

Shabat Study March 26, 2021, by Yada

Please Note: I have transcribed this to the best of my ability. Sound bites of parties speaking simultaneously and those which were inaudible to me have been deleted from the transcript. If I guessed at a word, it was followed by ( )? A \_\_\_\_ (blank line) indicates I could not understand the word or phrase and three periods ... indicate an interruption in the dialogue of one party by another. Thank you for your understanding. MK

Blowing of the Showphar. Good evening and welcome to Yada' Yah Radio. Before I get to the Preamble of Pesach, I want to address a couple things that came up during the introduction to the show. To the amazing number of people who unfortunately think they are part of the Covenant and who are promoting anti-vaccine conspiracies, I ask you to stop. You are making fools of yourselves. You have a religious zeal and for you it's the same as any religious order in that you're desperate to have people believe what you believe. So much of it is tied to the Christian mythology of the anti-Christ. Since there is no Christ, there is no anti-Christ. The whole thing is a bunch of malarkeys; the vaccine is not a mind controlling substance and it doesn't make you receptive to the mark of the beast. If you want the mark of the beast, read the Christian New Testament. It's Paul. The whole thing is just utter B.S. and it's frustrating.

The economy now is nothing but a bubble, and it is going to burst. It is going to be a far worse outcome than we experienced in 1929 because the conditions are far worse. So, we will have to talk about what we expect as the \_\_\_\_ in this play that is marking the degradation and ultimate demise of human existence. It's an important thing to cover. They are not conspiracies. They are just right-in-your-face economic and political facts as to what the nimrods have done to this country and to the world.

We have something that I didn't expect to be much \_\_\_\_\_. I started the better part of a year ago rewriting all of the books under the *Yada' Yahowah* series and thus far I think I have, to put it in perspective, 24 inches of books. I'm looking at my bookshelf and of the books that have been edited and rewritten in this new series is every bit of two feet of books, just looking at them from this spot. I think it's 15 volumes. I had hoped that we would get *Questioning Paul* done expeditiously so that I could return to Volume Four of *Yada' Yahowah* which is the first of two volumes on the Mow'ed Miqra'ey. The first volume is called the *Miqra'ey*, the second is called *Mow'ed* which would be the fifth volume of the series. I did get to it prior to Pesach, we've written a chapter and a half on it, and we're going to begin tonight a series based upon the prelude to Pesach.

Kirk, I sent you the chapter on Mitsraym / Crucibles of Oppression Leaving Man's World. I did not anticipate that the preamble would be as rich with insights as it is. This is a terrible thing that Jews around the world are celebrating Pesach as a Jewish religious festival. It's not Jewish, it's Yahowah's festival. They are celebrating in Canaanite fashion by having everything on the plate but lamb. They put a bone – a *zarowa'* on the plate but you can't eat it. All you do is chip a tooth. They are making the offering of Qayn and it's a tragedy what they have done. I don't think that in all of Israel tonight anyone is celebrating Pesach in the manner that Yahowah intended as the Doorway to Life, the Doorway to His home in conjunction with Matsah such that we are purified

of religious and political corruption. We're purified of Mitsraym in the process. The last thing you want is Pesach without Matsah.

I was telling Leah tonight that while the lamb was the best I've ever eaten. I began with the matsah, and I ended with the matsah, and I was telling her, "I need more matsah." I don't know about you, but I always want more matsah. Even though it's all symbolic at this point, I love the symbolism of having my soul cleansed of religious and political corruption. We are surrounded by all forms of corruption. Today is the celebration of Pesach and Matsah. The two combined so that we not only have eternal life, but are perfected and cleansed of religious and political corruption simultaneously.

Let's begin this prelude to our liberation. God is insistent that we leave the corruption and persecution of humanity before we enter His home. The story begins with these words.

**"These ('eleh – [wa is omitted in 4QpaleoGen-Exod]) are (hayah) the personal and proper names (shem) of the children (beny – of the sons) of Yisra'el (Yisra'el – from 'ysh sarah and 'el, individuals who strive and struggle with the Almighty and those who engage and endure with God) who arrived in (ha bow' – who came to) Mitsraym | the Crucibles of Political and Religious Oppression (Mitsraym – the cauldrons of coercion and cruelty in Egypt where people are confined and restricted by religious and political institutions; plural of matsowr – to be delineated as a foe and besieged during a time of testing and tribulation, from tsuwr – to be bound and confined by an adversary, besieged, assaulted, shut up, and enclosed in a concentration camp by those showing great hostility, and metsar – to be aware of a state of troubling hardship during imposition of anguishing distress)**

I didn't really think about and realize until quite recently that the actual root of *Mitsraym* is *tsuwr*. When we speak of the time of Ya'aqob's Troubles, troubles are *tsuwr* – "to be bound and confined by an adversary, besieged, assaulted, shut up and enclosed in the likes of a concentration camp by those showing great hostility."

