

Salah – Freedom

Come Out of Her My People...

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

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

The exodus story opens with: **“These are the personal and proper names (*shem*) of the children (*ben* – sons) of Yisra'el (*Yisra'el* – from '*ysh sarah* and '*el*, individuals who strive and struggle with, those who engage and endure with, those who persevere with and are empowered by God) who arrived in (*bow'* – came to) Mitsraym (*mitsraym* – the crucible of Egypt) with (*'eth*) Ya'aqob (*Ya'aqob* – heal grabber), their father (*'ab*), each individual (*'ysh* – man) and his household (*beyth* – family) included (*bow'*):...”** (*Shemowth* / Names / Exodus 1:1)

The phrase, **“their father,”** is missing from the Masoretic text, and thus from all English translations. It is found, however, in one of the nearly complete paleo-Hebrew manuscripts of *Shemowth* / Exodus found in Qumran. Of the eight Dead Sea Scrolls written in Ancient or Paleo-Hebrew, all but one (*Yowb* / Job, which precedes the story of Abraham chronologically) is from the Towrah. The reason this Masoretic omission from the text is relevant, is because the story of Ya'aqob, and the Children of Yisra'el, is designed to demonstrate our Heavenly Father's desire to build a family.

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

The story of our redemption begins with this list of names, ostensibly because the meaning of the names, and the order they are presented, conveys a message. "...**Ra'uben** (*ra'uwben* – from *ra'ah* and *ben*, behold the son), **Shim'own** (*Shim'own* – from *shama'*, to hear, listen to, and understand), **Lowy** (*lowy* – from *lawah* – to be joined unto), **Yahuwdah** (*Yahuwdah* – related to Yah), **Issachar** (*ysaskar* – the individual who uplifts), **Zebulun** (*zabuwluwn* – live abundantly with him), **Binyamyn** (*binyamyn* – the son at the right hand), **Dan** (*dan* – from *dyn*, to execute judgment and vindicate) **Naptaly** (*naphtaly* – from *pathal*, to go forward striving alongside with, or *niphal*, to be established and to stand firmly), **Gad** (*gad* – from *gadad*, to fortuitously gather together in abundance), **and 'Asher** (*'asher* – walking in a joyous, happy, and blessed relationship)." (*Shemowth* / Names / Exodus 1:2-4)

The message is: "Behold the Son, listen to and understand Him, be joined to Him and be related to Yah, the individual who uplifts. Live abundantly with the Son who is at the right hand executing judgment and vindicating. Go forward and strive with Him, be established, standing firmly, fortuitously gathered together in abundance, walking joyously in a blessed relationship."

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

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

In case you are checking, and are wondering why the sentence, “And Yowseph was already in Egypt,” was omitted from the citation of Shemowth / Exodus 1:5, it isn’t in the Qumran scrolls. It was added by the Masoretes. The reason it wasn’t needed, and thus not included, is that Yowseph’s/Joseph’s ordeals, and his triumphant life in Egypt, dominated 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 (Bare’syth 50). Since the Towrah was conceived as a cohesive whole, there was no reason to reiterate what had been the focus of the past twenty-five pages.

I did not cover the long review of Yowseph’s life in the first volume of *Yada Yah*, because with one exception, his life wasn’t prophetic, nor is it germane to the story of redemption memorialized in the Exodus. That lone exception however, is the remarkable similarity between Yowseph’s life and that of our Savior—the Passover Lamb. To appreciate these similarities, a brief history is in order.

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

At seventeen, Yowseph became a slave in the home of the commander of pharaoh’s guard. There, Potiphar’s wife made amorous advances towards him, which when he rebuffed, prompted her to level false accusations of sexual harassment. Yowseph was sent off to prison. While in an Egyptian jail, Yowseph befriended two fellow prisoners: the pharaoh’s cup-bearer and the royal baker. Ultimately, he would predict their futures by interpreting their dreams.

So when the cup-bearer was released and returned to duty, he overheard pharaoh complain that no one understood his dream. The servant told the king about the Hebrew prisoner who accurately predicted his release. Yowseph is therefore called to the palace where he promptly told pharaoh that his vision of seven fat cows coming out of the Nile being eaten by seven lean cows, who also arise out of the river, is an indication that the annual rise of the Nile would bring seven bumper crops followed by seven years where crops would not grow. Impressed, pharaoh appointed Yowseph vizier of Egypt. He married Asenath, the daughter of the High Priest and had two sons, Manasseh and Ephraim.

As the defacto leader of what the Egyptians called “the Black Land,” and with foreknowledge of what would occur, Yowseph instituted agrarian reform, whereby the nation’s feudal system was replaced by collectivization, making land and food the property of the state. A central administration was established and grain was both collected and doled out. And as a result of the accuracy of his prediction, and the role he played saving the Egyptian people, Yowseph became exceedingly powerful and rich, ultimately building a palace for his family in Avaris—the future capital of Goshen.

The story ends with Yowseph’s brothers, along with their families and livestock, heading to the Nile Delta as the result of a regional climate-induced famine. While they are allowed to settle in Goshen, Ya’aqob’s other sons don’t recognize the brother they had sold into slavery years before. Initially, Yowseph held them accountable for their crime, but ultimately forgave them, reuniting father and son. Both pass away soon thereafter, and Yowseph left instructions that his mummified body was to be carried back to the Promised Land when the Yisra’elites returned. (It should be noted, that virtually every aspect of this account, right down to the coat of many colors, the massive agrarian reforms, Egypt’s ensuing rise in prominence, and even the foundations of Yowseph’s home, have been confirmed by archeological digs conducted over the past twenty years. For those seeking confirmation of the Towrah’s validity, the evidence is ubiquitous and irrefutable.)

These things known, the long list of parallels between the lives of Yowseph and Yahowsha’ begins with recognizing that God intervened personally and assisted in both births (Bare’syth / Genesis 30:22-24 and Mattanyah / Matthew 1:18-23). Yowseph was the most beloved son of his father. Both men tended their father’s sheep. (Bare’syth / Genesis 37:2 and Yahowchanan / John 10:11-14) Both were considered to be servants. (Bare’syth / Genesis 39:4)

Yowseph and Yahowsha’ went to Egypt in their youth to avoid being killed. (Bare’syth 37:28 and Mattanyah 2:13) Both of their families were called out of Egypt by God. Each resisted enticing temptations. (Bare’syth 39:8-9) These men began their ministries around thirty-years-of-age. (Bare’syth 41:46 and Luke 3:23) They were hated by their kinsmen because they were superior to them. (Bare’syth 37:5-8 and Mattanyah 13:55-57) And, of course, they were filled with the Spirit. (Bare’syth 41:38 and Luke 4:1) Both fed their people. (In the final moments before he was murdered for his devotion to Yahowsha’, Stephen drew the comparison between Yowseph and his Savior. His speech is recorded in Acts 7:9-14. The record of Yowseph’s role is memorialized in Bare’syth 41:47.)

The brethren of both men conspired to kill them. And both were sold out for money, each for the price of a slave. (Bare’syth 37:18-19 and Mattanyah 26:3-4) (Bare’syth 37:28 and Mattanyah 26:15) Yowseph was sold into Egypt on the

advice of his brother Yahuwdah. Yahowsha' was abandoned to the Romans by His disciple Yahuwdah / Judas. Yowseph didn't say a word to his brothers when they sentenced him to a life of slavery, and Yahowsha' was silent at His trial. As with Yowseph, Yahowsha' was rejected by his brethren, and He was convicted of crimes He did not commit by false witnesses. Both were imprisoned unjustly. (Bare'syath 39:14-19 and Mattanyah 26:60-62 & 27:12-14, Mark 14:55-59 & 15:3-5) Two other prisoners suffered alongside them. (Bare'syath 40:4-5 and Mattanyah 27:38) In both cases, one prisoner would be condemned while the other would be released and find salvation. Yahowsha's parallel account is vividly told in Luke 23:39-43.

Yowseph forgave his brethren, and reconciled Himself to them as did Yahowsha'. (Bare'syath 45:5-14) The Savior said: "Father, forgive them for they know not what they do." (Luke 23:34) When Mary announced Yahowsha's return to His disciples, they didn't believe her. (Luke 24:11) Likewise, Ya'acob didn't believe his sons when they told him that Yowseph was alive: "He was stunned because he did not trust them." (Bare'syath 45:26) Moseh collected Yowseph's bones from his tomb and removed them from Egypt, seeing to it that they were brought to the Promised Land, just as Yahowah brought Yahowsha' home from His *Matsah* experience in *She'owl*. (Bare'syath 46:29 and Mark 16:19)

Yowseph was neither God nor Savior. Yet his life reflected the nature of God and was prophetic of the Savior.

Based upon the research of David Rohl, Yowseph's arrival in Egypt can be dated to 1693 BCE—toward the end of the 12th Dynasty. He was promoted to regent by Amenemhat III, circa 1670 BCE. Amenemhat, named after the sun god Amen, was the most powerful pharaoh of the Middle Kingdom. Yowseph's role as vizier continued through much of the 13th Dynasty. The years of famine and plenty that he predicted based upon the Pharaoh's dream are memorialized at the Semna Gorge. There, high-water marks denoting seven years of nearly perfect conditions are followed by markings which confirm seven years of devastating floods (averaging 65 feet, or nearly 30 feet above the normal annual rise). These ancient flood designations can be calibrated to 1663 BCE.

As the Exodus story continues to unfold, another king pretending to be god arose. He did not know Yowseph personally, and he had no appreciation for the role Yowseph played in saving the Egyptian people from what would have been a disastrous and prolonged famine. Pharaoh Neferhotep I considered the prosperous and now very numerous, Hebrew population to be a threat. So he did what cleric and king have done throughout the ages: he oppressed, pillaged, enslaved, and murdered them. And as has been the case with cleric and king for most all of human history, his abusive actions were motivated by envy—growing out of his lust for money and power.

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

“The king (*melek* – royal ruler who serves as dictator over a kingdom) said to his people (*‘am* – family), “Behold (*hineh* – look now and see) the sons (*ben*) of Yisra’el (*‘ys sarah ‘el* – those who strive and struggle along with, those who persist, engage, and endure with, those who persevere with and are empowered by 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 (*‘asum* – too strong and accomplished, too vast in numbers and too influential) for (*min*) us.” (*Shemowth* / Names / Exodus 1:9)

It was not the first, nor will it be the last time, the oppressive sting of religious and political oppression has been justified in this manner. Once empowered, Muhammad said the same thing, and he reacted the same way—enslaving, killing, 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, killed, and robbed every Jew within his grasp. All three men, including Pharaoh, justified degrading, oppressing, robbing, enslaving, and 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.

Man covets power and power corrupts. It is the substance and product of all “poligious” (political and religious) doctrines. In fact, the history of humankind is plagued by a countless variety of such schemes, all conceived for the enrichment and empowerment of cleric and king at 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, 1 Melek / Kings 11:7, 2 Melek / Kings 23:10, and Yirmayah / Jeremiah 32:35. This association is important, because for most of our history, regardless of the realm or religion, egomaniacal individuals have announced that they were god, or at the very least, god’s authorized representative. Pharaoh, as the incarnation of the sun, was no exception. And throughout time, such kingdoms have served as the private estates of the potentate. Their subjects live and die at their whim. The people they suppress become their possessions.

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

In this review of the connection between politics and religion, please note that the primary meaning of *rab*, in Shemowth / Names / Exodus 1:9, is “great in power, authority, influence, or imposition.” It is the basis of *rabbi*. That alone should be sufficient to expose the nature of their religion and their motives.

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

Yahowah presented this historical review for us so that we might appreciate from what He is saving us. And that would be compulsory service for the benefit of the elite establishment, most especially beguiling clerics and kings. God is rescuing us from the oppression of religion and politics. **“They placed (*sym* – appointed) over (*‘al*) them (*huw’*) political and military officials (*sar*), madmen who inflicted forced labor (*mas* – insane individuals possessed by evil spirits who were imposed as taskmasters over them as vassal slaves on behalf of a lord, compelling serfdom), for the purpose of (*ma’an*) oppressing and suppressing (*‘anah hem* – mistreating them and making their lives miserable through affliction) in (*ba*) slavery (*siblowt* – forced labor, compulsory service, into bearing burdens against their will).” (*Shemowth* / Names / Exodus 1:11)**

The seven-step plan Yahowah provided for us, the path which leads from human oppression to the Promised Land, is free. All you have to do is come to know Him, choose to trust Him, and then rely on His solution. Unlike forced labor and compulsory service, the choice is ours to make. Unlike bearing our own burdens, and those of others, God removes them all. He did the work. He performed the service. He bore the burdens, so we wouldn’t have to.

Oppression and suppression are the opposite of freedom and freewill. They are therefore, mankind’s greatest foe. They serve to keep people from knowing Yahowah, from choosing to trust and rely upon Him, from being free to live

eternally with Him. And since love requires the freedom to choose, oppression, which suppresses freewill, is especially vulgar to God.

The word “oppress” is a direct transliteration of the Latin *oppressus*. In the mother tongue, it means “to press against.” (Read: against mankind, against freewill, and against freedom.) The primary definition of oppress in English is “to suppress.” The secondary definition is “to crush or burden by an abuse of power or authority.” The third connotation is “to burden mentally or spiritually.” Similarly, “oppression” is defined as “an unjust, excessive, and cruel exercise of authority and power.”

Before we contemplate precisely what the “exercise of authority and power” represents, let’s contemplate the significance of “suppress.” *Webster* tells us that it too is derived from the Latin, in this case *suppressus*. It means “to put down by authority or force, to subdue.” More revealing still, suppress, and therefore, oppress, means “to keep the public from knowing something important, to prohibit the publication or revelation of information, to exclude evidence from the general consciousness, so as to inhibit growth and development.” (Read: to keep people from knowing the truth about their regimes and schemes, and to inhibit their growth by preventing them from knowing the truth about God.)

