the context of Bikuwrym, this is the grand prize. Through the Miqra'ey, Yahowah is offering to bring us Home, to Himself, to the source of all that exists. He has prepared a place for us to live with Him where we will receive the benefits of the Covenant relationship. There could be no clearer or better depiction of Pesach and Matsah leading to Bikuwrym.

Bow' is all about “coming and going,” about one’s “arrival and entrance” into the home and household of our Heavenly Father. *Bow'* speaks of “being pursued,” “being carried,” and “being gathered in, as in a harvest.” To *bow'* is “to be included” in God’s Family, with God “providing the directions to guide us so that we can return and enter” His Home – our home.

Maqowm is also “the source from which we originate.” God is speaking of heaven’s “upright abode.” *Maqowm* is based upon *mah*, an interrogatory which asks us to ponder the implications of *quwm*, meaning “to rise up and stand up, to take a stand and to be validated and established.”

Therefore, the souls of those harvested by Yahowah as a result of Bikuwrym have been guided and directed there by God’s message, which is to say: through His *Towrah* | Guidance and Direction, Teaching and Instruction. As Covenant members, we are Family, and we are Home. Having pondered the way to rise up and live with God, our conclusions have been validated and we are upright, standing in Yah’s presence.

This journey Home requires us to take a stand, to differentiate between what is of God and of man, and then to support One and oppose the other. And since standing with God requires knowledge and courage, Yahowah has assigned a *mal'ak* as a teacher and example for us to listen to and follow.

Asher is the word that brought us together and initiated this journey through words, space, and time. It is

“a relational term which conveys a connection between things.” In this case, there is a relationship, a connection, between the *Miqra’ey* and the *Derek*, between the *maqowm* and the *kuwn*.

Not so coincidentally, the one word which has led to so many more that they now fill nearly 30 volumes, is found in the midst of one of Yahowah’s most intriguing prophecies – *Shamuw’el* / 2 Samuel 7. It paints a portrait of Dowd that is so vivid, we will reference it a score of times as we seek to fully comprehend God’s intent.

Asher is one of the few Hebrew words which can be rendered as a verb or a noun, as a preposition or as a proper name. By synthesizing its connotations, we find that *’asher* is “the means to receive the benefits of the relationship.” To *’asher* is “to be led along the correct, albeit narrow, path to obtain the greatest enjoyment in life.” It is an adroit fit in this particular address.

Kuwn drives to the heart of the issue regarding our return and restoration. God, Himself, “fashioned, formed, shaped, provided, established, and prepared” a place for us. It is ready whenever we are.

Based upon what He revealed in the Torah, Prophets, and Psalms, Yahowah will take a very dim view of those who conceal, corrupt, change, or counterfeit His Word and His Way. The likelihood that God will accept those who travel along a materially different path than the one He prepared, at an unimaginably high price, is nil.

Especially relevant in this regard is what Yahowah had to say about Dowd, and how all of God’s accommodations were transposed and misappropriated upon the Christian “Jesus.” Yahowah does not take kindly to Replacement Theology – which is the essence of Christianity. And that is why He said...

“You should choose to closely examine and

carefully consider this, becoming focused and observant (*shamar* – it is in your interest to be diligent and perceptive, paying attention so as to be protected (nifal imperative – by choosing to be observant you will be observed)) **regarding his appearance and presence** (*min paneh huw'* – concerning his arrival, company, and existence). **Of your own volition, listen** (*shama'* – hear (qal imperative)) **through his voice** (*ba qowl huw'* – to his audible input).” (*Shemowth* / Names / Exodus 23:21 in part)

Of the three *Zarowa'*, two were prophets: Moseh, the one introducing this *mal'ak* | messenger, and Dowd, who has left us a rich legacy of one hundred songs to sing. Of them, one was already present among the Yisra'elites. Moseh did not require an announcement or introduction. The other would arrive to unify the Chosen People, to establish their home and Yah's, to defend them and to teach them. He would become Yahowah's Son and our Messiah. He was also the epitome of Bikuwrym as the *Bakowr* | Firstborn of God and as the *Zarowa'* | Sacrificial Lamb who endowed us with the Covenant's benefits. Then after being appointed Ra'ah, Mashyach, and Melek by Yahowah, and then serving as the *Zarowa'*, he will soon reappear, his presence bright and steadfast before us, to lead us into the Millennial Kingdom. Further, while Moseh revealed Yahowah's Towrah, it was Dowd who taught us how to properly observe God's Guidance.

As a warning to Hasidic Jews, Roman Catholics, and Muslims the world over, it is better to listen to Dowd than it is to corrupt his message. If your intent is to enter Heaven, here is a word of advice: do not defy Yahowah's Son, Messiah, Shepherd, and King – our Savior.

“Do not become rebellious against him nor defiant toward him (*'al marah ba huw'* – do not be embittered or contentious against him, do not be bewildered or distressed regarding him, vexed or grieved; from *mary* – to be

rebellious and *marah* – to be contentious (hifil imperfect jussive – you will cause him to choose to respond in kind)), **because otherwise** (*ky*), **he will not tolerate** (*lo' nasa'* – he will not endure or provide assistance for, incur, carry away, or forgive (qal imperfect)) **your rebellion** (*pesha'* *'atem* – your revolting defiance, your crimes and offenses, your faults and deviations from the established standard).

This is because (*ky* – since, indeed) **My personal and proper name** (*shem* *'any* – My reputation and renown, My designation and highest regard) **is within his inner nature** (*qereb* – is part of his makeup and is within his midst, is present in the fighting spirit within him, joined together as part of him, and is in very close proximity to him).” (*Shemowth* / Names / Exodus 23:21)

This is as if a Father was speaking on behalf of His Son. However, it is not an ordinary parent addressing a common child. This is God warning us not to antagonize His Firstborn Son – the man He placed in charge – the man to whom He has given everything. And it is as it should be: the Bakowr for Bikuwrym and the Zarowa' for the Miqra'.

Dowd has always been exceedingly intolerant. It began at an early age when he confronted Goliath. Before killing him, he called the threat to Yisra'el's very existence: foulmouthed and uncircumcised. Those who were in opposition to the Word of God were his foes. Those who opposed his people, God's Family, were to be exposed, condemned, and eliminated. His songs are comprised of nearly as much vitriol for his adversaries as they are replete with adoration for Yah. He pleads with Yahowah to hold those whom he sees as *marah* | defiant accountable.

You would not know it by reading a Bible, but Dowd loved Yahowah's name. YaHoWaH appears in all of his Songs and Proverbs. (687 times in the Psalms presented in the Tanakh, 3 times in the additional Psalms found in the

DSS, and 87 times in his Proverbs, for a total of 777 occurrences of Yahowah's name.)

And yet, even more than his regard for the renown and reputation of Yahowah, Dowd embodied what it meant to be a child of the Covenant. His attitude and aptitude, character and inclinations serve as a window through which we see the face of God.

“Indeed (ky), if (‘im – on the condition that) you listen very carefully (shama’ shama’ – you attentively and acutely hear (qal infinitive imperfect – genuinely, intensely, and continually listen)) to his voice (ba qowl huw’ – with regard to his audible speech and proclamation) and engage, acting upon (wa ‘asah – then do (qal perfect – actually carry out at any moment)) everything that I say to benefit the relationship (kol ‘asher dabar – all that I speak, communicating while leading along the correct path (piel imperfect – the words spoken by God continually influence those who act upon them)), then (wa) I will be an enemy, openly hostile toward (‘ayab – I will be a foe in open opposition, adversarial to (qal perfect)) those who oppose you, demonstrating animosity and rancor toward your adversaries (‘eth ‘oyeb ‘atah – your enemies who show hostility toward you and act in an adversarial manner, either personally or nationally).

I will, when required, show hostility toward and harass (tsuwr – I will from time to time besiege, confine, and defeat (qal perfect)) your enemies (‘eth tsarar ‘atah – your adversaries and all others who show enmity toward you).” (Shemowth / Names / Exodus 23:22)

Yahowah is hostile toward Israel's foes as we should be. For there to be love, we must know what and how to hate.

Today's progressive, multicultural, and politically correct notions that love is better than hate and that mutual respect and acceptance are appropriate, even rational and

reasonable, are counter to God's position. We should oppose that which is hostile to Yahowah's instructions and people and never embrace that which is adversarial.

In a general sense, the world would be a better and safer place if we all hated pedophiles and pedophilia, rape and rapists, terror and terrorists, murder and mass murderers, con artists and thieves. We should oppose the hostile influence of religion and politics rather than embrace either.

God is right. Progressives are wrong. They are ignorant, irrational, and hypocrites, too, but that is another story.

At this point in the narrative, Yahowah's *mal'ak* | messenger is neither Moseh nor Dowd, nor a spiritual implement, but instead, someone through whom Yahowah will speak to guide His people home prior to His return. I say this based upon the omission of a word, one which necessitates translating all of those which follow rather than simply transliterating them.

My curiosity was initially aroused when I noticed that the *mal'ak* was not returning Yahowah's people to "*ha 'erets* – the Land." And without *'erets*, the following statement would have God's spokesman returning Yisra'el to the Amorites, Hittites, Perizzites, and Canaanites – to whom they do not belong. Therefore, the only rational response was to translate the basis of these names such that we might appreciate the message God's messenger would be conveying.

“Surely (*ky* – indeed, emphasizing this statement because it is certain) **My *mal'ak* | messenger** (*mal'ak* '*any* – My envoy, the implement I dispatch to communicate, My heavenly representative, one who informs by announcing My message) **will go** (*halak* – will travel and journey (qal imperfect – will literally and continually go)) **before you** (*la paneh 'atah* – appearing in advance on your behalf) **so**

that (*wa*) **he can return you** (*bow* ' *atah* – he can pursue you so that you are included, coming (hifil perfect – his message will enable your return and inclusion at some moment in time)) **to what has been said and promised** (*'el 'emory* – is from *'amar* – to say, promise, and affirm).

Then the terrorists will be abolished (*wa ha chity* – is from *chathath* – those who use terrorism to scare by shattering will be broken and cast away), **including the militants who claim that the country belongs to them and who want to divide it** (*wa ha parizy* – is from *paraz* – militant leaders who claim they belong and seek to separate and divide the country), **as they will be humbled and subdued** (*wa ha kana'any* – is from *kana'* – to be brought down, chastened, and humiliated) **to make this declaration known** (*ha chiwy* – is from *chawah* – to tell, explain, and make known).

Therefore, I will reject them, and I will kick them out (*wa ha yebuwsy* – is from *y* – I and *buws* – to reject, tread down, and kick out), **and then I will efface them, annihilating them, causing them to disappear at that time** (*wa kachad huw'* – I will cause them to perish and vanish at this moment, becoming unknown (hifil perfect)).” (*Shemowth / Names / Exodus 23:23*)

Yahowah wants His People to return home, and the best way for this to occur is for them to be informed. For this reason, God has sent a messenger before His people. His job is to remind Yisra'el of everything Yahowah has said and promised.

God was not bringing His people to those whose “iniquity was full.” And He could not bring them to those who no longer exist. Therefore, we pursued the most rational approach to ascertaining the Almighty’s intent. And, wow, were we rewarded!

Following His words to where they led, we have yet another affirmation that God’s promises to His People can

be relied upon. Further, upon the reconciliation of His relationship with Yisra'el and Yahuwah, Yahowah will abolish the terrorists who have been menacing His people. "Allahu Akbar Fakestinians!" Goodbye, Islam.

Those who contrived a preposterous lie, moronically claiming that they were the Philistines of old and that Yisra'el was actually Palestine, will be humiliated. It has been a long time coming and is well-deserved.

This is what Yahowah wants to be known – and I am thrilled to be sharing it with you. The Muslims and Progressives who coddle them will be no more. Rather than rid "Palestine" of Jews, God will rid Yisra'el of Palestinians. Only then will there be peace. It is His One-State Solution. Gone, they will be forgotten.

Yahowah is going to clean house. He will not accommodate religious or secular agendas. His is the most compassionate and reasonable option. After all, they were infected with the deadliest of all plagues...

"You should not vocally support their gods nor speak on behalf of their deities (*lo' chawah la 'elohym hem* – you should not provide explanations regarding nor make announcements concerning their gods). **And** (*wa*) **you should not serve them** (*lo' 'abad hem* – do not expend any energy on their behalf working for them nor be indentured to them).

You should not do as they do either (*wa lo' 'asah ka ma'aseh hem* – do not act like them or emulate their customs or practices). **Rather instead** (*ky*), **it will be you who will overthrow them** (*haras haras hem* – their presence will be obliterated for you, torn down and removed on your behalf). **So, then you should break apart and crush** (*wa shabar shabar* – you will shatter and destroy) **their sacred monuments and holy objects** (*matsebah hem* – their religious objects and pillars)." (*Shemowth* / Names / Exodus 23:24)

Lucky me; just moments ago I purchased a jackhammer to plant trees in the unyielding soil of the Virgin Islands. Now I have a place to use it as it was intended. May God allow me to be among the first to bring down the Dome of the Rock and Al-Aqsa Mosque.