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This is the opening line of *Shemowth/ Names/ Exodus*. You mentioned before we began the show that every aspect of *Mitsra*, and the plural *Mitsraym*, is derogatory. It is the plural of *matsowr* – the consequences of the crucible of oppression where people are delineated and exposed, besieged and subjugated, confined and restricted by man’s religious and political institutions. This is important because what is the purpose of Pesach and Matsah? For us to walk through the door that liberates our soul from religious and political corruption, from *Mitsraym*. We are celebrating our liberation from *Mitsraym* because we are celebrating our separation from religion and politics. *Matsowr* in turn is a compound of *mah* – to ponder the implication of something and *tsuwr* – “to be found confined by an adversary, besieged, assaulted, shut up, abused and enclosed in the likes of a concentration camp by those showing great hostility. This was the word that you looked up, didn’t you Kirk?

KIRK: Yes. *Tsuwr* is a proper name of a heathen god. It also includes rock, sharp edges, cliff fortifications, compounds. And then I looked up the two-letter root which means “to press, to crush, to strike, to tear an enemy, flint.” Flint is important because it’s how you make a weapon with arrows as well as spears. “To prey upon, trouble and pain, tight places and situations, when an enemy closes in and crushes you.” It goes on and on.

YADA: I stopped translating *Mitsraym* for Egypt because Egypt is a Greek name for the country. If you were to ask an Egyptian today what they call their country, they will say *Mitsra*. The name *Mitsraym* plural is the same name that is used today, and that name is so rich with meaning and it’s so easily from an etymological history deduced that it’s a crying shame that we don’t explain what it was that God was liberating His people from: *Mitsraym* is the crucible of human religious and political oppression. The more you study the word the more obvious it becomes.

KIRK: Why do these translators not use *Mitsraym*?

YADA: I do not know why they replace *Mitsraym* with Egypt. Why would you replace Yahowah’s Hebrew definition of the place, which is still used today, is rife with meaning and describes exactly what Yahowah is liberating us from, with a Greek word? Greece was still at this point eight centuries from even existing. I know, it’s mind boggling that we word so hard to confuse the message.

One of the names in this that has always been a challenge for me to translate is *Ya’aqob*. *Ya’aqob* is one of the Towrah’s most challenging names to properly define. It is a compound of *y*, the pronoun “I and me,” and *’aqab*, which is nothing more than “My Footsteps as a result of Me Grabbing the Heel” something *Ya’aqob* did as he tried to supplant his brother’s birthright.

As we contemplate the full array of meaning prescribed to *’aqab* we find it means “to receive the reward or suffer the consequences of circumventing or overreaching, digging in or supplanting one’s heels, often walking in a sly, accusatory and hideous manner.” When you look at *Ya’aqob* most of the word is not flattering; it’s hard to get a flattering definition, and realistically if we study the history of *Yisra’el* it’s pretty hard to get a flattering depiction of *Yisra’el*. It not only provides a picture of *Ya’aqob*’s life, but it is also a portrait of what *Yisra’el* would become.

I'm not a Netanyahu fan because he's elected based upon his pandering to the most religious of Jews. I think an orthodox Halakha Jew is among the most disgusting individuals on the planet. I'm not saying that as an assault on ethnicity. This has nothing to do with racism or anti-Semitism. It is a deliberate, bold and blunt criticism of the religion. It is insipid and stunningly ignorant and irrational. It's one thing for gowym who are ignorant of the Towrah to be stupid. It's another thing for Muslims who are completely ignorant of anything that is reasonable or rational to be religious. But there is no excuse for Jews. For them to screw it up and to miss everything that God said and to be opposed to Him and to pretend they are celebrating Pesach with a plate full of vegetables, God damn the religion of Orthodox Judaism. 'Elyah, when he returns as the witness, has a hell of a job. God wants to reconcile His relationship with Yisra'el and yet He has to be far more disgusted at Orthodox religious Jews than I am.

If you look at the name Ya'aqob, so much of it is negative. Perhaps the reason for that is that he represents Yisra'el, and they are a really good bad example. It doesn't change the point that they are God's people and will always be God's people. He wants to call His people home. I've devoted the last twenty years of my life to calling God's people home, but I recognize that few listen. No one who is religious listens. They aren't worth saving. For those who are secular there is no hope. So much of what we are going to read through in this chapter speaks directly to Yisra'el. Hopefully, we find some receptive ears among the Children of Yisra'el.

I don't know if you found anything that I missed. Ya'aqob has always been a tough one for me and never one that I'm able to translate easily which is why I'm really glad that Ya'aqob was replaced by Yahowah. It's kind of a placeholder now for Yisra'el. Yisra'el is perfect in that Yisra'el has two very different meanings. It's either "individuals who strive and struggle with God" or "those who engage and endure with God."

There are a few more names here; this is really interesting. The prelude to our redemption continues with Yahowah's list of names, ostensibly because the meaning of the names, and the fact that they are not listed in the order of their birth, was intended to convey a message...

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

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

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

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

KIRK: Let me toss one thing. There's something interesting about the word. It's Yahowah's name and they've added the Pesach Door, the dalet ך.

YADA: If you want to find the door to Yahowah look at Yahuwdah, and particularly the beloved of Yahuwdah and, of course, Yahowsha' opening the Door.

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

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

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

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

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

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

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

As a complete family the message becomes perceive and consider the son who is an observant prophet and witness. Listen to everything associated with him to become united with those who acknowledge and appreciate Yah joining the beloved of Yah to become related to Yah as a reward. Let Him pay the price to carry you away providing safe passage to live an abundant life in the majestic and lofty abode at the right side having chosen to identify the son who is correct.