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

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

And this means that Yahowah freed the Children of Yisra’el, and us by extension, from man’s political and religious schemes—from human oppression and suppression. To be *salah*/free is to be *salah*/released from the snares of man, and thereby freed to choose God.

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

It is interesting to note that the primary meaning of 'yr, translated here as “inhabitants and cities,” is “anguish, anxiety, wrath, anger, and terror.” One man on his own does not terrorize or oppress. Terror and oppression are the byproducts of political and religious schemes—schemes conceived to control the inhabitants of cities.

Pithom, or Per-Atum in Egyptian, meaning the “Temple of Atum,” has been identified with the Tel el-Maskhuta, near the Wady Tumilat along the lower Nile. Ramesses has recently been identified with the Tell ed-Daba in the northeastern Nile Delta, also in the area known as Goshen. The city known as Riamasesa in Cuneiform, and in its full Egyptian form as Pr-R'msswmry-Imn, or “the house of Ramesses, the beloved of Amun, the victorious and powerful,” was the royal residence of the Ramesside Pharaohs. This identification caused early Egyptologists to suggest that Ramesses the Great (II) was the Pharaoh of the Exodus, but that is not true.

Scripture sets Yowseph's arrival in Egypt to the late 17th century BCE. The seven years of poor harvests that he predicted is therefore consistent with the 1693 BCE date of confirmed cycles of excessive Nile flooding. The Exodus itself, marking the end of the Yisra'eli sojourn, is established as occurring 480 years prior to the 968 BCE founding of the First Temple, and therefore beginning on Passover in 1447 BCE.

Using the orthodox Egyptian chronology, Ramesses I ruled only one year beginning in 1295 BCE. Ramesses II, known as “the Great,” reigned sixty-six years, from 1279 to 1213 BCE. Ramesses III did not sit on the throne until 1184 BCE, and relinquished power thirty-one years later in 1153 BCE. So to make Ramesses the villain, many biblical theologians discarded the chronology depicted in Scripture and moved the Exodus to around 1250 BCE. But when this was done, there was no longer any correlation between the archeological data being unearthed in Egypt and Israel and the Scriptural witness of the Exodus and the Conquest. Therefore, theological seminaries began to teach that the historicity of what they called “the Old Testament” was a myth. And that being the case, nothing God said could be trusted.

The archaeological dig at Tell ed-Daba has demonstrated, however, that there was a town “near and in relation to Ra'meses” which can be synchronized with the Scriptural timeline. In fact it couldn't get any closer to Ra'meses. It is actually underneath it—just as the Aztec capital, Tenochtitlan, lies beneath Mexico City.

The original name for this place was Avaris. There, archeologists have found absolute proof of a large, enslaved, Hebrew population, as well as the storehouses they built. According to the archeologists, the great construction project described in Shemowth / Exodus 1:11, began around 1530 BCE and was abandoned

suddenly in 1447 BCE. The Pharaohs of this period were: Neferhotep I, Sihathor, Sobekhotep IV, Sobekhotep V, Iayib, Ay, Sobekhotep VI, Sankhrenešewadjet, Ined, Hori, Sobekhotep VII, and finally Dudimose, whose troubled reign began in 1448 BCE. Perhaps the seminaries should revise their textbooks.

Throughout time, there are countless situations where oppressed people became stronger. Yahowsha's prophetic letter to the *ekklesia*/called-out assembly of Smyrna, is an example. Moreover, the more abusive a regime becomes, the more they have to be wary of retribution. Their victims, with little to lose, lash back at their tormentors.

“But (wa) as is the nature of (ka ‘asher – as is with) oppression and suppression (‘*anah* – mistreatment and affliction), this (‘*et*) actually (ken) made them [the Yisra’elites] stronger and more numerous (*rabah*). And they [the Egyptians] began to detest and fear (*quws* – loathe, abhor, and dread) the presence (*paneḥ* – the faces) of the children (*ben* – sons) of Yisra’el.” (*Shemowth* / Names / Exodus 1:12) (The idea of the Israelites “spreading out,” found in most all English translations, is based upon their reliance on the Masoretic Text. The connotation of “being scattered and dispersed,” however, is inconsistent with the DSS.)

To appreciate the picture of salvation being painted in the Exodus, we must understand the conditions from which we are being rescued. Most ancient empires were built by slaves, including Babylon, Assyria, Egypt, China, Sparta, Greece, Rome, the Mayans, Aztecs, and Incas. The Islamic conquests of much of the known world were fueled almost exclusively through the slave trade. Roman Catholicism was the catalyst behind the feudal system of serfdom throughout Europe. Even America grew by the sweat of slaves. So the message is, mankind can involuntarily serve cleric, king, and nobleman, or we can choose to have God serve us.

“And so (wa) the Egyptians (*misraym* – the people of the crucible) ruthlessly through tyranny and oppression (*ba perek* – violently and harshly, cruelly through slavery and suppression) worked (‘*abad* – reduced to servitude) the children (*ben*) of Yisra’el. He [pharaoh] made their lives (*hayehem* – existence) bitter (*marar* – to the point of despair in suffering and anguish) through hard, unyielding (*qaseḥ* – harsh and difficult) work (‘*abodah* – labor and servitude) churning clay, mortar, mud (*homer*) and bricks (*labenah*), and in (*ba*) all kinds (*kol*) of labor (‘*abodah* – work, often as a slave) in the fields (*sadeḥ*). And in all (*kol*) their (*hem*) related (‘*asher*) duties (‘*abodah* – tasks), they [the Egyptian slave drivers] worked (‘*abad*) them ruthlessly (*perek* – brutally and harshly, violently suppressing and enslaving them).” To which 2QExod repeats: **“And the Egyptians lived in fear because of the children of Yisra’el.”** (*Shemowth* / Names / Exodus 1:13-14)

Socialist Secular Humanists have been advancing the notion that a reduction in population would be good for our planet. Pharaoh beat them to it. Working the Hebrew population to death was insufficient. **“Then Pharaoh commanded (sawah – issued the demand to) all (kol) his people (‘am), saying (‘amar) to them, ‘All (kol) the sons (ben – male children) born (ylowd) to the ‘Ibry (‘ybry – from ‘Eber, Shem’s great grandson, meaning Hebrews) throw (salak – hurl) into the River Nile (ya’or), letting the daughters (bat) live (hayah).” (Shemowth / Names / Exodus 1:22)**

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

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

Sobek is the name of the god of the Nile, represented by a crocodile. Hotep means “at peace or is satiated.” That is to say, the Nile flooding which had led to the years of famine Yowseph had predicted were now over.

This very powerful Pharaoh, the twenty-third king of the 13th Dynasty, reigned in the Second Intermediate Period. His rule is dated to 1529 to 1510 BCE in what’s referred to as the New Egyptian Chronology. He was the Pharaoh of Moseh’s birth, the man who demanded that the sons of the Hebrews must all be killed. The people of the Black Land would come to regret that decision.

It was into this horrid situation of man’s making, that Yahowah put the pieces into place which would ultimately lead to the Exodus. The child who would help rescue His people would be a Lowy / Uniter / Levite, because their primary purpose was to serve God’s family during the seven Miqra’ey/Called-Out Assembly Meetings. **“Now (wa) a man (‘ysh) from (min) the household (beyth – family) of Lowy (lowy – one who unites (often transliterated “Levite”)) went**

(*halak* – walked and proceeded) **to choose** (*laqah* – reach out, select, and grasp hold of) **a Lowy** (*lowy*) **woman** (*bath*).” (*Shemowth* / Names / Exodus 2:1)

They married, and when her son was born, the mother hid him from the Egyptians, knowing that they had been ordered to kill Hebrew boys. However, by the time he was three-months old, he had grown too large to conceal. **“So she made a papyrus boat** (*tebah* – an ark) **and covered it** (*chamar* – sealed it) **in tar** (*hemar* – waterproofing it with bitumen) **and pitch** (*zepet* – natural resin) **and then placed** (*sym*) **her baby boy inside.**” (*Shemowth* / Names / Exodus 2:3) The ark was symbolic of the vessel which had been used to save Noah. And the coating served as a metaphor for us, signifying the role our Spiritual Mother plays in our salvation.

The child of promise was placed into the river just as Pharaoh’s daughter was approaching to bathe. **“...she saw the ark among the reddish reeds** (*suwp* – reddish bank where the land ends and river begins) **and sent one of her servants down.**” (*Shemowth* / Names / Exodus 2:5)

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

Thankfully, for those who consider all of the evidence, the answer is in 1 Kings 9:26, where **“King Solomon built a fleet of trading ships** (*any* – ocean-going transport vessels) **in** (*ba*) **Ezion Geber** (*esyown geber* – a town near the head of the Gulf of Aqaba) **which is near** (*asher ’eth* – associated with and close to) **Elat** (*eylat* – a harbor town and seaport located at the northern end of the Gulf of Aqaba arm or the Red Sea) **at** (*al* – on) **the bank** (*sapah* – shoreline) **of the Red** (*suwp*) **Sea** (*yam*) **in the region of Edom** (*edown* – region south of the Dead Sea, north of the Red Sea, east of the Rift Valley, and west of the Negev (i.e., a desert area on the shores of the Gulf of Aqaba)).” (*Malak* / Rulers / 1 Kings 9:26)

Fully amplified, this next passage connects Moseh with Yahowsha’, and it defines the roles they would play in the Exodus and Passover. **“She opened it**

(*patah* – responded, released, and freed him, drawing him out) **and saw** (*ra'ah*) **that he was a male child** (*yeled* – young boy). **While gazing upon and considering** (*hineh* – looking at and noticing) **the lamb set apart from the flock** (*na'ar* – adolescent boy, a shaken and suffering servant ultimately destined to wither and die) **he cried** (*bakah* – began to weep mournfully) **and Pharaoh's daughter showed mercy toward** (*hamal 'al* – demonstrated kindness to someone in an unfavorable, difficult, or dangerous situation, delivering them from distress, compassionately sparing) **him. She said, this** (*zeh*) **baby boy** (*yeled*) **is from** (*min* – part of) **the 'Ibry** (*'ibry* – from *'eber*, meaning Hebrews).” (*Shemowth* / Names / Exodus 2:6) (The reason this verse says “Pharaoh’s daughter,” rather than “she,” (as in the servant) “showed mercy,” is because that is the way the Qumran scrolls read.)

'Ibry is from *'eber* which is in turn from *'abar*. *'Eber* describes “the region beyond” and “opposite side.” The Hebrews were chosen to be God’s people, setting them in opposition to man’s world—his political and religious schemes. *'Aber* is “to pass over and to do away with transgressions.” There is no better definition of Passover or the role an *'Ibry*/Hebrew child, a set-apart lamb, the Suffering Servant, would play in our salvation. And all because Yahowah *hamal* “showed mercy toward us, demonstrating loving kindness, and mercifully delivering us from the unfavorable state of duress” we had brought upon ourselves.

אֲבִרָיִם

The path to Passover continues with Moseh being adopted by pharaoh’s daughter. And while Scripture doesn’t share the account of what happened next, Eusebius refers to the writings of a Jewish historian named Artapanus. He wrote “*Peri Ioudaion/Concerning the Jews*” in Egypt during the late third century BCE using no-longer-extant temple records and documents found in the Library of Alexandria. Artapanus spoke of the buildings constructed in Kessan, the Greek vocalization for the Hebrew Goshen, which we have already read about. He claimed that Mousos/Moseh became a very popular regional administrator on behalf of Pharaoh Khaneferre. Then Artapanus asserted that Mousos/Moseh led a military campaign against the Ethiopians who had invaded Egypt, besieging the city of Hermopolis in a war which lasted ten years. (There is incidentally, independent archeological information corroborating this account, much of which is documented by David Rohl in his *Test of Time*.)

Artapanus continued by saying that Pharaoh Khaneferre was so jealous of Mousos’ accomplishments and popularity that he tried to kill him, causing the

future prophet and liberator to flee to Arabia, where he lived with Raguel, the ruler of the region, and married his daughter. While Raguel wanted his fellow Arabs to plunder Egypt, Moses restrained them out of a concern for his Hebrew brethren, still enslaved in the Black Land. Artapanus tells us that Khaneferre died, and Mousos returned to face the new pharaoh. And at this point, Scripture is more explicit than the historian.

“Now (*wa*) in the (*ba ha*) many days (*yowmym*) in which he had become great (*gadal* – exalted, obtaining a high status and state of honor), Moseh went out (*yasa*) to (*‘el*) his brethren (*‘ach* – brothers) and saw (*ra’ah* – looked upon, witnessed, and considered) the burden of their forced labor (*siblowt* – hard and difficult compulsory work and heavy loads). Then (*wa*) he witnessed (*ra’ah* – saw) a Mitsry (*mitsry* – singular of *Mitsraym*, meaning crucible and known as Egyptian) individual (*‘ysh* – man) striking and beating (*nakah* – wounding to the point of death by way of repeated blows) an Ibry (*‘ibry* – Hebrew) man (*‘ysh* – individual), one of (*min* – from) his brothers (*‘ach* – brethren).” (*Shemowth / Names / Exodus 2:11*)

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

In his righteous indignation, **“He turned (*paneh*) and saw (*ra’ah*) no one (*‘eyn ‘ysh*), so (*ky*) he struck (*nakah*) the Mitsry (*mitsry* – Egyptian) and concealed (*taman* – buried) him in the sand (*howl*).” (*Shemowth / Names / Exodus 2:15*)**

“When Pharaoh heard of this, he sought to kill Moseh. But Moseh fled (*barah* – ran away and escaped) from the presence of Pharaoh and settled in the land of the Midyan (*Midyan* – tribe living in northwestern Arabia), living near a well.” (*Shemowth / Names / Exodus 2:15*)

While the Midian king was accommodating, these Arabs would not always remain so. *Midyan* means “contentious and quarrelsome,” which is what they would become 2,069 years later under the influence of Muhammad, Allah, and Islam. But for now, it is sufficient to know that Moseh was in the land we call Saudi Arabia—the personal estate of the Saud warlords. And that’s important because this is where he would return to receive the Towrah.