It is as obvious as words allow: God damn religion. Yahowah loathes every aspect of what men worship. The very institution most attributed to God is the one God most despises.

It has been Yahowah's preference, at least within His Home, that His people would have destroyed every religious object, memorial, and monument. And while we are no longer at liberty to do so, when Dowd returns with Yahowah in 2033, every church, mosque, and synagogue will be razed.

We are not to emulate the ways of the Gentiles. Do not embrace their customs or politics, either. To live with God is to divorce oneself from the ways of man.

The message of this *mal'ak* is Yah's message. It is what we have read throughout the Towrah, in the Prophets, and within the Psalms. God is pro-relationship and anti-religion. That will never change, no matter who is speaking for the Almighty.

Yahowah's message is straightforward and consistent...

“Therefore (*wa*), **you should work with and serve on behalf of** (*'abad 'eth* – you should devote considerable energy toward) **Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching regarding His *hayah* – existence), **your God** (*'elohym 'atah*), **and He will bless** (*wa barak* – He will favor, looking kindly upon) **your bread** (*'eth lechem 'atah*) **and your water** (*wa 'eth maym*).

Furthermore (*wa*), **I will remove** (*suwr* – I will take away and abolish) **this sickness** (*machalah* – the infirmity;

from *mah* – to question and *chalah* – debilitating disease and sickness) **from your midst** (*min qereb 'atah*).” (*Shemowth* / Names / Exodus 23:25)

We find within these words an affirmation of Matsah leading to Bikuwrym. Once Father and Son remove the stain and stigma of religion from us through the blessing of *matsah*, we are free to enter Heaven along with the rest of the Covenant Family.



Shemowth / Names / Exodus 23 is unequivocal. The *Migra 'ey* lead us Home while making it possible to benefit from the Beryth. In addition, the Invitations to be Called Out and Meet convey Yahowah's plan of reconciliation. They reveal His nature, and they predict how and when God, working with Dowd, would fulfill His promises.

The Festival Feasts provide the skeleton upon which the entire story of how our relationship with God takes shape. Understand these meetings, and you will appreciate the nature and purpose of the Towrah and its Covenant. Rely upon them, and you will be invited into God's Home.

We have discovered that the pattern of six years of work followed by a time designed to restore life was the same model incorporated into Matsah leading to Bikuwrym. And within this context, God just told us:

1) To observe the Towrah. This communicates two essential truths. First, the Towrah can be relied upon – especially when it comes to our inclusion into Yahowah's Family. And second, the Towrah is the primary source for answers, explaining God's intent and our purpose.

2) To recognize that Yahowah alone is God. No other name for God should be spoken unless it is to expose and condemn myths. And in this regard, when it comes to

eternal life, there is no difference between the fate of those who believe that there is no God, the fate of those who do not know God, and the fate of those who worship a different god by another name – a god conceived by men and advanced through religion.

3) To stand with Yahowah three times a year, celebrating a festival feast. This makes “three” significant with regard to time. It makes “standing” significant with regard to the purpose of the meetings.

4) To correlate the Festival Feast of UnYeasted Bread with Yahowah’s willingness to withdraw His people from religious and political persecution. The *Miqra’ey* are grounded in the *Yatsa’* | Exodus and was fulfilled by the *Zarowa’*.

5) To realize that without the anointing of Yahowah’s Set-Apart Spirit, without the spiritual void within our souls being filled, we cannot approach our Heavenly Father, much less live in His presence.

6) To understand that there are three essential harvests God wants us to celebrate: *Bikuwrym* | Firstborn Children in the first month, *Taruw’ah* | Trumpets in the seventh month, and *Kipurym* – which is the ultimate family reunion. It is on these days that redeemed souls are gathered together and offered entry into Yahowah’s Home. God does not want anyone to be left behind.

7) To know that it was Dowd who suffered for us, becoming our Savior on Passover. And it was Dowd’s soul which endured the long night of separation on Matsah to remove our guilt. The initial sacrifice resolved the consequence of us missing the way and the other removed the penalty of leading others astray.

Collectively, the reference to “three” set within the context of “six plus one,” and alongside the Sabbatical Year, the observance of the *Miqra’ey*, and their fulfillment

by Yahowah, provides a vantage point from which to view God's prophetic timeline. Salvation history can be divided into three epochs of forty *Yowbel*.

Two thousand years separate 'Adam's expulsion from the Garden and the confirmation of the Covenant Relationship with 'Abraham on Mount Mowryah in 1968 BCE. Exactly forty *Yowbel* | Redemptive Years later, and on the same mountain, the ultimate Father and Son provided the benefits of the Covenant, doing so in 33 CE. And now, on the cusp of 2033, the final *Yowbel* year within the lifetimes of those who witnessed Yisra'el's rebirth, and exactly 2,000 years from Dowd's fulfillment of the first four Invitations to be Called Out and Meet, Father and Son will return to restore the Covenant Family on Kipurym so that we can camp out together during Sukah.

Thus far, Yahowah has made it abundantly clear that He isn't ambivalent about how we respond to Him. Those who rely upon Him will be protected and they will ultimately triumph.

We have previously considered Yahowah's presentation of the Mow'ed Miqra'ey of Pesach and Matsah. And yet, we are going to review His introduction once again because it is vital that we never lose sight of the realization that Bikuwrym is the result.

“Then (wa) Yahowah (Yahowah) spoke these words (dabar) to ('el) Moseh (Mosheh), in order to promise and say (la 'amar), (Qara' 23:1) ‘Under the auspices of freewill, convey the Word (dabar) of God on behalf of ('el) the Children (beny) of Yisra'el (Yisra'el) and say to them (wa 'amar 'el hem):

“The Mow'edym | Eternal Witnesses of the Appointed Meeting Times (Mow'ed) of Yahowah (Yahowah) are to show the way to the benefits of the relationship ('asher).

You are continually and genuinely invited to attend (qara') them as ('eth hem) Set-Apart (qodesh) Miqra'ey | Invitations to be Called Out and to Meet (Miqra'ey).

These are ('eleh hem) My Mow'edym | Eternal Witnesses to the Appointed Meeting Times (Mow'ed 'any). (Qara' 23:2)

For six (shesh) days (yowmym), She shall act, engaging in ('asah) the service of the Spiritual Messenger (Mala'kah).

And then on (wa ba) the seventh day (ha shaby'iy ha yowm), there will be a Shabat observance (Shabat), a Shabatown to consider everything associated with the promise and purpose (Shabatown) of the Set-Apart nature (qodesh) of the Invitation to be Called Out and Meet (Miqra').

The Maternal Spiritual Messenger works (Mala'kah) doing everything such that you do not have to do anything (kol lo' 'asah).

It is a Shabat observance (Shabat hy') to approach (la) Yahowah (Yahowah) to live and abide throughout time (ba kol mowshab 'atem). (Qara' 23:3)

These Godly ('eleh) Eternal Witnesses to the Appointed Meetings (Mow'ed) of Yahowah (Yahowah) are Set-Apart (qodesh) Invitations to be Called Out and Meet (Miqra'ey), which, to receive the benefits of the relationship ('asher), you are invited to attend, to be called out and welcomed (qara'), drawing near through them ('eth hem) at the Appointed Time of the Eternal Witness (ba Mow'ed hem). (Qara' 23:4)

In (ba) the first (ha ri'shown) month (ha chodesh), on the fourteenth (ba 'arba' 'asar) of the month (ba ha chodesh) for the purpose of understanding (byn) at twilight (ha 'ereb) is Passover (Pesach) according to (la) Yahowah (Yahowah). (Qara' 23:5)

And during (wa ba) the fifteenth (chamesh 'asar) day (yowm) of this same month (la ha chodesh ha zeh) is the Festival Feast (chag) of UnYeasted Bread (ha Matsah) to approach ('al) Yahowah (Yahowah).

Seven (sheba') days (yowmym) shall you eat ('akal) bread without yeast (matsah). (Qara' 23:6)

The first, foremost, and primary day (ba ha yowm ha ri'shown) exists as (hayah) a set-apart and cleansing (qodesh) Invitation to be Called Out and Meet (Miqra') for you to approach (la 'atem).

You shall not consistently perform (lo' 'asah) any of (kol) the duties ('abodah) of the Spiritual Messenger which is the Maternal Work of God (Mala'kah). (Qara' 23:7)

Now (wa) approach and come near to be present with (qarab) the feminine manifestation of God's fiery light ('isheh / 'ishah) to be near (la) Yahowah (Yahowah) for seven (sheba') days (yowm). (Qara' 23:8)

On the seventh day (ba ha yowm ha shaby'iy), there is a set-apart (qodesh) Invitation to be Called Out and Meet (Miqra').

You shall not do (lo' 'asah) any part (kol) of the ministerial responsibilities ('abodah) of Heaven's Maternal Messenger (Mala'kah).'"'"' (Qara' / Called Out / Leviticus 23:8)

This then leads to...

“Then again (wa) Yahowah (Yahowah) spoke (dabar) to ('el) Moseh (Mosheh) to convey (la 'amar), (Qara' 23:9) ‘Speak (dabar – communicate these words) to the children ('el ben – to the sons) of Yisra'el (Yisra'el – those who engage and endure with God) and say (wa 'amar – declare and promise) to them ('el hem): “Indeed when (ky) you arrive and enter (bow' – you come) into the land ('el ha 'erets – realm) which, for the benefit of

the relationship (*‘asher* – which to show the way to get the most out of life that) **I** (*‘any*) **am giving** (*nathan* – assigning and bestowing) **to you** (*la ‘atem* – for you to approach), **and** (*wa*) **reap its harvest** (*qatsar ‘eth qatsyr hy’*), **bring** (*bow’ ‘eth* – arrive, come in, and draw near with) **a sheaf of grain ready for transport** (*‘omer* – a small measure of grain (one-tenth *ephah* or about two quarts) bundled and ready for processing) **of the first fruits** (*re ‘shyith* – of the beginning, the first and the best; the choicest portion which has been set apart unto the foremost family) **of your harvest** (*qatsyr ‘atem*) **to** (*‘el*) **the priest who officiates** (*ha kohen* – the one who serves as a minister).””” (*Qara’ / Called Out / Leviticus 23:10*)

There is no intermission. We go from Matsah to Bikuwrym – entering the Promised Land to reap its bounty. This is especially true when we recognize that the Land serves as a metaphor for returning to ‘Eden and living with Yahowah in Heaven.

Now that we have been freed from the consequence and penalty of our propensity to rebel as a result of Passover and UnYeasted Bread, our souls are prepared for the Bikuwrym Harvest. We will be going Home. But not just to any home. As a result of becoming immortal and perfect sons and daughters within the Covenant Family, we are headed to the Promised Land to live with Yahowah.

This is the first time Yahowah has mentioned “priests” in conjunction with His Towrah presentation of the seven Invitations to be Called Out and Meet with Him. Once the first grain crop has been separated from the ground and bundled so that it is ready for processing and transport, a collective sheaf is assembled and given to the priest who waves it in the air, symbolically demonstrating that the beneficiaries of Passover and UnYeasted Bread are prepared to go to Heaven.

And while the *kohen* were assigned this responsibility,

and visually demonstrated what we are to do with our own bundle of grain on this day, for them the first fruits were also compensation. Unlike ministers today, whether they be pastors or priests, the *kohen* were not compensated monetarily. They were not even allowed to own land. So, the first fruits were given to them as food. And that is why these first fruits were described using *re'shyth*, not *Bikuwrym*.

Also, the *kohen* were not acting for us but instead demonstrating what we should do ourselves. They were serving as instructors.

While celebrated by the entire community, the benefits of Passover and UnYeasted Bread are personal and individual. To capitalize upon the bridge they provide between our mortal realm and God's eternal abode, we must walk along a path that is so narrow, it is single-file. But at the end of that journey, those who accept and rely upon God's provision find themselves in good company – surrounded by their spiritual brothers and sisters.

With the exception of 'Enoch and 'Elyah, who were called Home long ago, the souls of all others who chose to love God between 'Adam and 'Abraham, and those who embraced Yah's Covenant Relationship between 'Abraham and Moseh, and from Moseh to Dowd were gathered together and taken to Heaven during the celebration of Firstborn Children in 4000 Yah (33 CE). The next harvest will be *Taruw'ah* followed by *Kipurym*.

This next statement confirms as much, adding the realization that our approval before God is a favor. Listen...

“And (*wa*) he should lift up and wave (*nowph* – he should put the process into motion by elevating, presenting, and raising (hifil perfect)) that which is associated with the sheaf of prepared grain (*'eth ha 'omer* – that which pertains to the small gathering of grain which is bundled

and ready for processing and transport) **to approach** (*la* – to move toward and concerning) **the presence of** (*paneH* – before) **Yahowah** (*Yahowah* – the proper pronunciation of Yahowah, our *'elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration), **for the purpose** (*la* – moving in the desired direction) **of you being accepted** (*ratsown* *'atem* – you being favorably accommodated and approved, found acceptable and pleasing by way of preferential and auspicious treatment; from *ratsah* and *own* – considering everything associated with being favorably accepted and being determined acceptable).