Exercise good judgment to be vindicated rather than be pretentious. Strive forward and alongside rather than struggling amidst that which is twisted and distorted. Fortuitously, gather together an abundance of good fortune by being led along the path to the benefits of the relationship.

That’s what those names convey in that order. It’s little wonder that the second book of the Towrah was designated Shemowth/Names, and fortunate for us we took the time to consider them.

We are going to come across so many things in this chapter. You can read the names if you want and just go on, or you can say, “Why is it this way? Why did God list the names out of order?” It was to convey a message. When it’s done this way where we have the opportunity to think and discover, it’s so much more rewarding and fun for us and for God.

“**And** (*wa*) **all** (*kol*) **of the souls** (*nepesh* – individual consciousnesses) **who came to exist** (*hayah*) **out of** (*yatsa*’ – brought forth from) **the loins** (*yarek* – the genitals and procreative influence) **of Ya’aqob** (*Ya’aqob* – My Footsteps as a result of Me Grabbing the Heel, commonly transliterated Jacob; from *y* – I and ‘*aqab* – to receive the reward and suffer the consequences of circumventing or overreaching, digging in or supplanting one’s heels, often walking in a sly, accusative, and insidious manner) **were seventy-five** (*chamesh wa shib’iyim* – 75 [from 4QpaleoGen-Exod / 70 in the *Masoretic Text*]) **souls** (*nepesh* – individual people with consciousness) **because** (*wa*) **Yowseph** (*Yowseph* – Yahowah adds to and increases those who make the proper connections and join together with Him) **was in** (*hayah ba*) **Mitsraym | the Crucibles of Political and Religious Oppression** (*Mitsraym* – the cauldrons of coercions and cruelty in Egypt where people are confined and restricted by religious and political institutions; plural of *matsowr* – to be delineated

as a foe and besieged during a time of testing and tribulation, from *tsuwr* – to be bound and confined by an adversary, besieged, assaulted, shut up, and enclosed in a concentration camp by those showing great hostility, and *metsar* – to be aware of a state of troubling hardship during imposition of anguishing distress).” (*Shemowth* / Names / Exodus 1:5)

So, here we have all the souls / *nepesh* / individual consciousness who came to exist out of the loins of Ya’aqob / My Footsteps were seventy-five souls / *nepesh* because Yowseph is Yahowah as a man increases. Those who made the proper connections to join together with Him were already in Mitsraym, the cauldrons of coercions and cruelty.

Yowseph; now there’s an easy name to translate. Yahowah increases / magnifies those who make the proper connections in joining together with Him. Was that a name you also studied?

KIRK: Yes. “To add, another, to continue, exceed, to increase repeatedly augmented by increase in supply.” It’s first found in Genesis 4:2 where it is used where Chawah gave birth to Qayn’s brother Hebel, so increasing her children. The letter yod י is authority, ability to work, power, heavy lifting. It’s quite a good name. The samech ס is the thorn – to pierce, to grab and to shield and the pey פ is to speak and communicate language and edge of the mouth, talking of Israel. All the numbers add up to three Yowbel. I don’t know if that’s significant or not, but I always find it odd when they come up that way, or something of that nature.

YADA: Three sets of Yowbel years is the history of man from the Garden back to the Garden.

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

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

**He said (*wa ‘amar*) to his people (*‘el ‘am huw’* – to his nation), “Behold (*hineh* – look now and see) the sons (*ben*) of Yisra’el (*Yisra’el* – those who strive and struggle along with the Almighty and those who engage and endure with God) have obtained a high status and are numerous (*rab* – great and extensive, widespread and abundant, controlling and manipulating) and they are too powerful a multitude (*wa ‘atsuwm* – too strong and accomplished, too vast in numbers and**

too influential) **for us** (*min 'anachnuw*)." (*Shemowth / Names / Exodus 1:9*)

So, we have Jews doing what Jews do. In every culture they make it better. They were fruitful, influential, accomplished, and they proliferated. And then somebody came along and decided he was going to start a conspiracy. All these conspiracy nuts think that the Jews are conspiring to perpetrate genocide on Gentiles. Of course, the opposite is historical fact. They don't like the status of Jews and they think the conspiracy Jews are manipulating everything. If the Jews were even one percent as influential as the conspiracy nuts make them out to be, we ought to be worshipping them. They are not; most of them are lost and are just beginning to find their way home.

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

For those who want to continue with their conspiracies, let me remind you that in all of the academic study of conspiracies there's only one common denominator. Conspiratorial nut cases are young, old, rich and poor, liberal and conservative, men and women, religious and secular. They have one thing in common, their lives stink and they are looking for someone for the sorry state of affairs that they are enduring rather than accept personal responsibility. That is you if you are an advocate of conspiracy.