The story continues by informing us that a Midian priest called Ra’u’el, meaning “friend of God,” had seven daughters, and that they had come to draw

water at the same well for their father's flock. Some less than desirable **“shepherds came and drove away** (*garas* – expelled, removed, and banished) **their sheep. But Moseh took a stand** (*quwm* – rose up, stood upright, and restored things to their prior state), **rescuing** (*yasa'* – saving and delivering) **them, and gave the sheep** (*so'n* – flock) **a drink** (*saqah* – refreshing them with water).” (*Shemowth* / Names / Exodus 2:16-17)

God never misses a chance to reinforce His message: We all like sheep have gone astray but He rescued us, standing up for us so that we could stand with Him. He gave us a drink of living waters.

The daughters told their father the story and **“he asked, “Why did you abandon** (*'azab* – reject, forsake, neglect, and leave) **this man? Summon** (*qara'* – call out to and invite) **him to eat** (*'akal*) **some bread** (*lachim*).” (*Shemowth* / Names / Exodus 2:20) The not-too-subtle parallels between Moseh and Yahowsha' continue with the Father asking His people “why did you reject and forsake” my Son? Please, invite Him into your life and let's break some bread together.”

And should we choose to do these things, Yahowah will be as Moseh was...**“Moseh agreed, and was pleased** (*ya'al* – willingly accepted the invitation) **to live with** (*yasab 'eth* – literally inhabit, dwell and stay with, restoring, renewing and establishing a home with) **the man.**” (*Shemowth* / Names / Exodus 2:21) When we invite God into our lives, His Spirit takes up residence within us, renewing and establishing us.

“This friend of God (*ra'uw'el*) **gave Moseh his daughter Zipporah** (*Tsiporah* – bird) **and she gave birth to a son named Gerashom** (one who has been driven out), **because she said he was an alien** (*ger* – foreigner) **existing in someone else's** (*nakary*) **land** (*'erets* – realm).” (*Shemowth* / Names / Exodus 2:21-22) In the Greek eyewitness accounts, Yahowah refers to His people as “*ekklesia* – called out” because we are called out of man's realm and into God's home. We should consider ourselves “*ger* / aliens” on Earth.

“And it came to be in those many days that the king of Misraym died. And yet the children of Yisra'el continued to groan (*'anah* – expressing the sighs of physical and emotional pain) **because of their labors** (*'abodah* – work, servitude, and slavery). **And they cried out** (*za'aq* – made a weeping appeal in agony). **They rose up** (*'ala* – lifted up their voices) **and cried for help** (*saw'ah* – called out for assistance) **unto** (*'el*) **the Mighty One** (*ha 'elohym*) **from** (*min* – because of) **their labor** (*'abodah* – work, servitude, and slavery).” (*Shemowth* / Names / Exodus 2:23) All they had to do was ask. And unlike the sign hung on the entrance to Auschwitz, “Work will [not] set you free.” “Salvation is the gift of God and cannot be earned.”

These four short sentences convey the purpose of the Covenant. **“And God heard** (*shama’* – listened to and took heed of) **their groaning** (*na’aqah*). **And God** (*‘elohym* – the Mighty One) **remembered** (*zakar*) **His Covenant** (*beryth* – familial relationship) **with ‘Abraham** (*‘Abraham* – merciful father of the abundantly enriched), **Yitschaq** (*Yitschaq* – laughter), **and Ya’aqob** (*Ya’aqob* – one who grabs and digs in his heels). **God saw** (*ra’ah* – witnessed) **the children of Yisra’el** (*Yisra’el* – from *‘ysh sarah ‘el*, individuals who strive and struggle with, persist and endure with, persevere with and are empowered by God). **And the Mighty One** (*‘elohym* – God) **recognized, acknowledged, respected, and understood** (*yada’* – relationally knew and was familiar and acquainted with) **them.”** (*Shemowth / Names / Exodus 2:24-25*)

Yahowsha’ is portrayed as the “Good Shepherd,” so...**“Moses existed as** (*hayah* – became and lived as) **a shepherd** (*ra’ah* – one who tends to and cares for a flock) **with the sheep** (*tso’n* – flock) **of his father-in-law** (*hoten*), **Ythrow** (abundance), **the Midyan priest. He led** (*nahag* – guided) **his sheep to the end** (*‘ahar*) **of the desert wilderness** (*midbar* – barren wasteland) **and came** (*bow’* – arrived) **upon** (*‘el*) **Horeb** (*Horeb* – desolate sword), **the mountain** (*har*) **of God** (*‘elohym*).” (*Shemowth / Names / Exodus 3:1*) And that would mean that Mount Horeb, the place where Yahowah introduced Himself to Moseh, and where God revealed the Towrah, is in Arabia—near the northeastern shore of the Gulf of Aqaba.

By way of introduction to this next passage, *mal’ak* is the Hebrew term used to depict Yahowah’s spiritual representatives or heavenly messengers—the foremost of whom is the Ma’aseyah Yahowsha’. **“And the Spiritual Messenger** (*mal’ak* – heavenly envoy, representative, and ambassador) **of Yahowah** (𐤎𐤍𐤏𐤍) **appeared** (*ra’ah* – became visible and was shown) **to** (*‘el*) **him** (*huw’*) **by means of** (*ba* – in) **flaming** (*labah*) **fire** (*‘es* – radiant heat and light) **coming from the midst of** (*min tawek*) **a bush or rock** (*saneh* – briar, thorny shrub; or *sanah* – a high rocky place). **He looked** (*ra’ah*) **and noticed** (*ra’ah* – saw) **that the rocky heights or bush** (*saneh/sanah*) **was ablaze** (*ba’ar* – lit) **with fire** (*‘esh*) **but nothing** (*‘ayn*) **was consumed** (*‘akal* – destroyed).” (*Shemowth / Names / Exodus 3:2*)

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

“Moseh said, ‘I want to (*na’* – hope and pray that I will be able to) **turn away** (*suwr* – take off, depart, leave, and retreat), **and witness** (*ra’ah* – see and consider) **this** (*zeh*) **great, powerful and majestic** (*gadawl* – enormous source of

energy, massive in magnitude, intensity, and extent; from *gadal*, something which grows and promotes greatness) **illuminated sight** (*mar'eh* – appearance, phenomenon, and spectacle of shining light) **and consider why** (*madua* – find the reason) **the rocky heights** (*sanah/saneh* – or thorn bushes) **are not (lo') burning up** (*ba'ar* – consumed).” (*Shemowth / Names / Exodus 3:3*) The enormous magnitude of this majestic spectacle caused Moseh to turn away and retreat so as to take it all in. This bodes well for Yahowah manifesting Himself as brilliant light emanating from the summit of Mount Horeb.

Just as Yahowsha' is a diminished manifestation of Yahowah, “the Spiritual Messenger” turned out to be God manifest as light. **“Yahowah (יהוה) saw** (*ra'ah* – noticed) **that indeed (ky) he had turned away and retreated (suwr) to (la) see** (*ra'ah* – to gain a perspective), **so God ('elohym) called out and summoned** (*qara'* – invited) **him from (min) the midst (tawek – middle) of the rocky heights (sanah/saneh – or thorn bush) and said ('amar – responded), 'Moseh, Moseh.' And he said ('amar – responded and answered), 'Indeed (hineh – look and see), I am here ('any).’”** (*Shemowth / Names / Exodus 3:4*) The last thing in the world Yahowah wanted was for Moseh to turn away and retreat. That is why Yahowah summoned Moseh by name.

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

So it is either: **“And (wa) said ('amar) don't ('al) come near (qarab – approach) here (halom – toward this place)...”** or **“And (wa) God ('el) said ('amar), 'Approach and draw near (qarab – come) this place (halom – toward here)...”** The first rendition, while consistent with most all English translations, doesn't work in this context because the last speaker was Moseh, and this is clearly God speaking now. Moreover, Moseh was already walking away, something God wanted to stop, which is why He summoned him by name. Further, it is inconsistent with Yahowah's purpose to send someone away. He wants us to draw us near.

Therefore: **“And (wa) God ('el) said ('amar), 'Approach and draw near (qarab – come) this place (halom – toward here). Take off (nasal – slip off and clear away, loosen and detach) your ('atah) sandals (na'al – shoes) from (min) your feet (regel) because (ky – for the reason) this place were you are ('asher 'atah maqowm – from quwm, this home which facilitates you rising up, standing up, being validated, and enduring; this location and source of your confirmation and power where you are) standing upright ('amad – are present) is set-apart**

(*godesh* – cleansing and purifying) **ground** (*'adamah*).” (*Shemowth / Names / Exodus 3:5*)

More than anything else, please don't miss the fact that Moseh was “standing upright” in Yahowah's presence. This is what God wants. Yah wasn't interested in Moseh parting the robe beneath his knees, but instead removing the sandals under his feet. The entire purpose of the familial relationship embodied in the Covenant is to enable us to stand, walk, and converse with our Heavenly Father. When we fall upon our knees and bow down in His presence, it defeats the whole purpose of building a family.

“He said, ‘I am the God (*'elohym*) of your father (*'ab*), God of Abraham, God of Yitschaq, and God of Ya'aqob.”

“But Moseh concealed (*satar* – hid) his face (*'aneh* – presence), because he was too awestruck (*yare'* – too respectful and intimidated) to look at (*nabat* – gaze upon) God (*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.

“Then Yahowah (אֱלֹהִים) said (*'amar*), ‘I have witnessed (*ra'ah*) and seen (*ra'ah* – observed) the oppression and suppression (*'ony* – affliction and suffering, persecution and harassment, poverty and humiliation) of My family (*'am* – people) who are in Misraym (*misraym* – the crucible of Egypt) and heard their cry of distress (*sa'aqah* – painful, despairing and sorrowful wailing) in the presence (*paneh*) of their oppressors (*nagas* – those who are exploiting and suppressing them). Indeed (*ky*), I recognize and personally know (*yada'* – I am aware of, acknowledge, and I am familiar with) their pain and anguish (*mak'ob* – sorrow and suffering).” (*Shemowth / Names / Exodus 3:7*)

God is rolling out every word in the Hebrew vocabulary to convey His dismay with the consequence of human “oppression and suppression.” He does not want His people to be victimized by religion or politics. He is aware of the pain and anguish they cause and is offering to free us from them.

“And I have descended (*yarad* – come down) to (*la*) save (*nasal* – deliver and spare) them from (*min*) the hand (*yad* – power, control, and influence) of Misraym (*misraym* – the crucible of the Egyptians), and to bring them out of that land (*'erets* – realm and nation) and into (*'el*) a good (*towb* – prosperous and beautiful, pleasing, agreeable) and open (*rahab*) land (*'erets* – realm), a land flowing with (*zuwb* – abundant in) milk (*halab*) and honey (*dabas*)...” (*Shemowth / Names / Exodus 3:8*)

“...the place of the Canaanite (*kana'ani* – merchant traders), the Hittite (*hity* – terrorists), the Perizzite (*perizy* – rural tent dwellers), the Amorites

(*amory* – publicly prominent propagandists), **Hivite** (*hiwy* – villagers), **the Girdashite** (*girdashy* – a term which is associated with throat, festering sore, ripe olives, and clay), **and the Yebuwsy** (*yebuwsy* – descendants of Yebuw, the threshing place.)” (*Shemowth / Names / Exodus 3:8*) (The Girdashite are included in the DSS, synchronizing this list with Bare’syth 10:16 and other Scriptural accounts.)

What follows is repeated thrice. A rescue, no matter how grand, is irrelevant until and unless the beneficiary understands their 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.

“Behold (*hineh*) the distress cries (*sa’aqat*) of the Children of Yisra’el have come (*bow*) to Me. Moreover (*gam*), I have witnessed (*ra’ah* – seen) the oppression (*lahas* – unfavorable circumstance of involuntary submission, based upon *lachsats*, meaning “to be pressured and suppressed”) with which (*asher*) Mitsraym (*mitsraym* – the crucible of Egypt) inflicts upon (*lahas* – applies sufficient force to torment and break) them.” (*Shemowth / Names / Exodus 3:9*) Consistent with what we read in our dictionaries, oppression is the result of an abuse of power and authority which pressures its victims into submission.

The first thing Yahowah told Abraham at the initiation of the Covenant was “walk with Me.” Now, He is asking the implement He will use to save the Relationship to do the same thing. **“So (*wa*) now then (*atah*) let’s walk (*halak* – let’s go).”** (*Shemowth / Names / Exodus 3:10*) The Familial Relationship God established, saved, and renewed is this simple, this profound.

“I am sending you out (*salah* – dispatching) to Pharaoh to bring (*yasa*) My family (*ani am* – My people), the Children (*ben*) of Yisra’el (*Yisra’el* – from *ysh sarah el*, individuals who engage and endure with God) out of (*min*) the Crucible of Egypt (*mitsraym*).” (*Shemowth / Names / Exodus 3:10*) Just as Moseh was sent out from God and into man’s realm to deliver His people, Yahowsha’ was set apart and sent out from Yahowah to save us all.

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. **“And Moseh said to the Mighty One (*elohym* – God), ‘Who (*my*) am I (*aoki*) that (*ky*) I should go (*halak* – walk) to (*el*) Pharaoh and thereby (*ky*) bring out (*yasa* – deliver) the Children of Yisra’el from (*min*) the Crucible of Egypt (*mitsraym*)?’”** (*Shemowth / Names / Exodus 3:11*)

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

If you'll pardon the *mea culpa*, it is important for those reading *Yada Yahowah* to know, that there are thousands of scholars and theologians vastly more qualified to perform this mission of more accurately and completely presenting Yah's Word than I am. 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 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.