As a result (*min* – from, as part of, by means of, and because), **contemplate the consequences of vacillating and delaying** (*machorath* – pondering the implications of being left behind by hesitating, or perhaps the following day (feminine of *machor* based upon the *th* suffix); from *mah* – to ponder the implications of *'achar* – waiting, hesitating, deferring, or delaying resulting in being left behind, even considering what comes after) **on the Shabat** (*ha shabat* – the seventh day, the time to observe the promise and celebrate what has been accomplished), **when the priest** (*ha kohen* – the one who serves as a minister and performs acts on behalf of the people) **shall raise and wave it** (*nowph hy'* – he shall continually set the process in motion, elevating, presenting, uplifting, and moving it (hifil imperfect energetic nun – he causes it to consistently and emphatically rise)).” (*Qara'* / Called Out / Leviticus 23:11)

This presentation of Bikuwrym is markedly different than that of Pesach and Matsah even though it is derived from the same text. Passover and UnYeasted Bread were explicitly titled and dated. There is no mention here of the name “*Bikuwrym* | Firstborn Children” or the 16th day of the month. Although, Bikuwrym will be clearly identified elsewhere.

Also different, Pesach and Matsah were explicitly labeled Mow'ed, Miqra', and Chag, whereas Bikuwrym appears to be included within the collective depiction of the Mow'ed Miqra' of Chag Matsah. Moreover, it was each individual's or family's responsibility to ascertain from Yahowah's testimony how to carry out the instructions regarding Pesach and Matsah, but not entirely so with Bikuwrym – where priests were asked to demonstrate the uplifting wave. Even more significant, the celebrations of Passover and UnYeasted Bread were initiated during the *Yatsa'* | Exodus, while this particular expression was scheduled for the arrival home.

Recognizing that very few of us are farmers, that fewer still reside within the Promised Land, that the occasion is not dated, and that there has not been a *kohen* | priest from the tribe of *Lowy* | Levi around to demonstrate the *nowph* | uplifting wave for twenty centuries, what is a person to do?

The answers are usually found in the words, themselves, or in the greater context of Yahowah's presentation. So, let's examine both, beginning with the nomenclature God selected.

Nowph communicates the idea of being “lifted up” to heaven, being “presented to” God, and “moving around” with Him. This is distinct from being left behind here on Earth, bowing down, or being immobile. *Nowph*, which was translated as “he should lift up and wave,” can also convey “to blow upon.” This may be indicative of Yahowah breathing consciousness and conscience into humankind.

Since *'eth ha 'omer* represents “a small sheaf of grain which is bundled and ready for processing and transport,” these represent the few souls among the many who will be granted entry into Heaven as a result of this day. They are “*nowph* – being put into motion, elevated and raised, then presented” such that they are “prepared” “*la paneh*

Yahowah – to approach the presence of Yahowah.” This then means that Bikuwrym is symbolic of us being selected and prepared by God, lifted up to Heaven, and included in His Family so that we can live in Yahowah’s presence.

This is possible because Yahowah is *ratsown* | merciful. *Ratsown* conveys the essential truth that “payment in full of our debt” has been made and can be accepted through the “exercise of freewill.” Upon “making the choice” to “be accepted,” and to “please” God, we rise up to heaven and live in His presence. *Ratsown*, as a compound of *ratsah* and *own*, encourages us to consider everything there is to know about being accepted by God.

Therefore, with Pesach providing an extension on life and Matsah removing religious and political corruption from our souls, come Bikuwrym, we are prepared to be accepted by Yahowah – allowing Him to raise us up into His presence and bring us Home.

This is all great news. But how are we to render: *min machorath ha shabat*? Does *machorath* mean “the next day?” Or is its meaning more correctly derived from its actionable root: *mah* and ‘*achar*? If so, we are being asked “to consider the consequence of waiting, of hesitating, or of deferring our engagement” with God on this day. To ‘*achar* is “to vacillate and, as a result, to be left behind.” This is to suggest that those who fail to capitalize upon Pesach and Matsah leading to Bikuwrym will remain mired in *mitsraym* | the milieu of religion and politics.

With ‘*achar* serving as its verbal root, Yahowah seems to be saying that we should not dither, waver, or be uncertain with regard to “*ha shabat* – the promises made during these seven days.” Nor should we hesitate when it comes to being among those who are “*nowph* – on the move and being lifted up.” If so, this is why the priests have been asked to provide an example we can follow, doing so on behalf of Yahowah. In harmony with us observing the

Shabat, we can witness what God is offering. It is His doing, and ours to accept.

The integration of *mah* and *'achar* can also mean that “we should contemplate what comes next.” And that is a powerful thought considering the plan which concludes with a Shabat celebration. The first three Miqra'ey lengthen our lives, perfect us, and bring us Home so that on the fourth we can be enriched, enlightened, and empowered by God.

We are then given the opportunity to share what we have come to know and have experienced in anticipation that others will join us during the fifth Mow'ed. The result is that on the sixth, Yowm Kipurym, Yisra'el and Yahuwdah are reconciled with Yahowah. Then as the final expression of the Shabat, we are afforded the opportunity to Camp Out with God beginning on Sukah in year 6000 Yah. That is, indeed, a lot to look forward to.

In this case, and in several others, *ha shabat* is either addressing the “seventh day of the week” and thus a natural “Shabat,” the “promises associated with seven,” or it is indicative of “celebrating the *shabat* expressed during the seven days of Matsah as God intended, appreciative of what He has done for us.” In this light, are we to treat the first day of Matsah as so uniquely special and important that it is to be treated as the Shabat of Shabats – or is it the entire week?

As we may recall, and will soon reconsider, Yahowah laid out an unmistakable case for us in this regard. Everything the Shabat represents has been indelibly woven into the fabric of Matsah. This is further reinforced by the fact that it is a *shabat* because it is a “week” long.

Further, should this statement mean that “we should contemplate the consequences of further hesitation, and therefore neither defer nor delay,” then why would God want us to risk “being left behind” by postponing our

celebration of Bikuwrym by up to a week? This becomes especially relevant when we consider the price Dowd paid to prepare us for this day.

I do not hear Yahowah saying, “Welcome home but not so soon. I want you to wait outside for another couple of days or a week. I am not quite ready for you.”

Although to be fair to those who do not consider the first, foremost, and set-apart day of Chag Matsah as the preeminent Shabat observance, and who would prefer to render *machorath ha shabat* as “the next day after the sabbath,” the delay could be God saying: “You are not quite ready for Me.” He may want us to linger outside Heaven’s Door for up to a week longer to be scrubbed of *mitsraym*. Of course, however, we would be left wondering why we would be asked to wait outside longer in some years than others for no other reason than the happenstance of a natural shabat.

Considering how different this approach would be from everything else God has arranged for us, we will go to extraordinary lengths to ascertain the timing of Bikuwrym. But before we go down that path, let’s first consider what more Yahowah has to say about this occasion. Then we will consider whether or not Yahowah intended us to celebrate Matsah as if it served as the ultimate expression of the Shabat. If so, Passover, UnYeasted Bread, and Firstborn Children should be observed over the course of three successive days. If not, then the timing could vary by as many as six days from year to year.

Pushing us toward action rather than hesitation, God said...

“And then (wa) you should act (*‘asah* – you should actually engage at this point in time, doing what should be done to profit (qal perfect)) **with regard to this day** (*ba yowm* – at this time), **raising and waving** (*nowph* –

presenting and elevating, moving back and forth while uplifting (hifil infinitive construct – with you enabling the process with movement which is demonstrative of being raised in concert with the grain)) **on your behalf** (*'atem 'eth*) **the sheaf of gathered grain** (*ha 'omer* – the small sampling of grain which has been gathered and bundled so that it is ready for processing and transport), **along with the perfect lamb** (*kebes tamym* – a ram without imperfection or defect; from *tamam* – unblemished, right, and complete), **a year old** (*ben shanah huw'*), **to rise up** (*la 'olah* – as an offering to ascend) **to approach** (*la*) **Yahowah** (*Yahowah* – a transliteration of יהוה, our *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence).” (*Qara'* / Called Out / Leviticus 23:12)

Yahowah’s Towrah, His Beryth, and His Miqra’ey serve as a call to action. God wants us to engage. None of this is about faith or believing. It is not about bowing down and worshiping. Nor is it about delineating a thousand ways to do nothing or be kosher. To know Yahowah and enter into His presence, we listen and then respond, doing as He has requested.

Since we are not going to find a *kohen* any time soon, we will have to raise and wave our own sheaf without seeing a demonstration. And yet, no matter your technique, it is symbolic of our souls, represented by the grain, on the move while being lifted up to God.

It is also interesting that, consistent with Pesach where we eat *matsah* with lamb, during Bikuwrym we do the same, dining on lamb and *matsah*. There is continuity throughout Chag Matsah.

Next, Yahowah details some of the additional ingredients which help us better appreciate the nature of His gift...

“**Therefore** (*wa* – moreover as a result), **His**

sacrificial offering (*minchah huw'* – his gift) **is a double portion** (*shanaym* – two times, a second time, twice, or both) **for a tenfold enrichment and empowerment** (*'isarown* – a compound of *'esher* – ten and tenfold and *'ashar* – to enrich with *own* – all things pertaining to being enhanced and thus being empowered and enlightened) **of the purified grain** (*soleth* – of the bread flour with the hulls removed revealing the inner pristine kernel, distinguished from whole grain inclusive of its impurities, indicative of saved souls).

Combined with (*balal ba* – mixed with) **the oil** (*ha semen* – the olive oil, symbolic of the Spirit), **it is associated with the maternal manifestation of God's light** (*'isheh / 'ishah* – of the mother who enlightens and elevates, the feminine aspect of God's fire) **to approach** (*la* – according to and in relation to) **Yahowah** (*Yahowah* – the proper pronunciation of Yahowah, our *'elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration), **serving as a means to become acceptable and draw near spiritually** (*ryach* – a pleasant and soothing perception; from *ruwach* – spiritual acceptance) **through reconciliation** (*nychowach* – by way of restoration and conciliation, of bringing tranquility to a harmonious fellowship, from *nuwach* – to rest in peace), **along with** (*wa*) **a drink offering which is poured out** (*nesek* – a libation which is dispensed) **on it** (*huw'*) **of wine** (*yayn* – fermented grape juice, symbolic of the lamb's sacrifice), **a fourth part** (*raby'iy* – that which makes us square and thus completely right) **of the unit of measure** (*ha hyn* – of the prescribed quantity (a quarter of a gallon or one quart)).” (*Qara' / Called Out / Leviticus 23:13*)

In God's preceding declaration, we were asked to engage, raising our sheaf of grain while incorporating lamb into our meal to ascend to and approach Yahowah. Therefore, what follows is an affirmation of what these two

things represent. The combination of “*minchah huw*’ – his sacrificial gifts” provide the “*shanaym* – double portion” which “*isarown* – enrich, empower, and enlighten” the “*soleth* – purified grain,” or saved souls, now en route to God. This is the synergistic and multiplied effect of what the “*kebes tamym* – perfected lamb” accomplished on Pesach when combined with what Dowd’s “*nepesh* – soul” did for us on Matsah (now represented by the purified grain being raised). The result is to be *isharown*.

When we search the meaning of *isarown*, we discover that it is based upon “*eshar* – ten and tenfold.” Its root is “*asar* – being enriched and improved, developed and augmented, enhanced and empowered.” To these thoughts we must add the implications of the *own* suffix, which encourages us to think expansively about everything which pertains to them.

Collectively, these gifts represent the benefits of the Covenant. We become immortal and perfected en route to being adopted into our Heavenly Father’s Family, where we are enriched and empowered. As a direct result of Pesach and Matsah leading to Bikuwrym, we are afforded the gift of becoming God’s children, giving our Heavenly Father and Spiritual Mother the opportunity to “*isarown* – enrich, enlighten, and empower, develop and augment” us. Those reborn spiritually on Firstborn Children can expect to “*isarown* – grow tenfold,” because of the provisions God is providing.

Yahowah’s Family, now “*balal ba* – combined with” “*ha semen* – the oil” “*isheh* / *ishah* – associated with the maternal manifestation of God’s light” are prepared “*la* – to approach” “Yahowah.” “*Nychowach* – through the process of reconciliation” God “*ryach* – makes us acceptable so that we can draw near spiritually.” Obviously, this olive oil represents the work of the Spirit, in that it provides light, is nourishing and healing. The olive tree is also the most durably rooted and enduring organism

in the Promised Land.