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

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

**Then what if** (*wa ky*) **it comes to be** (*hayah*) **that we are called to** (*qara'* – we are summoned and encounter) **fight a war** (*milchamah* – to battle, engaging in combat) **and in addition** (*wa gam* – also beyond this) **they join forces so as to increase the presence of** (*yasaph huw' 'al*) **those who hate us** (*sane' 'anachnuw* – our enemies who despise us), **such that they fight against us** (*wa lacham ba 'anachnuw* – attack us and overpower us), **and then** (*wa* – in addition) **withdraw** (*'alah* – go away) **from the land** (*min ha 'erets*)?” (*Shemowth / Names / Exodus 1:10*)

How many hypotheticals did this nimrod need to create a fearsome bogeyman? Let's deal shrewdly with them. Why don't you look in the mirror? “..lest they increase in power.” That's to say they don't have enough power and influence now to be of any trouble. But they might. They will. When it comes to be that we are called to war and they join forces with the other side

because of the way we have abused them.

Let's line up about four or five hypotheticals. They fight against us and then they withdraw. Fearmongering and unrealistic projections are often used to justify unjust actions. Neferhotep was lying, and he knew it, not unlike George W. Bush's errant justifications for his invasion of Afghanistan and the Iraqi war.

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

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

I had an occasion this morning to look up the caste system in Babylon because Leah came in and said, “You know, the Hammurabi's Code is based on the caste system.” I said, “I'll bet it's the same caste system that existed in Babylon, Persia, Egypt, the Holy Roman Empire, and all the way through.” I looked up all those culture's caste systems, and they are all the same. That's what this is talking about. We're going to have a slave caste system. The Monarch/King is at the top of the totem pole. Hammurabi, boy was he full of himself. They all claim to be God, that they are authorized to rule, that they have total economy, they own everybody, and that they are infallible. Below them are the nobility and royal family. Below the royal family are the priests who integrate politics and religion, so they get you coming and going. The military is then below the priests. In Rome, there equestrian order was the highest ranking of the six classes of people below the priests. It doesn't matter the culture the caste systems were all the same. Underneath the military were the merchants, beneath them the farmers, beneath them peasants, and slaves were at the very bottom. Egypt wasn't unique. What do you think the Feudal system was under the Holy Roman Empire in Europe? Imperial Rome, the Roman Church, the Holy Roman Empire; they were all the same. There could have no nobility; they were chattel - property. That is the history of man. It's not just that Mitsraym is a place of slavery and a caste system, and a caste system was the same as all these others under Pharaoh, Pharaoh's family, the priests, the aristocrats and nobility, then the military, then the engineers, physicians and scribes, then under them were traders and merchants, then farmers, peasants, and finally the slaves. All the same. Never different. That is what God is trying to free us from. It's the oppression, persecution and subjugation of human religious and political schemes. That is what Pesach and Matsah are all about. If you want to understand what Pesach and Matsah are all about, you need to understand that Mitsraym is symbolic of every civilization, whether it be the Mayans, Incas, Aztecs, Polynesians, Carthaginians, Punics, the Spartans, Greeks, Mycenaean, Minoans, Romans, Persians, Babylonians, Assyrians, India, China, Japan; the same. It's the history of the world.

So, God is saying before we do anything I need to liberate, free and separate you from religious and political oppression.

This section is the only section of the Towrah where Yahowah speaks of His people as *'Ibry* /



Hebrews. Do you know what the primary meaning of *'ibry* is? “Those who oppose, those who are on the other side.” The other side of what? The other side of human religious, political and secular subjugation.

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

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

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

When we discover that people have been “oppressed and subjugated” we know that religion and politics are to blame. And all too often, as was the case with Mitsraym then and now, religion and politics are inseparable. Such has been the case throughout most of human history. Look at General Sisi who is President now of Mitsra / Egypt. He’s a fundamentalist Muslim who stays in power because of America’s aid and weapons.

Speaking of Mitsraym, by His depiction of what was imposed upon His People, our definition of this place as the Crucibles of Religious and Political Oppression seems an adroit fit. You have to be oblivious if you don’t see the obvious connection from the etymology. God has not confirmed it through context. What He is liberating us from with Pesach, Matsah, Bikuwrym in three days of political and religious oppression. This leads us to the conclusion that Yahowah freed His children and us by extension, from man’s political and religious schemes.

KIRK: A question. Is it unfair to ask someone if they are spouting off about why they are so oppressed to say look at your politics and religion first? Isn’t that what controls every aspect of our society? If you’re listening to the press, think about who is talking to you.

YADA: If you are conspiratorial and your life is miserable, why don’t you look at the political and religious influences on you and then you’ll understand why your life is so miserable. You have to break free of that.

“**They built** (*banah* – they constructed and established) **on behalf of** (*la*) **Pharaoh** (*Phar'oah* – Egyptian for “Great House”) **cities and shrines** (*'iyr* – population centers and temples), **warehouses** (*miskanowt* – storage buildings for grain, precious metals, and weapons) **near** (*'eth* – in relation to) **Pithom** (*Pithom* – Egyptian for Temple of Atum) **and in association with** (*wa 'eth*) **Ra'mases** (*Ra'mases* – Egyptian for Child of the Sun).” (*Shemowth / Names / Exodus 1:11*)

One of the interesting things is here is the Towrah written around 1444-45ish BCE with a twenty-two phonetic alphabet that is providing the names of Hebrew towns including Ra’mases 3400 years

prior to the Rosetta Stone. Come on, folks, think it through. Pharaoh is phonetically presented as Pharaoh 3400 years before the Rosetta Stone.