He made Moseh the same promise, with the first installment recorded in this next verse. **“He [God Almighty] said** (*amar* – promised), **‘Indeed** (*ky* – be assured), **I will be** (*ehayah* – I will exist) **with** (*im* – alongside in an associated interactive relationship near) **you** (*atah*).” (*Shemowth* / Names / Exodus 3:12)

I can't 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's nice to see it in writing, nonetheless.

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

“And this (*zeh*) **is your sign** (*owth* – miraculous non-verbal symbol and signal) **that indeed** (*ky*) **I have sent you** (*salah* – dispatched you).” (*Shemowth* / Names / Exodus 3:12) The way I read this is that the blazing presence of light emanating from the rocky heights of Mount Horeb would serve as the “miraculous non-verbal symbol and signal” that God, Himself had commissioned Moseh to rescue the Yisra'elites. As such, this sign would have had to leave a

distinctly visible impression on this mountain, and perhaps even be replicated in the people's presence.

“In (ba) the process of bringing (yasa’ – delivering) the (ha) people (‘am – family) out of (min – from) the Crucible of Egypt (Mitsraym), you (‘atah) shall serve with (‘abad ‘eth – work with) God (‘elohym) upon (‘al) this (zeh) mountain (har).” (Shemowth / Names / Exodus 3:12)

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

אֲמַרְתָּ

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

“And Moseh said to God (ha ‘elohym – the Mighty One), ‘Now look, if (hineh) I go (bow’ – come) to the Children (ben – sons) of Yisra’el (Yisra’el – those who strive and struggle with, persist, engage, and endure with, who persevere with and are empowered by God), and say (‘amar) to them, “The God (‘elohym – Mighty Ones) of your fathers (‘ab) sent me out (salah) to (‘el) you (‘atem), and they ask (‘amar – question) me, ‘What (mah) is His (hu) personal and proper name (shem),’ what (mah) shall I say (‘amar) to (‘el) them?”” (Shemowth / Names / Exodus 3:13)

While God would give Moseh a direct answer, He didn’t do so directly. And that is because there was a bigger difference between Amen Ra, Amun, Aten, Horis, Seb, Isis, Osiris, Sobek, *et al*, and Yahowah, than just a name. Yahowah is for real. He created man and man created His rivals.

By revealing the basis of His name, Yahowah answered the most important question: yes, there really is a God. **“God (‘elohym) said (‘amar – answered and promised) to (‘el) Moseh, ‘ehayah (אֶהְיֶה אֲשֶׁר אֶהְיֶה) ‘asher (אֲשֶׁר אֶהְיֶה) ‘ehayah.’ (אֶהְיֶה אֲשֶׁר אֶהְיֶה) – ‘I Am Who I Am,’”** or **“‘I Am associated with existence,’”** or **“‘I Was, I Am, I Will Be linked to existence.”** This answer conveys all of the following: “I Exist.” “I was, I am, and I always will be.” “I am 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).” (*Shemowth / Names / Exodus 3:14*)

‘Ehayah (א ה י ה), which has been presented in Hebrew in the left-to-right sequence of the English transliteration, is the first person singular of *hayah* (ה י ה), meaning: “exists, am, is, was, be, been, or will be.” *‘Asher* denotes a “relationship, association, or linkage,” and is often translated “with, who, which, what, where, or when.”

“He said (*‘amar*), ‘Tell (*‘amar*) the Children of Yisra’el, ‘I Am (*‘ehayah* – first person singular of the verb *hayah*, meaning I exist) has sent (*salah*) me to you.”” (*Shemowth / Names / Exodus 3:14*) There is no more profound a statement, no more important a mission, no higher authority. The source of our existence, the one and only God who actually exists, was going to walk from Arabia to the Nile Delta with an eighty-year-old shepherd to rescue His wayward and oppressed children from Egypt—the most oppressive religious, political, and military power man had yet created. This would be interesting...

It is with profound animosity that I bring you this next verse. My frustration isn’t with God mind you; but instead with His creation. It matters not if you read the KJV, NKJV, IV, NIV, ASB, NASB, ESV, or JPS the error is universal among them. Yahowah answered Moseh’s question directly, providing the prophet and liberator with His personal and proper name, not once, but twice. He even said that “Yahowah will exist as My name forever—My memorial for all generations.” And yet most every scholar and theologian responsible for crafting most every English translation eliminated 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 men responsible for those very schemes.

Our Creator and Savior: **“God (*‘elohym*), moreover (*‘owd* – besides this and in addition), said (*‘amar* – declared) to (*‘el*) Moseh, ‘You shall say (*‘amar*) this (*koh*) to (*‘el*) the Children of Yisra’el (*beny yisra’el* – children who strive and struggle with, those who persist and endure with, those who persevere with and are empowered by God), ‘Yahowah (יהוה - יהוה - יהוה), God (*‘elohym*) of your fathers (*‘ab*), God of ‘Abraham, God of Yitschaq, and God of Ya’aqob, sent (*salah*) me (*‘any*) to (*‘el*) you (*‘atem*).” This (*zeh*) is My (*‘any*) personal and proper name (*shem*) forever (*la ‘olam* – for all time and into eternity). This (*zeh*) is My (*‘any*) memorial, My renown name (*zeker* – commemoration, inheritance right, symbol, sign, signature, maxim, (and most importantly), the way I want to be recalled, remembered and known) in all dwelling places, homes (*dowr*), times, and generations (*dowr*).”** (*Shemowth / Names / Exodus 3:15*)

Let's review this divine revelation once again—every word of which is memorialized on the 4QExod and 4QGen-Exod paleo-Hebrew scrolls discovered in Qumran way back in 1947. **“Moreover (besides this and in addition), God said to Moseh, ‘Say this to the Children of Yisra’el, ‘Yahowah, God of your fathers, God of ‘Abraham, God of Yitschaq, and God of Ya’aqob, sent me to you.’ This is My personal and proper name forever (for all time and into eternity). This is My memorial, My renown name, commemoration, inheritance right, symbol, sign, signature, maxim; the way I want to be recalled, remembered and known in all dwelling places, homes, times, and generations.’”**

Yahowah is God's name. Yahowah will always be God's name, no matter who you are, what language you speak, or where you live. Yahowah is the God who established the Covenant with Abraham. Yahowah is the name by which God wants to be known. Yahowah is the name Moseh used to save the Children of Yisra'el. It is God's name for all time and in all places. 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 revisionist replacement.

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

While I'm irrelevant, if I told you that my name was “Yada,” and that “Yada” was how I always wanted to be known, and you ignored my request and called me “Master,” instead, I would know several things. First, you don't know me. Second, you don't love me. And third, you are irritating me. Yahowah is 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. His Son is therefore Yahowsha'.

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

The four Hebrew letters יהוה which comprise Yahowah's name aren't unique. They are ubiquitous throughout Scripture, and yet no one claims that the

entire Hebrew language is unpronounceable. The fact is, there are vowels and consonants, in Ancient Hebrew—the language of revelation. Aleph and Ayin are vowels, as are the Yowd י, Heh ה, and Wah ו.

We know from countless other Hebrew words that a Yowd is pronounced similar to the letter Y in the English word “yes.” A Heh is pronounced “ah,” as in *hayah* – the very basis of Yahowah’s name. And we know from “*twrh – towrah*” that the Wah conveys an “o” sound in Hebrew. Therefore, God’s name, יהוה, is Yahowah. He has provided us with the proper vocalization. We are without excuse. (For a more comprehensive presentation of the letters which comprise יהוה - Yahowah’s name, please read the *Shemowth – Name Volume of An Introduction to God.*)

יהוה

“Go to (*halak* – walk to) and (*wa*) gather together (*‘asap*) the elders (*zaqen*) of the Children of Yisra’el, and say to them, ‘Yahowah (יהוה), God (*‘elohym*) of your fathers (*‘ab*), has appeared (*ra’ah* – has become visible, revealing Himself) to me, the God of ‘Abraham, God of Yitschaq, and God of Ya’aqob, saying (*‘amar*) to them, “He has noticed (*paqad* - observed and paid attention to your summons), and has taken into account (*paqadeti*), what is being done (*‘asah*) to you (*la ‘atem*) in (*ba*) the Crucible of Egypt (*mitsraym*) and He promises (*‘amar* – says) that He will lift you up and withdraw you (*‘alah ‘eth ‘atem*) from (*min*) misery and persecution (*‘ony* – affliction and suffering, harassment and poverty, being mishandled and put down, oppression and suppression) in the realm (*‘erets* – land and nation) of the Crucible of Egypt (*mitsraym*) and to a land (*‘erets* – realm)...flowing with milk and honey.”” (*Shemowth / Names / Exodus 3:16-17*)

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 salvation—our withdrawal from planet Earth and up to heaven.

In that light, I’d like to propose a reason for the reference to “flowing with milk and honey.” While there would be plenty of both in the Promised Land, I think milk’s association with feeding children encapsulates Yahowah’s purpose: adopting us into His family and providing for us. Honey is sweet, implying that paradise is going to be very pleasant. And the term has an endearing quality, which is why husbands and wives use it in reference to one another and also when expressing their affection for their children.

Recognizing that Moseh had a speech impediment, Yahowah tried to be reassuring: **“And they will listen and respond to (*shama*’ – hear and pay attention to) the sound of your voice (*qowl* ‘*atah*), and to your arrival (*wa bow*’ ‘*atah*), and the elders of the Children of Yisra’el will go to the king (*melek* – political and religious dictator) of Egypt and say (‘*amar* – speak these words and tell him), ‘Yahowah (יהוה), God (‘*elohym*) of the Hebrews (‘*Ibryym*) has met (*qarah* – held a meeting) with (‘*al* – among and on behalf of) us (*nahu*). Please (*na*’) let us go out, walking a three-day path (*halak derek saloset yowmym* – walk out of here following a route which will require three days) into (*ba*) the (*ha*) desert (*midabar* – wasteland, barren wilderness, and lifeless place) to offer a sacrifice (*zabah* – slaughter a sacrificial lamb) to (*la* – according to and on behalf of) Yahowah (יהוה), our (*nahu*) God (‘*elohym*).”** (*Shemowth* / Names / Exodus 3:18) This has been precisely worded to convey a vital message.

Their journey from Avaris in Goshen to Mount Horeb in Arabia would be over 200 miles, so the reference to “attending a meeting with Yahowah,” and to “a path which would require three days” speaks to the first three *Mow’ed Miqra’ey*. The path to God and to the Promised Land begins with *Pesach*, *Matsah*, and *Bikurym*, which occur in succession over the course of three days. This represents the same three days the Ma’aseyah Yahowsha’ would suffer on our behalf fulfilling Passover, Unleavened Bread, and FirstFruits on April 1st, 2nd, and 3rd, in 33 CE. And that is why there was a reference to a “sacrificial lamb in accordance with Yahowah.” The blood of the first one was smeared on the upright pillars of the doorways of individual Yisra’elite homes. This one would be for the whole community—a single sacrificial lamb in the context of the Called-Out Assembly Meetings saving all mankind. And because He has done these things, the next time Yahowah arrives as Yahowsha’, Yisra’el will listen to Him.

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

Moreover, Moseh knew these dictators. He had, after all, grown up in the household of pharaoh. **“But (*wa*) I know (*yada*’ – have personal knowledge and am aware) that (*ky*) the king of Egypt (*melek misraym* – the dictatorial ruler of the crucible) will not (*lo*’) permit (*nathan* – freely release) those in accord with You (‘*eth* ‘*atem*) to go (*la halak*), except by the hand (*yad* – power, influence, and authority) of a mighty, strong, powerful and firm individual (*hazaq*).”** (*Shemowth* / Names / Exodus 3:19) (According to the DSS, the Masoretes replaced “except by” with “and not by,” changing the meaning entirely.)

Almost without exception, 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 doled out. **“So (*wa*), I will stretch out (*salah*) My hand (*yad* – power and influence) and strike (*nakah* – afflict) those associated with (*’eth*) the Crucible of Egypt (*mitsraym*) with (*’asher*) all (*kol*) the astounding things (*pala*’ – miracles which surpass human understanding or capability) I will do (*’asah* – perform and cause to happen) in (*ba*) their midst (*qereb*). And after that (*’achar* – in the end, following all of that), rest assured (*ken* – you can rely on the fact), they will send you away (*salah* – dispatch you).”** (*Shemowth* / Names / Exodus 3:20)

The Yisra’elites had arrived in Goshen with their possessions and flocks, and while in Egypt, they had worked hard and become quite prosperous. Jealous of their success, the pharaohs had not only stolen everything they owned and enslaved them, the religious regime had become rich by not paying them for the labor they were forced to provide as slaves. God would rectify that situation. **“And thus My people (*’am* – family) will be treated favorably (*hen*) from these (*zeh*) Egyptian’s (*mitsraym*) perspective (*’ayn* – way of looking at things). When the time comes (*hayah*) that you walk (*halak*), you shall not (*lo*’) leave empty-handed (*reqam*).”** (*Shemowth* / Names / Exodus 3:21) Moreover, without supplies, clothing, and money, negotiating the road home would be problematic at best.

The tone of this godly prediction is far more conciliatory and polite than one would expect considering the circumstances. **“Women (*’isah* – wives) shall ask (*sa’al* – make a request to) those who live in the community (*saken* – the residents in the neighboring town) as well as guests (*guwr*) in their house (*beyth*) for supplies (*kaly* – utensils and cooking pots), silver (*kesep* – metal belongings) and gold objects (*kaly*) as well as clothing (*simlah* – apparel), which you should place (*sym* – put) on your sons and on your daughters, taking them away (*natsal* – to spare and save them) from (*’eth*) the Crucible of Egypt (*misraym*).”** (*Shemowth* / Names / Exodus 3:22)

Most English translations 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 of these terms is among their primary definitions, the Hebrews were unarmed and defenseless, and the verse begins with “women shall ask.”