The mention of “*yayn* – wine,” representing the lamb’s sacrifice and subsequent marking of the doorway of the family home with its blood is particularly relevant. While this is the first time it has been mentioned in association with the celebration of Pesach and Matsah leading to *Bikuwrym*, now that we understand that the menu throughout is consistent, wine seems like a natural addition to the Passover meal. It is clearly symbolic of what is occurring, as is the lamb, olive oil, and matsah.

This *yayn* is equated with life, and it is being “*nesek* – poured out” on our behalf. Not only does the incorporation of the fermented grape juice reveal that it is only the yeast in bread that is to be removed during the seven days of Chag Matsah, but it is also symbolic of us growing and bearing fruit within Dowd’s vineyard.

Collectively, these are “*ha hyn* – the prescribed measures” required to “*raby’iy* – make us completely right” with God, “*raby’iy* – squaring our account.” When all of this is “*balal ba* – considered collectively and blended together” we come to better appreciate that *Bikuwrym* is the result of *Pesach* and *Matsah*.

Passover and UnYeasted Bread leading to Firstborn Children describe the most essential three days in our lives. They provide the Way Home. They work collectively and in harmony, but not independently.

“As a result (*wa* – therefore), **you should not eat** (*lo’ akal* – you should not consume (qal imperfect – do not continually or habitually eat)) **regular bread** (*lechem* – a yeasted and baked risen loaf of bread) **which is dishonorable and stunts your potential for growth** (*wa qaly* – which when subjected to roasting results in being shriveled up, shrinking from being dried out, becoming despicable and detestable, impeding opportunities; from *qalah* – despised and unworthy), **or red grapes from the**

vineyard (*wa karmel* – or the produce of an orchard, explicitly, crimson red grapes; from *karmyl* – crimson red and *karem* – vines and vineyard).

This serves as an enduring witness of the extent of (*'ad* – as part of the everlasting and eternal testimony regarding) **the essential and foundational** (*'etsem* – the most vital and crucial, substantive and skeletal, invigorating and life-sustaining) **day** (*ha yowm ha zeth* – the specific time).

As part of that enduring witness (*'ad* – up to, as far as, to the extent of, and until the time of the everlasting testimony), **you should arrive** (*bow* 'atem – you have come and are included (hifil infinitive construct)) **in harmony with** (*'eth* – accompanied by and in association with) **the sacrificial offering which was voluntarily given to approach** (*qorban* – the contribution and gift freely offered to enter into the company of; from *qarab* – to approach and draw near) **your God** (*'elohym* 'atem).

It shall be a clearly communicated and inscribed prescription of what you should do (*chuqah* – it is an engraved recommendation and decree to receive an allotment by being cut into the relationship; feminine of *choq* that which is prescribed and from *chaqah* – to inscribe and engrave and to be cut in or cut out) **forever** (*'owlam* – eternally) **throughout your generations and lifetimes** (*la dowr* 'atem – for all time, ages, and your progeny in every situation) **in all your dwelling places and in every household** (*ba kol mowshab* 'atem – within every location you populate and live throughout time; from *yashab* – to dwell and abide and *muwsh* – such that your family and home are removed from danger).” (*Qara* / Called Out / Leviticus 23:14)

To fully appreciate Yahowah's request of us while celebrating Bikuwrym during the week-long festival of Chag Matsah we should contemplate the implications of

avoiding *lechem*, *qaly*, and *karmel*. *Lechem* is “regular bread,” and thus, a “loaf baked after having been contaminated with the culture of yeast.” *Lechem* also speaks of “conflict,” which is something we are trying to minimize between ourselves and our God.

Should we consume yeasted bread during *Matsah* | UnYeasted Bread we would be “*qaly* – dishonoring” Yahowah’s request and thereby “stunting our potential for growth.” The souls of such individuals “*qaly* – shrivel up,” as they are seen as “unworthy, despicable, and detestable” because they remained stained by the stigma of *mitsraym*. These insights are derived from *qalah*, which is the basis of *qaly*. The reason should be obvious in that yeast is symbolic of the corrupting influence of religion and politics – the very things that the Yisra’elites were to have left behind to enter the promised land. To consume them at this point in the journey would be akin to returning to *Mitsraym*.

And while the admonition not to eat bread contaminated with the fungus of yeast during *Matsah* so that we do not forego our opportunity to grow is straightforward and illustrative, understanding *karmel* is a bit more challenging. God would have no reason to ask us not to eat the fruit of an orchard, as it is typically rendered. But He would have every reason to ask us not to consume *karmyl* from the *karem* which serve as the basis of *karmel* and signify: “red grapes from the vineyard.”

You see, all three of Yahowah’s salvation metaphors, grain, olives, and grapes must be crushed to make bread, oil, and wine. Yahowah wants us to appreciate what His Son endured to transform us during Chag *Matsah*. As a result, we are not to eat uncrushed red grapes but instead consume them as wine. The wine is, therefore, symbolic of Pesach, the bread is identified with *Matsah*, and the oil is symbolic of our spiritual birth and subsequent anointing and enlightenment during *Bikuwrym*.

We are asked to forego these things as “*‘ad* – an enduring witness” of “*‘etsem* – the essential and foundational, the most vital and crucial, the substantive and skeletal, invigorating and life-sustaining” “*ha yowm ha zeth* – day.” Thankfully, we have already learned that this foundational day, the most essential during the year, is the first day of the Miqra’ of Matsah. God’s testimony regarding this day makes eternity possible.

Consistent with Yahowah’s “*‘ad* – enduring witness and everlasting testimony” we “*bow*’ – should approach” this day “*‘eth* – in harmony with” the “*qorban* – sacrificial offering which was voluntarily given so that we could approach” our “*‘elohym* – God.”

The moral of the story is that Yahowah did all of this for us, so that we could be together. Collectively Pesach, Matsah, and Bikuwrym open Heaven’s Door, cleansing us of religious scum so that we can not only come inside, but also be included as part of Yahowah’s Family. Those who dismiss what Father and Son are offering, and show up without having accepted these benefits, will be shooed away.

Not wanting this to occur, God has made this a “*chuqah* – clearly communicated and inscribed prescription of what we should do in life to live” with Him. It is “an engraved recommendation for those who wish to receive a share of the Covenant by being cut into the relationship.”

Like everything Yahowah conveys, His instructions endure “*owlam* – forevermore” “*la dowr* – throughout our generations and lifetimes.” This message is “for all time and every age, for our progeny in every situation.” Moreover, this is not just for “Jews” living in “Israel” back then, but instead “*ba kol mowshab ‘atem* – for all of us and our families whenever and wherever we may live.”

One last thought before we press on. The reference to

the *'etsem* | essential day seems to suggest that we may be right regarding the timing of Bikuwrym in that it follows the first day of Matsah.

The next two statements direct our attention to the timing of Shabuw'ah. But since they both reference the Shabat associated with Chag Matsah, let's review them before we seek to understand whether this is an ordinary Shabat, as in the seventh day of the week, or if it is addressing the essential essence of Matsah.

To begin, while *saphar* can be rendered as “count,” it is indistinguishable in the text from the far more popular *sepher* which speaks of “written communication.”

“Then you should take this written communication into account (*wa saphar / sepher* – you should engage in a census to quantify what has been recorded in writing, focusing on the written content of the book so that you can proclaim and explain (qal perfect)) **on your behalf** (*la 'atem*) **as the means to** (*min* – for the purpose of) **contemplate the consequence of wavering or delaying** (*machorath* – pondering the implications of being left behind by hesitating and waiting, or perhaps even considering what comes next (feminine of *machor* based upon the *th* suffix); from *mah* – to ponder the implications of *'achar* – waiting, hesitating, deferring, or delaying resulting in being left behind) **on the Shabat** (*ha shabat* – the seventh day, the time to observe the promise and celebrate what has been accomplished).

From the day (*min yowm*) **that you arrive** (*bow'* *'atah* – that you come, return, and bring to be included) **with** (*'eth*) **the sheaf of bundled grain, gathered and ready for transport** (*'omer*) **for the uplifting wave offering** (*ha tanuwphah* – on the move and ready to be elevated) **of the perfected** (*tamym* – of those held completely blameless and innocent, who have become totally unblemished and perfect, unimpaired and no longer

liable, demonstrating an accord with the truth and showing integrity), **there will be** (*hayah* – there exist) **seven Shabats** (*sheba' shabatowt* – seven weeks, i.e. 49 days).” (*Qara' / Called Out / Leviticus 23:15*)

So, are we counting or are we taking the written word into account – or both? Are we dealing with the day after an unspecified Shabat or are we contemplating the consequences of wavering and delaying, dithering around and being left behind on the Shabat of Matsah? And as we know, with *'achar* serving as the verbal root of *machorath*, Yahowah appears to be saying that we should not hesitate or waver, be uncertain or vacillate, with regard to “*ha shabat* – the promises made during these seven days.”

Following this next statement, we will review where we have been and then turn our undivided attention to ascertaining the timing of Bikuwrym.

“Meanwhile into perpetuity, and forevermore, the evidence is provided within the enduring testimony (*'ad* – eternally consider the witness) **to** (*min* – for one to) **contemplate the consequence of wavering and delaying so as to be left behind** (*machorath* – pondering the implications of not going by hesitating and waiting, or perhaps even considering what comes next; from *mah* – to ponder the implications of *'achar* – waiting, hesitating, deferring, or delaying resulting in being left behind) **on the seventh Shabat** (*ha shabat ha shaby'iy* – the seventh day of promise to observe the oath and celebrate what has been accomplished).

You can explain the written accounting (*saphar / sepher* – you should be able to conduct a census to quantify what has been recorded in writing, focusing on the written content of the book so that you can proclaim and explain (qal perfect)) **of fifty** (*chamishym*) **days** (*yowmym*).

Then (*wa*) **with the renewing and restoring** (*chadash* – with the affirming and repairing) **gift of the**

sacrificial offering (*minchah*), **you can approach and present yourself to** (*qarab la* – you can draw near) **Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching regarding His *hayah* – existence).” (*Qara’ / Called Out / Leviticus 23:16*)

Yahowah does not want His people to vacillate or waver, neither hesitating nor delaying, when it comes to His Miqra’ey. The last thing God wants is for us to sit on our ‘tuchus’ (Yiddish for bum) and do nothing, especially when we are in a position to accept His generous offer and live forever within His Covenant Family.

If we are reading this correctly, then the written record provides the evidence required to determine what the Shabat represents and how we are to assess the fifty days which follow. And this is important because Pesach and Matsah leading to Bikuwrym serve as the means to our “*chadash* – renewal and restoration.” It is through the gift Father and Son are offering freely for our salvation.

Upon concluding His comments on the seven days of Matsah, Yahowah said...

“Indeed when (*ky*) **you arrive and enter** (*bow’*) **into the land** (*‘el ha ‘erets* – realm) **which, for the benefit of the relationship** (*‘asher*), **I** (*‘any*) **am giving** (*nathan*) **to you** (*la ‘atem*), **and** (*wa*) **reap its harvest** (*qatsar ‘eth qatsyr hy’*), **bring, arriving with** (*bow’ ‘eth*), **a sheaf of grain ready for transport** (*‘omer*) **of the first fruits** (*re’shyth*) **of your harvest** (*qatsyr ‘atem*) **to** (*‘el*) **the priest who officiates** (*ha kohen*). (*Qara’ 23:10*)

And he should lift up and wave (*wa nowph*) **the sheaf of prepared grain** (*‘eth ha ‘omer*) **to approach** (*la*) **the presence of** (*paneh*) **Yahowah** (*Yahowah*), **for the purpose** (*la*) **of you being accepted** (*ratsown ‘atem*).

As a result (*min*), **contemplate the consequences of vacillating and delaying, pondering the implications of**

being left behind by hesitating (*machorath*) on the Shabat (*ha shabat*), when the priest (*ha kohen*) shall raise and wave it (*nowph hy*'). (*Qara*' 23:11)

And then (*wa*) you should act (*'asah*) with regard to this day (*ba yowm*), raising and waving (*nowph*) on your behalf (*'atem 'eth*) the sheaf of gathered grain (*ha 'omer*) along with the ideal lamb (*kebes tamym*), a renewing son (*ben shanah huw'*), to rise up (*la 'olah*) to approach (*la*) Yahowah (*Yahowah*). (*Qara*' 23:12)

Accordingly (*wa*), his sacrificial offering (*minchah huw'*) is a double portion (*shanaym*) for a tenfold enrichment and empowerment (*'isarown*) of the purified grain (*soleth*).

Combined with (*balal ba*) the oil (*ha semen*), it is associated with the maternal manifestation of God's light (*'isheh*) to approach (*la*) Yahowah (*Yahowah*), serving as the means to become acceptable and draw near spiritually (*ryach*) through reconciliation (*nychowach*), along with (*wa*) a drink offering which is poured out (*nesek*) on it (*huw'*) of wine (*yayn*), a fourth part (*raby'iy*) of the unit of measure (*ha hyn*). (*Qara*' 23:13)

Therefore (*wa*), you should not eat (*lo*' *'akal*) regular bread that is yeasted (*lechem*) which is dishonorable and stunts your potential for growth, leaving you unworthy (*wa qaly*), or red grapes from the vineyard (*wa karmel*).