**“But (wa) as is the nature of (ka ‘asher – accordingly, as is the way with) oppression and subjugation (‘anah – mistreating and denigrating people, making their lives miserable through humiliating affliction), this (‘et) actually made them (ken hem – [the Yisra’elites (plural “them” throughout in the DSS and singular in the MT)] much stronger and more numerous (ken rabah me’od – [from 2QExod | the MT has spread out]).**

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

And so did the Roman Church, the Nazis in the Third Reich, the Muslims, and on and on it goes.

I didn’t want to go into the news again, but we need to postpone that so that we can make some progress in this prelude to Passover. All the news today is so anti-Israel. I’m so sad for Israel even with Netanyahu being empowered because of his religious affiliation with the Ultra-Orthodox. Why would you as a nation replace a man who with the Abraham Accords just found four Islamic countries that have normalized their relationship with (Israel)? and is within a whisper of getting Saudi Arabia to normalize relations, and you would toss that out? A man who has forestalled giving the West Bank to the Muslims in your own demise, and you would vote him out because you didn’t like the lockdowns associated with the corona virus? Okay, but you’ve got nobody better. That is a self-inflicting wound.

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

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

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

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

What’s the enduring value of the sun-dried bricks comprised of mud? They put a bunch of straw in it, so what’s the enduring life span of a bunch of sun-dried bricks comprised of mud and straw? Over the span of 6000 years of human existence is any of it meaningful? Did they create for the

Egyptians *anything* of value? Does anybody say, “Let’s go to Goshen and look at the crumbled bricks?” What a waste of time. They abused them because they could and got nothing for it.

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

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

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

Fire up the gas chambers!

**“Now (*wa*) a man (*‘ysh*) from (*min*) the household (*beyth* – family) of Lowy (*Lowy* – one who unites (often transliterated “Levite”)) went (*halak* – walked and proceeded) to obtain (*laqach* – to select and accept) a Lowy (*Lowy*) woman (*‘eth bath*).” (*Shemowth / Names / Exodus 2:1*)**

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

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

We know who that child of promise grew up to be.

**“Now (*wa*) Pharaoh’s daughter (*Phar’oah’s bath*) descended (*yarad* – came down) to bathe (*la rachats* – to wash) at the River (*‘al ha ye’or*) while her maidservants (*wa na’arah hy’* – female attendants) walked at her hand (*halak ‘al yad*) by the River (*ha ye’or*). Then she saw (*wa ra’ah*) the papyrus vessel (*tebah gome’* – a boat of reeds) in the midst of (*ba tawek*) the reeds (*ha suwph*), and she sent (*shalach* – she dispatched) one of her female servants (*‘eth ‘amah hy’* – a handmaid of hers) and she grasped hold of it (*wa laqach hy’*).” (*Shemowth / Names / Exodus 2:5*)**

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

**Pharaoh’s daughter (*bath Phar’oah* – [from 4QExod]) showed mercy toward him (*chamal ‘al huw’* – demonstrated kindness and took pity, demonstrating compassion because he was in a difficult situation). She said (*‘amar*), ‘This (*zeh*) baby boy (*yeled*) is from (*min* – part of) the**

**‘Ibry | Hebrews** (*ha ‘Ibry – Opposite Side; from ‘eber – Hebrews.*)” (*Shemowth / Names / Exodus 2:6*)

A little compassion in a story without very much of it.

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

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

There is a time to kill. There are circumstances in which the most merciful thing is to take the life of another. The Egyptian taskmaster was an implement of a diabolical and deadly political and religious regime. Without cause, he was beating an innocent man to death. And there is little doubt that he had done the same thing yesterday and would do it again tomorrow if given the chance.

This solitary event serves as a microcosm for the conquest of the Promised Land. Those who had become naturally cruel and abusive, even deadly, would have to be removed for God’s people to live.

That said, unless we are in the exact same situation, witnessing a brutal individual in the throes of beating a helpless and innocent family member to death, we ought not to respond in kind.

Excuse me one second. I must have said something that tripped the device in my room. We will be more careful. Who knows what the word was that was the wake-up?

What I was sharing was that unless we are in the same situation and witnessing a brutal individual in the throes of beating a helpless family member to death, we ought not respond in kind. Violence breeds more of the same. Words wielded wisely are almost always more effective than fists, bullets, or bombs.

Did you see the story out of Colorado with the Vice President’s daughter saying that the mass shooter there had to be a white man? She then gets caught because it turned out to be a Muslim who perpetrated it. Rather than apologize, she digs herself in deeper and says the white men are the greatest terrorist threat in the world. She got all these life lessons from the woman who sits in Vice President’s office. We have degraded so far as a nation that rather than blame the incentive for killing, which in this case was Islam, we blame the implement, not the incentive.

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

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

Let's be clear, Moseh was right only because there was no other option. Words would not have mattered. Cruel beatings would have continued. The Egyptians were absolutely and unequivocally wrong. And even then, Moseh suffered the consequence of standing up against a misguided culture.