Knowing the disbelieving and skeptical disposition of the Hebrews, especially as slaves under the unrelenting yoke of their Egyptian taskmasters, the hesitant

shepherd posed a classical “but what if...” **“Then (wa) Moseh answered (‘anah – responded), and said, ‘But (wa) what if (hen) they do not (lo’) listen to (shama’ – receive and pay attention to) the sound of my voice (qowl) or trust me (‘aman ‘ny – consider what I say to be accurate and truthful), but rather (ky) say (‘amar), ‘Yahowah (יְהוָה) did not (lo’) reveal Himself and appear (ra’ah – was not seen) to (‘el) you (‘atah).’”** (Shemowth / Names / Exodus 4:1)

“Yahowah (יְהוָה) said to him, ‘What is that in your hand?’ He answered, ‘A staff (mateh – a branch or scepter).’” (Shemowth / Exodus 4:2) The “branch” is one of the most oft repeated symbols for the Ma’aseyah, who was also “the shepherd of His sheep.” The “scepter” is prophetic of Yahowsha’s authority.

With the “shepherd’s staff, branch, and scepter” held firmly in his hand, Moseh carried the promise and power of the Ma’aseyah and Savior. But without this relationship, the situation would be as dire as when Satan, depicted as a *nahas*/serpent slithered out of the garden on his belly, and was forced to eat dirt. Therefore: **“And He [Yahowah] said, ‘Throw (shalak – cast) that (hu’ – literally him) on the ground (‘erets) now.’ And so he cast him (hu’) down and away toward (shalak) the dirt (‘erets – ground), and it came to exist as (hayah) a serpent (nahas – poisonous snake or viper). And Moseh fled away (nuws) from (min) his (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 the Ma’aseyah striking Satan’s head, thereby dealing with his venomous schemes. In this next passage, we see Yahowah giving Moseh control over Satan. He would be releasing His lost sheep from the Adversary’s realm of oppression and servitude in the making of mud bricks, and establishing them in the Ma’aseyah’s flock. This transformation from bad to good, between the “serpent and venomous snake” to the “branch, scepter, and staff” is made through the Hebrew word *yahazaq/hazaq*.

According to the most respected Hebrew lexicons, *hazaq* has a variety of shadings. According to one, *hazaq* means: “to be or to grow strong, to restore and renew, to establish and make firm.” According to another, *hazaq* conveys: “to become strong, to be strengthened, to prevail, and to be courageous.” A third says *hazaq* speaks of: “being adopted and becoming powerful by firmly grasping hold of someone.” To these thoughts, a fourth lexicon adds the idea of “repairing a relationship by becoming resolute and devoted.” A fifth suggests the concept of “confirmation by being constantly earnest and assiduous, being diligent, circumspect, unremitting and persistent, and thereby overpowering a foe.” A sixth Hebrew dictionary says *hazaq* means “to overpower, 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 (יְהוָה) said to Moseh, ‘Stretch out (*salah* – dispatch) your hand (*yad* – symbol of power and authority) and take hold of him (*huw’* – it). Be persistent and grow strong by constantly and earnestly holding fast to that which renews and restores (*yahazaq/hazaq* – being assiduous, paying close, careful, and unremitting attention to that which strengthens and establishes, be devoted and resolute, become adopted and be empowered) and (*wa*) it (*huw’* – he) accordingly (*la*) came to exist as (*hayah*) a staff, branch, and scepter (*mateh*) in (*ba*) his (*huw’*) palm (*kaph* – from *kaphaph*, that which bends or bows down)...”** (*Shemowth* / Names / Exodus 4:4) While I recognize that most English translations say “grasp it by the tail,” that meaning cannot be justified by the text.

Digging deeper into this passage, we should note that *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 for power and authority, especially God’s. *Kaph* and *kaphaph* convey the inverse of power and authority which is to lower oneself and bow down. The transformation from the serpent’s realm to God’s family which *hazaq* describes occurs because the universal source of power and authority stretched out His hand and bowed down to rescue us. There is a word-picture of our salvation encapsulated in every phrase and symbol.

“...so that (*ky*) they may see (*ra’ah* – become aware) that Yahowah (יְהוָה), the God of their fathers (*‘ab*), the God (*‘elohym*) of ‘Abraham, God of Yitschaq, and God of Ya’aqob, is trustworthy and reliable (*‘aman* – verifiable and true, consistent and enduring, faithful to support, nourish, be concerned about, attend to as a parent would care for a child, confirm and uphold).” (*Shemowth* / Names / Exodus 4:5)

The Ma’aseyah Yahowsha’ was sent 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 Sabbath where Yahowah’s sheep return to His care and protection.

‘Aman, pronounced “aw·**man**,” is a marvelous Hebrew word. In addition to meaning that we should “have the confidence to trust and rely upon” Yahowah, it confirms that His Word is “verifiable and true, consistent and enduring.” And Yah’s Word affirms that God “is so concerned about us that He will be faithful to nourish us, attending to us as a parent would care for their child, supporting and upholding us,” so that we might “endure throughout time” in His presence. It even means “choose the right way” and “choose to take the right hand” of God. *‘Aman* therefore, encapsulates much of what Yahowah wants us to know.

As such, *'aman* appears 144 times in the Torah, Prophets, and Psalms. However, on thirty of those occasions, the same three Hebrew letters (אמן) were pointed *'amen*, pronounced “aw-**mane**,” by the Masoretes, and said to mean “verily, truly, and so be it.” From these thirty arbitrary vocalizations, one of Scripture’s most meaningful terms was then transliterated “amen” and it became a thoughtless conclusion to billions of prayers. And while it is a shame that a word so rich in meaning, and so essential to our salvation, has been rendered as a religious hiccup, it’s 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 essentially 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 scholars 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 wouldn’t end all of their conversations with God by inferring that His name is Amen.

Sin is a disease, one which infects and destroys our soul, 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. Apart from two prophetic miracles, it wasn’t until Yahowsha’s healing advent that leprosy was routinely cured, allowing the leprous men and women back into their communities. In this light, we read: “**And then** (*wa*) **continuing on** (*'owd*), **Yahowah said** (*'amar*) **to him** (*la hu'*), **'Please** (*na'*) **place** (*bow'*) **your** (*'atah*) **hand** (*yad*) **inside your garment beside your bosom** (*ba 'atah hyq* – within your robe by your heart).’ **And he moved** (*bow'*) **his hand** (*yad*) **inside** (*ba*) **his robe** (*hyq*) **and pulled it out** (*yasa'*) **from his chest and behold** (*hineh*) **his hand was diseased and leprous** (*sara'*), **looking like** (*ka*) **snow** (*seldg*).” (*Shemowth* / Names / Exodus 4:6) (The phrase “from his chest” in the last sentence was omitted by the rabbinical Masoretes. I am sharing this with you because, without access to the DSS, you might not understand why I was adding things which don’t appear in the preponderance of modern texts.)

When we turn around attitudinally, and come back to God, placing Him in our hearts, and thereby return to fellowship with Him, Yahowah restores us, heals us, and renews us. “**Now He said, 'Return** (*suwb* – turn around, change, come back, and restore) **your hand** (*yad*) **to** (*'el*) **your bosom** (*hyq* – to your garment).’ **So he returned his hand to his robe near his chest** (*hyq*), **and when** (*wa*) **he brought it out** (*yasa'*) **from** (*min*) **his garment** (*hyq*), **behold** (*hineh*) **it had been restored** (*suwb* – returned and brought back, recovered, repaired changed and renewed) **to being like** (*ka*) **his flesh** (*basar*).” (*Shemowth* / Names / Exodus 4:7)

So long as we don't actively lead people away from God, so long as we don't inhibit access to our Heavenly Father, we can at any time change our ways, stop relying upon ourselves or others, and return to God.

Still speaking to Moseh about the reaction of the children of Yisra'el to the validity and reliability of their mission, Yahowah said, **“So that if (*'im*) it happens (*hayah* – comes to exist) that they don't (*lo'*) trust and rely (*'aman*) upon you (*la 'atah*), don't listen to (*lo' shama'* – hear, understand, and pay attention to) the sound of your voice, or trust the initial (*ri'shon* – first and primary) sign (*'owt* – symbol with meaning, miracle, example and illustration), then (*wa*) they will come to recognize as verifiable, trustworthy and reliable (*'aman*) the following and subsequent (*'acharown* – final, that which comes after, and last) sign (*'owth* – miraculous undertaking and illustrative example).”** (*Shemowth Shemowth* / Names / Exodus 4:8) (The “so that” at the beginning of this verse was omitted by the Masoretes.)

Water, which is the substance from which life initially flowed, and which still exists as the universal solvent, had been the common symbol for renewal and cleansing, but removing the consequence of sin from our mortal souls and restoring us would require something far more valuable, more precious, more vital—blood. So, **“If (*'im*) it happens (*hayah* – comes to exist) that they don't (*lo'*) trust and rely upon (*'aman* – recognize as verifiable and true) these (*'eloeh*) two (*shanyam*) signs (*la 'atah*) and don't listen to (*shama'* – hear, understand, and pay attention to) the sound of your voice (*qowl*), then (*wa*) you shall obtain (*laqah* – select, accept, grasp hold of and receive) water (*maym*) from (*min*) the River Nile (*ya'or*) and pour it out (*sapak*) on that which is withered and dried up (*yabasah* – desolate and lifeless, forsaken). And the water (*maym*) which relationally (*'asher*) you obtain (*laqah* – select, accept, grasp hold of and receive) from (*min*) the River Nile (*ya'or*) shall come to exist as (*hayah*) blood (*dam*) in and among (*ba*) that which is withered and dried up (*yabasah* – desolate and lifeless, forsaken).”** (*Shemowth* / Names / Exodus 4:9)

These three symbolic signs, that of establishing power over Satan's influence, returning to God and being healed by Him, and of blood renewing those who are lifeless, were designed to engender trust in and reliance on Yahowah. And 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 canvass God painted for us, we can see how these three word pictures reinforce and confirm vital aspects of Yahowah's plan. And once one knows what the pieces are, and understands how they fit together, the Artist who composed them miraculously appears trustworthy and reliable.

None of the next sixteen verses are extant in the Dead Sea Scrolls. That's 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 Moshe that His one and only name for all people and all time was Yahowah and He instructed Moseh to use it. Therefore, I am going to omit the Masoretic addition which clearly does not belong.

“Then (wa) Moseh said (‘amar) to (‘el) Yahowah (יְהוָה), ‘Please (by – excuse me) [omitting ‘adonay], I (‘anoky) am not (lo’) a man (‘ysh – 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 (‘atah) spoke (dabar – communicated words) to (‘el) Your (‘atah) servant (‘ebed – associate or coworker). Indeed (ky), my mouth (peh) is thick and unresponsive (kabad – is heavy and suffers from inertia) and my tongue (lason) is difficult and slow to move (kabad).” (Shemowth / Names / Exodus 4:10)

Moseh considered himself inadequate and unqualified—especially with regard to delivering Yahowah’s message. And that is what made him perfect. God likes using flawed implements because to be effective, He knows that they will have to remain dependant 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.

Gam, which appears three times in the previous passage, in addition to “also, moreover, and neither” means “associated with, abundant, quick, or formal.” All of which could be used to say that Moseh wasn’t a “fast talker,” or even a man of “many words.” He also wasn’t someone who might be “associated with making a formal public address.”

Ebed, which is translated “servant,” 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 “slave,” but instead as “a coworker or associate,” albeit, not yet “engaged in the mission.”

If Yahowah, Himself, is willing to go with you and be your partner, you have nothing to worry about. **“Yahowah (יְהוָה) said to him, ‘Who (my) made (sym – created and placed) the mouth (peh) of the man/‘Adam (la ha ‘adam)? Or (‘ow) who (my) could have made (sym) him mute (‘ilem – to be unable to speak), or deaf (heres), or sighted (piqah – able to see), or blind (‘owr)? Is it (halo) not (lo’) Me (‘anoky), Yahowah (יְהוָה)?”** (Shemowth / Names / Exodus 4:11) Loosely translated: If I made it: I can make it work. If I hadn’t wanted man to speak, listen, or see, you’d be mute, deaf, and blind.

Yahowah plays favorites. He picks and chooses who He wants to work with. And once He decides, He is ready to engage. **“So now** (*‘atah* – straight away) **let’s go** (*halak* – start walking). **I** (*‘anoky*) **will be** (*hayah* – exist) **with** (*‘im*) **you** (*‘atah*), **pouring out** (*yarah* – controlling the flow of) **words** (*dabar*) **from your mouth.**” (*Shemowth / Names / Exodus 4:12*)

Moseh’s response had to hurt. **“He said, ‘Please** (*na’*) **release** (*salah*) **my hand** (*yad*). **Please send out** (*salah*) **someone else.**” (*Shemowth / Names / Exodus 4:13*)

God could not compel Moseh into going without infringing upon his freewill. So, after showing His frustration, Yah came up with an accommodation. **“Indeed** (*‘ap*), **Yahowah** (𐤏𐤃𐤏𐤃𐤁) **became angry** (*harah* – was displeased and grieved, vexed and agitated) **with Moseh. So He said, ‘What about** (*halo ha lo’* – why not) **‘Aharown** (*‘aharown* – bringer of light and choice (i.e., informed freewill)), **your brother** (*‘ah*) **and a Lowy** (*lowy* – One who Unites)? **He is indeed** (*ky*) **known** (*yada’* – recognized) **to speak** (*dabar*) **words** (*dabar*).” (*Shemowth / Names / Exodus 4:14*) In the mission to share the name of God and expose His Word, purpose and plans, Moseh would have the help of a loving brother.