This serves as an enduring witness of restoring testimony (*'ad*) the essential and foundational (*'etsem*) day (*ha yowm ha zeth*).

As part of that enduring witness and restoring testimony (*'ad*), you should arrive (*bow*' *'atem*) in harmony with (*'eth*) the sacrificial offering which was voluntarily given to approach (*qorban*) your God

(*'elohym 'atem*).

It shall be a clearly communicated and inscribed prescription of what you should do (*chuqah*) forever (*'owlam*) throughout your generations and lifetimes (*la dower 'atem*) in all your dwelling places and in every household (*ba kol mowshab 'atem*). (*Qara' 23:14*)

Then you should take this written communication into account (*wa saphar / sepher*) on your behalf (*la 'atem*) as the means to (*min*) contemplate the consequence of wavering or delaying, pondering the implications of being left behind (*machorath*) on the Shabat (*ha shabat*).

From the day (*min yowm*) that you arrive and are included (*bow' 'atah*) with (*'eth*) the sheaf of bundled grain, gathered and ready for transport (*'omer*) for the uplifting wave offering (*ha tanuwphah*) of the perfected (*tamym*), there will be (*hayah*) seven weeks (*sheba' shabatowt*). (*Qara' 23:15*)

Meanwhile into perpetuity, and forevermore, the evidence is provided within the enduring testimony (*'ad*) to (*min*) contemplate the consequence of wavering so as to be left behind (*machorath*) on the seventh Shabat – the days of promise to celebrate what has been accomplished (*ha shabat ha shaby'iy*).

You can explain the written accounting (*saphar / sepher*) of fifty (*chamishym*) days (*yowmym*). Then (*wa*) with the renewing and restoring (*chadash*) gift of the sacrificial offering (*minchah*), you can approach and present yourself to (*qarab la*) **Yahowah (Yahowah).” (*Qara' / Called Out / Leviticus 23:16*)**

Based upon all of this, a case can be made either way, for the observance of a regular Shabat following Matsah or

for considering Matsah as the Day of Promise.



While you are free to derive your own conclusion, based upon a number of considerations, I think that Bikuwrym naturally follows Matsah such that our hesitation does not result in us being left behind. While the Hebrews were in *Mitsraym*, Yahowah announced that He had invited them to a meeting, including a meal, which would transpire over the course of three days...

“They will listen (*wa shama*) to the sound of your voice (*la qowl* *’atah*). Then you and the elders (*wa* *’atah wa zaken*) of the Children of Yisra’el (*Beny Yisra’el*) will go (*bow*) to the king (*’el melek*) of the Crucibles of Oppression (*Mitsraym*) and say to him (*wa* *’amar* *’el huw*), ‘Yahowah (*Yahowah*), God (*’elohym*) of the Hebrews (*’Ibrym*), has scheduled a meeting and invited us to it (*qarah* *’al* *’anachnuw*).

So now, therefore (*wa* *’atah*), we implore you to please (*na*) allow us to walk away (*halak*) on a three-day path (*derek shalowsh yowmym*) into (*ba*) the wilderness to ponder the word (*ha midabar*). We will prepare a meal (*wa zebach*) to approach (*la*) Yahowah (*Yahowah*), our God (*’elohym* *’anachnuw*).” (*Shemowth* / Exodus 3:18)

This reference to a “three-day path” “to walk” to “approach Yahowah” is repeated with “a heightened sense of urgency” in *Shemowth* / Exodus 5:3...

“Then they replied (*wa* *’amar*), ‘The God (*ha* *’elohym*) of the Hebrews (*ha* *’Ibry*) has invited us to meet and has called us out (*qara* *’al* *’anachnuw*).

Now with a heightened sense of urgency (*na*), we want to walk (*halak*) on a three-day path (*derek shalosh*

yowm) into pondering the word (*ba ha midbar*).

Then we will prepare an animal for a feast as part of a sacrificial offering (*wa zabach*) to approach (*la*) Yahowah (*Yahowah*), our God (*'elohym 'anachnuw*).

If not (*pen*), He will intercede for us and there will be a catastrophe (*paga' 'anachnuw*), a plague of widespread death (*ha deber*) with a sharp divide and ensuing conflict leading to Choreb (*'ow ba ha chereb*).”
(*Shemowth* / Exodus 5:3)

While not definitive, these references to having been invited to walk along a three-day path, inclusive of a sacrificial offering, to approach Yahowah are illustrative. We know that the 'Ibry were called out of *Mitsraym* by way of Pesach and Matsah. What is the *shalosh yowm* along the *derek* if not *Bikuwrym*?

The verbal root of *machatah* clearly warns us not to wait lest we join those who are left behind. This is analogous to Yahowah's next admonition...

“They baked (*wa 'aphah*) the dough (*'eth ha batseq*) which (*'asher*) they had brought out and withdrawn (*yatsa'*) from (*min*) the Crucibles of Religious and Governmental Oppression (*Mitsraym*) as flat loaves which had been hastily prepared (*'ugah*).

The bread was uncontentious matsah (*matsah*) because (*ky*) there was no yeast added (*lo' chamets*) as (*ky*) they had been expelled, literally driven out (*garish*), from (*min*) *Mitsraym* | the Cauldrons of Cruel Persecution (*Mitsraym*), and they would not have prevailed, lacking the confidence to overcome the challenges to endure (*lo' yakol*), if they had delayed, lingered, waited, or hesitated as vacillating and dithering would have caused them to be left behind (*la mahah*).

Moreover (*wa gam*), they had not done anything to

prepare (lo' 'asah) food or provisions (tseydah) for themselves (la hem)." (Shemowth / Exodus 12:39)

This explanation serves to validate our translation of *machatah* with regard to the Shabat throughout the presentation of Bikuwrym. God seems to be affirming our conclusions.

Just as the Shabat is the most important day of the week, Matsah has been presented as the most important day on God's annual calendar – well beyond one of 52 ordinary Shabat. It is introduced as *'etsem* | very substantial, essential, and foundational. (Shemowth 12:41) For all eternity, it is a time to be *Shimrym* | especially alert, holding an evening vigil to be withdrawn from religion and approach Yahowah. (Shemowth 12:42) As a result, the Children of Yisra'el emerge into the light of the next day as God's Firstborn.

Affirming that Matsah is the most glorious Shabat, Yahowah's *'am* | family is encouraged to...

"Remember to proclaim the truth about (zakar) this unique day ('eth ha yowm ha zeh) which, to reveal the benefits of the relationship, and to lead along the correct path to get the most joy out of life ('asher), you were withdrawn and brought out, having been removed (yatsa') from (min) the realm ('erets) of the religious and political oppressors (mitsraym), out of (min) the house (beyth) of slavery ('ebed) by way (ky ba) the resolutely powerful and unyielding (chazaq) hand (yad) of Yahowah (Yahowah), who delivered you, removing you (yatsa' 'eth 'atem), from this (min zeh)." (Shemowth / Exodus 13:3)

Chag Matsah serves to highlight God's foremost advice to His people: Walk away from the corrupting and confusing babel of man. Then trust and rely upon the provision we, as Father and Son, have provided and become perfected during this celebration of life within the

Covenant Family.

Those who do so are brought home commensurate with Yahowah's *shaba'* | promise. One thing leads to the other as one statement to the next...

“And it will be (*wa hayah*) when (*ky*) Yahowah (*Yahowah*) brings you to the Land (*bow' atah 'el 'erets*) of the Kana'any (*ha Kana'any*)...which, for the benefit of the relationship (*'asher*), He promised (*shaba'*) your fathers (*la 'ab 'atah*) to give to you (*la nathan la 'atah*), a Land flowing with milk and honey (*'erets zuwb chalab wa dabash*), then you should expend the considerable energy and intensity to serve (*wa 'abad*), doing this work (*'eth ha 'abodah ha zo'th*) in this time of renewal (*ba ha chodesh ha zeh*).” (*Shemowth* / Exodus 13:5)

What is more Bikuwrym than being brought into the Promised Land? And what is more Shabat than the *shaba'* | promise which lies at its heart? But should that be insufficient to convince us that Matsah is the ultimate expression of the Shabat, Yahowah adds fuel to the fire...

“Seven (*shaba'*) days (*yowm*) you should consistently consume (*'akal*) unyeasted bread (*matsah*). And on (*ba*) the seventh day (*wa ba ha yowm ha shaby'iy*), celebrate a festival feast (*chag*) to approach (*la*) Yahowah (𐤏𐤃𐤁𐤀).” (*Shemowth* / Exodus 13:6)

Matsah is an amalgamation and commemoration of everything the Shabat represents. It is a *chag* | celebration of the *shaba'* | promise of *shaba'* | seven for seven days. So, let's do as Yahowah requested...

“Tell conspicuously and in a straightforward manner (*wa nagad*) your children (*la ben 'atah*) about this specific and unique day (*ba ha yowm ha huw'*), saying (*la 'amar*), ‘For the sake of the participants who benefit from this occasion (*ba 'abuwr zeh*), Yahowah (𐤏𐤃𐤁𐤀) engaged to do this for me (*'asah la 'any*), when

(ba) I ('any) came out and was removed (yatsa') from (min) the Crucibles of Religious and Political Oppression (Mitsraym)." (*Shemowth / Exodus 13:8*)

Matsah is, therefore, the day we are encouraged to reflect upon the work God is doing on our behalf. It celebrates our departure from human religious and political schemes and our journey Home. As a result, the rabbinical mandate to obscure Matsah and Bikuwrym beneath a seven-day observance of Pesach is criminal.

Further establishing Matsah as the ultimate expression of the Shabat...

"And it shall exist (wa hayah) on your behalf (la 'atah) as (la) an awe-inspiring sign to communicate an essential truth ('owth) for ('al) your influence and actions, your ability to make a difference (yad 'atah).

And (wa) it represents a memorial reminder and commemoration for retrospection, depicting a record worth recalling (la zikarown – a maxim, proverb, symbol, and inheritance right) for comprehension between (bayn) your eyes, providing an observant witness with a sense of perspective ('ayn 'atah).

The purpose is so that (la ma'an) the Towrah | Teaching and Guidance (Towrah) of Yahowah (Yahowah) may exist (hayah) in your mouth and thus in your speech (ba peh 'atah).

Indeed, because (ky) the powerful, strong, and resolute (chazaq) hand (yad) of Yahowah (Yahowah) brought you out, removing and delivering you (yatsa' 'atah), from (min) the oppressive nature of religion and politics (mitsraym)." (*Shemowth / Exodus 13:9*)

Since Yahowah's Towrah and the rabbinical Talmud are incongruous in this regard, who do you suppose is right? And with this question so easily answered, why, to such an overwhelming extent, do Jews listen to rabbis over

Yahowah?

We are to celebrate Matsah as we should observe the Shabat. And this makes the Sabbath actionable rather than the most restrictive of days...

“Therefore (wa), closely examine, carefully consider, and observe (shamar) this clearly communicated written prescription of what you should do in life to live (‘eth ha chuqah), drawing near during this Eternal Witness to the Appointed Meeting Time (ha zo’th la Mow’ed) for (min) days upon days and forevermore (yowmym yowmym).” (Shemowth / Exodus 13:10)

It is the day of days that takes us away from religion and politics and brings us home and thus to Bikuwrym. Matsah is a *Mow’ed* | Appointed Meeting to Observe the Eternal Testimony Regarding the Restoring Witness. It is not only too important to forego, the consequence of ignoring Matsah is eternal separation from Yahowah along with all of those who remain corrupted by the fungus of religion and politics. And should you want to see what that is like, consider the vitriol and divisiveness in Israel today over trying to make the judiciary accountable.

Without interruption or intermission, we read...

“And (wa) it shall come to exist (hayah) that when (ky) Yahowah (Yahowah) brings you to (bow’ atah ‘el) the Land (‘erets) of the Kana’any (ha Kana’any), it will be according to (ka ‘asher) His sworn oath and promise (shaba’ huw’) to you (la ‘atah) and to your fathers (wa la ‘ab ‘atah), giving (wa nathan) her to you (hy’ la ‘atah).” (Shemowth / Exodus 13:11)

Shaba’ is the basis of Shabat. It speaks of God’s promise to His Children. *Shaba’* is also indistinguishable from “seven,” which represents the number of *Mow’edym* along the path Home.

Affirming that UnYeasted Bread leads directly to Firstborn Children, Yahowah reveals...

“So therefore (*wa*), you should continue along this linear path to gain possession while being led along the way regarding (*‘abar*) everything (*kol*) which is firstborn (*peter*) of the womb of the mother, and which is compassionate, loving, and merciful (*rechem*) to approach (*la*) Yahowah (𐤏𐤃𐤏𐤃𐤁).