This is where it gets really interesting. One of the profound lessons for God's people, and yet here even as we celebrate Passover, I don't think there's one in a million Jews that understands it and yet they celebrate Passover as if it were a celebration of their history.

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

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

**He answered (*'amar*), ‘Who set you in charge (*my sym 'atah 'ysh sar* – who placed you as the individual high-ranking official) and as a judge (*wa shaphat* – as someone who decides, choosing to convict or acquit) over us (*'al 'anachnuw*)?’**

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

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

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

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

So, under these circumstances, especially among the religious, the question lingers: Will Yahowah walk away and allow them to die at their own hand and through the blows of others? Do you *yada*’?

Yahowah answered this question. Moseh walked away. He allowed his people to reject his compassion, his concern, and his willingness to protect them, even his attempt to get them to assess their situation and respond differently. He would leave them to suffer under the *Mitsry* | Oppressors

another 40 years – the designated time of testing. It was only then, and only after all Yisra’el pleaded with God to save them, that, at Yahowah’s pleading, Moseh would return to save them. Yahowah provided them with answers and led them to the Promised Land, but it was only after all this.

But that was not the end of the story. Yahowah will make one final attempt to reconcile His relationship with His people, doing so on Yowm Kippurym in year 6000 Yah – sunset in Yaruwshalaim on October 2<sup>nd</sup>, 2033. And in advance of His return, He is still encouraging His people to think, to stop them from fighting each other, providing them with all of the answers so that they would *yada’ Yahowah*.

As a listener, your natural inclination may be to move on, to listen to what comes next, without pausing long enough to let what Yahowah just revealed to resonate within your heart, mind, and soul. But please, it has been 3500 years since God shared this with us, hoping that we would ultimately come to terms with who He is, what He is offering, and what we have done to sweep it all aside. He has waited long enough. He deserves better.

I would have never thought that one line could inspire so many appropriate insights.

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

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

**He answered (*‘amar*), ‘Who set you in charge (*my sym ‘atah ‘ysh sar* – who placed you as the individual high-ranking official) and as a judge (*wa shaphat* – as someone who decides, choosing to convict or acquit) over us (*‘al ‘anachnuw*)?’**

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

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

And he would walk away for forty years. That is Diaspora for Yisra’el. If you are a Jew and someone sends you this program and you are listening, this is your history. This is what you have done and it’s time to undo the damage. We can’t correct the nation of Israel, but we can most certainly correct the thinking and the response of the individual Yahuwdaym. Don’t be one of those that said, “Who made you judge and jury over us?” Instead, thank Yahowah for providing the means to walk away from all of the harassment of human religious and political schemes and then the reward of being able to live with Him forever in His home. This is the celebration of Pesach and Matsah.

That was about as profound as anything I’ve had the opportunity to share on this program in a long time, and I hope it resonates with Yisra’el. It’s been a long time. It’s bringing the people back

together. The call that Yahowah has is the purpose of Pesach.

The proper perspective was to free the slaves and to discipline those who had been abusing them. Instead, the leader of the people lashed out and tried to kill the lone moral individual in their midst. Such is the nature of man.

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

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

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

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

I devote eight to ten hours a day six days a week to this project. Do you know where these programs get posted what the most prevalent comment is now? People are attacking me now because I am encouraging folks to be vaccinated so that we can at least make the most of disintegrating conditions around us, and yet they want to promote their myths and discredit me along with themselves. I’m irrelevant with one exception: Yahowah chose to reveal His message to call His people home through what we’re doing. Anything that discredits that is an attack on God. You ought to be really careful if you’re pretending that you’re a Truther \_\_\_ me for telling the truth when there’s so much evidence that God chose this vehicle to convey this message and call His people home. And in the midst of all this we’re going to find a nakry.

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

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

As is the nature of man, there would be some good kohen | priests who would serve to help the people appreciate Yahowah’ desire to liberate us from the hostile nature of men. But there would be many more, both clerics and royal advisors, who would perform religious rites to bind the people to the myths of pagan gods.

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

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

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

I’m impressed by the way Moseh. He did some things that are ... courageous character.

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

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

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

It is essential to understand that the religious have it all wrong. The fool isn’t to be saved, \_\_\_ religion because it’s only then that we can engage in a liberated, freeing, and eternal relationship with our Father.

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

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

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

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

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



quickly and distressed) **today** (*ha yowm*)?)

Why had they frantically returned? There was no fear here; they had witnessed something extraordinary. A man stood up and risked his own life to protect innocent people from the established who were stronger and were willing to abuse them. That is so rare that today people would be just as flabbergasted by it as they were here 3500 years ago.

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

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

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

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

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

Where is He, Yisra'el? Is there any one of you celebrating Pesach tonight that are going to welcome Yahowah into your home? Where is He? Why is the God of Yisra'el never spoken of in your \_\_\_? What did you do to Him? Where is He, Yisra'el?

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

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

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

**individual** (*ha 'ysh*).

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

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

**And she gave birth to** (*wa yalad* – having become pregnant, she conceived) **a son** (*ben*).”

That was God’s intent throughout all of this, to make us happy. I can tell you I’m living a wonderful life. I do not need right now to be spending ten to twelve hours a day rewriting these books. I’ve got a wonderful life. But, folks, it’s the right thing to do. And there are so few people out there willing to do the right thing.