This is reminiscent of Yahowsha’s prophetic letter to the Philadelphians—to the *ekkllesia*/called-out assembly known for brotherly love. They would also be rescued by Yah. **“And to the messenger of the *ekkllesia* in Philadelphia** (*Philadelphieia* – brotherly association; from *philos*, meaning friend, associate, or familial relationship and *adelphos*, meaning brother) **write, ‘These things relates He who is awesome, cleansed, and set apart, He who bears the truthful identity and the true name, He who has and holds the costly key, He who opens doors which no one closes, and when shut no one can open.’”** (Revelation 3:7) The passageway to salvation is the pole upon which Yahowsha’ hung. The key that unlocks the gate is Yahowah’s Word. **“I know what you do. Behold, I have given you an open door** (*thura* – portal, entrance, gate, and way; an opening through which sheep can pass and the doorway to [My] home), **which no one has the power or ability to shut...**” Our invitation to His home, and the means to get there, are provided by the one who guided Moseh, the one who authored the Towrah. **“...because you have carefully attended to and observed My Word, and have not denied or disregarded My proper and personal name.”** (3:8) **“And because you have carefully attended to My Word to cheerfully endure, indeed, I also will watch over you and carefully attend to you, keeping you out of the hour of tribulation which shall come upon the whole of the inhabitants of the world to test those who reside on the earth.”** (Revelation 3:10)

There are some memorable lines along our way to the first official Passover. The first of them is found in *Shemowth* / Names / Exodus 4:22-23. **“Say to Pharaoh, ‘Thus (*koh* – also) says Yahowah (אֲשֶׁר), ‘My (*’eth* – as a marker of association) **firstborn** (*bakowr* – virginal first fruit and first to rise) **child** (*ben* – son) **is Yisra’el** (*yisra’el* – from *’ysh sarah* and *’el*, individuals who strive and struggle with, those who persist, engage, and endure with, those who persevere with and are empowered by God), **and I am telling** (*’amar* – saying to and asking) **you, ‘Let my son** (*ben* – child) **go, releasing him** (*salah* – let him loose and send him off) **to work** (*’abad*) **with Me** (*’any*). **If you are defiant and refuse** (*ma’an* – rebel and are unwilling) **to set him free** (*’huw’ salah*), **be aware** (*hineh*), **I will slay** (*harag* – intentionally kill) **your firstborn** (*bakowr* – child who inherits birthrights, first fruits).””**”

Yisra’el was called out of the crucible of human religious and political oppression to serve as an example and as witnesses, bringing us the Hebrew Scriptures, just as the *ekklesia*/called-out assembly would convey Yahowsha’s message, calling us out of the same realm. This Exodus, or path from man to God, is memorialized in the seven *Mow’ed Miqra’ey*/Called-Out Assembly Meetings which begin with Passover, Unleavened Bread, and FirstFruits—all three of which are being referenced in this verse. Yahowah’s only begotten, firstborn son was slain on Passover. As a result, our mortal souls were freed, released from the penalty of sin on Unleavened Bread. As a result, we inherit a birthright, and become our Heavenly Father’s children. Yahowah’s purpose, like His Word and His plan, is clear, consistent, and compelling.

Yisra’el was distinguished as “Yahowah’s firstborn child” because the entire purpose of this plan is for us to have the knowledge, opportunity, and means to choose to be born anew into our Heavenly Father’s family, enjoying life as God’s children. The Children of Yisra’el would be the first to be called out of man’s world and to be led into the Promised Land, but they would not be the last.

That is not to say that the Yisra’elites were a good example, 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* – source of light and choice) **spoke** (*dabar* – communicated) **all** (*kol*) **of the words** (*dabarym* – statements and messages) **which** (*’asher* – by way of relationship) **Yahowah** (אֲשֶׁר) **had spoken** (*dabar*) **to Moseh** (*moseh* – one who draws out). **And then he performed** (*’asah*) **the**

signs (*'owth* – non-verbal symbols designed to communicate a message) **in the sight** (*'ayn* – presence) **of the people** (*'am* – family). **So** (*wa*) **the family** (*'am* – people) **trusted and relied upon** (*'aman* – considered it to be reliable, verifiable, trustworthy and true) **that indeed** (*ky*) **Yahowah had received the news** (*shama'* – had listened to), **had seen** (*ra'ah* – considered), **had become acquainted with, and would attend to** (*paqad 'eth* – had sought out and inspected the circumstances associated with) **the miserable oppression and persecution** (*'ony* – harassment and suffering, affliction and poverty, suppression) **of the Children** (*ben* – sons) **of Yisra'el. And they knelt down** (*qadad*) **and fell prostrate** (*sahah*).” (*Shemowth / Names / Exodus 4:30-31*) To capitalize on Yahowah’s rescue plan, they would have to get back on their feet and walk with God and away from their human oppressors.

“**After all of this** (*'achar* – following this, in the aftermath), **Moseh and Aharown went to** (*bow'*) **Pharaoh** (*par'oh* – transliteration of the Egyptian title meaning Great House) **and said** (*'amar*), **‘The God** (*'elohym*) **of Yisra'el says** (*'amar*), **‘Let My family go** (*salah 'any 'am* – dispatch My people) **so that they might celebrate a festival** (*hagag* – revel in a party, be giddy and dance) **to** (*la* – concerning, according to, with regard to, and towards (as in moving closer to)) **Me** (*'any*) **in the** (*ba ha*) **wilderness** (*midabar* – barren desert).”” (*Shemowth / Names / Exodus 5:1*)

In the immediate aftermath of the Passover, the Children of Yisra'el would celebrate the first feast of Unleavened Bread during their eight-day walk across the Sinai Peninsula. This would culminate in a FirstFruits harvest of saved souls on the protected side of the Red Sea. The Exodus and the Miqra'ey are irrevocably linked.

The Egyptian gods were modeled after those who were worshiped in Babylon. They included Osiris, who married Isis—the Queen of Heaven and the Mother of God. Osiris, like Nimrod, was killed and resurrected, managing in the process to impregnate Isis, giving birth to the son of the sun, named Horus—the reincarnation of Osiris. Ra, Amen, Amun, and Aten served as other names for the sun deity. And while there were 2,000 gods in the Egyptian pantheon, there wasn’t a real one in the bunch.

“**But** (*wa*) **Pharaoh said, ‘Who** (*my* – what) **is Yahowah** (𐤎𐤏𐤍𐤏𐤃) **that** (*'asher*) **I should listen to** (*shama'* – I should pay attention to) **His voice** (*qowl*) **and let Yisra'el go** (*salah*)? **I am not acquainted with** (*lo' yada'* – do not know) **Yahowah** (𐤎𐤏𐤍𐤏𐤃). **I will not let Yisra'el** (*Yisra'el* – individuals who engage and endure with God) **go** (*salah*).” (*Shemowth / Names / Exodus 5:2*)

“And then (wa) Yahowah (יְהוָה) said (‘amar) to (‘el) Moseh (moseh), ‘So now (‘atah) you will see (ra’ah) what (‘asher) I will do (‘asah) to (la) Pharaoh....” (Shemowth / Names / Exodus 6:1)

In the intervening period, Pharaoh used his religious and political power to oppress the Hebrews all the more. His slave drivers became ever more brutal as production quotas were increased. If there were going to be a test between gods, Pharaoh believed he would win.

This egomaniac’s name was Dudimose (known as Tutimaos in Greek). According to the Royal Canon of Turin, he was king in the waning days of the 13th dynasty. His rule would end suddenly this year—1447 BCE.

As their work increased, the Hebrews responded to the added pressure by lashing out at Moseh. Their lack of trust and fidelity would become epidemic.

Speaking of a lack of trust, since there are only two words in the next verse which are extant in the Qumran scrolls, I’m not comfortable with the Masoretic’s 11th-century CE rendering. At issue is whether *lo’*, meaning “no” or “not,” actually appears in the text. **“And (wa) God (‘elohym) spoke (dabar) to (‘el) Moseh, and (wa) said (‘amar) to (‘el) him (huw’), ‘I am (‘any) Yahowah (יְהוָה). I was seen by (ra’ah ‘el – appeared and became visible to) ‘Abraham, to Yishaq, and to Ya’aqob as (ba) God (‘el) Almighty (shaday). And (wa) My name (shem), Yahowah (יְהוָה), was [not (lo’)] known (yada’) to (la) them (hem).”** (Shemowth / Names / Exodus 6:2-3)

God has just told Moseh that Yahowah is His one and only name—the single and solitary name by which He wishes to be known for all time, by all people, and in all places. There would be no reason for Him to conceal it then or now. Moreover, without stating the alternative moniker, the statement is irrelevant at best and perhaps even contradictory. However, one would not have to look very far to find a group of religious clerics who didn’t want God’s name to be known or spoken, and who had demonstrated a repeated willingness to copyedit the Torah, Prophets, and Psalms to accomplish their ill-advised agenda—the very same rabbis who created the Masoretic text.

Considering the fact that Yahowah’s name is based upon *hayah*, the Hebrew word for “exists,” it is interesting to note, that *lo’* (לוֹ), meaning “not,” is the inverse of His title *‘el* (אֱלֹ), “God.” Also interesting, *ba* is almost always translated “in,” rather than “as,” so: *ba ‘el shaday* literally means “in the almighty power of God.” The one who “appeared” and “became visible” with the power of God, is Yahowsha’—the human manifestation of the Almighty. It is not only possible, but likely that Yahowsha’ represented Yahowah in His meetings with Abraham, Yitschaq, and Ya’aqob.

The facilitating act of the Covenant is God standing up for us so that we would be able stand with Him. “**And also** (*wag am*), **I established** (*quwm* – stood upright on behalf of) **My Covenant Relationship** (*beryth* – pledge, familial alliance, family agreement, and marriage vow) **with** (*‘eth* – near and among) **them, to** (*lo*) **give** (*natan* – grant, deliver, and bestow to) **them the land** (*‘erets* – region) **of** (*‘eth* – associated with) **Kan’an** (*kan’an* – to subdue, subjugate, and humble), **in whose** (*ba ‘eth ‘asher*) **land** (*‘erets* – realm) **they had lived** (*guwr*) **as foreigners** (*magowr* – illegal aliens). **Moreover** (*gam*), **I** (*‘any*) **heard** (*shama’* – received the news of, listened to and understood) **the painful groaning** (*na’aqah* – moaning) **of the Children** (*ben* – sons) **of Yisra’el, whom** (*‘asher*) **the Egyptians** (*mitsraym* – the crucible) **have enslaved** (*‘abad* – reduced to servitude). **And I remembered** (*zakar*) **our Covenant Relationship** (*beryth* – familial association based upon marriage and home).” (*Shemowth / Names / Exodus 6:4-5*)

Confirming that the Exodus serves as the historic model for the redemption of all mankind, we read: “**Therefore** (*ken* – pertaining to what has just been discussed), **say to** (*‘amar* – declare and promise to) **the Children of Yisra’el, ‘I am** (*‘any* – I am here and I affirm that I am) **Yahowah** (יהוה), **and I will bring you out** (*yasa’* – descend, lead you out, and deliver you) **from under** (*min tahat*) **the Egyptian burden of forced labor** (*sabal*), **and I will save** (*nasal* – rescue, deliver, snatch away, and spare) **you from work** (*‘abodah* – labor, duties, deeds, and slavery), **redeeming you** (*ga’al* – as a kinsman paying the price to buy you back, saving you) **by** (*‘eth*) **extending the offer of a** (*natah* – by bowing down as an outstretched) **sacrificial lamb** (*zarow’a* – arm), **with** (*‘eth*) **great** (*gadawl* – important, powerful and mighty) **acts of judgment** (*shephet* – adjudication, providing legal aid, vindication, and leadership).” (*Shemowth / Names / Exodus 6:4-6*)

The *zarow’a*/sacrificial lamb, is descriptive of our Savior who redeemed us by stretching out His arms at His crucifixion. Interesting in this regard, the Children of Yisra’el were saved from “works,” a foreshadowing of the fact we cannot earn, or even contribute to, our salvation.

This is the second time *zarow’a* is found in the Towrah. Even though it is a singular noun, it is usually translated “arms” or “shoulders.” Its root appears to be *zera*, meaning “seed” or “offspring.” But, based upon *zarow’a*’s use in the Word, there is good reason to associate it with Passover’s Sacrificial Lamb.

For evidence of this, let’s turn to the 49th chapter of Genesis. There we find that Ya’aqob, like the Children of Yisra’el, was wrestling with his own set of burdens, and that he had found a solution: “**His defense against these burdens shall remain** (dwell and abide) **perpetually, freed of imperfections and unwanted burdens by** (because of) **the sacrificial lamb** (*zarow’a* – the arms and

shoulders which bear burdens) **and hands, power, and authority of the Mighty One of Ya'aqob, out of whom there will be seen a Shepherd, the Rock who reestablishes Yisra'el—out of the Father who shall help and support you (strengthen, empower, and assist you, accomplishing the task) by the Almighty who kneels down presenting a gift from heaven to a special position that is close by, blessed gifts which stretch out from the bosom, blessed gifts from the depths of the womb.**" (*Bare'syth* / Genesis 49:24-26)

Yahowsha' is Yahowah on His knees, bowing down, diminishing Himself to human form to save mankind as the *zarow'a*/the perfect sacrificial Lamb of God who bears the sins of world, the Shepherd, the Rock who restores Yisra'el, the only begotten Son of our Heavenly Father.