This includes (*wa*) every firstborn (*kol peter*) offspring (*sheger*) of your domestic animals (*bahemah*) which exists as your way of remembering (*‘asher hayah la ‘atah ha zakar*) to approach (*la*) Yahowah (*Yahowah*).

Every firstborn (*wa kol peter*) donkey, representing the most stubborn, troubled, and burdensome individuals (*chamowr*), you should redeem and save (*padah*) along with (*ba*) a lamb, the most well-natured (*seh*)...every firstborn child (*wa kol bakowr*) among the sons (*ba ben*) of man (*‘adam*) you should redeem, deliver, and restore (*‘atah padah*).” (*Shemowth* / Exodus 13:12-13)

Since it was worth Yahowah’s time to explain this to us in anticipation that we would understand the purpose and timing of these three days, let’s continue to consider His explanations...

“So (*wa*) when it occurs (*hayah ky*) that your child (*ben ‘atah*) asks (*sha’al*) in the future (*mahar*), saying (*la ‘amar*), ‘What is (*mah*) this about (*zo ‘th*)?’ Say (*wa ‘amar*) to him or her (*‘el huw’*), ‘By (*ba*) the *Chozeq Yad* | Capable and Bold, Powerful and Valiant Hand (*chozeq yad*) of Yahowah (𐤏𐤃𐤏𐤃𐤁) we were brought out, as H/he withdrew, removed, and delivered us (*yatsa’ ‘anachnuw*) away from (*min*) religious and political oppression (*mitsraym*) and out of (*min*) the house (*beyth*) of slavery where we were forced to work for others (*‘ebed*).” (*Shemowth* / Exodus 13:14)

Recognizing that it would be another 400 years before we would be formally introduced to Dowd, the *Zarowa* | Strong Arm of God and Sacrificial Lamb of God, *Chozeq Yad* | Capable and Bold, Powerful and Valiant Hand of Yahowah serves as a prophetic foreshadowing of what Father and Son would achieve. And this is why “H/he” is presented such that it can be seen as representing either Yahowah or Dowd. Similarly, the repeated references to “firstborn” are indicative of the fact that Yahowah’s Firstborn, Dowd, would work with Him to advance the intent of the Mow’edym.

Then reinforcing the life-or-death consequence which results from our choices regarding celebrating Pesach and Matsah leading to Bikuwrym, God reveals...

“And (wa) when (ky) the Flea that was Pharaoh (Phar’oah) was (hayah) fiercely stubborn and cruel, harshly refusing (qashah) to release us and set us free (la shalach ‘anachnuw), Yahowah (Yahowah) took the lives of (harag) all (kol) the firstborn males (bakowr) in (ba) the land (‘erets) of the religious and political oppressors (Mitsraym), from (min) the firstborn (bakowr) of man (‘adam) to (wa ‘ad) firstborn livestock (bakowr bahemah).

Therefore (‘al ken), I (‘any) will provide a sacrifice (zabach) on behalf of (la) Yahowah (Yahowah) including all (kol) firstborn (peter) of the womb, remembering and commemorating such loving compassion and mercy (rechem ha zakar). Accordingly (wa), all of my firstborn sons (kol bakowr ben ‘any), I will redeem (padah).” (Shemowth / Exodus 13:15)

It has been repeated so many times and it has become so obvious, everyone over the course of the past 3,500 years has missed the prophetic intent of the *bakowr* | firstborn son throughout the presentation of the Mow’edym – particularly the first three. ‘Abraham, the Father of the

Covenant, demonstrated a willingness to sacrifice his beloved son on Passover as a foreshadowing of what would come. Having made the promise to provide the lamb, Yahowah offered His *Bakowr* | Firstborn, Dowd, on Passover in year 4000 Yah. And so now, God is reinforcing this connection with constant references to offering a *bakowr*.

If this were still insufficient to convince us that the Miqra' of Matsah is the living embodiment of the Shabat, Yahowah, in the midst of His discussion regarding the transition from Matsah to Bikuwrym, revealed...

“Six years (*wa shesh shanah*) you should sow (*zera*) your land (*'eth 'erets 'atah*) and gather in (*wa 'asaph*) the produce (*'eth tabuw'ah*) thereof (*hy*). (*Shemowth 23:10*)

But on the seventh (*wa ha shaby'iy*), you should allow it to fall and lie fallow, freeing it (*shamat hy*), scattering and dispersing it for the purpose of future renewal (*wa natash hy*) so those in need who are willing to capitalize upon the opportunity and take responsibility (*'ebyown*) among your people (*wa 'am 'atah*) may eat and be nourished (*wa 'akal*).

Moreover (*wa*), leave the remainder (*yether*) so that other living creatures (*chayah*) of the open fields and countryside (*sadeh*) may feed on it (*'akal hem*). Do the same (*'asah ken*) with your vineyards and olive groves (*la kerem 'atah la zayth 'atah*). (*Shemowth 23:11*)

Six days (*shesh yowm*) you should engage and do (*'asah*) your work, accomplishing whatever you prefer (*ma'aseh 'atah*), and on the seventh, the day of promise (*wa ba ha yowm ha shaby'iy*), you should celebrate the Shabat, actively engaging in the promise of seven (*shabath*) so that (*la ma'an*) those tasked with carrying your burdens and your means of production (*suwr 'atah wa chamowr 'atah*) may have a break, becoming

spiritually refreshed and restored (*nuwach*).

Then the children of your workers (*ben 'amah 'atah*) **and visitors from different cultures and ethnicities without the inherited rights** (*wa ha ger*) **may take a breather and be refreshed** (*napash*). (*Shemowth 23:12*)

In all things (*wa ba kol*) **that benefit the relationship which** (*'asher*) **I have shared** (*'amar*) **with you** (*'el 'atem*), **be observant** (*shamar*). **Therefore, do not bring to mind by proclaiming in a memorable way** (*wa lo' zakar*) **the names** (*shem*) **of other** (*'acher*) **gods** (*'elohym*); **neither let them be heard** (*lo' shama'*) **on your mouth** (*'al peh 'atah*). (*Shemowth 23:13*)

Three (*shalowsh*) **times you should be on your feet** (*regal*) **during the Festival Feasts** (*chagag*) **to approach Me** (*la 'any*) **each year** (*ba ha shanah*).” (*Shemowth 23:14*)

Matsah is as much about observing the Shabat as is the seventh day...

“The *Chag* | Celebration (*chag*) of *Matsah* | UnYeasted Bread (*ha Matsah*) you should observe, closely examine and carefully consider (*shamar*).

Seven days (*sheba' yowm*) **you should actually and consistently eat bread without the embittering fungus and contentious nature of yeast** (*matsah*).

Do so in a manner consistent with the way to receive the benefits of the relationship which (*ka 'asher*) **I have instructed you** (*tsawah 'atah*), **approaching during the Eternal Witness of the Appointed Meeting** (*la Mow'ed*) **in the month** (*chodesh*) **of 'Abyb, the first month of the year during the beginning of Spring when barley is still green and growing** (*ha 'Abyb*).

Indeed (*ky*), **in it** (*ba huw'*) **you were removed and came forth, delivered and withdrawn** (*yatsa'*), **from**

(min) Mitsraym | the Crucibles of Political and Religious Oppression (Mitsraym).

Therefore, no one should appear before Me (*wa lo' ra'ah paneh* 'any) empty or void, without a reason or cause (*reyqam*).” (*Shemowth* / Exodus 23:15)

Tying all of this together for us, and in His very next statement, Yahowah instructs...

“You should observe (*shamar*) the Festival Feast (*Chag*) of the harvest, reaping what was sown and is ready to be gathered in (*ha qatsyr*) during *Bikuwrym* | Firstborn Children (*Bikuwrym*).

Your undertakings and pursuits (*ma'aseh 'atah*) to make a connection and show the benefits of the relationship (*'asher*) you have sown, expecting these seeds to take root and grow (*zera* ').

Throughout the region (*ba ha sadeh*), along with (*wa*) the Festival Feast (*Chag*) of the Ingathering, of being received and rewarded (*'asyph*), you are restored and renewed (*ba yatsa' ha shanah*) when you are gathered in, received and accepted (*ba 'asaph 'atah*).

That which is associated with your actions, and whatever you choose to pursue (*'eth ma'aseh 'atah*), will lead to the realm where there is a sense of openness (*min ha sadeh*). (*Shemowth* 23:16)

Three times (*shalosh*) in the conduct of your life, demonstrating a pattern of behavior which is in the proper sequence (*pa'am*) during the year (*ba ha shanah*), all (*kol*) of you should remember to (*zakar 'atah*) be seen (*ra'ah*) before (*'el paneh*) Yahowah (*Yahowah*).” (*Shemowth* / Names / Exodus 23:17)

Should the conclusion that we are to celebrate Pesach and Matsah leading to Bikuwrym over three consecutive days be invalid, it will not be for a lack of corroborating evidence. Further, based upon His witness, Yahowah is

affirming that Pesach and Matsah not only result in Bikuwrym but also that UnYeasted Bread is one of three ingatherings associated with the Covenant. It is also an active celebration of the promise of seven. Reinforcing this assessment, we find...

“On (wa ba) the fourteenth (‘araba ‘asar) day (yowm) of the first month (la ha chodesh ha ri’shown) is Yahowah’s (Yahowah) Pesach | Passover (Pesach). (Bamidbar 28:16)

And on the fifteenth (wa ba chamesh ‘asar) day (yowm) of this month and time of renewal (la ha chodesh ha zeh) is the Chag | Festival Feast (chag).

For seven (sheba’) days (yowm) Matsah | UnYeasted Bread (matsah) should be consistently consumed (‘akal). (Bamidbar 28:17)

During (ba) the first and foremost (ha ri’shown) day (ha yowm) there is a Qodesh | Set-Apart and very special (qodesh) Miqra’ | Invitation to be Called Out and to Meet (Miqra’).

You should not act to accomplish nor perform (lo’ ‘asah) any (kol) of the work (‘abodah) of the Mala’kah | Maternal Spirit and Heavenly Messenger (Mala’kah).” (Bamidbar 28:18)

Come near and draw closer to (qarab) the feminine manifestation of the fiery light (‘isheh / ‘ishah) to rise up (‘olah) to approach (la) Yahowah (Yahowah).

There should be for you all (hayah la ‘atem) two (shaneym) young bulls to thrive and be productive (ben par) to encourage being perceptive, contemplative, and discerning, seeking out and considering the available information and then responding appropriately (baqar), and one lamb, the capable and protective leader of the flock representing the framework of the doorway (wa ‘ayil ‘echad), as well as (wa) seven, to

affirm the promise (*sheba*'), male adolescent (*ben*) lambs to overcome being controlled and subjugated (*kebes*), each a year old (*shannah*), perfect, without defect, to completely fulfill the promise to purify (*tamym*).” (*Bamidbar* 28:19)

“Individually and as part of the whole (*min la bad*), you should engage in and act upon these (*'asah 'eth 'el leh*) opportunities to rise (*'olah*) in the morning to encourage being perceptive, considering the information to respond appropriately (*ha baqar / boqer*), which, to reveal the benefits of the relationship (*'asher*), continuously provide the ability to ascend (*la 'olah la tamyd*). (*Bamidbar* 28:23)

Similarly (*ka*), act upon and engage, expending the energy to profit from (*'asah*) things like this (*'el leh*) on a daily basis (*la ha yowm*) for seven days (*sheba' yowmym*).

The bread (*lechem*) of the feminine manifestation of the fiery light (*'isheh / 'ishah*) is uniquely identifiable and spiritually pleasing (*reyach*), reconciling the relationship (*nychowach*) with (*la*) Yahowah (יהוה) on top of being continually uplifting (*'al 'olah tamyd*) for those acting upon it (*'asah*) along with His outpouring of benefits upon the select (*wa nesek huw*'). (*Bamidbar* 28:24)

And (*wa*) during (*ba*) the seventh (*ha shaby'iy*) day (*ha yowm*), you have (*hayah*) for your benefit (*la 'atem*) a Set-Apart and purifying (*qodesh*) Invitation to be Called Out and to Meet (*Miqra*').

Do not perform (*lo' 'asah*) any (*kol*) of the work (*'abodah*) of the *Mala'kah* | Maternal Spirit and Heavenly Messenger (*Mala'kah*).” (*Bamidbar* / In the Wilderness / Numbers 28:25)

With Matsah presented to epitomize the message of

the Shabat, and modeled to reflect its purpose, it seems natural to suggest that Bikuwrym is to be celebrated the following day. God wants us to understand and act, not vacillate and delay. The fewer who are left behind in *mitsraym* or who *babel* the better.

This known, should a thoughtful Covenant Member choose to observe Bikuwrym the day after a Shabat which falls on or following *Matsah*, I would respect their conclusion while not embracing it.

As an interesting aside, having looked at a calendar that seems to accurately present the timing of Pesach and Matsah as they lead to Bikuwrym during the *Yatsa'* | Exodus, UnYeasted Bread fell upon a natural Shabat. The same is true with its fulfillment by Yahowah's Son in 33 CE.