To effectively serve with Yah, to liberate the Children of Yisra’el, bringing them home, Moseh would need to experience the joys and frustrations of being a father. Although there would be more to it than this because these were extraordinary circumstances. Yisra’el would be summoned out of the realm of human oppression on two occasions, the second in our immediate future.

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

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

Even when I edited this for about the seventh time, which is about ten years ago, I had no idea why Yahowah would say *ger* – I am an invited guest dwelling as a foreigner among a different people. Why would He add *nakryah*? Because there’s not one exodus but two. You can almost say there are three because there was an exodus from Babylon.

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

*Ger* would have been sufficient to explain Moseh’s current situation. He was “*ger* – an invited guest, dwelling as a foreigner, enjoying the hospitality of a different people and place.”

The introduction of *Nakryah* | Yah’s Nakry at this the pivotal moment in the life of Yisra’el at the moment Yahowah decided to rescue His People from the most foreign of lands may serve as a

foreshadowing of what is to come – a second Exodus. It may be nothing more than Moseh bemoaning that he was a *ger* | foreigner living in a *nakryah* 'erets – foreign place. But is it? We were told that Moseh “*ya'al* – was pleased to accept the invitation willingly demonstrating that he was in complete agreement with this opportunity to begin life anew.” He was “totally content to live with, establishing a home with this individual.”

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

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

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

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

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

The rabbis would even call that bone that they toss on the plate a *zarowa'* and yet they haven't a clue that there were three *zarowa'* in Yah's story. Moseh was the first, Dowd was the second, and Yahowsha' the third. As a matter of fact, *zarowa'*, which is that bone that they put on the Seder plate, it is *zarowa'* that led us to this declaration of Yah introducing the *Nakry* to the world. It is the Passover story.

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

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

He was dedicating the building Yahowah had designed to showcase the Ark of the Covenant, the

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

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

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

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

All of these are references to *Dowd*.

**and** (*wa*) **the protective and productive ram who shepherds the flock** (*zarowa' huw'* – the

prevailing and effective nature, the strength, resolve, and overall ability of this remarkably important and impactful individual of action who, as a leader and fighter is engaged as a shepherd among his sheep, who is fruitful in his ways, accomplishing the mission, especially when sowing the seeds of truth while denoting and advancing the purpose of the arm of God, of His shepherd and sacrificial lamb (yet again addressing his father *Dowd* | David))

It's not a bone on the Seder plate. It is Dowd | David, it is Moseh, it is the Passover Lamb in Yahowsha'

**whom You have reached out and will extend** (*'atah ha natah* – through whom You have stretched out).

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

**When you hear this out of the heavens, coming from the atmosphere** (*wa 'atah shama' min ha shamaym* – when you listen to what comes out of the spiritual realm by way of the sky (perhaps prophetic of radio waves and especially satellite-based broadband internet connections now archived in the cloud under *Yada Yahowah*)) **within the location where you live** (*min makown yashab 'atah* – within the place you are located and dwell), **then** (*wa*) **engage and act accordingly, doing everything** (*'asah ka kol* – under the auspices of freewill, endeavor to expend the considerable effort required to receive all the benefits, doing everything consistent with the example and pattern he has set (qal perfect consecutive)) **which, to show the way** (*'asher* – that, to reveal the proper path to get the most out of life and receive the benefits associated with the relationship), **the observant foreigner from a different ethnicity and geographic location who understands** (*ha nakry* – the *Nakry*, this man from a different place and culture, speaking a different language, who is uniquely discerning) **has invited you to read** (*qara' 'el 'atah* – has proclaimed and offered to you about God, has recited to you, summoning you to it, calling you out to meet with and be welcomed by God (qal imperfect – literally with unfolding consequences)), **for the express purpose of being a witness who provides answers such that** (*lama'an* – for the sake of responding, providing testimony, with the express intent and purpose of revelation so that) **every person on the Earth** (*kol 'am ha 'erets* – everyone, every family and nation of the material realm) **will have a genuine and ongoing opportunity to become familiar with, to know, acknowledge, accept, and understand** (*yada'* – will be shown by *Yada'* so that they might appreciate and comprehend (qal imperfect – genuinely and actually on an ongoing basis)) **Your name** (*'eth shem 'atah* – that which is associated with Your proper designation and actual reputation), **coming to respect and revere You** (*wa la yare' 'eth 'atah* – once revitalized, will approach Your awesome nature) **simultaneously along with** (*ka* – concurrently with) **Your people** (*'am 'atah*), **Yisra'el** (*Yisra'el* – Individuals who Struggle and Wrestle or Engage and

Endure with God).