The third use of *zarow'a* is found in Shemowth 15:16. The discussion begins, as do the others, talking about redemption: **"In Your mercy (loving kindness and favor) You have guided and led the family whom You have redeemed (*ga'al*). You have guided and sustained (*nahal*) them by your strength and might into God's Set-Apart abode (place where shepherds and their flocks dwell)."** (*Shemowth* / Names / Exodus 15:13)

Within this context of redemption and living with God, Moseh revealed: **"By the greatness and magnitude (*gadawl*) of Your sacrificial Lamb (*zarow'a*), they [the Lord/Ba'al serving adversaries] will be silenced. Now and forever (eternally throughout time) the Rock (the stone which establishes and restores) passes over the family of Yahowah (𐤅𐤓𐤏𐤃), eternally passing over the family whom You acquired by purchasing them in a redemptive act."** (*Shemowth* / Names / Exodus 15:16)

Here we have the "mighty sacrificial Lamb," the "Rock who restores," two "passovers," and the "family" who has been "acquired at a price." Once again, *zarow'a* provides a wonderful preview of Yahowsha'.

The fourth occurrence of *zarow'a* is found in BaMidbar / In the Wilderness / Numbers 6:19. It leaves no doubt that *zarow'a* represents the Sacrificial Lamb of God, the Upright Pillar, the Door to Salvation, the Living Waters, the fulfillment of Unleavened Bread, the Gift, and the Nazarene. **"The priest shall take (lay hold of and accept) the sacrificial lamb (*zarow'a*), the clean and perfect ram symbolizing the upright pillar and doorway (*'ayl*) which has been boiled in water, one unleavened bread (*masah halah*) out of the basket, and one unleavened wafer (*masah raqyq*) and give them as a gift (*nathan*) unto the hands of the Nazarite (*nazyr* – the separated one)."** (*Bamidbar* / In the Wilderness / Numbers 6:19)

Now that we have found confirmation that the Exodus serves as the universal metaphor for human redemption, and that Passover's Sacrificial Lamb is our

Savior, let's consider the result. **“I will select, receive, take, and grasp hold of (*laqah* – grasp by the hand, obtain, acquire, and accept) you all as (*'eth*) My (*'any*) family (*'am* – people), and I will exist as (*hayah*) your God (*'elohym*). You will know (*yada'* – realize, understand, acknowledge, respect, and become familiar with the fact) that indeed (*ky*) I am (*'any*) **Yahowah** (אֲיָהוָה), your God (*'elohym* – Mighty One) who brought you out (*yasa'* – descended, leading you out, and delivering you) from under (*min tahat*) the Egyptian burden of forced labor (*sabal*).”** (*Shemowth* / Names / Exodus 6:7)

As with any loving father, God wants to hold His family in His arms, grasp His children by the hand, and lead them from harm's way. Yahowah's purpose is to establish a loving family.

But alas...**“Then Moseh spoke (*dabar* – communicated these words) thusly (*ken* – accurately and honestly) to (*'el*) the Children (*ben* – sons) of Yisra'el, but they did not (*lo'*) listen (*shama'* – pay attention) to Moseh because of (*min*) the absence of (*qoser* – their discouraged despondency over the lack of) the Spirit (*ruwach*) and their hard, cruel, and unyielding (*qaseh*) work (*'abodah* – labor, duties, deeds, and slavery).”** (*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. The reasons for this, in addition to the toll of the human oppression they endured, were either that they lacked Yahowah's Spirit, and thus were estranged from Him, or they were under the influence of the depressing and discouraging spirit of Satan. Either rendering of *qoser ruwach* would be appropriate.

At this point, Yahowah asked Moseh and Aharown to meet with Pharaoh a second time. **“Yahowah (אֲיָהוָה) said (*'amar*) to Moseh (moseh – One who Draws Out), you will be seen (*ra'ah*) as having been given (*nathan*) God's title (*'elohym*) by Pharaoh and your brother 'Aharown (*'Aharown* – Enlightened Expression of Freewill) will exist as (*hayah*) your prophet (*naby'* – one who speaks predicting the future).”** (*Shemowth* / Names / Exodus 7:1)

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. **“I will harden (*qasah* – stiffen and cause to be stubborn, obstinate and inflexible) Pharaoh's heart (*leb*) so as to greatly increase (*rabah* – multiply and make magnificent) My signs (*'owth* – nonverbal forms of communication which convey examples and meanings) and miracles (*mowpeth* – wondrous symbols) in the realm (*'erets* – region, land, and nation) of the Crucible (*mitsraym* – Egypt).”** (*Shemowth* / Names / Exodus 7:3)

There is a reason for 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 and love Him we are healed by Him, and that lifeless lives can be renewed by the blood of the Passover Lamb. They convey our Heavenly Father's overall desire for 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 venomous snake...**“Then Pharaoh also (*gam*) summoned (*qara'* – called out to and invited) his sages (*hakam* – learned, wise, and crafty men, teachers, judges, and technicians with human knowledge) and sorcerers (*kasap* – occultists working magic on behalf of demonic spirits), and also (*wa gam*) performing (*'asah* – preparing and doing things) were the soothsaying priests (*hartom* – 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 Crucible of Egypt (*mitsraym*) using their secret incantations and magic (*lahatym* – 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 evil, between Yahowah's associates and Satan's minions, between the best mankind could offer and God. This passage serves as a clear depiction of the precise conditions from which Yahowah is willing and able to rescue us.

In Egypt, the perpetrators of oppression and suppression have been identified. They include a head of state, a dictator in this case; a man so egotistical, he said that he was god. The country and its people belonged to him. Among his coconspirators were “sages, learned, wise, and crafty men, teachers, judges, and technicians with human knowledge.” These folks were both high-ranking political officials and elitists. The religious element of his society was represented by “sorcerers—occultists who worked magic on behalf of demonic spirits,” and also by “soothsaying priests, 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.” As clearly as words allow, God is telling us that the Adversary uses religious and political schemes to oppress and suppress, and that He will perform miracles to free us from their spell.

This gaggle of self-described religious geniuses and political egomaniacs in this scene, 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 didn't realize that by doing so they were simply exposing the nature of the religious scheme they had invented. All religions, starting with Mystery 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 powerful. And all of 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 promises, making the choice to reject God enticing.

So with demonic assistance, and a little trickery, the staffs of Egypt's religious and political elite also turned into snakes. **“But ‘Aharown’s staff (*mateh* – branch and scepter) **swallowed** (*bala*’ – consumed, engulfed, and devoured) **their walking sticks.**”** (*Shemowth* / Names / Exodus 7:12) Once again, the imagery tells us that Yahowah, by way of the Ma'aseyah, gives His children power over Satan and his schemes.

Of particular relevance to this audience, the Egyptian mother-earth goddess Hathor (later known as Isis—the queen throne-goddess of magical powers and healing), who was the mother of Ra, and who was seen as the Queen of Heaven, was depicted as a snake in addition to a golden calf. By this second miracle, Yahowah demonstrated that the Mother of God and Queen of Heaven ideology was a myth. But more than this, 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 torn asunder.

Speaking of myths being torn asunder, the Masoretic Text, which serves as the basis for all English bible translations, is unreliable. Beginning with Shemowth 7:18, and including 8:4, 8:23, 9:5, 9:19 and 10:2, entire paragraphs of the Towrah were removed by the Masorettes 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 basis of Rabbinical 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 were dedicated to justifying rabbinical superiority over the Lowy / Levites, to eliminating all references to Yahowah, to concealing and corrupting Messianic prophecies which confirmed Yahowsha's claims, and to 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 Halakah (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 Akiva (d. 135 CE), the father of Rabbinical 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 nearly 2,000-year Diaspora in Europe. And while he was the most influential figure within the rabbinical movement, the process of religiously inspired copyediting began with the first rabbis as far back as 30 BCE.

The Qumran scrolls demonstrate that substantial chunks of the Towrah were removed by them, creating a text which a millennia later became the basis of the Masoretic. These considerable omissions from the book of Shemowth / Exodus (as well as from BaMidbar / Numbers and Dabarym / Deuteronomy), and their heavy-handed copyediting of the book of Yasha'yahuw / Isaiah, serve as proof that their work cannot be trusted. And that means that 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, at this time Yahowah told 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 Nile, life, and fertility—Hapi.

Aharown was told to stretch out his staff which turned Egyptian streams, pools, and reservoirs into blood—including water found in stone and wooden buckets. But once again, Pharaoh's sages, sorcerers, and clerics were able to emulate aspects of this miracle, so the Egyptian despot yawned and walked back home. However, his cadre of religious clerics would not have been so blasé. Yahowah obviously had power over Naunet, Mut, and Nu, the goddess of primal waters from which all life was said to have arisen.

Seven days later, after the fish had all died, Yahowah inundated Egypt with frogs, *saparda'*, in Hebrew. Besides the symbolism of these bird-brained creatures being wart-covered and primitive, *saparda'* is based upon *sapar*, meaning "to withdraw, to leave, and to separate from." God would withdraw His people from Egypt and separate them unto Himself.

These pesky little critters found their way into every storehouse and bedroom, even into every 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 here, most of Egypt's leading goddesses were identified with snakes while the most important gods were identified with frogs. As such, Amun, Amen, Horus, and Ra were depicted in hieroglyphics by way of a frog's head. But this god versus goddess 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 ask Yahowah to "kill (*muwt*)" the infestation of frogs, promising to release the Yisra'elites if God performed as requested. So God killed them, and the Egyptians removed them from their homes and piled them up in heaps, which of course stunk. It would have been wiser of the despot to take Yah's hint, and ask that the frogs be "withdrawn."

If the stench weren't bad enough, when Pharaoh went back on his promise, Moseh was told to have "**Aharown stretch out (*natah* – extend and bend down) his staff (*mateh* – branch and scepter) and strike (*nakah*) the dirt (*'apar* – dust, minute particles of matter) of the earth (*'erets* – ground, region, and realm) and it came to exist (*hayah*) as (*la*) annoying insects (*ken* – gnats, lice, flies, mosquitoes and maggots) in the land (*'erets*) of Egypt."** (*Shemowth* / Names / Exodus 8:17)

The moral of the story here 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 *'apar*/dust and dirt of the earth. Now, far too many of them had become like annoying maggots and lice to their Creator. So, He gave them a taste of their own medicine.

As an additional insight, the witnesses to this miracle would have worshiped Geb. He was considered to be the god of the earth, and the first ruler of Egypt, but it was now obvious that Geb was also powerless in the presence of Yahowah.

Ken, the Hebrew word for "annoying insects, gnats, lice, flies, mosquitoes and maggots," also means "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, these filthy flies and maggots, and these deadly mosquitoes had become a simile for the sages, sorcerers, and clerics at the helm of man’s most powerful regime. And this time, Satan’s minions were unable to replicate the sign.

The Egyptian “**livestock** (*miqneh* – domestic animals, possessions, and property)” would succumb next, with “**herds of horses, donkeys, camels, and cattle, and flocks of sheep being infected with a severe** (*kabed* – substantial, intense, fierce, harsh, and stubborn) **pandemic** (*deber* – disease, plague, and pestilence which causes widespread death).” (*Shemowth* / Names / Exodus 9:2)

Hathor, one of the oldest Egyptian solar deities, and the goddess of love 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 pharaoh’s. Further, it was the cow-goddess, Bat, who represented the heavens, who is said to have given the pharaoh’s their authority to rule over the people. This was now put into question. In addition, by killing bulls in addition to heifers, Yahowah was attacking one of the priest’s 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 mummification and a pharaoh’s fate in the underworld. Apis-Atum was represented by a sun-disk 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” from “*dabar*,” 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 which 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 wealth, to be proud and act arrogantly,” in addition to “severe, harsh, intense, and stubborn.” On the good side, we are called to “*kabed*” our Heavenly Father and Spiritual Mother in the Fifth Commandment, “viewing them as being significant, distinguishing them as being relevant, worthy, and important, honoring and distinguishing them.” Such is the choice we are all given, and such are the consequences.

In the context of *misraym* meaning “crucible,” and of carbon being the residue of life, this description of the plague is fascinating. “**And Yahowah said to Moseh and Aharown, saying, ‘You shall grasp hold of** (*laqah* – collect and obtain) **what fills the hollow of your hand** (*hopen*) **of soot** (*pyah* – 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 scatter** (*zaraq* – sprinkle) **it in the air** (*shamaym* – sky,

atmosphere, and heavens) **before Pharaoh's eyes. It shall exist as** (*hayah*) **fine dust** ('*abaq* – that which is diminished under pressure to powdery dirt or carbon soot) **over** ('*al*) **the region** ('*erets* – land) **of the Crucible** (*mitsraym*). **It will become** (*hayah*) **foaming puss** (*shahyn* – lesions of infectious disease on the dermis, including smallpox) **and it shall break out** (*parah*), **festering** ('*aba'bu'oth* – blistering as skin ulcers and pustules) **on the** ('*al ha*) **people** ('*adam* – humankind who are descendants of Adam), **animals** (*bahemah* – domestic livestock), **throughout the land of Egypt.”** (*Shemowth* / Names / Exodus 9:8-9) (The Masorettes added *kol*, meaning “all” before “the region of Misraym,” suggesting that the entire nation would be infected. But, Yah had already stated that the Hebrews and their livestock residing in Goshen would not be affected by this disease.)

Pharaoh's sages, sorcerers, and clerics were so badly afflicted, they couldn't so much as stand before Moseh, much less match or cure the plague Yahowah had imposed on those who had been ruthlessly tormenting His children. Now, pharaoh's team looked as diseased on the outside as their souls were corrupted inside.

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.

Based upon the text, it appears as if every Egyptian was rendered unable to walk due to their skin lesions, and was left temporarily to crawl around in the dirt. **“So then** ('*atah*), **because** (*ky*) **I stretched out** (*salah* – extended) **My hand** (*yad* – power and authority) **and struck** (*nakah* – afflicted) **you and your people** ('*am* – family, nation, and followers) **with** (*ba*) **the disease** (*deber* – plague, pestilence and pandemic), **you have become unrecognizable** (*kahad* – your identity is now hidden and concealed) **from** (*min*) **the ground** ('*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 forge bricks out of clay, were now rolling in the very mud from which their captives had toiled. They were but a breath away from returning to the dirt from which they, themselves, were made.