A careful examination of Yahowah's instructions regarding the *Miqra'* of *Matsah* reveals that we are to avoid contributing to, completing, or mimicking the work of the Mala'kah, especially on the first and seventh day of the Chag. So, while the *shabat* is the seventh day of the week, *shabat* also conveys the idea that it is a time to celebrate the relationship while contemplating the promises God has made to us.

In His depiction of *Matsah*, Yahowah did not use *Shabatown*, a term that instructs us to treat the days associated with the *Miqra'ey* as if they fell on a Shabat. And yet, God went well beyond this nomenclature in introducing the Mow'ed, presenting UnYeasted Bread using the same words He had selected to describe the Shabat. The most logical reason for Him doing this would be so that we would observe it as such. And therefore, the Shabat being addressed relative to the timing of Bikuwrym is the first day of Matsah.

By the same token, Yahowah presented Bikuwrym under the umbrella of the Mow'ed *Miqra'ey* without

explicitly labeling it either. Accordingly, I think that God wants us to perceive Firstborn Children in concert with Chag Matsah, which also includes Pesach.

Consistent with the *min machorath ha shabat* reference, for those who act without hesitation or vacillation and enthusiastically embrace Yahowah's promise, Firstborn Children is the result of observing Passover and UnYeasted Bread. It is proof of their attendance which they are bringing with them so as not to arrive empty-handed. We are to wave the sheath of grain the day after our debts are resolved on *Matsah* in recognition of Yahowah's promise to purify and perfect us.

Woven into the language of revelation, we find that the root of *shabat* is *shaba'*, which is "a sworn oath and promise." The most important of these are fulfilled during the seven days of the Mow'ed Miqra'ey. Collectively, they remove us from the world of men and bring us to the Home of God.

Reinforcing this thought, *shebeth*, which is comprised of the same three Hebrew letters as *shabat*, describes the "place where one lives." And that is the objective of this story. *Bikuwrym* is what occurs when we celebrate Pesach and Matsah.



Moments ago, we reviewed the *Bamidbar* / Numbers 28:16-25 presentation of the Invitations to be Called Out and Meet of Passover and UnYeasted Bread resulting in Firstborn Children. That particular discussion leads directly to *Bikuwrym* in the 26th statement – as if presenting the work accomplished by the Mala'kah during Matsah.

Here as elsewhere, the connection between *Bikuwrym*

and *Shabuw'ah* is seven weeks – making it fifty days from *Matsah*. These Meetings with God work together because they are part of the same plan – successive steps along the way.

In context, the introduction to *Bikuwrym* reads...

“Similarly (*ka*), act and engage, expending the energy to profit from (*‘asah*) things like this (*‘el leh*) on a daily basis (*la ha yowm*) for seven days (*sheba’ yowmym*). The bread (*lechem*) of the feminine manifestation of the fiery light (*‘isheh*) is uniquely identifiable and spiritually pleasing (*reyach*), reconciling the relationship (*nychowach*) with (*la*) **Yahowah (אֱלֹהֵינוּ), uplifting (*‘al ‘olah tamyd*) those acting upon it (*‘asah*) along with His outpouring of benefits upon the select (*wa nesek huw’*). (*Bamidbar* 28:24)**

And (*wa*) during (*ba*) the seventh (*ha shaby’iy*) day (*ha yowm*), you have (*hayah*) for your benefit (*la ‘atem*) a Set-Apart (*qodesh*) Invitation to be Called Out and to Meet (*Miqra’*). Do not perform (*lo’ ‘asah*) any (*kol*) of the work (*‘abodah*) of the *Mala’kah* | Maternal Spirit and Heavenly Counselor (*Mala’kah*). (*Bamidbar* / Numbers 28:25)

Then on (*wa ba* – so during) the day (*yowm*) of *ha Bikuwrym* | the Firstborn Children (*ha Bikuwrym* – the FirstFruits, the harvest of the firstborn; from *bakar* – to be born first and to bear fruit early), with the renewing and restoring (*ba chadash* – with the affirming and repairing) gift of the sacrificial offering (*minchah* – to receive an apportionment), you can approach and present yourself to (*qarab ‘atem la* – you can draw near) **Yahowah (*Yahowah* – an accurate presentation of the name of *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence).**

During (*ba*) *Shabuw'ah* | the Promise of Seven

(*Shabuwa'* – the Shabat of Weeks; the feminine form of *shaba'* – to promise and *sheba'* – seven along with *saba'* – to abundantly satisfy), **there is** (*hayah*) **a Set-Apart** (*qodesh* – there is a special and unique, cleansing and purifying) **Invitation to be Called Out and Meet** (*miqra'* – a summons to read and recite about being known by name and welcomed) **on your behalf** (*la 'atem* – concerning you).”

Anything related to (*kol*) **the duties and responsibilities** (*'abodah* – the energy expended to provide the services associated with) **the Mala'kah | Spiritual Counselor** (*Mala'kah* – the Heavenly Messenger and Maternal Representative) **you should not engage in** (*lo' 'asah* – you should not perform).” (*Bamidbar / In the Wilderness / Numbers 28:26*)

Once again, there is no mention of an intermission, no delay of up to a week, between Matsah and Bikuwrym. Yahowah transitioned from one to the next.

And once again, Bikuwrym is cast as the day we can cash in on God's gift to restore our souls, reinvigorating the relationship. As a result of Passover and UnYeasted Bread, we can approach Yahowah during Firstborn Children.

The reason that God introduces Shabuw'ah in the next breath is because there would be very little merit in God adopting us on Bikuwrym if He did not intend to raise us as His children. This means He intends to enrich, empower, and enlighten us, all of which occur during the Promise of Seven.

There are times during the Miqra'ey when the Set-Apart Spirit's role is paramount to the success of the event. Matsah is one of them as is Shabuw'ah. She is responsible for our perfection and growth just as She was instrumental in Dowd's fulfillment of Matsah in the Yowbel Year of 4000 Yah / 33 CE.

We will pick up the story of the Miqra' of Shabuw'ah in the next volume. So, suffice it to say for now, God introduces the Invitation to Meet with these words...

“Approach at this moment (*wa qarab* – arrive during this finite opportunity and come into close proximity, drawing near, entering into the personal presence to join in fellowship (hifil perfect)), **ascending** (*'olah / 'alah* – rising up and going to meet, being withdrawn and lifted up to visit, carried away) **with** (*la* – toward and to) **the pleasing Spirit of acceptance** (*reyach* – the ability to respond appropriately so as to be received spiritually and be accepted, coming close and drawing near; from *ruwach* – spirit) **to reconcile the relationship** (*nychowach* – to restore fellowship by resolving divisive issues, bringing tranquility and harmony through reconciliation; from *nuwach* – to settle down and remain) **unto** (*la* – toward, on behalf of, according to, and in relation to) **Yahowah** (אֱלֹהֵינוּ)...” (*Bamidbar / In the Wilderness / Numbers 28:27*)

Marvelous: a fitting depiction of where we have come and what God has done for us along the way.

The Mow'ed Miqra'ey were conceived, proclaimed, and fulfilled to enable us to approach Yahowah, to ascend to Heaven and to be accepted, our relationship reconciled.



Before we move on to the fourth *Miqra'*, let's see how the Yisra'elites celebrated the third upon entering the Land. For them, it was a time of thanksgiving for God's provision.

“Then it came to be (*wa hayah*) **that, to show the way to be consistent with the relationship and derive its benefits** (*ka 'asher*), **the entirety of those who had been**

estranged (*kol ha gowy* – all of the people within the group, the entire confluence of isolated and alienated individuals) **were considered properly prepared** (*tamam* – had completed what was required to be perfected (qal perfect)) **through** (*la*) **circumcision** (*muwl* – by being circumcised, cutting off that which was offensive).

They remained (*wa yashab* – they stayed (qal imperfect)) **in their places** (*tachath hem* – in a position to capitalize on what came next in the orderly arrangement of time, with one thing following another in a designed, designated, and purposeful fashion) **within the camp** (*ba ha machaneh* – as part of the group leading a nomadic existence in temporary dwelling places; from *mah* – to ponder the implications of and *chanah* – camping out in favorable circumstances, having been mercifully accepted), **providing enduring testimony while** (*'ad* – as an eternal witness) **their lives were restored** (*chayah hem* – their lives were preserved, keeping them alive, nurturing them so that they would be raised to flourish (qal infinitive)).” (*Yahowsha* / Yahowah Liberates and Saves / Joshua 5:8)

The Miqra'ey “*hayah* – exist” to “*asher* – show the way to the benefits of the relationship” Yahowah is offering. These Mow'ed are even capable of transforming *gowy*, such that they become Yisra'el. We know this because the individuals in question on this day were Ya'aqob's descendants, and yet, they were considered estranged – as *gowy* – because many had not been previously circumcised. Without circumcision, they would not have been able to engage in the Covenant, participate in Passover, or enter Heaven. It is an absolute and unequivocal requirement.

Circumcision was considered necessary for participation and, thus, inclusion within the Covenant Family. Once it was done, the beneficiaries were “*tamam* – properly prepared and ready to be perfected.” Soon

thereafter, and as a result of observing Pesach, Matsah, and Bikuwrym, “*chayah hem* – their lives were restored.” God, Himself, would raise them, keep and preserve them, assuring that they would flourish in His presence.

This is the “*ad* – enduring and restoring testimony” of the Towrah. It is the reason we are here examining God’s testimony.

Should you be curious, the reason many, if not most, of the Yisra’elites were not circumcised during the preceding forty years is the same reason that they had spent forty years wandering around in the wilderness. They had not listened to Yahowah and had neglected His instructions. Still mired in *mitsraym*, they were not welcome in Yahowah’s home. Time would keep them at bay during their mortal existence while remaining uncircumcised would keep them out of heaven eternally.

Yahowah had dried up the Jordan River, allowing the Yisra’elites to walk into the Promised Land. Still on the shore...

“**Then** (*wa*) **Yahowah** (*Yahowah* – a transliteration of אֱלֹהִים, our ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **said** (‘*amar* – answered and spoke) **to** (‘*el*) **Yahowsha**’ (*Yahowsha*’ – Yahowah Delivers, Liberates, and Saves, errantly transliterated ‘Joshua’; from *Yahow* and *yasha*’ – to rescue, free, and protect, scribed: אֱלֹהִים יְהוֹשֻׁעַ),

‘This day (*ha yowm* – today) **I have removed and rolled away** (*galal* – I have taken away such that it no longer exists) **the contempt and disgrace and the insulting slurs** (*cherphah* – the lowly status, scorn, and shame, the stain and stigma, harmful insults and rebuke, the blame and reprimand, the reproach and disapproved status, the blasphemy and defiance) **of the Crucibles of Religious and Political Oppression** (*Mitsraym* – of the cauldrons of governmental, military, economic, and

conspiratorial coercion and cruelty, where the people were confined, restricted, and persecuted; plural of *matsowr* – to be treated as a foe and besieged during a time of testing and tribulation; from *tsuwr* – to be bound and constrained by an adversary, besieged and assaulted, as if in a concentration camp by those showing great hostility) **from upon you** (*min ‘al ‘atem*.)’

And so (*wa* – therefore), **the name** (*shem* – the proper designation) **of this place** (*maqowm ha huw’* – of this location to take a stand, this upright abode and home where one rises, is affirmed, and is validated; from *mah* – to consider *quwm* – rising up, taking a stand, being confirmed and established) **is called** (*qara’* – is summoned, read, and recited, designated and distinguished, proclaimed and announced as) **Gilgal** (*Gilgal* – the place of rolling away) **as an enduring witness** (*‘ad* – to convey eternal testimony) **of this day** (*ha yowm ha zeh*.)” (*Yahowsha’ / Yahowah Saves / Joshua 5:9*)

With these words, we gain a better understanding of *muwl*, of *mitsraym*, and of *pesach*. By cutting off the foreskin, these Yisra’elites had the “*cherphah* – stain, shame, and stigma” of *mitsraym* removed. Further, *mitsraym* is being exposed and condemned as “contemptible and disgraceful, insulting and reprehensible, blasphemous and defiant.”

This was both a declarative statement and a prophetic announcement. After 400 years of living as refugees, with eighty of those as slaves, and then after 40 years of taunting and insulting their Liberator and God during their wilderness wanderings, the Children of Yisra’el were now free, standing upright in the Promised Land. Just as the Jordan River was refreshed and rolled past them, centuries of reproach flowed into the Dead Sea. It was a new beginning.

Relationally, our new beginning commenced when

Dowd fulfilled the first four Mow'edym in year 4000 Yah. Yahowah had systematically laid out the intent of the Invitations to meet, explaining their purpose, such that when the Zarowa' enabled their promise, we knew what to expect.

And all of this took place before an escarpment cut into the summit of Mowryah whose name was derived from Gilgal. This is where Father and Son rolled away the reproach from all who would capitalize upon the Covenant and the Miqra'ey which make its benefits possible.