**And also so that** (*wa la*) **they may know** (*yada'* – they might acknowledge, accept, and understand) **that truthfully** (*ky* – assuredly) **Your family and this house** (*'al ha beyth ha zeh* – that Your home), **which to reveal the correct path to walk to give life meaning that** (*'asher* – to show the way to benefit from the relationship) **I have built for the family** (*banah* – I [Shalomoh] have constructed for the generations, for the son and the son's son) **who are designated and called** (*qara'* – is summoned and received, proclaimed and appointed, and especially called out and welcomed) **by Your name** (*shem 'atah* – by Your proper designation, Your reputation and renown (*Yahuwdah* – Yahowah's Beloved)).” (*Dabarym ha Yowmym* / Words of the Days / 2<sup>nd</sup> Chronicles 6:33)

“**So** (*wa*), **you should remember** (*zakar* – call to mind, recollect, mention, and proclaim (qal perfect)) **that, indeed** (*ky*), **you were** (*hayah* – you existed as (qal perfect)) **a slave** (*'ebed* – a servant owned by another) **in the land** (*ba 'erets* – in the realm and country) **of the Crucibles of Oppression** (*Mitsraym* – the cauldrons of religious and governmental oppression, military and economic subjugation, the coercions and cruelty experienced in Egypt where the people were confined and restricted by religious and political institutions; plural of *matsowr* – to be delineated as a foe and besieged during a time of testing and tribulation, from *tsuwr* – to be bound and confined by an adversary, besieged, assaulted, shut up, and enclosed in a concentration camp by those showing great hostility, and *metsar* – to be aware of a state of troubling hardship during imposition of anguishing distress), **and** (*wa* – then) **Yahowah** (*Yahowah* – the proper pronunciation of the name of *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration), **your God** (*'elohy 'atah*), **brought you out** (*yatsa' 'atah* – descended and extended Himself, came forth to lead and deliver you, taking you (hifil imperfect) **from there** (*min sham* / *shem* – out of and away from that place called by this name and having that reputation) **with** (*ba* – by and in) **a mighty and firm, powerful and protective** (*chazaq* – very strong and influential, extraordinarily capable and intensely prepared, resolutely passionate and encouraging, assertive and aggressive, feisty and steadfast) **hand** (*yad* – ability to accomplish the mission, a *Yowd* – the first letter in Yah's name which as an open hand reaching down and out, defining Yah's role in our lives, denoting His ability to engage and accomplish the task at hand), **and with** (*wa ba*) **the sacrificial lamb, the productive arm shepherding the flock** (*zarowa'* – the prevailing and effective nature, the strength, resolve, and overall ability of this remarkably important and impactful individual of action who, as a leader and fighter is engaged as a shepherd among his sheep, who is fruitful in his ways, accomplishing the mission, especially when sowing the seeds of truth while denoting and advancing the purpose of the arm of God, of His shepherd and sacrificial lamb) **extended** (*natah* – reaching out and outstretched).

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

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

We transition from Solomon’s speech ... Words of the Days / 2<sup>nd</sup> Chronicles 6:33 to Moseh because four key terms that drove that initial assessment that was made at the Sermon on the Mount. The same four terms drive Moseh’s thoughts in *Dabarym / Words/ Deuteronomy 5:15*.

As we consider the implications of these statements, one from Solomon and two from Moseh, we are approaching the ultimate celebration of Shabat. Surviving Yisra’elites will soon be coming home to participate in *Yowm Kippuryim* | the Day of Reconciliations in the Yowbel Year of 6000 Yah (at sunset on October 2<sup>nd</sup>, 2033).

A friend of mine, and fact checker, Mike Ballatti, pointed something out that I did not see. I want to share his thoughts because they are interesting, and it’s something we don’t consider very often. What I wrote based on his analysis is to say while the current Greek rendition of Revelation is suspect, the sections of it which emerge from the Prophets, notably the Mizmowr, Zakaryah, Dany’el, Yachezq’el, Yasha’yah, Yirma’yah, and Mal’aky, can be reassuring and enlightening. Such an example may be the two witnesses, of whom only ‘Elyah is named. If they remain active for 1260 days followed by 3.5 days as foretold, ascending to Heaven on Yowm Kippuryim, then 1264 days earlier, ‘Elyah will be arriving just in time to celebrate Passover on Wednesday, April 17, 2030.

What’s so fascinating about that is it’s the one thing the rabbis got right. They always set a place for ‘Elyah at the Passover table. There’s always a plate and a goblet of wine for ‘Elyah at the Passover table. Guess what. That is the date he is going to return to be a witness along with the other to Yisra’el. Isn’t that beautiful? So, Yahowah, thank You for sharing this wonderful story of the liberation from Mitsraym and how Mitsraym represents all the worst that man has become; every nation, civilization, religion institution, and Your desire to lead us away from what man has concocted to oppress, enslave, and subjugate other men and women. Thank you for leading us away from it. Thank you for creating the means that we might live rather than die at the hands of men and that we might enter your doorway of life into your home while at the same time we celebrate your willingness to cleans our souls of religious and political corruption so that we are perfected and that you are able to adopt us. That is the story of Pesach, Matsah, and Bikuwrym. So, thank you, Yah. What a wonderful celebration as we celebrate this Pesach, this Matsah, and this Bikuwrym with You.

May Yah bless. Have a wonderful Shabat. Because it is a celebration of life, it’s a celebration of entering into Yahowah’s home, a celebration of Him perfecting us and then of Him adopting us, it is a marvelous thing that we can and should celebrate all the days of our lives.

Goodnight all. Happy Shabat. Happy Pesach, Happy Matsah, Happy Bikuwrym. We’ll be with you this time again next week as we conclude the celebration of Matsah.