While their penalty fit their crime, God had a point that He wanted to make, one that would highlight the path out of man's political and religious realm and into paradise. So He told Moseh to inform Pharaoh: **“But** ('*ulam*), **for the sake of** ('*abuwr* – in order to advance) **this cause** (*zo'th*), **you will stand and present yourselves** ('*amad* – stand in front of a superior and be evaluated and accused), **in order for you to** ('*abuwr* – so that you) **see** (*ra'ah* – visually witness) **My power and authority** (*koah* – might and ability) **and witness My name** (*shem*) **being**

communicated (*seper/separ* – proclaimed, spoken, written, and recorded) **in** (*ba*) **all** (*kol*) **the realm** (*'erets* – land and earth).” (*Shemowth* / Names / Exodus 9:16) If this were translated “in the earth,” it would be a swipe at Osiris, the Egyptian god of the underworld.

It’s one thing to ignore God, or even reject Him, but when rebellion against Yahowah causes man to act pretentiously, that’s an all together different problem—especially when those who exalt themselves in the guise of religion and politics, abuse our Heavenly Father’s family. **“You are continuing** (*'owd*) **to behave haughtily** (*salal* – are being pretentious, insolent, and arrogant, exalting yourselves) **toward** (*ba*) **My** (*'any*) **family** (*'am* – people) **by not** (*bilty*) **releasing them** (*salah*).” (*Shemowth* / Names / Exodus 9:17)

Skin diseases such as lesions and leprosy, are used in Scripture as an outward sign of an inward condition—that of a corrupt soul. Water is then the symbol God uses to cleanse such imperfections. But water can be harmful, rather than helpful, if the recipient displays the wrong mindset. With their haughty attitude, Yahowah’s next sign would kill everyone who was defiant and didn’t duck for cover.

“This time (*'eth*) **tomorrow** (*mahar*), **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** (*lo'*) **existed** (*hayah*) **in Egypt** (*mitsraym* – the Crucible) **from the day it was founded until now. So then, go out and release** (*salah* – set free) **your livestock** (*miqneh* – herds and possessions) **and bring them to a shelter** (*'uwz* – to a safe refuge), **and everything else which is of concern to you** (*wa 'eth kol 'asher*) **bring** (*'atah*) **in** (*ba*) **from the field** (*sadeh* – open environs), **including every man** (*'adam* – person) **and every animal** (*bahemah* – living creature) **which** (*'asher*) **can be found** (*masa'* – attained) **in the open country** (*sadeh* – fields). **Those not** (*lo'*) **gathered and removed** (*'asap* – brought together and escorted, assembled and withdrawn) **into houses** (*beyth* – homes and shelters) **will die** (*muwth*) **when the hailstorm** (*barad*) **descends** (*yarad* – comes down) **upon** (*'al* – on and against) **them** (*hem*).” (*Shemowth* / Names / Exodus 9:18-19) The message was: release them and lead those you care about home or you and they will die.

At this point in the text, the Qumran scrolls confirm that the message which began with the 13th verse of this chapter, and continued through most of the 19th, and which was directed to Moseh, telling him and Aharown what to say, was then repeated in pharaoh’s presence.

Yahowah had seen to it that His people were protected. Not only did He preclude the pustules from breaking out on His people and their flocks, **“Only**

(*raq* – except) **in** (*ba*) **the region** (*‘erets* – land and area) **of Goshen where** (*‘asher*) **the Children** (*ben* – sons) **of Yisra’el** (*Yisra’el* – individuals who engage and endure with God) **were, there was no hail.**” (*Shemowth* / Names / Exodus 9:26)

The Egyptians had two weather gods, both of whose credibility was destroyed by this miracle. Maahes, depicted as a lion, was said to devour captives—something which is especially germane in this context. The other was Tefnut, the goddess of precipitation. She was depicted as a cat.

“Then Pharaoh sent out (*salah*) **a summons** (*qara’*) **to Moseh and** **‘Aharown and said** (*‘amar*) **to them, ‘In the conduct of my life** (*pa’am* – now, at this time), **I have sinned** (*hata’* – have acted improperly and I am guilty, I am unclean and I have missed the way). **Yahowah** (יְהוָה) **is right** (*tsadyq* – righteous and just, proven correct). **My people and I are guilty** (*rasha’* – evil and wicked).” (*Shemowth* / Names / Exodus 9:27) It was all true, but it would do him no good to admit it. Satan knows who Yahowah is, and he knows that he is wrong, but redemption requires more than just knowing the difference between right and wrong.

“Pray (*‘atar*) **to** (*‘el*) **Yahowah** (יְהוָה), **because** (*min*) **great** (*rab*) **is** (*hayah*) **God’s** (*‘elohym*) **voice** (*qowl*) **and the hail** (*barad*) **and the fire** (*‘esh* – lightning [not in MT but found in DSS]). **I will release you** (*salah* – send you away), **and will not** (*lo’*) **add** (*yasap*) **to** (*lo*) **this stand** (*‘amad* – standoff).” (*Shemowth* / Names / Exodus 9:28) Pharaoh had given up. Neither he, nor his wise men, neither his sorcerers nor his religious clerics, not even his pantheon of gods, were able to stand up to Yahowah, much less recognize that life’s goal was to stand next to Him.

While Moseh put an end to the hailstorm, he felt compelled to tell Pharaoh that his dealings with God were far from over. We all 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 Him. So Moseh said...**“I know** (*yada’* – recognize and understand) **that you and your servants** (*‘abed* – slaves and worshipers) **do not yet** (*terem*) **fear or revere** (*yare’* – stand in awe of or dread, venerate or respect) **Almighty** (*‘elohym*) **Yahowah** (יְהוָה).” (*Shemowth* / Names / Exodus 9:30)

Yahowah is a name, not a title. God is a title, not a name. So saying “God Yahowah” is like saying “President Lincoln.” 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.

(Based upon 4QExod SP, there is a possibility that Moseh wrote **“the** (*ha*) **Upright One** (*‘edon*) **Yahowah** (יְהוָה),”—with the title *‘edon*, meaning either

“Upright Pillar,” “Upright One,” “Foundation,” or “Father,” replacing ‘*elohym*, a title which literally means: “Mighty Ones” or “God.”)

The next verse is often put into parenthesis because most scholars don’t understand its relevance. **“The flax (*pistah* – a slender erect annual with blue flowers in the spring, used for making linen fibers and for burning in oil lamps) and the barley (*so’rah* – early ripening cereal grain) were knocked down (*nakah* – struck down and destroyed), for the flax was budding (*gibo’l* – beginning to bloom) and the barley was in the ear (‘*abyb* – the grain was still soft and moist in the head and not fully 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, and when made into apparel, it is often used symbolically to represent the Garment to Light in which we are adorned by our Spiritual Mother. The blue flower is symbolic of heaven, and thus of Yahowah’s home.

But the key to this verse is ‘*abyb*. Yahowah’s year begins in ‘*Abyb*, with the first new moon sited following barley grain appearing in the ear of the plant. This timing provided a way to synchronize twelve or thirteen 29.5-day lunar months with the 365.25-day solar year. The reason that it is important in this passage is because Yahowah is telling us that the first official Passover, now just fourteen days away, would occur in harmony with the Qara’ / Leviticus 23 date. And since Passover is celebrated annually on the fourteenth day of ‘*Abyb*, Yahowah is telling us that the Miqra’ey and the Exodus present the same plan and timeline.

We are told that once the hail ceased, Pharaoh reneged on his promise. Yahowah’s family remained enslaved in a milieu of political and religious schemes.

Throughout this process, I’ve seen Yahowah shaking His head, even laughing, at the plight of these revolting, and yet steadfastly arrogant, fools and their legion of false gods. Yah was mocking Pharaoh’s claim to be God’s son, and toying with his inept deities. He told Moseh, **“You may tell your sons and grandsons that I have dealt harshly and have made a mockery (‘*alal*) of the Egyptians. The signs (‘*owth* – symbols designed to illustrate something using non-verbal forms of communication) I have placed (*shym*) among (*ba*) them are so that you may know (*yada’* – recognize, understand, and acknowledge) that I am Yahowah (𐤏𐤃𐤏𐤃𐤁).”** (*Shemowth* / Names / Exodus 10:1-2) The reason God performs miracles, the reason He interacts in the course of human history, the reason God makes predictions, the reason He reveals Himself and His plan for us in His Word, is so that we could *yada’* Yahowah.

The Dead Sea Scrolls confirm that Yahowah followed the pattern He had set earlier, by first telling Moseh what He wanted him and Aharown to convey, and

then showing them delivering this message to pharaoh. In some cases, the Masoretes removed the message as it was being delivered to the Egyptian despot, and at other times, such as with the considerable omission which follows Shemowth / Exodus 10:2, Yah's message to His messengers.

“So Moseh and ‘Aharown went to Pharaoh and said to him, ‘This is what (koh) Yahowah (יהוה), God (‘elohym) of the ‘Ibry (‘ibry – Hebrews) says, ‘How long will you continue to (matay ‘ad) resist (ma’an – rebel and be defiant), suffering (‘anah – affliction, hunched up and crouched down in anxiety) because of (min) My presence (panah)? Let My people (‘am – family) go (salah – free them and send them away) to work (‘abad – serve) with Me.’”” (Shemowth / Names / Exodus 10:3) The freedom to exercise freewill is God’s promise and gift to mankind.

“But if (‘im) you refuse (ma’n – are unwilling) to let My family (‘am) go free (salah), behold (hineh), tomorrow (mahar) I will bring (bow’) locusts (‘arbeh) into your territory (gebuwl – regional boundaries, as in a governmental administrative area).” (Shemowth / Names / Exodus 10:3)

‘Arbeh is a “swarming insect,” but it also means “to possess the skill or ability sufficient to accomplish the task.” An ‘arbeh is both a “deluge” and a “floodgate,” even a “window.” But most importantly, ‘arbeh means “to be insignificant and to disappear suddenly.” ‘Arbeh is the opposite of rabah, “to be great.” God was going to humble the man who claimed to be a god. In the grand scheme of things, the man who considered himself to be great, was insignificant and would all too soon, disappear beneath the surface of the Red Sea.

“And Pharaoh’s servants (‘abed – slaves and worshipers) said to him, ‘How long will this be a snare (mowqesh – a baited trap) for us? Release (salah) the men (‘ysh – individuals) to work with (‘abad) Yahowah (יהוה), their God. Don’t you know (yada’ – recognize, acknowledge, and understand) that Egypt (misraym – the crucible) is destroyed (‘abad – has been squandered, wasted, annihilated, wiped out, and lost)?” (Shemowth / Names / Exodus 10:7)

Pharaoh Dutimose capitulated and agreed to let 600,000 Hebrew men leave, so long as they left their women, children, and flocks behind. But Yahowah doesn’t 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 (‘atah – now) please (na’ – I beg you), forgive (nasa’ – lift up and carry away, accept and tolerate) my sin (hata’t – wrongdoing and guilt) only (‘ak) this once (pa’am – this occurrence and instance) and pray (‘atar – plead) to your God (‘elohym), Yahowah (יהוה), and remove (suwr – take away and turn aside) this (zeh) death (muwth) from**

(*min*) **me** (*any*) **this one time** (*raq* – this singular and exclusive occurrence).” (*Shemowth* / Names / Exodus 10:17)

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

This pharaoh, like every other religious and political leader who has claimed to be god, god’s messenger, or god’s vicar, has committed an unforgivable sin. There would be no pardon for him, or for Ramses of Egypt, Nebachanezer of Babylon, Alexander of Macedonia, Augustus of Rome, Chin of China, Akiva of Rabbinic Judaism, Constantine of Catholicism, Muhammad of Islam, Joseph Smith of Mormonism, or any other man similarly inclined. Anyone who leads people away from the truth about Yahowah will be convicted and sentenced upon their death.

“Yahowah spoke to Moseh, ‘Stretch out (*natah* – extend) your hand (*yad*) toward the heavens (*samaym* – sky) and darkness (*hosek* – the absence of light) will come to exist (*hayah*) over the land (*‘erets* – realm) of the Crucible (*misraym* – of Egypt), and they will grope (*masas* – feel their way) in darkness (*hosek* – insignificant obscurity).’” (*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—insignificant. The darkness engulfed Egypt for three days. Every one of Egypt’s deified manifestations of the sun—Apis the Bull, Aten, Atum, Amen, Bast, Nut, and Ra—were insignificant and obscured.

There had been three signs and six plagues. Following the model of the Ten Statements and Sabbath, there would be another. And this one would be unlike any other.

“Now Yahowah (יהוה) said to Moseh, one (*‘echad* – certain 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 and against the Crucible of Egypt** (*mitsraym*). **As a result** (*ken* – this will be verified and is reliable and true), **after this** (*‘ahar ‘eth* – following this) **you will be set free** (*salah* – released and sent out) **from** (*min*) **this** (*zeh*).”** (*Shemowth* / Names / Exodus 11:1)

“You will be set free from *this*,” making “this (*zeh*)” the thing from which Yahowah would be freeing His family. In this regard, Egypt was like most every other nation on earth. Some men claimed god’s authority to justify their

dominion, while others actually claimed to be god. A marriage of cleric and king had been used here, and would be used throughout time, to deceive, control, and fleece the masses—to oppress and suppress them. An amalgamation of religion and politics conscripted men into armies which fought to confiscate land, property, and slaves on behalf of their covetous leaders. The masses were indoctrinated into mindlessly adhering to foolish works-based religious schemes. They worked for the benefit of their religious and political 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, Rome, Catholic Europe, or the Islamic Middle East. 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.

So it is from religion, politics, and toil in human schemes that Yahowah is *salah*/freeing His people. It is why Revelation's last summons, after the final destruction of the Whore of Babylon, depicts Yahowah saying: "Come out of her My people."

The means would soon be revealed. The first official Passover was now on the horizon.

LE: CW 12/12/12