In the most ancient of the Hebrew scripts, Gilgal was written JLL . With the L representing both a foot and the direction a person is walking, and the J symbolizing a shepherd, reading from right to left, we see the foot walking away from the shepherd's guidance and protection. The second foot is walking away from one shepherd and away from the other. This is symbolic of what would occur in this place.

The Yisra'elites would take their first steps away from Moseh, the shepherd who had led them across the wilderness at this point of the journey. Then walking to the Shepherd, the Yisra'elites celebrated their first complete Chag Matsah in the Land at Gilgal. Walking in both directions, the Children of Yisra'el would have a contentious relationship with the prophets who dwelt there: 'Elyah, 'Elyasha', and Shamuw'el. In a horrific misstep, it was in Gilgal where Sha'uwl, the people's ill-advised choice as king, erred twice before Shamuw'el turned away from him and anointed Dowd.

As we will discover as we tread ever deeper into the Word of God, there are three potential outcomes for human souls. The *nepesh* of those who walk away from God will cease to exist. The *nepesh* of those who encourage others to walk away from God are destined for She'owl. And the *nepesh* of those who walk toward Yahowah along the path

He has provided through the Miqra'ey will live in Shamaym.

But there is even more to the prophecy of Gilgal. In the weathered limestone face of *Mowryah* | Revere Yah, directly behind where the Messiah was crucified, and directly below where his body was briefly entombed (sites separated by less than one hundred meters), massive recesses depicting two eyes, a nose, and a mouth, the elements of a human skull, can be seen in the rock face, even to this day. It is why the escarpment outside of the Damascus Gate was called “Gulgoleth,” meaning “skull” in Hebrew, and now more commonly known as “Golgotha” – transliterated from the Greek transliteration of the Hebrew *Gulgoleth*.

So, here is the interesting part: Gulgoleth and Gilgal are so similar they share the same four-letter root: g-l-g-l. One even follows the other in almost all Hebrew lexicons. While this might be nothing more than a remarkable coincidence, I think it was designed to be prophetic, and serves as another facet in the world's most brilliant diamond – the Greatest Story Ever Told.

I have been in the Garden Tomb, and I have seen the trench below the doorway where the “*gilgal* / stone was rolled away” after Dowd served as the Pesach ‘Ayil. And I have stood at the very place the Zarowa’ was nailed to the upright pole on Passover. I have gazed upon the recesses which form the appearance of a human skull, still visible in the escarpment along the side of Mount Mowryah.

By having done so, I have walked directly over the Ark of the Covenant, still protected in *Yirma'yah's* | Jeremiah's Grotto, still containing the Ten Statements Yahowah chiseled in stone, still embracing the original copy of the Towrah, all guarded by one of God's messengers, just seven yards below my feet. And I hope to be there on the day one of Yahowah's *mal'ak* lifts it from the Earth to

protest the imposition of religious edicts and political laws in opposition to the Towrah.

To put this in perspective, the Damascus Gate is 600 steps northwest of the Temple as it stood the day Dowd fulfilled Passover, while his soul, carried by the Set-Apart Spirit to She'owl, delivered on the promises of UnYeasted Bread leading to Firstborn Children. And while Golgotha is another 200 strides north-northeast of the Damascus Gate, in a direct line of sight, the most important place on Earth is exactly 700 steps northwest of where the Temple once stood – rising exactly 777 meters above sea level. The temporary tomb in which the Lamb's beaten body was laid before being incinerated is but a stone's throw away, west-by-northwest, on the summit of Mount *Mowryah*. The reason I share this is that walking, and thus the length of the human stride, is an essential part of the Covenant. And based upon His design, everything, right down to the smallest details, appears to be multiples of seven.

Returning to the scene of the first celebration of the *Miqra'* of *Bikuwrym* in the Promised Land, the Gilgal encampment was located just fifteen miles (twenty-four kilometers) due east of today's Jerusalem, at what is now the beginning of Route 1 in Israel. The Mount of Olives loomed on the western horizon, with Mount Mowryah slightly to the left, and a half-mile beyond. At the point they crossed the Jordan River, they would have been a few miles north of the Dead Sea putting them approximately 1,350 feet below sea level. The Mount of Olives and Mount Mowryah to their west still rise above an 800-meter contour line, making them 2,650 feet above sea level, which would have been exactly 4,000 feet above the Gilgal camp. They had endured 400 years living in a land that was not their own, and 40 years of wilderness wanderings, and now they were 4,000 feet below the site where the *Miqra'*ey's ultimate promises would be fulfilled.

“Now while (*wa*) the Children (*ben* – the sons and

daughters) **of Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God) **fortuitously camped** (*chanah* – were temporary encamped; from the feminine of *chen* – to receive mercy and favor by being compassionately adorned) **in (ba) Gilgal** (*ha Gilgal* – the place of rolling away; from *galal* – to remove and roll away), **they acted upon and engaged in** (*wa ‘asah* – they prepared to perform, doing what was required to celebrate and benefit from) **that which was associated with the** (*‘eth ha*) **Pesach | Passover** (*Pesach* – sparing and providing immunity while protecting and making invulnerable; from *pasach* – continuing to move in a straightforward fashion while removing all confrontational obstacles and *pisah* – providing abundantly more than is necessary) **on the fourteenth** (*ba ‘araba’ ‘asar* – during four, meaning to be square and thus right; and to enrich tenfold, thus in the 14th) **day (yowm) of the month** (*la ha chodesh* – of the time of renewal and restoration) **at twilight** (*ba ha ‘ereb* – sunset, in the evening during a weaving together of the fabric of time as light fades to darkness) **on the desert plateau, assured** (*ba ‘arabah* – confidently within favorable circumstances as a result of the promises contained in the message and guarantees provided in the wasteland) **of Yarychow** (*Yarychow* – of the moon and month).” (*Yahowsha’* / Yahowah Saves / Joshua 5:10)

There is no mistaking the fact that Yahowah loves to camp out with us, so much so, *chanah* | to camp is the feminine of “*chen* – compassion, mercy, favor, and tender affection.”

At this time, it was the fortieth anniversary of the first Passover, ‘Abyb 14, 1407 BCE. It would be another 440 years before Solomon would dedicate Yahowah’s House on land his father, Dowd, would acquire for the purpose.

While the promise of *Gilgal* was real, and *Gulgoleth* | Golgotha was surely on the horizon, there is more to our reconciliation than having religious and political

corruption removed. Just because we *can* come into God's Home does not mean that we have unfettered access. Spiritually, the Yisra'elites were still in 'Arabah, and Yahowah's presence was centered over Mowryah.

'Arabah, based upon 'arab, is one of Hebrew's most complex terms, featuring a full range of meanings. On the positive side, it speaks of assurances and of being confident, reliant on the message and the promises contained therein. An 'arabah is a "favorable circumstance." Those who are 'arab can be "pleasing."

On the dark side, the root can mean anything from "noxious flies" to an "unclean and mean-spirited black bird." 'Ereb's are "foreigners." Likewise, 'ereb speaks of "twilight," and thus the "transition from day to night, light to darkness." It conveys "gloominess" and "hopelessness." From a religious perspective, 'arab means "to mingle together and join in, combining religious and social customs in a disorderly fashion."

Therefore, 'arabah is a place where vacillating between these extremes would be problematic. And that is why Yahowah did not want His people equivocating and indecisive.

Jericho, or more correctly Yarychow, is likely based upon yareach, the Hebrew word for "moon and month." But it could also mean "adversary" and "morally perverse and reckless."

Due to God's love of His people and disdain for the chicanery of Yarychow, He had promised to rid His people's new home of this menace. As such, they had the assurance that He would honor His promises.

"And (wa) out of (min – from) the produce ('abuwr – the yield for the benefit of) of the Land (ha 'erets) they ate ('akal – they consumed (qal imperfect)) while (min – by and as a result of) contemplating the consequences of

vacillating and delaying and thus being left behind (*machorath* – pondering the implications of remaining estranged and isolated by hesitating, or perhaps the following day (feminine of *machor* based upon the *th* suffix); from *mah* – to ponder the implications of ‘*achar* – waiting, hesitating, deferring, or delaying resulting in being left behind, even considering what comes after) **on Pesach | Passover** (*ha Pesach* – sparing and providing immunity while protecting and making invulnerable; from *pasach* – continuing to move in a straightforward fashion while removing all confrontational obstacles and *pisah* – providing abundantly more than is necessary) **or Matsah | UnYeasted Bread** (*ha Matsah* – flatbread without the culture of yeast, to become uncontentious by eliminating conflict and dispute, strife and quarrels, symbolic of removing the fungus of religion; from *matsats* – to drain out and remove), **and thereby remaining in the cauldron, thereby degraded as dishonorable** (*wa qalah* – of being disregarded as contemptible, shameful and disdained, of lowly status and ignominious, dried and parched, even burned) **during** (*ba* – in and on) **this essential and foundational** (‘*etsem* – this skeletal and substantial, life-sustaining and invigorating) **day** (*ha yowm ha zeh* – time).” (*Yahowsha*’ / Yahowah Saves / Joshua 5:11)

We are once again confronted with the challenge of correctly rendering *machorath*. Should it be conveyed as “the next day,” even though there is no reference to “day” in the term? Or should we look to its composition for elucidation, recognizing that its root, *machor*, is a compound of *mah* – to ponder the implications of ‘*achar* – hesitating and vacillating which results in being left behind?” Here, the context and sentence structure suggest the latter.

Should we equivocate regarding the opportunity Yahowah has provided through Pesach and Matsah leading to Bikuwrym, we will find ourselves “*qalah* – remaining in

the cauldron along with other “disregarded and contemptible souls.” These days are essential to our wellbeing.

The order of things is important to Yahowah. We are invited to enjoy the FirstFruits of the Land after we have capitalized upon Passover and UnYeasted Bread. Moreover, this passage affirms that Pesach and Matsah are “essential, substantive, and life-sustaining” – something the religious universally miss.

While there are more questions than answers regarding the nature of “manna,” there is no question that *man* was derived from the interrogative *mah* with the upright and observant adult 𐤎 replaced by the 𐤍 – representing the birth of a child. The result encourages the Children of Yisra’el to ponder the implications of the *Yatsa’* | Exodus from *Mitsraym* | the Crucibles of Religious and Political Oppression, with Passover and UnYeasted Bread leading to Firstborn Children. Would their questions be resolved on the Shabat or would they linger here, vacillating instead, and be left behind? This then may be a fitting way for us to conclude our quest to understand the Shabat’s association with Chag Matsah.

“Then (*wa*) the *man* | questioning (*man* – manna, an interrogative pondering who, what, where, why, when, and how; from *mah* – to ponder the implications with the Hey 𐤎 replaced with a Nun 𐤍) **observed a shabat, some resolved, others ceasing to exist (*shabat* – celebrated the promise of seven as a time of reflection to consider the settling of debts so we can settle down by observing the oath of association; or perhaps: disappeared) **while** (*min* – by and as a result of) **contemplating the consequences of vacillating and delaying and thus being left behind** (*machorath* – pondering the implications of remaining estranged and isolated by hesitating and being equivocal, or perhaps the following day (feminine of *machor* based upon the *th* suffix); from *mah* – to ponder the implications**

of *'achar* – waiting, hesitating, deferring, or delaying resulting in being left behind, even considering what comes after), **with their consumption** (*ba 'akal hem* – with them eating) **of the produce of** (*min 'abuwr* – the crop which comes from) **the land** (*ha 'erets*).

And the children (*wa la ben* – sons and daughters) **of Yisra'el** (*Yisra'el* – Individuals who Engage and Endure with God) **were no longer** (*lo' hayah 'owd*) **man** | **questioning** (*man* – manna, an interrogative pondering who, what, where, why, when, and how; from *mah* – to ponder the implications).

Then they were nourished by (*wa 'akal min* – and they ate from) **the produce harvested** (*tabuw'ah* – the valued yield generated by and gathered in; from *tabuwnah* – to become intelligent and understand) **from** (*min*) **the land** (*'erets*) **of Canaan** (*Kana'an* – the Subdued) **in that year** (*ba ha shanah ha hy'* – during that time of change).” (*Yahowsha' / Yahowah Saves / Joshua 5:12*)

The timing was just as God had planned. The Children of Yisra'el celebrated Passover on the appointed day, the fourteenth of 'Abyb, followed by the Feast of UnYeasted Bread. Then for the first time, they were nourished by the grain of the Promised Land. There would be no questions left unanswered, no promises left unfulfilled, no problems left unresolved.

The Yisra'elites waved their sheaf of barley before Yahowah, thankful for His provision. The prophetic portrait included a grain offering anointed with oil, symbolic of souls immersed in the Spirit, and a drink offering of wine, representing the sacrifice of the Passover Lamb. Together they brought reconciliation, replacing the rotten stench of religion with the pleasant nature of restoration. The Chosen People had finally come home.

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